

THE BIBLE
AND HOLY SCRIPTURE
CONTAINED IN THE
OLDE AND NEW
TESTAMENT.

TRANSLATED ACCORDING TO THE
Hebrew & Greke, & conferred with the best translations
in diuers languages.

WITH MOSTE PROFITABLE ANNOTATIONS
Vpon all the hard places of the Holy Scriptures,
& other things of great importance, meet for
the godly Reader.

GOD
THE



SAVE

AT EDINBURGH
PRINTED BY THOMAS
BASSANDYNE
M.D.LXXVL

CVNPRINCEPIO

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SAVE
KING

PRINTED IN EDINBRVGH

Be Alexander Arbuthnot, Printer to the Kingis Maiestie, dwelling
at ye Kirk of seild. 1579.

CVM GRATIA ET PRIVILEGIO REGIAR
MAIESTATIS.

THE NAMES AND ORDER OF ALL THE BOOKES
of the olde & newe Testament with the nombre of their chapters,
and the leafe where they begyn.

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TO THE RICHT EXCELLENT RICHT

HEICH AND MIGHTIE PRINCE IAMES THE SEXT

KING OF SCOTTIS, ZOVR HVMBLE SVBIECTIS THE COMMIS-

sionares of the Kyrkes of your Realme, with grace and peace with a prosperous

raigne, from GOD the Father, through our Saviour

IESVS CHRIST.



VRe deutie craues at al occasiōes to halde zour Hienes in remembrance of things pertaine to the aduancement of Gods glorie and wel of his Kyrk, querwith is ioyned the preservation of zour estate and haile body of this common welth. For aboute the common sort of Princes, (qha for the moit part are ather ennemies to true religion, or elles think that the melling therwith troublis thair estate, and are greatlie mouit with the wickit Herode, Math. 2. quhen thay heare the wisemen seeking for Christ to adore him as a King) ze

are of Gods louing mereie callit to this honour and dignity to be mainteinar of Gods eternall trueth, and mutually to be mainteinit by the same: in sik sort, that in all troubles and commotionis that ony tyme thir xij yeres past haue disquietit zour common weill, twa thingis haue euer bene annexit together and made as it were ane querel & ane cause: to wit, the maintenance of Christis Euangel, and defence of your royal estate. So that for the maist part thay that haue bene ennemies to the richt religion haue bene ennemies likewise to zour autoritie and crowne: as be the contrary the maist feruent fauoraris of Gods trueth, haue euer bene founde maist faithful subiectis vnto zour Maiestie, and mainteinaris of zour weillfare and estate. And in this respect (no doubt) hes the Eternal at many tymes quhen materis appearit almaist desperate in mennis eyes, grantit maruelous successe & notable victories to thame quha sustenit zour querel againis þ greater forces, craftie & balde interprises of the aduersares of the same quha althocht many of thame outwardly professit the same religion, zet gif thair attemptatis had come to effect, it sulde haue bene the moyen to suppress the same, and to erect superstition and idolatrie againe in place thereof, quhilke our God walde not suffer, bot rather faucht be his awne power aganis thame, as wel for preseruatiō of his trueth reueilit of his great mercie amangis vs, as of zour Hienes persone and estate to be aduancer thereof in time to come. Quhilkin dede, Sir, is na smal honour vnto zou, to haue Gods cause and zouris salinkit together, and is ane euident taken and iestimonie, that salang is zour princelie estate able to stand in al stabilitie quhow lang the puritie of religion & libertie of Christis Kirk sal be carefully kepit & mainteinit be zou. Then gif oft times princes haue done many thingis for thair freindis and confederatis, & namelie sik as haue bene with thame in like danger & hazarde of tynning or winning, quhow mekle mair sal it become zour Hienes to refuse na trauailes for þ cause of Christis kirk and true religion presontlie sa mixit with zour awne estate, that baith haue the self same friendis and vnfriendis, and are baith appearand to abide together the like danger to fall or to stand. Herefore we were mekle to be blamit and worthie to be accusit of neglecting our dewtie gif we sulde not from time to time (as oportunitie beis offrit) stirre vp, and labour to promoue zour gude minde in sa wuorthie and necessarie a cause, whilkis, forther & forther to aduance the libertie of the Gospel and spiritual bigging of the Kirk of God, be quhome ze are promotit & mainreinit in this zour princelie estate, to be mutually to zour power promotare and mainteinar of his glorie. And specially now quhe as being couenit in our generall assemble, this holy boke of God callit the Bible, newly imprentit, was brocht before vs be the prenter thereof Alexander Arbuthnot (a man quha hes taken great paines and trauailes worthie to be remembered in this behalfe) and desyrit to be dedicate to zour Hienes with a conuenient preface in our common Scottis language we colde not omit nor neglect the occasion offrit to do the same: Exhorting zou maist earnestlie, Sir, to consider to quhat place zour God hes callit zou, and to remember diligentlie quhow the setting forth and autorising of this buke chiefly pertainis to zour charge. Trueth it is that the godly (men of the nation of England for the maist part) banishit frō thair countrie for the Gospelis cause and conuenit at Geneva, quha did faithfullie and lernedlie translate this buke out of the pure fontainis of þ Hebrew & Chaldaic & Greke tongues aucht to haue thair awne praise for thair labouris bestowit to the common weill of thame that speake our language. Zet for al mekle as thingis anis weill begunne craue & require great diligence to preserue thame from decay after that with great laboris thay haue bene brocht to perfection, ane great part of the honor of aduancing this worke pertainis vnto zou: be quha is autoritie it was of a certaine time bypast ordainit that this holy buke of God sulde be set forthe and imprentit of newe within zour awne realme, to the end, that in euerie paroch kirk there sulde be atleast ane thereof kepit to be callit the commoun buke of the kirke, as a maist mete ornament for sika place and a perpetuall register of the worde of GOD the fontaine of all true doctrine, to be made patent to all the people of euerie congregation as the only richt rule to direct & gouerne thame in materis of religiō as all swato cōferme thame in the

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truth receauit and to reſorme and redreſſe corrupcion es quhen ſoeuer they may crepe in. Certaine lie we haue great occaſion baith to glorifie the gudenes of God toward this cuntrie, and alſo heich ly to extol and commend zour Hienes moſt godlie purpoſe and enterpriſe. O quhat difference may be ſene betwene thir daies of light quhen almaiſt in euerie priuate houſe the buike of Gods lawe is red and vnderſtand in oure vulgaire language and that age of darkenes quhen ſkarlie in ane haill citie (without the cloſtres of monkes and freires) culde the buike of God anes be founde, and that in ane ſtrange tongue of latine not gud but mixed with barbaritie, vſed and red be ſewe, and almaiſt vnderſtand orexponit be nane. And quhen the falſe namit clergie of this realme abuſing the gentle nature of zour Hienes maiſt noble Gudſhir of worthie memorie made it ane cappital crime to be puniſhit with the fyre to haue or rede the new teſtament in the vulgare language, zea, and to make them to almen mare odius as gif it had bene the deteſtable name of a pernicious ſecte, they were named new teſtamentares., Verely gif we wolde wey thir matters aright, men ſulde nether ſo aduance the time paſſed nether zit accuſe this preſent age, quhen this only ſpiritual comfort of Gods worde aucht iuſtly to be preferrit to al the vaine worldlie welth of the zeires paſt before: but rather with moſte thankſul heartes praife and extol the infinite gudnes of our God quha hes counted vs worthie to quhome he ſulde open ſie ane heauenly treaſure, and raiſid vs vp the Heroical ſpirits of princes, and namely of zour grace; for the outſetting of the ſame. Quharefore ſeing it hes pleaſit the gudnes of our God to ſchawe ſie fauore and beneuolence toward zour Hienes and this zour coutrie that now the truth of the Euangel is frelietruilie and ſincerlie preachit throughout al places vnder zour ſubiection, of verie dutie the nixt care and ſtudie aucht to be howe this deuine warke may mare and mare be fortherit and performit and alſo mainteinit and continuit that the puritie of religion may lang time remaine amongs vs, to the comfort of this preſent age, and of al poſteritis to come. And ſamekle the rather that the neglecting of this point in other places hes bene ne occaſion that moſte notable and happie beginnings hes oft times not taken ſie end and ſucceſſe as appearantlie miſht haue followit gif the like prouiſion had bene made for continuance as panes & trauels were taken for planting of true religion. Bot as the errors of others may make vs circumspect fauld the rare and ſingular benifites of God laity ſhawn to this realme incurage zour Hienes & zour hail ſubiects in hope that this notable & excellent worke of the ſpiritual edifying of þ houſe of God ſhal take gud ſucceſſe and happie end in zour hands, for ſence the time it pleaſit God to deuolue the gouernement of this realme and care of eſtabliſhing his kirk in zour perſone being then bot ane infant of tender age, continually ſie ſucceſſe hes followit that not without iuſt cauſe the mindes of mony are erected in that expectation that God ſall ſome day yſe zou as ane inſtrumēt to performe greater thinges for the welſaire of his Kirk, then ether we wil preſently vter, or be naturall reaſon can be made probable. We omit now to ſpeake how miraculoſlie the truth of Gods worde wes firſt ſawin in this cuntrie be feble & weak instruments, or larglieto dilate how mercifullie thinges were brought to paſſe without great inconuenient or cruel bludſhed, and how the libertie of the Euangel hes bene ſo gratioſlie granted to vs without ony extreme harme and damage, quhilk other great & potent nationes thir mony zeires with extreme troubles and fearful battels to the great loſe of their lifes and gudes, hes lang ſocht for, and zit neuer fully obtened nether minde we at this preſent to declare how wonderfullie zour grace hes bene preſeruit euin from zour conception and birth to this day, how happelie factiones & controuerſies concerning zour royal eſtate haue bene ſetled and extinguished, and ſhortly how mony and notable workes aboue all worldlie expectation interpriſit in zour moſt happie name haue bene brought to lukkit end and gud effect, the fauore & bleſſing of God continualie following them with better ſucceſſe then men durſt other hope for or deſyre. Thir things and mony others mare particulare (the ample diſcours wherof we remitte vnto the histories) as they teſtifie vnto vs the bontiful gudnes of God, baith toward your maiestie and this realme, ſo aucht they to ſtirre vp all hartes to thankfulnes, and cherfullie in curage zou to paſſe fordward in this great worke of reformation of religion and beilding the ſpiritual temple of the Lord. The fundation wherof being already laide by publiſt vniuerſal preaching of true doctrine throuhout the haile realme, it reſteth that the worke may be proſecute and the building brocht to ane gud perfection by eſtabliſhing of diſcipline and mete policie in the kirk of God, not taken out of the Ciſternes of traditiones of men, bot of the pure fontanis of Gods haly worde. Quhilk thing wiſlie begunne in zour Hienes name be zour firſt Regent of godlie memorie, and ordeined be act of parliament to be followit forthe, hes bene deligitly preaſſed for, fro time to time, bot eſpecialy now ſence þ acceptatiō of þ gouernemēt in zour owne perſone: quhē as not onely maſt louingly & willingly ye did reſaue þ boke of þ policie of the kirk offred by the quha were direct to zour maiestie in name of þ general kirk, bot alſo wes very cairful to finde out mē mete for conſerence vpō the heads of þ ſame, lamēt ing for the raritie of ſic kynde of perſones as were deſyred to cōſere thereupō, & hes appoited diuers times & places where ſik cōferēcis in zour name & at your cōmandement haue bene had, not without fruct & agrement in mony heades

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ny heads to be passed in lawes, but wth expectation of greater things after to followe vpon forthet conference, providing sic meh be appointed thereto as zour Hienes wissit, and we maist earnestly craue quharinto we dour not of zour awingud wil as of before, for it suld be but trauel losit quhat soeuer hes bene hitherto bestowed tharein, gif the worke sal not be followed furth, and brocht to god shew and end. Quhareunto we exhort zour grace maist effecteously, for nathing can be found mare proper & ganand quharein ane Christiane prince of sic expectation as ze are, suld giue a true prufe of the gude & sound affection quhilke beares to the auancement of Gods glorie, and of the Kingdome of Iesus Christ. Truth it is that Satan ceases not nether wil cease hteafter to obiekt mony and great impedimentes to the hinderance of this Godlie intorprise of bringing the spiritual beilding of the house of God to perfection, quwilke we alwaies are in gud hope (adioyning thereto our continual praieris) zour gud and heroik zeale fall ouercome, albeit not without sum hard difficulties and werisome lattis, euen of them quha aucht of dewtie to put thair handis to this warke. We rede in this buik quhow mony & diffcil impedimentis were offrit to Zorobabel and the Iewes to stoppe the biging and repating of the temple of Ierusalem. Sumetyme they were expresly contramandit be the edictis of the great monarche, Sometimes be the threatning of thair aduersaires round about them. Sumetime be domestical enemies, hypocritis craftie warldlings and oppressoris of thair brethren, Zit againis all thir the Prophet opponis the commandement of God and promise of his assistance to perfurme the warke. The lyke or rather greater impedimentis be obiekt this day, againis the spritual beilding of Gods house. The Kingis and great monarchies of the earth threaten wrake and destruction to all them that fall melle with this warke. The false namit Kirkmen that pretend to be biggares vp, demolish it, and gif they had power, wold cast downe to the ground, as thair wickit consperacie concludit at Trent dois specifie. In quhat couldnes the former zeale of mony is now changit, zea, quhat carelesnes of maters of Religion in all estates it may mare then euidently appeare. The insatiable couetyse of euericane to apply & appropriat to them selues, the common rentes of the kirk, dois ouerrulie declare quhat conscience mē haue, (and specially the greitest, quhose antecessores liuit more honorablie vpon thair awin) to be manifest transgressores in dede, of that Religion quhilke in word to thair shame baldly they profess. And last of all, the manifest corruption of our liues in all estates the licentious and Godles liuing of the multitude, the impunitie of sinne and wickednes, the cruel and vnatural murderers heynous and detestable incestes, adulteries, sorceries, and mony siclike enormities, with the oppression and contempt of the pure allnaist vniuersal, corruption of iustice and iudgement, and mony other euils that ouerflowe this commonwelth, beare euident witnes how sklender & smal successe hitherto followit the reformation of religion within this realme. And do prouoke the iudgements of God, alace, ouerfore aganis vs. And zit nane of these impediments, na not they all conioynit together suld discouragē zour Hienes to go fordwart in this Godly warke anis begunne. bot the hope of Gods assistance, (quho is able to moue heauen and earth quhen pleases him) the promise of his presence and grace, and the happie end to followe aucht rather to inflame and raise vp zour royal heart mare constantlie to secht and ouercome all the lettes that Satan and his crafty supposts can deuise. It appeares weil that GOD hes chosen zou as a singulare instrument to be as a paterne and ensample to al other princes of zour time; in offring zou so faire occasiōes to put the Kirk of God to ful libertie, to purge it from corruption, to establish sic decent and comelie policie within the same as his word craues, and to provide for the lang during and perpetuitie thereof, seing it hes pleasit him to make zour grace from zour tender zouthhead to be brocht vp in the true knowlege and feire of his name: to make the pure doctrine of the Gospel in perfite vnitie without ony schisme or contrauersie to be planely & peccably publishit throuch all the boundes of zour dominion. And finallie to make this policie of the Kirk to be humblie and earnestly crauit to be establishit be zour Hienes be the maist parte of the true subiectes of zour realme. Sic preclare occasiōes aucht not to be omitted; remembring how all Kings are commandit to kisse and embrace the sonne of God and to be nurishers of his Kirk. Therefore aganis all impediments, propone & oppone the earnest zeale of Dauid quha could take no rest nor slepe vnto his eyes vntil he had found he place quhair the Lord suld haue his resting place amongis his people. Call for the wisdome of Salomon to indew zour grace with a principall Spirit as wel as in the outwarde policie, in aduaneing the spiritual policie of his Kirk. Imitate the seruēt faith of Iehoshaphat, putting his hail trust in the Lord, and beleuing his Prophetes. The diligence of Iehoaiah in reparing the house of the Lord. followe the Godly Ezechias in ruting out all monuments of Idolatrie, & depending fermlye upon the Lord. The faithful zong Iosiah, in making the buke of the Law of God lang time downe morit, and kept in silence: ze vtterly tynt and forgettin, to be publikly red, acceptit be the people, and recommendit to the posteritie. To sic diligence as this did the Prophetes Haggai, Zechari- & Malachi, exhort the princes of the Iewes. And schortly sic Godly interprises as they haue made the great Constantine, the gentle Gracian, the Codly Theodose, and sic others to be worthie

In the bukes
Ezra & Neh
Agg. 12.

Psal. 2.

Psal. 133.

1 King. 3.

2 Chro. 20.

1 King. 12.

1 Chro. 29.

2 Chro. 34.

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of Eternal memorie & cōmendatiō. Nether is it ancuch to beginne weil, as did some Kings of Iuda & afterwart faintit in thair proceedingis: bothere chiefly is requirit constancie & perseuerance, w outshrinking til thīg is be brocht to an gud order, & stable estate. Nether aucht zour Grace ȝly luke quhow mekle is done, bot rather quhow mekle refis vnperformit, euer thīg ȝ great diligēce is requirit to go fordwart, & great attēdance to be geuin ȝ thīg done may abide & cōtinually increse, til thay come to dew perfectiō. This is a mater worthie of zour royal heart, a purpose proper for the exercise of the viuacie of zour deuine & heich ingine. This is a maist faire feild to rine in & exerce the course of zour zouth. And a thing maist mete to make knowē quhat aucht to be ȝ principal studie of a Christiane prince, declarig quhow nether we zour natural subiectis, nether ȝ godly & faith ful of foralne natiōs haue in vaine sa lang lokit for some notable & excellent warke to procede frō zour Maiesties autorite for promoting of Gods glorie, & establisshing of his true religiō. The quhilk (na doubt) sal be an exceding honor and perpetual renome, that sal followe zour Hienes. All other glorie at last sal decay, and all cōmendation that resultes of other princely actes ather is not of lang indurance, or hes cōmonly mixit therewith, sik thing is as be alswa worthie of blame, bot the honor of this acte sal indure for euer, and sal be fully appreuit behim quhose iudgement can na wayis be bote equal and richt, quha is the Eternal Lord of lordis, & King of kingis, quhome with maist humble harte and instant prayer we beseik to blesse zour Maiestie with continual and daylie increse of his abundant blessingis, as weil spirituall as temporall, and to mainteine in welthie prosperitie

zour Princelie estate to the praise and glorie of his halie name; zour assured saluation, the comforte & quietnes of this cuntrie, the ouerthrawe of the power of Satan, and aduancement of the kingdome of

Iesus Christ. From Edinburgh in our general assemblie the tenth day of

Iulie. 1579.

(..)

AN DOVBLE CALENDARE,

TO VVIT, THE ROMANE AND THE HEBREW

CALENDARE: CONFERRED AND AGREED THE ONE WITH THE other, meete for vnderstanding of the dayes, monethes and yeres mencioned in the Bible. And containing many other profitable thingis: not to be fund in other Calendaris.

(.)

AN ALMANAKE, COMPREHENDED IN TVVO SHORT TABLES. THE ONE TO FIND OVT

THE SVNDAYES LETTRE, BY THE CIRCLE OF THE SVNNE AT ANY TYME: And the order for the Golden numbre, and Epact. Beginning the yere of our Lord. 1579: and so continuing for ever. And when you come to the end of either of these tables, retorne vnto the beginning.

THE FORMER TABLE.

Circle of the sunne	20.	21.	22.	23.	24.	25.	26.	27.	28.	1.	2.	3.	4.	5.
Sond.lett.	d.	c.	A.	g.	f.	e.	c.	b.	A.	g.	e.	d.	c.	b.
Lepe yere		b.				d.			f.					A.
Sond.lett.	g.	f.	e.	d.	b.	A.	g.	f.	d.	c.	b.	A.	f.	c.
Lepe yere			c.				e.				g.			
Circle of the sunne	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.

THE OTHER TABLE.

gold.nūb.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
the Epact	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.
gold.nūb.	15.	16.	17.	18.	19.	1.	2.					
the Epact	15.	26.	7.	18.	29.	11.	22.					

NOTE, that the Circle of the Sunne conteneth the space of 28. yeres complete, after the course of the Sunne. And it is called so, because in these 28. yeres all the varieties of the Sundayes lettre, and lepe yere takend: & thereafter returne to the same ordre.

The golden nombre conteneth the space of 19. yeres. So called by reason of the vtilitie therof in finding out the changeis and course of the moone. And the Epact (which serueth also for the course of the moone) procedeth by adding the numbre of 11. euery yere to the former Epact: And when you come to 30. complete you must beginne againe, as appeareth in the table.

Now if you wolde knowe the Sundayes lettre, Golden numbre, or Epact any yere before the 1579. yere, turne bace by the order of ether of these tables. As for exemple giue 19. of the circle of the Sunne, & the Sundayes lettre, e, and likewise 2. of the Golden numbre, and 22. of the Epact to the yere of our Lord 1578 And to the yere 1577 giue 18 of the Sunnes circle, the Sund. lettre f. The gold. numbre, i. The Epact, 11: & so consequently turning bace, till ye come to your yere which ye seeke.

Note also when it is lepe yere the lettre f, which is the 24. of Februarie, is twife counted, and then Febr. hath 29. dayes.

The Romanes begynne the yere at Ianuarie, but the Hebrewes beginne it at the moneth Nisan in Marche. And this instant yere 1579. they beginne the 27. day of Marche, as appeareth in the Calendare. As to the mouable feastes (as they are called) they are fund in the Hebr. Calendare, in their owne places: and therefore note no Almanak.

The Romane Calendare.

The Hebrew Calendare.

Days	Sund letter	Signe of the lune grece	Sune riseth h. m.	JANVARIE hath XXXI daies.	Sune setteth h. m.	Signe of the moone.	golden nūbre	Days	moone shineth h. m.	TEBETH hath XXIX dayes.	waiking & weaving	full sea h. m.
I	A	21	8 33	Circuncisione of Christ, Luc. 2.	3 27	a	8 b	XV	12 0	The moneths and dayes of moneths mentionat in the Bible are to be vnder- stand of this Calendare (for the scriptures speake of none other) there- fore the hyslorial things are here pla- ced.	full mo.	2 0
II	b	22	8 31		3 29	b		XVI	11 12			2 49
III	c	23	8 30		3 30	c		XVII	10 24		Spring tyde.	2 38
IV	d	24	8 28		3 32	d	16 b	XVIII	9 37			2 27
V	e	25	8 26		3 34	e	5 b	XIX	8 48		4 quar.	5 16
VI	f	26	8 25	Epiphania or ap- paritione of Je- sus. Math. 2.	3 35	f		XX	8 0	The moneth Tebeth is the x. moneth of the Hebrewes, & beginneth in de- cemb. proceding this Ianuar. And the name thereof (as of the rest of the Heb. moneths) is thine pet in the Calen- dare: first in the margine of the Rom. Calend. next vpon the first day of the moneth of the Heb. Cal. & last in the head of the page answering to the Rom. Calend. to declare how many dayes it hath.		6 4
VII	g	27	8 23		3 37	g	13 a	XXI	7 12			6 33
VIII	A	28	8 21	Roger seton Kn. vvith diuers o- thers mar. 1413.	3 39	h	2 b	XXII	6 24			7 29
IX	b	29	8 19		3 41	i	10 a	XXIII	5 36			8 31
X	c	30	8 18		3 42	k		XXIV	4 48			9 20
XI	d	1	8 16		3 44	l	18 b	XXV	4 0		chāge new moode	10 8
XII	e	2	8 14	Hilarie 370 yere of the Lord.	3 46	m	7 b	XXVI	3 12			10 57
XIII	f	3	8 12	14 Felix martyre	3 48	n	15 a	XXVII	2 24			11 40
XIV	g	4	8 10		3 50	o		XXVIII	1 36			12 35
XV	A	5	8 8		3 52	p		XXIX	0 48			13 24
XVI	b	6	8 6		3 54	q	4 a	I	0 48	SHEBAT xi. The first day the 40 yere after the de- parting out of Egypt Moses begouth to repect the Law vnto the people of Israel. Deut. 1. chapitre.		2 12
XVII	c	7	8 4	mo. eclip. 1581. Fabian & Sebaſt mart.	3 56	r		II	1 36		prime	3 2
XVIII	d	8	8 2		3 58	s	12 b	III	2 24			3 50
XIX	e	9	8 0		4 0	t	1 b	IV	3 12			4 39
XX	f	10	7 57		4 2	u	9 b	V	4 0			5 18
XXI	g	11	7 55		4 5	v		VI	4 48			6 16
XXII	A	12	7 53	Agnes.	4 7	w	17 b	VII	5 36	Adar.		7 5
XXIII	b	13	7 51	Vincent. mart.	4 9	x	6 a	VIII	6 24		2 quar.	7 54
XXIV	c	14	7 49	James Regent of Scot. mar. 1570.	4 11	y		IX	7 12			8 43
XXV	d	15	7 47	Tim. mar. 99. ye.	4 13	z	14 b	X	8 0			9 32
XXVI	e	16	7 45	Paul couer. a. d. 9	4 15	aa		XI	8 48			10 20
XXVII	f	17	7 42	Polycarpus mar. 170. yere.	4 18	ab	3 b	XII	9 36			11 9
XXVIII	g	18	7 39		4 21	bc	11a	XIII	10 24			11 58
XXIX	A	19	7 37	Io. Chrysostome.	4 23	cd		XIV	11 12			12 47
XXX	b	20	7 35	mo. eclip. 1599.	4 25	de	19 b	XV	12 0			1 36
XXXI	c	21	7 33	mo. eclip. 1580.	4 27	ef		XVI	12 0		ful moode	2 24

The Romane Calendare.

The Hebrew Calendare.

Days	Sund letter	Signe of the lune grece	Sune riseth h. m.	FEBRVARIE hath 28 dayes, and in lepe yere 29.	Sune setteth h. m.	Signe of the moone.	golden nūbre	Days	moone shineth h. m.	SHEBAT hath xxx dayes.	waiking & weaving	full sea h. m.
I	d	22	7 30	Brigide.	4 30	e	8 b	XVII	11 12	The dowe bringeth vnto Noa the branche of an olive tree. Gen. 8	Spring	3 13
II	e	23	7 20	Purification of Marie. Luc. 2.	3 32	f	16 a	XVIII	10 24			4 2
III	f	24	7 20		4 34	g	5 b	XIX	9 36			4 51
IV	g	25	7 24	Iohn Roger mart.	4 38	h		XX	8 48			5 40
V	A	26	7 22	Agatha mar. 1555	4 38	i	13 b	XXI	8 0			6 28
VI	b	27	7 20	Dorothea. Iohn olden castel mar. 1418.	4 40	k	2 a	XXII	7 12		4 quar.	7 17
VII	c	28	7 18		4 42	l	10 b	XXIII	6 24	The dowe sent the third time, retur- neth no more vnto Noa. Gen. 8.		8 6
VIII	d	29	7 15	Apollonia.	4 45	m		XXIV	5 36			8 55
IX	e	30	7 13	moone ecl. 1598	4 47	n	18 b	XXV	4 48			9 44
X	f	1	7 11		4 49	o		XXVI	4 0			10 33
XI	g	2	7 8		4 52	p	7 a	XXVII	3 12			11 21
XII	A	3	7 6	Roger only mar. 1441.	4 54	q	15 b	XXVIII	2 24			12 10
XIII	b	4	7 4	Valentine mart.	4 56	r		XXIX	1 36		chāge new moone	12 59
XIV	c	5	7 1		4 59	s	4 a	XXX	0 48			1 48
XV	d	6	6 59		5 1	t		I	0 48	ADAR xii.		2 36
XVI	e	7	6 56		5 4	u	12 a	II	1 36			3 25
XVII	f	8	6 54		5 6	v	1 a	III	2 24	The temple of Ierusalem was buy- ded againe & dedicat after the ca- ptiuitie. Ezra 6. The first Sunday immediatly fol- lowing the 5. day of Adar yerlie, is the first Sunday of Lent. And if the yere be exercealing by an interca- lare moneth, it is in the last Adar, & not in the first.		4 14
XVIII	g	9	7 51	Martine Luther slept in the Lord 1546.	5 9	w		IV	3 12		prime	5 3
XIX	A	10	6 49		5 11	x	9 b	V	4 0			5 52
XX	b	11	6 40		5 14	y	17 b	VI	4 48			6 40
XXI	c	12	6 44		5 16	z	6 b	VII	5 36			7 26
XXII	d	13	6 42	24 Mathi apost. place of lepe yere	5 18	aa		VIII	6 24			8 18
XXIII	e	14	6 39	Sune eclip. 1598. & 8. p. 10. h. h.	5 21	ab	14 b	IX	7 12			9 7
XXIV	f	15	6 37		5 23	bc	3 a	X	8 0			9 56
XXV	g	16	6 34		5 26	cd		XI	8 48			10 44
XXVI	A	17	6 32	24 Iohn Hooper mart. 1555.	5 28	de	11 b	XII	9 36	The 13. day was appointed for the destruction of the Iewes, & turned to the contrarie. Ester. 19. The same day also Iudas Maccabens slew Ni- canor. 2. Macab. 15. 14. mordecais day, Ester. 9.		11 33
XXVII	b	18	6 29		5 31	ef	19 a	XIII	10 24			12 22
XXVIII	c	19	6 27	Patrik hāmilton mar. in Scot 1528.	5 33	fg		XIV	11 12			1 11
XXIX	d					gh		XV				
XXX	e					hi		XVI				
XXXI	f					ij		XVII				
XXXII	g					kl		XVIII				
XXXIII	A					lm		XIX				
XXXIV	b					mn		XX				
XXXV	c					no		XXI				
XXXVI	d					op		XXII				
XXXVII	e					pq		XXIII				
XXXVIII	f					qr		XXIV				
XXXIX	g					rs		XXV				
XXXX	A					st		XXVI				
XXXXI	b					tu		XXVII				
XXXXII	c					uv		XXVIII				
XXXXIII	d					wx		XXIX				
XXXXIV	e					yz		XXX				
XXXXV	f					aa		XXXI				
XXXXVI	g					bb		XXXII				
XXXXVII	A					cc		XXXIII				
XXXXVIII	b					dd		XXXIV				
XXXXIX	c					ee		XXXV				
XXXXX	d					ff		XXXVI				
XXXXXI	e					gg		XXXVII				
XXXXXII	f					hh		XXXVIII				
XXXXXIII	g					ii		XXXIX				
XXXXXIV	A					kk		XXXX				
XXXXXV	b					ll		XXXXI				
XXXXXVI	c					mm		XXXXII				
XXXXXVII	d					nn		XXXXIII				
XXXXXVIII	e					oo		XXXXIV				
XXXXXIX	f					pp		XXXXV				
XXXXXX	g					qq		XXXXVI				
XXXXXXI	A					rr		XXXXVII				
XXXXXXII	b					ss		XXXXVIII				
XXXXXXIII	c					tt		XXXXIX				
XXXXXXIV	d					uu		XXXXX				
XXXXXXV	e					vv		XXXXXI				
XXXXXXVI	f					ww		XXXXXII				
XXXXXXVII	g					xx		XXXXXIII				
XXXXXXVIII	A					yy		XXXXXIV				
XXXXXXIX	b					zz		XXXXXV				
XXXXXXX	c					aa		XXXXXVI				

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The Romane Calendare.

The Hebrew Calendare.

Days	Sund letter	Age of the lune grece	Sune rifeth h. m.	MARCHE hath XXXI days.	Sune fetteth h. m.	Age of the lune grece	golden nibre	Days	moone shineth h. m.	AD AR hath XXIX days.	Waxing & waxing & waxing &	full fea h. m.
I	d	20	6 24	George witharde mar. in Scot. 1548.	5 30	f	8 b	XV	13 0	1. day of Mordecaj, Esth. 9.	full moone	2 0
II	e	21	6 23		5 38	g	16 b	XVI	11 12			3 49
III	f	22	6 20	2. day; moone c- clips. 1588.	5 40	h	16 b	XVII	10 24			3 38
IIII	g	23	6 18		5 42	i	5 b	XVIII	9 36			4 27
V	A	24	6 15		5 45	k	5 b	XIX	8 48		Spring	5 16
VI	b	25	6 12		5 48	l	13 a	XX	8 0			6 4
VII	c	26	7 10	Perpetua and Pe- licitas mart.	5 50	m	2 b	XXI	7 12			6 53
VIII	d	27	6 7		5 53	n	2 b	XXII	6 24		4. quar.	7 42
IX	e	28	6 5		5 55	o	10 b	XXIII	5 36			8 31
X	f	29	6 2		5 58	p	10 b	XXIIII	4 48			9 20
XI	g	30	6 0	Spring tyme, æ- quinoctium.	6 0	q	18 b	XXV	4 0			10 8
XII	A	1	5 58	12. Gregorie.	6 2	r	7 b	XXVI	3 12			10 75
XIII	b	2	5 55		6 5	r	7 b	XXVII	2 24			11 46
XIIII	c	3	5 53		6 7	f	15 a	XXVIII	1 36			12 35
XV	d	4	5 50		6 10	s	4 a	XXIX	0 48	INTERCALARE days, or place of the Epact.	chage	1 24
XVI	e	5	5 48		6 12	t	12 b	I				
XVII	f	6	5 45		6 15	v	12 b	II				
XVIII	g	7	5 43		6 17	u	1 b	III				
XIX	A	8	5 40		6 20	x	1 b	IIII				
XX	b	9	5 38		6 22	y	9 a	V				
XXI	c	10	5 36	Benedicte Tho- mas crammer bi- shop of Canterbu- mar. 1546.	6 24	z	17 b	VI		Heir the yere changeth following the course of the moone.		
XXII	d	11	5 33		6 27	æ	17 b	VII				
XXIII	e	12	5 31		6 29	ft	6 b	VIII				
XXIIII	f	13	5 28	Annunciations of Marie virgine.	6 32	a	14 a	IX				
XXV	g	14	5 26		6 34	b	3 b	X				
XXVI	A	15	5 23		6 37	c	3 b	XI		1. NISA Nappointed by Gods or- dinance the 1. month of the yere.		
XXVII	b	16	5 21		6 39	d	11 a	I	0 48	Exod. 12. The 1. day the temple of Ierusalem was purged by Ezechias	nevv moone	2 12
XXVIII	c	17	5 18		6 42	e	19 b	II	1 36	3. chro. 29. The 1. day also the 1. yere of the departing out of Egypt the tabernacle was erected. Exod. 40.	3 50	
XXIX	d	18	5 16		6 44	f	8 b	III	2 24		prime	4 39
XXX	e	19	5 14		6 46	g		IIII	3 12			5 28
XXXI	f	20	5 11		6 49	h		V	4 0			

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The Romane Calendare.

The Hebrew Calendare.

Days	Sund letter	Age of the lune grece	Sune rifeth h. m.	APRILE hath XXX days.	Sune fetteth h. m.	Age of the lune grece	golden nibre	Days	moone shineth h. m.	NISA N. called also A B I B, hath XXX days.	Waxing & waxing & waxing &	full fea h. m.
I	g	21	5 9	Rome was de- stroyed by Alarik King of Gothes	6 51	i	16 a	VIAR	4 48	This moneth is called Abib by rea- son of the new fruits which were then collected. Exod. 13. & 34.	4. quar.	6 1
II	A	22	5 6	712. Blondus.	6 56	l	5 a	VII	5 36			7 5
III	b	23	5 4	4. Ambroise.	6 59	m	13 b	VIII	6 24			7 54
IIII	c	24	5 1		7 1	n	13 b	IX	7 12			8 43
V	d	25	4 59		7 4	o	2 b	X	8 0	The x. day the Passouer Iambe was taken to be sacrificed. Exod. 12.		9 32
VI	e	26	4 56		7 6	p	10 a	XI	8 48	The same day Christ entred into Ierusalem. Iohan. 12.		10 20
VII	f	27	4 54		7 8	q	18 b	XII	9 36	PASSOVER.		11 9
VIII	g	28	4 52		7 10	r	17 a	XIII	10 24	The 14. day at euin the Passouer was eaten.		11 58
IX	A	29	4 50		7 13	f	7 a	XIV	11 12	The 15. day was the feast. Exod. 12.	full moone	12 47
X	b	30	4 47		7 15	s	15 a	XV	12 0	Nöb. 28. the next Sunday after the Passouer was Easter day, after the Fathers. The 15. day also Christ the trew Passouer was crucified & raife fro death the 17. day: but the lawes transferred the Passouer that yere to the 16. day, because it was the Sab- bath day: as appeareth, Iohn. 19.		1 36
XI	c	1	4 45		7 18	t	4 a	XVI	12 0	Easter day, falleth nowe the first Sunday after the 18. day of Nisan, continually.		2 24
XII	d	2	4 43		7 20	v	1 a	XVII	11 12	The 24. day Daniel saw his last vi- sion in the third yere of Cyrus Da- niel. 10.		3 13
XIII	e	3	4 40	Tiburti. & Valer. mar. the 14. moone ecl. 1595.	7 23	u	12 a	XVIII	10 24		Spring	4 2
XIIII	f	4	4 38		7 25	x	9 a	XIX	9 36			4 51
XV	g	5	4 35		7 27	y	1 a	XX	8 48			5 40
XVI	A	6	4 33		7 29	z	9 a	XXI	8 0			6 28
XVII	b	7	4 31		7 31	æ	17 a	XXII	7 12			7 17
XVIII	c	8	4 29		7 33	ft	3 a	XXIII	6 24		4. quar.	8 6
XIX	d	9	4 27	A great eclips of the sunne 1585. a- bout 6 a.	7 36	a	19 b	XXIIII	5 36			8 55
XX	e	10	4 24		7 38	b	8 a	XXV	4 48			9 44
XXI	f	11	4 20		7 41	c	6 a	XXVI	4 0			10 32
XXII	g	12	4 19		7 43	d	14 a	XXVII	3 12			11 21
XXIII	A	13	4 17	George.	7 46	e	3 a	XXVIII	2 24			12 10
XXIIII	b	14	4 14		7 48	f	11 a	XXIX	1 36			12 49
XXV	c	15	4 12	Marke Euangel.	7 50	g	19 b	XXX	0 48		chage	1 48
XXVI	d	16	4 10		7 51	h	11 a	I	0 48	IIAR 11. The 1. day the people of Irael were numbred in the desert.	nevv moone	2 36
XXVII	e	17	4 9		7 53	i	19 b	II	1 36			3 25
XXVIII	f	18	4 7	Vitalis mart.	7 55	k	8 a	III	2 24			4 14
XXIX	g	19	4 5		7 57	l		IIII	3 12		prime	5 3
XXX	A	20	4 3					V	4 0			5 52

The Romane Calendare.

The Hebrew Calendare.

Days	Sund letter	Signe of the line greca	Sune rifesth h. m.	MAYE hath XXXI. dayes.	Sune fetterth h. m.	Signe of the moone.	golden nūbre	Days	moone shineth h. m.	IIAR called also ZIF, hath XXIX. dayes.	Summe of dayes & moone	full sea h. m.
I	b	21	4 1	Philip and Iacob Apost.	7 59	m	16 b	Shan. VI	4 48	In this moneth was the fundation of the house of the Lord laide by Salomon 480 yeres after the com- ming out of Egypt. 1 King. 6.	2. quar.	6 40
II	c	22	3 59		8 1	n	5 b	VII	5 36			7 29
III	d	23	3 58		8 2	o	13 a	VIII	6 24			8 18
IIII	e	24	3 56		8 4	p	13 a	IX	7 12			9 7
V	f	25	3 54		8 5	q	13 a	X	8 0			9 56
VI	g	26	3 51	Rome was taken by D. Burbon. 1527.	8 8	r	1 b	XI	8 48			10 44
VII	A	27	3 50		8 10	s	10 b	XII	9 36			11 31
VIII	b	28	3 48		8 12	t	10 b	XIII	10 24			12 23
IX	c	29	3 46		8 14	u	18 b	XIIII	11 12	They that celebrate not the Pass- ouer the first moneth, had it the 14. day of this nomb. 9.	full moone	1 11
X	d	30	3 44		8 16	v	18 b	XV	12 0	The 16. day it rained māna. Exod. 6.		2 0
XI	e	31	3 43		8 17	w	7 b	XVI	11 12	The 17. day Noa entred into the Arke. Gen. 7.	Spring	3 38
XII	f	1	3 41		8 19	x	15 a	XVII	10 24	The 20. day, the 2. yere after they come out of Egypt, the Israelites remoued from the desert of Sinai. nomb. 10.	4. quar.	4 23
XIII	g	2	3 39		8 21	y	4 a	XVIII	9 36			5 16
XIIII	A	3	3 37	Sophia.	8 23	z	12 b	XIX	8 48			6 4
XV	b	4	3 35		8 25	aa	12 b	XX	8 0			6 53
XVI	c	5	3 34		8 26	ff	1 b	XXI	7 12	Christ ascended vnto heauen. aft. 1. the 17. day also Noa come forth of the Arke. Gen. 8.		7 43
XVII	d	6	3 32		8 28	a	9 a	XXII	6 24			8 31
XVIII	e	7	3 30		8 30	b	9 a	XXIII	5 36			9 20
XIX	f	8	3 29		8 31	c	17 h	XXIIII	4 48			10 8
XX	g	9	3 28		8 33	d	11 a	XXV	4 0			10 57
XXI	A	10	3 26	Helena.	8 34	e	6 b	XXVI	3 12			11 46
XXII	b	11	3 24	Hicrony. Sauana- rola mart. 1499.	8 36	f	14 a	XXVII	2 24			12 35
XXIII	c	12	3 23		8 37	g	3 b	XXVIII	1 36			1 24
XXIIII	d	13	3 22		8 38	h	3 b	XXIX	0 48	SIVAN. III. the 1. day the chil- dren of Israel came to the wilder- nes of Sinai. Exod. 19.	chāge nerv moone	2 12
XXV	e	14	3 21		8 39	i	11 a	I	1 36			3 1
XXVI	f	15	3 21		8 40	l	19 b	II	2 24	The 5. day was the feast of Pente- coste after the Hebrewes. The holy Ghost came vpon the Apostles.	prime.	3 50
XXVII	g	16	3 20	Constantinop. ta- ken by Maktum. 1453.	8 41	m	16 a	III	3 12			4 39
XXVIII	A	17	3 19		8 42	n	16 a	IV	4 0			5 28
XXIX	b	18	3 18	Petronella.	8 43	o	16 a	V	4 48			6 16
XXX	c	19	3 17		8 44	p		VI	5 36			7 5
XXXI	d	20	3 16					VII				

The Romane Calendare.

The Hebrew Calendare.

Days	Sund letter	Signe of the line greca	Sune rifesth h. m.	IVNIE hath XXX. dayes.	Sune fetterth h. m.	Signe of the moone.	golden nūbre	Days	moone shineth h. m.	SIVAN hath xxx. dayes.	Summe of dayes & moone	full sea h. m.
I	c	21	3 16	Marcellin. mart.	8 44	q	5 a	VIII	6 24	Visconday is the first Sunday af- ter the 8. day of this moneth.	2. quar.	7 54
II	f	22	3 15	Hierome of prage mart. 1416.	8 45	r	13 a	IX	7 12			8 43
III	g	23	3 14		8 46	s	2 b	X	8 0			9 32
IIII	A	24	3 14		8 46	t	10 a	XI	8 48			10 20
V	b	25	3 13		8 47	u	18 b	XII	9 36			11 9
VI	c	26	3 13		8 47	v	7 a	XIII	10 24			11 58
VII	d	27	3 13		8 47	w	17 a	XIIII	11 12			12 47
VIII	e	28	3 12		8 48	x	17 a	XV	12 0			1 36
IX	f	29	3 12		8 48	y	15 a	XVI	12 0			2 24
X	g	30	3 12		8 48	z	15 a	XVII	12 12			3 13
XI	A	31	3 12	Barnabas apost.	8 48	aa	4 a	XXVIII	10 24			4 2
XII	b	1	3 12	The Sommer lon- gest day.	8 49	ff	12 a	XIX	9 36			4 51
XIII	c	2	3 12		8 48	tt	1 a	XX	8 48			5 40
XIIII	d	3	3 12		8 48	bb	6 a	XXI	8 0			6 28
XV	e	4	3 12		8 48	bb	6 a	XXII	7 12			7 17
XVI	f	5	3 12		8 47	cc	9 a	XXIII	6 24	King Asuerus sent an edict throug- out his Provinces in fauore of the Iewes, contrarie to the conspiracie of Aman. Esth. 8.	4. quar.	8 6
XVII	g	6	3 13		8 47	dd	17 a	XXIIII	5 36			8 55
XVIII	A	7	3 13		8 47	ee	17 a	XXV	4 48			9 44
XIX	b	8	3 14		8 46	ff	6 a	XXVI	4 0			10 32
XX	c	9	3 14	JAMES the vj. KING of Scot- land was borne. 1566.	8 46	gg	14 a	XXVII	3 12	The Arke of Noa was lift vp by the floods. Gen. 7.		11 21
XXI	d	10	3 15		8 45	hh	3 a	XXVIII	2 24			12 10
XXII	e	11	3 15		8 45	ii	3 a	XXIX	1 36			12 59
XXIII	f	12	3 16		8 44	kk	11 a	XXX	0 48			1 48
XXIIII	g	13	3 17	Natiuitie of Iohn Baptist.	8 43	ll	19 a	I	0 48	TAMVS. IIIII.	chāge nerv moone	2 36
XXV	A	14	3 18		8 43	mm	8 a	II	1 36			3 25
XXVI	b	15	3 19		8 41	nn	16 b	III	2 24			4 14
XXVII	c	16	3 20		8 40	oo	16 b	IIII	3 12	The 5. yere of King Ichoiachins ca- ptiuitie the 5. day Ezechiel the Pro- phet saw the first vision. Ezech. 1.	prime.	5 3
XXVIII	d	17	3 21	Peter and Paule.	8 38	pp		V	4 0			5 52
XXIX	e	18	3 22	Sune elips. 7. po- intes. 1600.	8 38	qq		VI	4 48			6 40
XXX	f	19	3 23		8 37	rr		VII	5 36			7 29

The Romane Calendre.

Days	Sund. letter	Signe of the Sunne	Sunne riseth h. m.	IV L. P. North XXXI dayes	Sunne setteth h. m.	Signe of the Moonne	golden number
I	a	20	3 24		8 18	f	5
II	A	21	3 26	Visitation of Marie. John fryth mart. 1533.	8 34	e	11
III	b	22	3 27		8 33	d	8
IV	c	23	3 28		8 31	c	4
V	d	24	3 29		8 30	b	3
VI	e	25	3 30		8 29	a	10
VII	f	26	3 31		8 28	z	7
VIII	g	27	3 33	John Hus. marr. burnt at the colde of Constan- ce. 1415.	8 27	y	6
IX	A	28	3 35		8 26	x	5
X	b	29	3 37		8 25	w	4
XI	c	30	3 39		8 24	v	3
XII	d	31	3 41		8 23	u	2
XIII	e	1	3 43		8 22	t	1
XIV	f	2	3 44	Margarete. Dogge dayes.	8 21	s	12
XV	g	3	3 46		8 20	r	9
XVI	A	4	3 47		8 19	q	8
XVII	b	5	3 49		8 18	p	7
XVIII	c	6	3 51	mo. eclips. 1581.	8 17	o	6
XIX	d	7	3 53		8 16	n	5
XX	e	8	3 55	Sunne eclipsed 8. pointes. 1590. 7. h. b.	8 15	m	4
XXI	f	9	3 56		8 14	l	3
XXII	g	10	3 58	Maria Magdalene.	8 13	k	2
XXIII	A	11	4 1		7 59	j	1
XXIV	b	12	4 4	James Apostle.	7 56	i	12
XXV	c	13	4 6		7 54	h	9
XXVI	d	14	4 7	Anna.	7 53	g	8
XXVII	e	15	4 9		7 51	f	7
XXVIII	f	16	4 11	JAMES the Y. KING of Scot- tes was crowned 1567.	7 49	e	6
XXIX	g	17	4 13		7 47	d	5
XXX	A	18	4 15		7 45	c	4
XXXI	b	19	4 17		7 43	b	3

Days	Signe of the Sunne	Sunne riseth h. m.	Signe of the Moonne	golden number
VI	20	3 24	f	5
VII	21	3 26	e	11
VIII	22	3 27	d	8
IX	23	3 28	c	4
X	24	3 29	b	3
XI	25	3 30	a	10
XII	26	3 31	z	7
XIII	27	3 33	y	6
XIV	28	3 35	x	5
XV	29	3 37	w	4
XVI	30	3 39	v	3
XVII	31	3 41	u	2
XVIII	1	3 43	t	1
XIX	2	3 44	s	12
XX	3	3 46	r	9
XXI	4	3 47	q	8
XXII	5	3 49	p	7
XXIII	6	3 51	o	6
XXIV	7	3 53	n	5
XXV	8	3 55	m	4
XXVI	9	3 56	l	3
XXVII	10	3 58	k	2
XXVIII	11	4 1	j	1
XXIX	12	4 4	i	12
XXX	13	4 6	h	9
XXXI	14	4 7	g	8
XXXII	15	4 9	f	7
XXXIII	16	4 11	e	6
XXXIV	17	4 13	d	5
XXXV	18	4 15	c	4
XXXVI	19	4 17	b	3

The Romane Calendre.

Days	Sund. letter	Signe of the Sunne	Sunne riseth h. m.	AVGVST hath XXXI dayes.	Sunne setteth h. m.	Signe of the Moonne	golden number
I	c	20	4 20	Peter bonds.	7 40	u	13
II	d	21	4 21	1 day Lammes.	7 38	t	12
III	e	22	4 22		7 36	s	11
IV	f	23	4 23		7 34	r	10
V	g	24	4 24		7 32	q	9
VI	A	25	4 26	Mo. ecl. 1598.	7 30	p	8
VII	b	26	4 27		7 27	o	7
VIII	c	27	4 28		7 25	n	6
IX	d	28	4 29		7 23	m	5
X	e	29	4 30	Laurence mart.	7 21	l	4
XI	f	30	4 31		7 19	k	3
XII	g	1	4 32	The x daye of the maine burnt temple of Jeru- lem. Iosephus 6. boka.	7 17	j	2
XIII	A	2	4 33		7 15	i	1
XIV	b	3	4 34		7 13	h	12
XV	c	4	4 35		7 11	g	9
XVI	d	5	4 36	xv day Assumpt. of Marie.	7 9	f	8
XVII	e	6	4 37		7 7	e	7
XVIII	f	7	4 38		7 5	d	6
XIX	g	8	4 39		7 3	c	5
XX	A	9	4 40		7 1	b	4
XXI	b	10	4 41		6 59	a	3
XXII	c	11	4 42	25 Barth. Apost.	6 57	z	2
XXIII	d	12	4 43	The martyr of Parys the yere 1572.	6 55	y	1
XXIV	e	13	4 44	Dogge dayes end.	6 53	x	12
XXV	f	14	4 45	The Citie of Geneve reformed. 1535.	6 51	w	9
XXVI	g	15	4 46	Decollat. of Iohn bapt. 26 day mo. ecl. 1588.	6 49	v	8
XXVII	A	16	4 47		6 47	u	7
XXVIII	b	17	4 48		6 45	t	6
XXIX	c	18	4 49		6 43	s	5
XXX	d	19	4 50		6 41	r	4
XXXI	e	20	4 51		6 39	q	3

The Helic Calendre.

Days	Signe of the Sunne	Sunne riseth h. m.	Signe of the Moonne	golden number
VI	20	4 20	u	13
VII	21	4 21	t	12
VIII	22	4 22	s	11
IX	23	4 23	r	10
X	24	4 24	q	9
XI	25	4 26	p	8
XII	26	4 27	o	7
XIII	27	4 28	n	6
XIV	28	4 29	m	5
XV	29	4 30	l	4
XVI	30	4 31	k	3
XVII	1	4 32	j	2
XVIII	2	4 33	i	1
XIX	3	4 34	h	12
XX	4	4 35	g	9
XXI	5	4 36	f	8
XXII	6	4 37	e	7
XXIII	7	4 38	d	6
XXIV	8	4 39	c	5
XXV	9	4 40	b	4
XXVI	10	4 41	a	3
XXVII	11	4 42	z	2
XXVIII	12	4 43	y	1
XXIX	13	4 44	x	12
XXX	14	4 45	w	9
XXXI	15	4 46	v	8
XXXII	16	4 47	u	7
XXXIII	17	4 48	t	6
XXXIV	18	4 49	s	5
XXXV	19	4 50	r	4
XXXVI	20	4 51	q	3

The Romane Calendre.

Days	Sund. letter	Signe of the zodiac	Sune riseth h. m.	SEPTEMBER hath XXXI dayes.	Sune setteth h. m.	golden nūber
I	F	♈	3 30		0 30	a 2 b
II	G	♉	3 33		0 27	a 10 b
III	A	♊	3 36		0 24	b 18 b
IIII	C	♋	3 38		0 22	c
V	E	♌	3 40		0 20	d 7 b
VI	G	♍	3 43		6 17	e 15 a
VII	A	♎	3 45		6 15	f 4 a
VIII	C	♏	3 48	Natiuitie of Marie	6 13	g 12 b
IX	E	♐	3 50	The 9 day Ierusalem was utterly burned & destroyed, the yere after Christis natiuitie	6 10	h 11 b
X	G	♑	3 53	73. Iulphus 7. boka.	6 7	i 1 b
XI	A	♒	3 55	The 13 Chrysostome being banished fro his kirk at Constantino-ple. dyed.	6 5	k 1 b
XII	C	♓	3 58	Harvest equinoctium.	6 2	l 2 a
XIII	E	♈	4 0		5 58	m 17 b
XIIII	G	♉	4 3		5 55	n 6 b
XV	A	♊	4 6		5 51	o 14 a
XVI	C	♋	4 7		5 48	p 4 a
XVII	E	♌	6 12		5 45	q 11 b
XVIII	G	♍	6 15		5 43	r 11 b
XIX	A	♎	6 18		5 40	s 19 b
XX	C	♏	6 20		5 36	t 16 a
XXI	E	♐	6 22		5 33	u 11 a
XXII	G	♑	6 24		5 30	v 19 b
XXIII	A	♒	6 27		5 33	w 16 a
XXIIII	C	♓	6 29		5 31	x 11 a
XXV	E	♈	6 32		5 28	y 13 b
XXVI	G	♉	6 34		5 26	z 5 a
XXVII	A	♊	6 37		5 23	aa 13 b
XXVIII	C	♋	6 39	Michael Archang. Hieronim.	5 21	
XXIX	E	♌	6 42		5 18	
XXX	G	♍				

The Hebrew Calendre.

Days	moone sheweth h. m.	E I. V. L. hath XXIX dayes.	Sursum & Sursum h. m.	full sea h. m.
XI	8 48			10 44
XII	9 36			11 33
XIII	10 24			12 22
XIIII	11 12			1 11
XV	12 0		Full moone	2 0
XVI	11 12			3 49
XVII	10 24			4 38
XVIII	9 36		Spring	5 27
XIX	8 48			6 16
XX	8 0			7 04
XXI	7 12			8 53
XXII	6 24		4. quar.	9 42
XXIII	5 36			10 31
XXIIII	4 48			11 20
XXV	4 0			12 08
XXVI	3 12			1 57
XXVII	2 24			2 46
XXVIII	1 36			3 35
XXIX	0 48		change new moone	4 24
XXX	0 48			5 13
XXXI	1 36			6 1
XXXII	2 24			7 50
XXXIII	3 12		prime.	8 39
XXXIIII	4 0			9 28
XXXV	4 48			10 16
XXXVI	5 36			11 05
XXXVII	6 24		2. quar.	11 54
XXXVIII	7 12			12 43
XXXIX	8 0			1 32
XL	8 48			2 20

The wal of Ierusalem was finished by Nehemiah. Nehem. 6. before the natiuitie of Christ. 449

TISHRI. vii. The feast of blowing trumpets, was the 1 day. Leuit. 23.

In this moneth Ismael slew Gedaliah gouernour of Iudea. Ierem 41.

The x day was the feast of reconciliation, which was comanded to be kept holily with fasting. Leuit. 23.

The Romane Calendre.

Days	Sund. letter	Signe of the zodiac	Sune riseth h. m.	OCTOBER hath XXXI dayes.	Sune setteth h. m.	golden nūber
I	A	♈	6 44	Nicolas Ridley & Hew latimer mart. at Oxford. 1555.	5 16 a	a 2 b
II	C	♉	6 46		5 14 b	a 10 a
III	E	♊	6 49		5 11 c	b 18 b
IIII	G	♋	6 51		5 9 d	c
V	A	♌	6 53		5 7 e	d 7 b
VI	C	♍	6 56		5 4 f	e 15 a
VII	E	♎	6 58		5 3 g	f 4 a
VIII	G	♏	7 0	William ryndale mart. 1536.	5 2 h	g 12 b
IX	A	♐	7 2		5 1 i	h 11 b
X	C	♑	7 4		5 0 k	i 1 b
XI	E	♒	7 6		4 59 l	j 1 a
XII	G	♓	7 8		4 57 m	k 1 a
XIII	A	♈	7 10		4 55 n	l 2 a
XIIII	C	♉	7 12		4 53 o	m 17 a
XV	E	♊	7 15	The Turk Solyman was repul- sed from Vienna. 1529.	4 51 p	n 6 a
XVI	G	♋	7 18	Luke Euangelist.	4 49 q	o 14 a
XVII	A	♌	7 20		4 47 r	p 4 a
XVIII	C	♍	7 22		4 45 s	q 11 b
XIX	E	♎	7 25		4 43 t	r 11 b
XX	G	♏	7 27		4 41 u	s 19 b
XXI	A	♐	7 30		4 39 v	t 16 b
XXII	C	♑	7 33		4 37 w	u 11 a
XXIII	E	♒	7 36		4 35 x	v 19 b
XXIIII	G	♓	7 38		4 33 y	w 16 a
XXV	A	♈	7 41		4 31 z	x 11 a
XXVI	C	♉	7 43		4 29 aa	y 13 b
XXVII	E	♊	7 46		4 27 ab	z 5 a
XXVIII	G	♋	7 48		4 25 ac	aa 13 b
XXIX	A	♌	7 50		4 23 ad	
XXX	C	♍	7 52		4 21 ae	
XXXI	E	♎	7 54		4 19 af	

The Hebrew Calendre.

Days	moone sheweth h. m.	TISHRI hath XXX dayes.	Sursum & Sursum h. m.	full sea h. m.
XI	9 36			11 9
XII	10 24			12 53
XIII	11 12			1 47
XIIII	12 0		Full moone	2 36
XV	12 0			3 24
XVI	11 12			4 13
XVII	10 24		Spring	5 02
XVIII	9 36			5 51
XIX	8 48			6 40
XX	8 0			7 28
XXI	7 12		4. quar.	8 17
XXII	6 24			9 06
XXIII	5 36			9 55
XXIIII	4 48			10 44
XXV	4 0			11 32
XXVI	3 12			12 21
XXVII	2 24			1 10
XXVIII	1 36			1 59
XXIX	0 48		change new moone	2 48
XXX	0 48			3 36
XXXI	1 36			4 25
XXXII	2 24			5 14
XXXIII	3 12		prime.	6 03
XXXIIII	4 0			6 52
XXXV	4 48			7 40
XXXVI	5 36			8 29
XXXVII	6 24		2. quar.	9 18
XXXVIII	7 12			10 07
XXXIX	8 0			10 56
XL	8 48			11 44
XLI	9 36			12 33

MARHESVAN. viii.

The Romane Calendre.

Days	Sund. letter	Signe of the fure grece	Sune riseth h. m.	NOVEMBER hath XXX dayes.	Sune setteth h. m.	Signe of the moone	golden numbres
I	d	20	7 56	All Sanctes.	4 4	a	10 b
II	e	21	7 53		4 2	a	11 b
III	f	22	8 0		4 0	a	12 b
IIII	g	23	8 2		3 58	a	7 b
V	A	24	8 5		3 55	a	
VI	b	25	8 7		3 53	i	35 b
VII	c	26	8 9	Moo. eclips. 14.	3 51	k	4 b
VIII	d	27	8 11		3 49	i	12 b
IX	e	28	8 12		3 47	m	1 b
X	f	29	8 14		3 46	n	
XI	g	30	8 16	Martine.	3 44	o	9 a
XII	A	31	8 18		3 42	p	
XIII	b	1	8 19		3 41	q	17 b
XIIII	c	2	8 21		3 39	r	
XV	d	3	8 23		3 37	s	6 b
XVI	e	4	8 24		3 36	a	14 a
XVII	f	5	8 26		3 34	a	3 a
XVIII	g	6	8 28		3 32	v	
XIX	A	7	8 30		3 30	v	
XX	b	8	8 31	Moo. eclips. 1591.	3 29	x	11 b
XXI	c	9	8 33		3 27	y	19 b
XXII	d	10	8 35		3 25	z	8 b
XXIII	e	11	8 37	Clemente.	3 23	z	
XXIIII	f	12	8 38		3 22	ft	16 b
XXV	g	13	8 39	Catherine.	3 21	a	5 a
XXVI	A	14	8 40		3 20	b	
XXVII	b	15	8 41		3 19	c	13 b
XXVIII	c	16	8 42		3 18	d	
XXIX	d	17	8 43		3 17	d	3 b
XXX	e	18	8 43		3 16	e	10 a
XXXI	f	19	8 44	Andro Apostle.	3 16	e	

The Hebrew Calendre.

Days	moone shineh h. m.	MARHESVAN hath XXIX dayes.	signe of the moone	full sea h. m.
XIII	10 24	This month is also called BVL, in the which the temple of Salomon was finished. 1 Kings 6.		12 30
XIIII	11 12			1 34
XV	12 0	The 15 day was the feast instituted by Ieroboam, to maintene his idolatrie. 1 Kings 12.		2 0
XVI	11 12			3 49
XVII	10 24			3 38
XVIII	9 36			4 27
XIX	8 48			5 16
XX	7 0			6 4
XXI	7 12			6 53
XXII	6 24			7 43
XXIII	5 36			8 31
XXIIII	4 48			9 20
XXV	4 0			10 8
XXVI	3 12			10 57
XXVII	2 24			11 46
XXVIII	1 36			12 35
XXIX	0 48			change 1 24
I	0 48	CISLEV. 14.		new moone 3 13
II	1 36			moone 3 1
III	2 24			3 50
IIII	3 12			prime 4 39
V	4 0			5 28
VI	4 48			6 16
VII	5 36			7 5
VIII	6 24			7 54
IX	7 12			8 43
X	8 0			9 32
XI	8 48			10 20
XII	9 36			11 9
XIII	10 24			11 58

The Romane Calendre.

Days	Sund. letter	Signe of the fure grece	Sune riseth h. m.	DECEMBER hath XXXI dayes.	Sune setteth h. m.	Signe of the moone	golden numbres
I	e	20	8 45		3 16	g	18 b
II	f	21	8 45		3 15	h	11 b
III	g	22	8 46		3 14	i	4 b
IIII	A	23	8 46		3 14	k	7 b
V	b	24	8 47		3 13	l	15 a
VI	c	25	8 47	Nicolas.	3 13	m	4 a
VII	d	26	8 47		3 13	n	
VIII	e	27	8 48	Conception of Marie.	3 12	o	13 b
IX	f	28	8 48		3 12	p	1 a
X	g	29	8 48		3 12	q	
XI	A	30	8 48		3 12	r	9 a
XII	b	31	8 48	VVinter. Shortest day. Lucia.	3 12	s	17 a
XIII	c	1	8 48		3 12	t	6 a
XIIII	d	2	8 47		3 12	v	
XV	e	3	8 47		3 13	u	14 a
XVI	f	4	8 47		3 13	x	
XVII	g	5	8 47		3 13	y	3 b
XVIII	A	6	8 46		3 14	z	
XIX	b	7	8 46		3 14	z	
XX	c	8	8 45		3 15	z	11 a
XXI	d	9	8 45		3 15	ft	19 b
XXII	e	10	8 45	Thomas apostle.	3 15	a	5 b
XXIII	f	11	8 44	The 11 Anne du burg, counsaier of Paris, was. 1559.	3 17	b	16 b
XXIIII	g	12	8 43	Naturis of the Lord Iohn.	3 18	c	
XXV	A	13	8 41		3 19	d	5 b
XXVI	b	14	8 40	Steuin mar. set. y.	3 20	e	13 b
XXVII	c	15	8 39	Iohn Apostle.	3 21	f	
XXVIII	d	16	8 38	Innocentes.	3 22	g	8 b
XXIX	e	17	8 37	31 day Iohn vic-	3 23	h	
XXX	f	18	8 36	cist preacher slept in the Lord. 1317.	3 24	i	10 b
XXXI	g	19	8 34		3 26	k	

The Hebrew Calendre.

Days	moone shineh h. m.	CISLEV hath XXX dayes.	signe of the moone	full sea h. m.
XIIII	11 12			12 47
XV	12 0	Antiochus set vp the abominat. of defelation vpon the altar of Lord in Ierusalem. 1. Macab. 1. before Christs birth. 165 yeres.		1 36
XVI	12 0			2 25
XVII	11 12			3 14
XVIII	10 24			4 3
XIX	9 36			5 22
XX	8 48	The people of the Iewes assembled at the proclamation of Esdras to put away their strange wives. 1. Esdr. 10.		6 11
XXI	8 0			7 0
XXII	7 12			7 49
XXIII	6 24			8 38
XXIIII	5 36	15 day The Iewes sacrificed to Idoles vpon the altar. 1. Macab. 1. The 25 day also Iudas Macabigus recovering the temple, did institute a feast of new dedicacion. 1. Macab. 4.		9 27
XXV	4 48			10 16
XXVI	4 0			11 5
XXVII	3 12			12 54
XXVIII	2 24	The Iewes being rebuked by Christ, would haue stoned him. Iohn 10. 10.		1 43
XXIX	1 36	TEBETH. 1. the 1 day the rulers examined 7 matres of them of the captiuitie that had taken strange wives: & continued to the 1 day of the first month. 1. Esdr. 10. 1.		2 32
I	0 48	The 1 day also the topes of the mount taines were sene by Noa after the flood. Gen. 1.		3 21
II	0 48			4 10
III	1 36			5 0
IIII	2 24			5 49
V	3 12			6 38
VI	4 0			7 27
VII	4 48			8 16
VIII	5 36			9 5
IX	6 24			9 54
X	7 12			10 43
XI	8 0	The 1 day Nebuchadnezar besieged Ierusalem: the second day. 1. Kings 13. 1. 2. Esdr. 10. 1.		11 32
XII	8 48			12 21
XIII	9 36			1 10
XIIII	10 24			2 0

A table to find out in what signe the Moone is at any tyme for euer.

			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1	Temper.	Aries	y	n	c	v	l	f	h	z	p	e	u	m	a	s	i	&	q	f	s.
2	drye.		z	o	d	u	m	a	s	i	&	q	f	x	n	b	t	k	f	r	g.
3	moyst.	tau-	&	p	e	x	n	b	t	k	f	r	g	y	o	c	v	l	a	f	h.
4	m. cold.	rus	f	q	f	y	o	c	v	l	a	f	h	z	p	d	u	m	b	s	i.
5	drye.		a	r	g	z	p	d	u	m	b	s	i	&	q	e	x	n	c	t	k.
6	temp.	Gemi-	b	f	h	&	q	e	x	n	c	t	k	f	r	f	y	o	d	v	l.
7	moyst.	ni	c	s	i	f	r	f	y	o	d	v	l	a	f	h	z	p	e	u	m.
8	cloud. tep.	Can-	d	t	k	a	i	g	z	p	e	u	m	b	s	h	&	q	f	x	n.
9	drye.	cer	e	v	l	b	s	h	&	q	f	x	n	c	t	i	f	r	g	y	o.
10	moyst.		f	u	m	c	t	i	f	r	g	y	o	d	v	k	a	f	h	z	p.
11	temp.	Leo	g	x	n	d	v	k	a	f	h	z	p	e	u	l	b	s	i	&	q.
12	moyst.		h	y	o	e	u	l	b	s	i	&	q	f	x	m	c	t	k	f	r.
13	temp.	Virgo	i	z	p	f	x	m	c	t	k	f	r	g	y	n	d	v	l	a	f.
14	temp.		k	&	q	g	y	n	d	v	l	a	f	h	z	o	e	u	m	b	s.
15	moyst.	Libra	l	f	r	h	z	o	e	u	m	b	s	i	&	p	f	x	n	c	t.
16	cold. m.		m	a	f	i	&	p	f	x	n	c	t	k	f	q	g	y	o	d	v.
17	moyst.	Scor-	n	b	s	k	f	q	g	y	o	d	v	l	a	r	h	z	p	e	u.
18	drye.	pius	o	c	t	l	a	r	h	z	p	e	u	m	b	s	i	&	q	f	x.
19	moyst.	Sagit-	p	d	v	m	b	f	i	&	q	f	x	n	c	s	k	t	r	g	y.
20	moyst.	tarius	q	e	u	n	c	s	k	f	r	g	y	o	d	t	l	a	f	h	z.
21	temp.		r	f	x	o	d	t	l	a	f	h	z	p	e	v	m	b	s	i	&
22	moyst.	Capri-	f	g	y	p	e	v	m	b	s	i	&	q	t	u	n	c	k	f	r.
23	temp.	corn	s	h	z	q	f	u	n	c	t	k	f	r	g	x	o	d	v	l	a.
24	temp.	Aqua-	t	i	&	r	g	x	o	d	v	l	a	f	h	y	p	e	u	m	b.
25	drye.	rius	v	k	f	h	y	p	e	m	b	s	i	z	q	f	x	n	c	p	i.
26	drye.		u	l	a	s	i	z	q	f	x	n	c	t	k	&	r	g	y	o	d.
27	moyst.	Pisces	x	m	b	t	k	&	r	g	y	o	d	v	l	f	h	z	p	e	l.
28	temper.		y	n	c	v	l	f	h	z	p	e	u	m	a	s	i	&	q	f	l.

RULES FOR VNDERSTANDING of this double Calendre.

1. **B**esides the thinges conteined in the commune Romane Calendre, you haue in this, the rising and setting of the Sunne euerie day of the yere according to the altitude or elevation of the pole to 57 grees (which serueth for the principal partes of Scotland) whereof may be easilie gathered the iust length of dayes and nightes in this partes.

2. **Y**ou haue also not only the episcie of the Sunne into ech of the xii Signes, but also the grees of the same euerie day, according to the equals or middle motions, which grees although they answere not in all exacte to the astronomical calculation, yet they may serue for a commune Calendre without any sensible erre. Marking alwayes that the Sunne kepeth a slower course in the Sommer signes then in the wynter.

3. **A**nd on the right hand, after the rowe of the Sunne setting you haue also one rowe of letters, according to the ordoure of the A. B. C. the which with the table beir above sheweth in what signe the moone is euerie day of the yere: according to her xii mansiones, which are also noted on the margin, at the left hand of this table: together with the qualities of ten mansiones, vnto which the inclination of the aire doth commonly agree. And on the right hand of the table are other certayne letters without the drawin lines, whereof the letters l. signified dayes: m. for letting of blood: p. for purging or evacuation: t. for letting of teares: g. for grafting: s. for saving of seedes: (and thus according to the season of the yere): To learn this better, you shall take this example: if ye wold knowe what signe the moone is in the first day of October 1579. yere: turne to the Calendre and you shall finde this letter, a. in the rowe of the signe of the moone right in the head of the table against the first day: keip a. in yournde, and come to the table and looke the golden nombre of your yere, which is 5. In the head of the table & you finde it in the third rowe, descend downe directly to the third rowe of the table till you get your letter, a. & ye will finde it in the end of the lower part of the table: And on the left hand as you sit, sove the margin you shall finde 5 signe of pisces, whereby ye knowe 5 mansiones to be in that signe, the day which ye looke to write, the first of October is the 5. And on the same left had also you shall finde write the number 26. for the mansiones of the moone situate in the 5. mansiones of pisces: & thus you shall declare the qualities of the 26. mansiones to be in pisces, or in any other. And on the right hand directly against the letter, a. ye shall finde the letter, l. without the lines, which signifieth that the moone is in the letting of blood. And this may ye practise in all others.

Of the golden nombre.

The first rowe of the Romane Calendre is placed the golden nombre,

bre, which sheweth the day whereupon the Moone changeth euerie month and yere: And further it serueth.

To aggree the Hebrew Calendre with the Romane Calendre.

1. **F**or the which it is to be vnderstand, that the Romane or Iuliane yere reckoned (after Iulius Caesar) to the course of the Sunne, containeth 365 dayes: and when it is lepe yere an more, but the commune yere of the Hebrewes reckoned after the course of the moone, containeth only 354 dayes, and so is lesse xi. dayes then the commune Romane yere. The which xi. dayes are commonly called the Epact. And in this Calendre are called Intercale dayes: because they are insert to aggree the dayes of the one Calendre with the other. Now by reason of this diuersitie, the beginning of the monethes, and also of the yere, are different. For the Hebrew Calendre beginneth not at Ianuarie, but at the Moneth Nisan, which commonly containeth an part of Marche and an part of Apryle, & yet flitteth alwayes yrlishte afore saide xi. olde dayes backwards or forwarde as the course of the moone goth.

2. **I**n the yere of our Lord 1579 yeres (which is the first yere of this double Calendre) the Hebrew Calendre: & Nisan (the first moneth thereof) beginneth the 27. day of Marche, and so proceedeth by situation of the one Calendre directly against the other to the next Marche, and endeth the 15. day thereof in the yere 1580: as you may perceave by inspectione of the Calendre: Now to make the one Calendre aggree & answere to the other any other yere, ye must seeke the golden nombre of that other yere, where it is placed in the Romane Calendre, then marke the names of the Hebrew monethes, noted vpon the margine: Seke downe from the name of your moneth in the rowe, and whanloever you find the golden nombre, there beginneth the Hebrew moneth, the same day whereon the golden nombre is placed, if it haue the letter b. ioyned & following after it: but if it haue a. following it, the moneth beginneth the next day thereafter. But it is to be offered, that for Ianuarie & Februarie you must take the golden nombre of the yere following, & not of the instant yere which ye seke. To practise in the one or two examples it is easie. As if you wold seke in the yere of the Lord 1581. the beginning of the first moneth Nisan, & of the Hebrewes yere: see the golden nombre of that yere, and you find it to be 5. seke 5. in the rowe of the golden nombre in the Romane Calendre in Marche (wherein the moneth Nisan beginneth) after the name of Nisan noted vpon the margine directly downwards: And if you find it vpon the 5. day of Marche, with the letter b. which declareth the first day of Nisan, to be the same day in the 1581. yere proposed, & so consequentlie you may find out the rest of the Hebrew monethes, hauing respect to the golden nombre, and the name of each Hebrew moneth noted vpon the margine of the Romane Calendre. Another example: if ye wold seke the first day of the moneth Adar, (which is the 12. moneth) in the yere 1581: wherinto the

golden nombre is 9. You shall finde the same golden nombre placed vpon the 9 day of Februarie with the letter b. And on the margin note, last, Adar, which declareth the beginning of the moneth Adar in the 1584, after the Romane calculation to be the selfe same day: And that to be the last day whereupon the beginning of the moneth Adar can fall. But it is to be noted, that after the reckoning of the Hebrewes (as also we observe in Scotland) Ianuarie and Februarie are ay referred to the yere preceding. And therefore this Adar is to be computed the last moneth of the 1584 yere & not of the 1585 yere after the Hebrewes. There is an other manner also:

To knowe by the Epact, not only the moneth, but also the day of the Hebrew moneth at any tyme.

The dayes of the age of the moone and the dayes of the Hebrew monethes are all one. And there is a commune and vulgare rule caule to learne to knowe them by the Epact, which although it kepe not exactlie at all tymes (for it supposeth euerie moone and moneth to haue 30 dayes) yet it may be reformed to serue after this sort: Beginne at Marthe, and loke what nombre the Epact of the yere is. Ioyne the nombre of the moneth of the Rom. Calendre to the Epact. And adde vnto both the nombre of the dayes of the Romane moneth, & of all make an summe, if it excede 30, take away 30. & the remanent sheweth the day of the Heb. moneth. But into Maye and Iulie ye must tak of an of this nombre: and in Februarie adde an more vnto. And if the Heb. moneth containe only 29 dayes, compute further then 29. And to knowe what moneth it is, you shall finde it noted on the margin in the Romane Calendre, (as was declared of before,) and the nombre of dayes of each moneth about, in the page of the Hebr. Calendre, for example of this compute, take the 6 day of Maye 1581. In which yere the Epact is 25, Adde vnto 25, for three moneths, 3, and, 6, for 6 dayes the summe is 34. Take away one of this nombre (because of Maye) so remaine 33. And againe take away 29, because Iar (the Hebrew moneth preceding) contained so many dayes. So remaine only 4 dayes, which is the day of the age of the moone, & of the moneth, to witte, the 4 day of Swan that yere. An other example. Seke the first day of Februarie, following the same yere, (which is after the Romane calculation 1582) The Epact is 23, the moneth is 12, the day one. These ioyned together, make 38. Adde another day (because of Februarie) it maketh 39. Take away 30, for the dayes of Shebat (the moneth preceding) there remaine 9, for the 9 day of the moneth Adar. Now if ye walde knowe by the contrarie, what day of the Rom. Calendre, answereeth to any day of the Hebrew Calendre: it is easie also, by the Epact. taking away onlie the Epact of the yere, and the nombre of the monethes of the Rom. Calendre, from the dayes of the Hebr. moneth. Except that you must remembre in Maye and Iulie to take away one also, and in Februarie one more.

The contentes of the Hebrew Calendre.

The historial thinges of the Bible are placed into this Calendre, for such cause as you finde specified in the beginning therof: together with the festiues vsed by the people of Israel, according to the Law, vpon their owne proper dayes. Easter day also, & Vintifunday may be here fund

in their owne place, what Sunday they fall euerie yere. So that you neede feke no other Almanake, but this Hebr. Calendre.

The change & full moone also, with the prime and quartanes, waxing & waning are fund into their owne proper places euerie moneth.

Of the shyning, going downe and rising of the moone.

And on the left hand in the first rowe of this Calendre you haue how many houres & min. the moone shyneth euerie night or day. Now knowing the tyme of the moone shyning, at any night, you may knowe also what tyme she setteth, or goeth downe, by adding the houres & minutes of her shyning, to the houres and minutes of the setting of the Sunne that night or euening, which ye will finde noted in the Rom. Calendre, it will declare to what houre she shyneth. As for example: the 16 day of November 1579 (which is the 8 day of the month Chislev) you finde the moone to shine 7 houres 12 minutes. Adde herunto (for the setting of the Sunne the same night) 3 houres 21 minutes, the whole summe is 10 houres 33 minutes, which is the tyme that the moone goeth downe that night. And this serueth to the full moone, but from the full moone, to knowe what houre of the night the moone riseth, compute many houres and min. backe from the Sunne rising (noted in the Calendre) as the moone shineth that night. As for example: the 6 day of Ianuarie 1580 yeres (which is the 10 of the moneth Tebeth) the Sunne riseth at 8 houres 25 minut. take from it 8 houres (which is the tyme the moone shineth) there remaine only 25 minut. which is the tyme the moone riseth after midnigh.

Of the filling of the Sea.

In the last rowe of the Hebr. Calendre, you haue the tyme of the full Sea, at Leith (the principal port of Scotland) reckoned euerie day likewise by the course of the moone, computing from 12 houres to 12, whether it be day or night. This manner of reckoning may also be easily applied to any other heauen or port: knowing ouce exactlie the tyme of the full Sea, at the change or hight of the moone.

Of the intercalare Moneth.

That no thing be omitted seruing for the vnderstanding of the Hebrew Calendre, it is to be noted, that the yere after the Hebrewes beydes the xii ordinarie monethes, sometyme hath an other odde moneth, (which the Latines call intercalare) and so hath in the whole xiii monethes. And this cometh to passe sometyme by the addition, sometyme by the subtraction of the variatie of the course of the moone from the Sunne. And this odde moneth sometyme hath 30, sometyme 29 dayes. Now to knowe what yeres haue this intercalare moneth, it is easie: if ye shall marke the beginning of the first moneth Nisan; For whensoever Nisan beginneth before the 14 day of Marche (which ye wil knowe by the Golden nombre) that yere hath an intercalare moneth: Which moneth (if you please) may be called seconde Adar: for it followeth euer the xii moneth Adar. And to knowe how many dayes it hath, any yere wherein it occurth: compute from the last day of Adar to the first of Nisan in the yere following, and you shall finde whether it hath 30 or 29 dayes. This much (to any one prolisite) for the vnderstanding of both these Calendares. All praise be to the Lord. Amen.

R. Pont.

Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Here is the spring where waters flowe,
to quench our heate of sinne:
Here is the tree where truth doth grow,
to leade our liues therein:
Here is the Iudge that sinites the strife,
when mens deuises faile:
Here is the breade that feedes the life,
that death cannot assaile:
The tidings of saluation deare,
comes to our eares from hence:
The fortresse of our faith is here,
and shield of our defence.
Then be not like the swyne that hath
a pearle at his desire,

And takes more pleasure of the trough
and wallowing in the myre.
Reade not this booke in any case,
but with a single eye:
Reade not but first desire Gods grace,
to vnderstand thereby.
Prayful in faith with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happie thou in all thy life,
what so to the befallies:
Yea, double happie shalt thou be,
when God by death thee calles.

1. Pet. 2. 31

Matthew
6. 22.

Ps. 119. 37.
73.

Iude 10.

Ps. 119. 2.

Ioc. i. 8.
ps. 1. 4. 2.

Ps. 94. 1.
21.

O Gracious God and most merciful Father, which hast vouchsafed vs the rich and precious Iewel of thy holy word, assist vs with thy spirit, that it may be written in our hearts to our euertlasting comfort, to reforme vs, to renew vs according to thine owne Image, to build vs vp and edifie vs into the perfect building of thy Church, sanctifying and increasing in vs all heauenlie vertues. Graunt this O heavenly Father, for IESVS CHRISTIS sake, Amen.

A DESCRIPTION AND SVCCESSE OF THE KINGS OF IYDA AND IERVSLEM,

DECLARYNGE VVHEN AND VNDER VVHAT KYNGES

every Prophete lyued. And what notable thinges hapened in
their times, translated out of the
Hebrew.



DAVID raigned ouer Israel the hundred nyne and twentie yeare of their entering, into the land, which was the foure hundred yeare of their passing out from Egypte, & the ii M. viii. C. lxxviii. yeare after the creation of the world. And he raigned xl. yeare and begat Salomon. Salomon buylt the temple. And in his dayes, Ionathan, Iddo, and Ahia, Silonites were Prophetes. And his sonne Rehoboam raigned after him. xvii. yeare. Semciah & Iddo prophecyinge. And after him Abiahu his sonne raigned. iij. yeare and Iddo was the Prophet. Aia his sonne raigned after him xli. yeare: Asariahu the sonne of Odad, Hanani the sear, & Iehu the sonne of Hanani prophecyinge. After him raigned his sonne Iosaphat. xx. yeare. Iehu the sonne of Hanani. Obadia, Micha Itiel the sonne of Zachary, and Eleazar the sonne of his vncl, prophecyinge. Ioram his sonne succeded him in his kingdome and raigned viij. yeare, and the Prophet was Elia. After him raigned Ahaziahu his sonne one yeare: and Eliza was Prophet. After this, Athalia the mother of Azahir did arise: and destroyed the Kinges stocke, and there was none left, but the litle child Ioas: and Athalia raigned vi. yeare. and they killed her, and Ioas raigned fourtie yeare. After him raigned his sonne Amaziahu. v. nyne and twentie yeare. The Prophetes were Amos, and Amazca brethrens and Amos the Father of Esay. After him raigned Vziah and his sonne two and fiftie yeare, the Prophetes were Hosea, Esay, Amos, Husiahu Micha Morasthites. Then his sonne Ahas raigned after him. xvi. yeare. And Hosea, Amos, Mycha and Odad did prophecye. His sonne Ezechias raigned after him. xxix. yeare, Hosea, Esai, Amos, Micha were Prophetes. Whome succeded Manasse raygning. lv. yeare. Iobell, Nahum, and Abacuk were the Prophetes. After him raigned Amon his sonne. ij. yeare. And Hosay was Prophete, whose sonne Iosiah hu raigned after him. xxxj. yeare. The Prophetes were Zephania, Jeremy, & Holda, Iehohaz his sonne raigned after him. xj. yeare: Jeremy and Vria were Prophetes. The third yere of his raygne Nabuchadnezer Kinge of Babylon toke him captiue, and he dyed in his prison, that it might be fulfilled which was sayde, the buryall of an Asse shalbe buried. And he transposed Hierusalem and all the gouernours, and toke captiue. viij. M. the Beniamins: & the other trybes, which were all valiaunte men of warre. After him raigned his sonne Iehoiachim thre moneths and. x. dayes. Jeremy prophecying, and Nabuchadnezer King of Babylon caryed him away prysoner, and. xvij. M. with him: and made Ezekia the brother of his father, the sonne of Iesiah King which raigned, xj. yeare: Jeremye and Ezekiel prophecying, The. v. yeare of his raygne, the host of Babylon came against Ierusalem, & in the. xj. yeare of his raygne the Cytie was taken captiue and Iurye was altered from her land: this was the. viij. C. and thirde yeare of their entring into the land: & the. iij. M. iij. C. viij. yeare of the creation of the worlde, and there was now left of Dauid stocke but only Ieconiah, which begat Salathiel, Malkyram, Pedaiam, and Gemariam, Nabuchadnezer raigned vntil the. xxxvij. yeare of transmygration of King Iehoiachim and Euilmedorach, his sonne raigned. xxij. yeare, and the first yere of his raygne he brought Iehoiachim out of prison, and after this dyed in Babell, after the deathe of Ezekia. Moreouer, Belchezer raigned iij. yeare, and Salathiel dyed: & after him his sonne Zerobabel raigned: that was the liij. yeare of the destruction of the temple: and the. lxx. yeare of the dominion of Babylon. Whyle Darius Medo raigned, the Chaldees kingdome was destroyed, and Zerobabell ascended into Ierusalem the first yeare of Chores King of the Persians & the transmigration with him. Then was Iehoshafat the sonne of Iezoradac the great Priest, and Haggai, Zacharia, and Esdra were Prophetes. But Ahasuerus raygning, did let the worke of the house of the tabernacle, and indeuored to subuert Israel. But the holy, which is blessed, deliuered the worlde both of him, and also of Haman. The xvij. yeare of the Medians, which was the. lxx. yeare of the destruction of the temple. Esra the Scribe ascended into Hierusalem, and the other transmigration with him, and he buylt the wall of Hierusalem, and restored the house of the tabernacle, and Zerobabel returned into Babel: and dyed there. After him raigned his sonne Mesullam, and in his dayes the kingdome of Grece had the dominion. The. liij. yeare of the Medians and Persians dyed Haggai, Zachary, and Malachi: and at that tyme ceased, prophecyinge in Israel. This is the yere from the creation of the world. iij. M. iij. C. and iij. From hence forth geue thye care, and hearken to the wordes of wyse men. Alexander of Macedo Kinge of Grece raigned. xij. yeare, and dyed at Mesullam: and after him raigned his sonne Hanania. The. C. xl. yeare of the Grecians dyed Hanania and Mathathia the sonne

sonne of Iohatha, being the sonne of Symeon. And after him raigned his sonne Berechia. In his time was Seleuchus and Antiochus, which built Amiochia, and Ptolome which wrote Pentatuchon (that is the v. bokes) The Clxx. yere of the Grecians, Berechia dyed. After him raigned his sonne Hafadia. In his dayes there was a great trouble against Israel, that was in the tyyme of Nacanor Kinge of Grece, the children of Hafmonim, which were called the Machabytes, sleeping forth, kylled him and all his hooft. This was the Clxv. yere of the Grecians, and Iohanan, the sonne of Simon, the sonne of Matathia, the sonne of Hafmoni raigned xxxv. yere. And when Hafadia was dead, after him raigned Iesaia and Ianai the sonne of Iohanan, the great Priest raigned xxvij. yere. And when Ianai was dead, Aristobolus his sonne stode vp after him, and raigned xiiij. yere, and was slaine. After him raigned Antigonus his sonne xxvj. yere, and was slaine the Cij. yere of the raigne of the stocke of the Machabytes. After him raigned Herode, the sonne of Antipater, seruauant of the Machabytes, which making an insurrection, all that were of his maisters stocke, and continued so xl. yere. After him Agrippas, the sonne of Herode raigned: and againe after him raigned his sonne Munabas, The Cij. yere of the Romaynes raigne, which was foure Cxl. yere of the temple, and caryed Israeil and many of the stocke of Dauid & Iehuda into Spayne.

An exhortation of the studie of the holie Scripture, gathered out of the Bible. (:.)

¶ Christ vnto the people. Iohn. 5.
Searche the Scriptures: For they are they that testifye of me.

¶ Paul to Timothy. 2. Timothy. 3.
All Scriptures giuen by inspiration of God, is profitable to teache, to improue, to amend and to instruct in righteousness, that the man of God may be perfect and prepared to all good workes.

¶ The same to the. Romay. 5.
What thinges foeuer are written, are written for our learning: that we thorow patience and comfort of the Scripture, might haue hope.

¶ Salomon. Prouerb. 30.
All the word of God is pure and cleane, it is a shield vnto them that put their trust in it. Put nothing vnto his wordes, least he reprove thee and thou be found a liar.

¶ Moses to the people. Deut. 12.
Ye shall not do euery man what leameth him good in his owne eyes: But whatfoeuer I commande you, that take hede ye do: and put nought thereto, nor take oughte there from.

¶ The Lord vnto Iosua. Exod. 1.
Let not the boke of this Law departe out of thy mouth: But recorde therein day & night, that thou mayest be circumspect to do according to all that is written therein. For then shalt thou make thy way prosperous, and then shalt thou haue vnderstanding. Turne therfor nether to the right hand, nor to the left: that thou mayest haue vnderstanding in all that thou takest in hande.

¶ The same to the people. Exod. 13.
And thou shalt shewe thy sonne at that time, saying: This is done because of that which the Lord did vnto me when I came out of Egypte. Therefore it shall be a signe vnto the vpon thine hand, & a remembrance betwene thine eyes, that the Lordes Lawe may be in thy mouth. For with a strong hand the Lord broughte the out of Egypte.

¶ Moses. Deutorono. 31.
So that thou reade this Lawe before all Israell in their eares. Gather the people together, bothe men, women, and children and the strangers that are in thy cities: that they maye heare, learne, and feare the Lord your God, to kepe all the wordes of this Lawe.

How to take profit in reading of holy Scripture.

1. Earnestly and vsually pray vnto God that he will vouchsafe to } Teach the way of his statutes. } Psal. 119.
 } Giue vnderstanding.
 } Direct in the path of his commandements.
 } At the least twice euery day this exercise be kept. } Deut. 11. vers. 29.
2. Diligently keepe such order of reading the Scriptures & prayer as may stand with his calling and state of life, So that } The time once appointed hereunto after a good entrie, be no other wise employed. } Luk. 9. vers. 62.
 } Superstition be auoyded. } - Esai. 29. vers. 36.
 } At one other time that be done which is left vndone at any time. } Ephes. 5. vers. 16.
3. Vnderstand to what end and purpose the Scriptures serue, which were written, to } Teach, that we may learne trueth.
 } Improue, that we may be kept from errour.
 } Correct, that we may be driuen from vice. } 2. Tim. 3. vers. 16. 17.
 } Instruēt, that we may be settled in the way of well doing.
 } Comfort that in trouble we may be cōtinned in patient hope. } Rom. 16. vers. 4.
- Whofoeuer mindeth to take profite by reading Scriptures, must } Religion & the right worshiping of God, as
 } Faith in one God } Father.
 } } Sonne.
 } } holy Ghost. } 1. Creation.
 } The state of mankind, by } 2. fall and sinne.
 } } 3. regeneration in Christ.
 } The Church and gouernement thereof } Before Christ.
 } } Since Christ.
 } The word of God written in the testament } Olde.
 } } Newe.
 } Sacraments } Before Christ.
 } } Since Christ.
 } The end and generall iudgement of the } Good.
 } } Wicked.
4. Remember that Scriptures containe matter concerning } Common wealthes and gouernments of people, by
 } } Magistrates } Good.
 } } } Euill.
 } } Peace and warre.
 } } Prosperitie and plagues.
 } } Subiectes } quiet.
 } } } disordred.
- } Families and thinges that belong to household, in which are } Husbands.
 } } Wiues. } Godly blessed.
 } } Parents.
 } } Children.
 } } Maisters.
 } } Seruants. } Vngodly plagued. } Wisdom and follie.
 } } } Loue and hatred.
 } } } Sobernesse and incontinency.
 } } } Mirth and sorowe.
 } } } Speache and silence.
 } } } Pride and humilitie.
 } } } Couetousnesse and liberalitie.
- } The priuate life and doings of euery man in } Riches, pouertie.
 } } Nobilitie.
 } } Fauour.
 } } Labour and idlenes.
- } The common life of all men, as } Articles of Christian faith, contained in the common Creede.
 } } First and second table of Gods commandements.
5. Refuse all sense of Scripture contrarie to the } 1. Coherence of the text, howe it hangeth together.
 } 2. Course of times, and ages, with such things as belong vnto them
 } 3. Manner of speech proper to the Scriptures.
 } 4. Agreement that one place of Scripture hath with an other: whereby that which seemeth darke in one is made easie in an other.
6. Marke and consider the } Reade interpreters, if he be able.
 } Conferre with such as can open the Scriptures. Actes. 8. vers. 30. 31. &c.
 } Heare preaching, and to proue by the Scriptures that which is taught. Actes. 17. vers. 11.
7. Take oportunitie to

T. GRASOP.



† G E N E S I S.

THE ARGUMENT

of the same

h So that we
see it is the onely
power of Gods
worde that maketh
the earth
fruitful, which
is naturally
barren.

he called y gathering together of the waters, Seas: & God sawe that it was good.

ti: Then God said, ^b Let the earth budde
forthe the budds of the herbe, that sedeth
sede, the fruteful tre, & beareth frute accor
ding to his kinde, which I haue giuen his
sede in it self vpon the earth. & it was so.

12. And the earth brought forth the budde
of the herbe, that sedeth selfe according
to his kinde, also the tre yeldeth fruite,
whiche hath his sede in it selfe according to his
kinde: & God sawe that it was good.

13 † So the evening and the morning were the third day.

14 ¶ And God said, "Let there be ⁴lightes
in the firmament of the heauen, to ¹sepa-
rate the daie from the night, & let them be
for ^msignes, and for seasons, and for daies
and yerres.

5 And let them be for lightes in the firmament of the heauen to giue light vpon the earth. and it was so.

6 God then made two ^a great lightes; the greater light ^o to rule the day, and the lesse light to rule the night: [he made] also the starres.

7 And God set them in the firmament of
the heauen, to shine vpon the earth.

8. And to rule in the day, & in the night:
and to separate the light from the dark-
nes: and God saw that it was good.

9. † So the evening & the morning were
the fourth day.

8 Afterwarde God said, Let the waters
bring forth in abundance euery creeping
thing that hath life: And hee gaue
life vnto euery beaste that hee had
made, and vnto euery soule
that hee had created vpon the
earth, and vnto euery soule
that hee had created vpon the
firmament of the heauen.

As film and video work slide, formats of slides
in 1980s and 1990s.

g. There is, the region of the eyes, and all that is above it.
Psal. 11.7. & 99.14.

^a The fish & foules had be-
fore one begin-
ning, wherein
was that na-
ture giueth pla-
ce to Gods will,
forasmuche as
the one sorte is
made to flie
aboue in the
ayre, and the
other to swim-
me beneath in
the water.
^r That is, by
the vertue of
his worde he
gaue power to
his creatures to
ingendre.
[†] The 5. day.
[†] Ebr. soule of
lite.

^a Chap. 3. 5.
& 9. 6.
^r cor. 11. 7.
colof. 3. 10.
^f God com-
manded the wa-
ter & the earth
to bring forth
other creatu-
res: but of man
he saith, Let
vs make: signi-
fying that God
taketh counsell
with his wife
some & vertue
purposing to
make an excel-
lent worke a-
boue all the
rest of his crea-
tion.

^f This image
and likenes of
God in man is
expounded E-
phes. 4. 24. whe-
re it is written,
that man was
created after
God in righte-
ousnes and true
holines, mean-
ing by these
two wordes all
perfection; as
wildome, tri-
eth, innocencie,
power, &c.
^r Vild. 5. 31.
eccl. 17. 1.
^r Mat. 19. 4.

^r The prope-
gation of man
is the blessing
of God. Psal. 115.
11. Chap. 1. 17. & 9. 1. ^r Gods great liberalitie to
man taketh away all excuse of his ingratitude. Chap. 9. 1. ^r Ebr. 3. 17.
eccl. 19. 11. mar. 7. 27. [†] The 6. day.

^r That is, the
innumerable
abundance of
creatures in
man & earth.

21 Then God created the great whales, & euerie thing liuing & mouing, which the waters broght forth in abundance, according to their kinde, & euerie feathered foule according to his kinde: and God sawe that it was good.

22 Then God blessed them, saying, Bring forth the frute and multiplie, and fil the waters in the seas, and let the foule multiplie in the earth.

23 So the euening and the morning were the fift day.

24 Moreover God said, Let the earth bring forth the living thing according to his kinde, cattel, & that which crepeth, & the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattel according to his kinde, and euerie creeping thing of the earth according to his kinde: & God sawe that it was good.

26 Furthermore God said, Let vs make man in our image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, & ouer all the earth, and ouer euerie thing that crepeth & moueth on the earth.

27 Thus God created the man in his image: in the image of God created he him: he created them male and female.

28 And God blessed them, and God said to them, Bring forth the frute, and multiplie, and fil the earth, and subdue it, and rule ouer the fish of the sea and ouer the foule of the heauen, & ouer euerie beast that moueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you euerie herbe bearing sede, which is vpon all the earth, & euerie tree, wherein is the frute of a tree bearing sede: [that] shall be to you for meat.

30 Likewise to euerie beast of the earth, & to euerie foule of the heauen, & to euerie thing that moueth vpon the earth, which hath life in it selfe, euerie greene herbe [shall be] for meat: and it was so.

31 And God sawe all that he had made, & lo, it was verie good. So the euening and the morning were the sixth day.

^a Chap. 1. 17. & 9. 1. ^r Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9. 1. ^r Ebr. 3. 17. eccl. 19. 11. mar. 7. 27. [†] The 6. day.

CHAP. II.

1 God rethra the seventh day, for the creation of man in the garden. 24 He rethra the woman. 29 Marriage is ordained.

1 Thus the heuens and the earth were finished, & all the hoste of them.

2 For in the seventh day God ended his

worke which he had made, & the seventh day he rested from all his worke, which he had made.

3 So God blessed the seventh day, & sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 These are the generations of the heuens and of the earth, when they were created, in the day the Lord God made the earth and the heuens.

5 And euerie plant of the field, before it was in the earth, and euerie herbe of the field, before it grew: for the Lord God had not caused it to raine vpon the earth, neither [was there] a man to til the ground,

6 But a myst went vp from the earth, and watered all the earth.

7 The Lord God also made the man of the dust of the ground, and breathed in his face breath of life, and the man was a liuing foule.

8 And the Lord God planted a garden Eastward in Eden, & there he put man whom he had made.

9 (For out of the ground made the Lord God to growe euerie tree pleasant to the sight, and good for meat: the tree of life also in the middes of the garden, and the tree of knowledge of good and euil.

10 And out of Eden went a riuier to water the garden, and from thence it was diuided, and became into foure heades.

11 The name of one [is] Pishon: the same compasseth the whole land of Hauilah, where [is] golde.

12 And the golde of that land is good: the re [is] also bdelium, and the onix stone.

13 And the name of the seconde riuier [is] Gihon: the same compasseth the whole land of Cush.

14 The name also of the third riuier [is] Hiddekel: this goeth towarde the Eastside of Alshur: and the fourth riuier [is] Perath.

15 Then the Lord God toke the man, & put him into the garden of Eden, that he might dresse it, and kepe it.

16 And the Lord God commanded the man, saying, Thou shalt eat frely of euerie tree of the garden,

17 But as touching the tree of knowledge of good and euil, thou shalt not eat of it: for whensoever thou eatest thereof, thou shalt dye the death.

18 Also the Lord God said, It is not good that the man shoulde be him self alone: I will make him a helpe meete for him.

19 So the Lord God formed of the earth

^a Exod. 20. 11. & 31. 17.

^b For he had now finished his creation, by his providence still watcheth ouer his creatures, and gouerneth them.

^c Appointed to be kept holy, that man might therein consider the excellencie of his workes & Gods goodness towards him.

^d Or, the original & beginning.

^e Or, tre, as chap. 2. 1. 15.

^f God onely openeth the heuens and shutteth them, he sendeth drought & rain according to his good pleasure.

^g He sheweth whereof man bodie was created to the intent that man shoulde not glory in the excellencie of his owne nature.

^h This wast named a pishon, as some thinke, in Mesopotamia, the pleasant & abundant in things.

ⁱ V which was a signe of the life receaued of God.

^j That is, a miserable experience, which came by disobeying God.

^k Eccle. 24. 15. i. V which Hauilah is a country ioyning Persia Eastward & encircled towards the West.

^l Or, precious stone, or precious saith the name of tree.

^m Or, Ethiopia.

ⁿ Or, Tyne.

^o Or, Assiria.

^p Or, Euphrates.

^q God woulde not haue made idle, though yet there was no need to labour.

^r So that he might knowe there was death in the disobedience of man from God, who is our life & child: & also that our disobedience is the cause thereof.

^s Ebr. before

^t Ebr. before

^u Ebr. before

^v Ebr. before

^w Ebr. before

^x Ebr. before

^y Ebr. before

^z Ebr. before

euerie

euerie beast of the field, and euerie foule of the heauen, & brought [them] vnto the man to se how he wolde call [them]: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattel, and to the foule of the heauen, and to euerie beast of the field: but for Adam founde he not an helpe mere for him.

21 ¶ Therefore the Lord God caused an heauie slepe to fall vpon the man: & whiles he slept, he toke one of his rybbes and closed vp the flesh in steade thereof.

22 And the rybbe which the Lord God had taken from the man, made he a woman, and brought her to the man.

23 Then the man said, *This now is bone of my bones, and flesh of my flesh. She shalbe called woman, because she was taken out of man.

24 *Therefore shal man leaue his father and his mother, and shal cleue to his wife, and they shalbe one flesh.

25 And they were bothe naked, the man & his wife, and were not ashamed.

¶ The rybbe.
Or, signifying, that mankind was created when the woman was created, which before was like an vnperfitt buylding.
*1. Cor. 11, 8.
¶ Or, Manne, because the cometh of man: for in Ebr. Ish, is man, & Ishah the woman.
*Mat. 19, 5.
mar. 10, 7.
1. cor. 6, 16.
ephes. 5, 31.
p So that marriage requieth a greater ductis of vs, towards our wiues, then otherwise we are bounde to shewe to our parents.
q For before sunne entred, all things were honest & comely.

THE SITUATION OF THE GARDEN OF EDE.



La grande Armenie.
¶ Or, Armenia the great.

Terre de Hauilah.
¶ Or, land of Hauilah.

La cheute d'Euphrates.
¶ Or, the fall of Euphrates.

La cheute de Tygris.
¶ Or, the fall of Tygris.

Le golfe de la mer Persique.
¶ Or, the golfe of the Persian sea.

Because mention is made in the tenth verse of this seconde chapter of the river that watered the garden, we muste note that Euphrates and Tygris called in Ebrews, Perath and Hiddekel, were called but one river where they ioyned together, els they had foure heades: that is, two at their springs, & two where they fel into the Persian sea. In this countrey and moste plentiful land Adam dwelt: And this was called Paradise, that is a garden of pleasure, because of the frutefulness and abundance thereof. And where as it is said that Fishon compasseth the land of Hauilah, it is meant of Tygris, which in some countreis, as it passed by diuers places, was called by sondry names, as some time Diglito, in other places Paltigris, and of some Phasin of Pashon. Likewise Euphrates towards the countrey of Cash or Ethiopis, or Arabia was called Gihon. So that Tygris and Euphrates (which were but two rivers, and sometime when they ioyned together, were called after one name) were according to diuers places called by these foure names, so that they might seme to haue bene foure diuers riuers.

¶ CHAP. III.

The woman seduced by the serpent, 8 Enticeth her husband to sinne. 14 They shal be punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of paradise.

1 NOW * the serpent was more * subtil then anie beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God in dede said, Ye shal not eat of euerie tree of the garden?

2 And the woman said vnto the serpent, We eat of the frute of the trees of the garden.

3 But of the frute of the tree which is in the mides of the garden, God hath said, Ye shal not eat of it, neither shal ye touch it, le ye dye.

4 Then * the serpent said to the woman, Ye shal not dye at all.

5 But God doeth knowe, that whē ye shal eat thereof, your eyes shalbe opened, & ye shalbe as Gods, * knowing good and euil.

6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, & a tree to be desired to get knowledge) toke of the frute thereof, and did eat, and gave also to her husband which was with her, and he did eat.

7 Then the eyes of them bothe were opened, & they knewe that they were naked.

* 1. Cor. 11, 8.
d This is the chiefest subtiltie, so can se vs not to knowe Gods threatenings.
e Although he should say, God doeth not forbid you to eat of the frute, for as their husband with him, he should say, I will not eat of it, neither shall ye touch it, le ye dye.
f Gen. 3, 17.
g Now so much as the serpent had said, he had said.

a By mouing them to come & submit themselves to Adam.

¶ Vid. 2, 25.
As Satan can change him into an Angel of light, so he abuse some of the good of the world to deceive man.
God suffered Satan to moue the serpent by instruments, and to speake to him.
In douting of Gods threatenings, the yelde to Satan.

b The serpent was more subtil then any beast of the field.
c They knewe that they were naked.

Ebr. things to
girdle about this
to hide their
privities.

TOr, winde.

h The sinful
conscience fleeth
Gods presence.

i His hypocri-
sie appeareth
in that he hid
the cause of his
nakednes, &
was the trans-
gression of
Gods comman-
dement.

k His wicked-
nes and lacke of
true repentance
appeareth in
this that he bur-
deneth God wth
his faulte, be-
cause he had
giuen him a
wife.

l In stead of
confessing her
sinne, she in-
creaseth it by
accusing the
serpent.

m He asked the
reason of Ada
and his wife,
because he wol-
de bring them
to repentance,
but he asketh
not the serpent,
because he wol-
de shewe him
no mercie.

n As a vile &
contemptible
beast, Isa. 65,
25.

o He chiefly
meaneth Sath,
by whose mo-
tion & craft the
serpent decei-
ued the womā.

p That is, the
power of sinne
and death.

q Satan shal
sing Christ &
his members,
but not over-
come them.

r The Lord
comforteth A-
dam by the pro-
mes of the bless-
ed fede, and al-
so punisheth
the bodie for
sinne, which the
soule shulde
haue bene pun-
ished for, that
the spirit ha-
uing conceiued
hope of forgiv-
enes, might
liue by faith.

s 1. Cor. 14, 34.

t The trans-
gression of Gods
commandement
was the cause
that bothe man
& woman and all
other creatures
were subiect to the curse.

u These are not the natural frutes of the earth,
but procede of the corruption of sinne.

& they sewed figre leanes together, and
made them selues breeches.

8 ¶ Afterwarde they heard the voyce of
the Lord God walking in the garden in
the coole of the day, & the man and his
wife hid them selues from the presence
of the Lord God among the trees of the
garden.

9 But the Lord God called to the man, &
said vnto him, Where art thou?

10 Who said, I heard thy voyce in the gar-
den, and was afraid: because I was naked,
therefore I hid my self.

11 And he said, Who tolde thee, that thou
wast naked? hast thou eaten of the tre,
whereof I commanded thee that thou
shuldest not eat in no case?

12 Then the man said, The woman which
thou gauest [to be] with me, she gaue me
of the tre, and I did eat.

13 And the Lord God said to the woman,
Why hast thou done this? And the wo-
man said, The serpent beguyled me, &
I did eat.

14 ¶ Then the Lord God said to the ser-
pent, Because thou hast done this, thou
art cursed above all cattel, & above euerie
beast of the field: vpon thy belly shalt thou
go, and dust shalt thou eat all the dayes
of thy lyfe.

15 I wil also put inimitie betwene thee &
the woman, & betwene thy sede and her
sede. He shal breake thine head, & thou
shalt bruise his heele.

16 ¶ Vnto the woman he said, I wil greatly
increase thy sorowes, & thy conceptions,
In sorowe shalt thou bring forth the children,
and thy desire [shal be subiect] to thine
husband, and he shal rule ouer thee.

17 ¶ Also to Adam he said, Because thou
hast obeyed the voyce of thy wife, & hast
eaten of the tree (whereof I commanded
thee, saying, Thou shalt not eat of it) cursed
is the earth for thy sake: in sorowe shalt
thou eat of it all the dayes of thy lyfe.

18 Thornes also, and thystles shal it bring
forth to thee, and thou shalt eat the herbe
of the field.

19 In the sweat of thy face shalt thou eat
bread, til thou returne to the earth: for
out of it wast thou taken, because thou
art dust, and to dust shalt thou returne.

20 (And the man called his wiues name
Heuāh, because she was the mother of all
liuing)

21 Vnto Adam also and to his wife did
the Lord God make coates of skynnes,

and clothed them.

22 ¶ And the Lord God said, Beholde
the man is become as one of vs, to know
good and euil. And now lest he put forth
his hand, and take also of the tre of
life, and eat, and liue for euer,

23 Therefore the Lord God sent him forth
from the garden of Eden, to til the earth,
whence he was taken.

24 Thus he cast out man, and at the East
ende of the garden of Eden he set the Che-
rubims, and the blade of a sword shakē,
to kepe the way of the tree of life.

¶ CHAP. IIII.

1 The generation of mankind. **2** Kain killeth Habel.

3 Lamech a tyrant encourageth his fearful wiues. **4** True religion is restored.

1 Afterwarde the man knewe Heuāh his
wife, which conceiued & bare Kain
& said, I haue obtained a man by the Lord.

2 And againe she brought forth his brother
Habel, & Habel was a keeper of shepe, and
Kain was a tiller of the grounde.

3 ¶ And in proceffe of time it came to pas-
se that Kain brought an oblation vnto the
Lord of the frute of the grounde.

4 And Habel also him selfe brought of the
first frutes of his shepe, and of the fat of
them, & the Lord had respect vnto Habel,
and to his offering.

5 But vnto Kain and to his offering, he had
no regarde: wherefore Kain was exceed-
ing wroth, & his countenance fel downe.

6 Then the Lord said vnto Kain, Why art
thou wroth? and why is thy countenance
cast downe?

7 If thou do wel, shalt thou not be accep-
ted? and if thou doest not wel, sinne lieth
at the dore: also vnto thee his desire
[shal be subiect], and thou shalt rule ouer
him.

8 ¶ Then Kain spake to Habel his brother.
And when they were in the field, Kain
rose vp against Habel his brother, and
slew him.

9 Then the Lord said vnto Kain, Where
is Habel thy brother? Who answered,
can not tel. Am I my brothers keeper?

10 Againe he said, What hast thou done?
the voyce of thy brothers blood cryeth
vnto me from the grounde.

11 Now therefore thou art cursed from
the earth, which hath opened her mouth
to receiue thy brothers blood from thine
hand.

12 When thou shalt till the ground, it
shal not henceforth yelde vnto thee her
strength.

1 VVild. 10, 3. mar. 23, 35. 1 John 3, 12. iud. 11. **2** This is the nature
of the reprobate when they are reprobated of their hypocrisie, euen to neglect
God and despise him. **3** God reuengeth the wrongs of his Saints, though
none complaine: for the iniquitie it self cryeth for vengeance. **4** The earth
shal be a witness against thee which mercifully receiued thy blood, which thou
moste cruelly sheddest.

x By this deri-
ueth he repro-
beth Adams
miserie, where-
into he was fal-
len by ambitio-
on.

y Adam depri-
ued of life lost
also the signs
thereof.

a Mans nature,
the state of mar-
riage, & Gods
blessing were
not utterly abo-
lished through
sinne, but the
qualitie or con-
dition thereof
was changed.

b That is, ac-
cording to the
Lords promise
as chap. 3, 15
some read, To
the Lord, as re-
ioicing for the
sonne, which
she had borne,
whome she wol-
de offer to the
Lord as the first
frutes of her
birth.

c This declar-
eth that the
father instrum-
ted his childen
in the know-
ledge of God,
and also how
God gaue them
sacrifices to sig-
nifie their sal-
uation: albeit
they were de-
stitute of the
sacrament of
the of life.

d Ebr. 11, 4.
Because he
was an hypo-
crite & offered
solely for an
outwarde shew
without sincer-
itie of heart.

e Bothe thou
& thy sacrifice
shal be accepta-
ble to me.

f Sinne shal
still torment thy
conscience.

g The dignitie
of the first borne
is giuen to
Kain ouer Habel.

h This is the nature
of the reprobate when they are reprobated of their hypocrisie, euen to neglect
God and despise him. **i** God reuengeth the wrongs of his Saints, though
none complaine: for the iniquitie it self cryeth for vengeance. **k** The earth
shal be a witness against thee which mercifully receiued thy blood, which thou
moste cruelly sheddest.

Thou shalt
neuer haue rest:
for thine heart
shalbe in conti-
gual feare and
care.

m He burden-
neth God as a
cruel iudge be-
cause he did pu-
nish him so
sharply.

† Or, my signe
is greater then
can be pardon-
ed.

n Not for the
loue he bare to
Kain, but to
suppresse mur-
ther.

o A visible sig-
ne of Gods iud-
gement that o-
thers shulde
feare.

p Thinking
thereby to be
sure & to haue
lesse occasion to
feare Gods iud-
gements against
him.

The lawful
institution of
marriage, which
that two shul
be one flesh,
was first cor-
rupt in y^e house
of Kain by La-
mech.
† Or, first in-
ter.

† Or, flutes and
pipes.

His wiues
being that all
hated him
for his crueltye,
were afraid:
therefore he
sought that
none fo
him that were
able to resist, al-
though he were
already wound-
ed.

He mocked
Gods suffer-
ance in Kain,
saying as though
God wolde suf-
fer none to pu-
nish him, & yet
himself licen-
sed to murder
others.

In these da-
ys God began
to moue the
hearts of the
people to resto-
ration, & at
that time by
his word had
suppres-

strength: a vagabonde and a rennegate
shalt thou be in the earth.

13 Then Kain said to the Lord, ^m† My
punishment is greater, then I can beare.

14 Beholde, thou hast cast me out this day
from the earth, and from thy face shal I
be hid, and shalbe a vagabonde and a ren-
negate in the earth, & whosoeuer findeth
me, shal slay me.

15 Then the Lord said vnto him, Douteles
whosoeuer slayeth Kain, he shalbe ⁿ pun-
ished seuen folde. And the Lord set a
^o marke vpon Kain, lest anie man finding
him shulde kil him.

16 Then Kain went out from the presence
of the Lord, & dwelt in the land of Nod
towards the Eastside of Eden.

17 Kain also knewe his wife, which concei-
ued and bare Henoch: & he buylt a ^p ci-
tie, and called the name of the citie by the
name of his sonne, Henoch.

18 And to Henoch was borne Irad, and I-
rad begate Methuiahel, and Methuiahel be-
gate Methushael, and Methushael begate
Lamech.

19 ¶ And Lamech toke to him ^q two wi-
ues: the name of the one [was] Adah, and
the name of the other Zillah.

20 And Adah bare Iabel, who was the ^r fa-
ther of such as dwel in the tentes, & of
such as haue cattel.

21 And his brothers name [was] Iubal,
who was the father of all that playe on ^s harpe
and ^t organes.

22 And Zillah also bare Tubal-kain, who
wrought cunningly euerie craft of brasfe
and of yron: and the sister of Tubal-kain
[was] Naamah.

23 Then Lamech said vnto his wiues Adah
and Zillah, Heare my voyce, ye wiues of
Lamech, hearken vnto my speche: for I
wolde slaye a man in my wounde, and a
yong man in mine hurt.

24 If Kain shalbe auenged seuen folde,
truely Lamech, ^u seuentie times seue folde.

25 ¶ And Adam knewe his wife againe, &
she bare a sonne, and she called his name
Sheth: for God, [said she,] hath appointed
me another seede for Habel, because
Kain slewe him.

26 And to the same Sheth also there was
borne a sonne, and he called his name E-
noch. Then began men to ^v call vpon the
Name of the Lord.

¶ CHAP. V.

1 The genealogie, ² Age and death of Adam, ³ His suc-
cession vnto Noah and his children.

THIS is the [†] booke of the generations
of Adam. In the day that God crea-

ted Adam, in the ^a likenes of God made
he him:

2 Male and female created he them, and
blessed them, and called their name ^b A-
dam in the day that they were created.

3 ¶ Now Adam liued an hundreth & thir-
tie yeres, and begate a childe in his owne
^c likenes after his image, and called his
name Sheth.

4 * And the dayes of Adam, after he had
begotten Sheth, were eight hundreth ye-
res, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were
nine hundreth and thirtie yeres: and he
died.

6 And ^d Sheth liued an hundreth and fi-
ue yeres, and begate Enosh.

7 And Sheth liued, after he begate Enosh,
eight hundreth and seuen yeres, and be-
gate sonnes and daughters.

8 So all the dayes of Sheth were ^e nine
hundreth and twelue yeres: & he dyed.

9 ¶ Also Enosh liued ninety yeres, & be-
gate Kenan.

10 And Enosh liued, after he begate Ke-
nan, eight hundreth and fiftene yeres, &
begate sonnes and daughters.

11 So all the dayes of Enosh were nine
hundreth and fiue yeres: and he dyed.

12 ¶ Likewise Kenan liued seuentie yeres,
and begate Mahalaleel.

13 And Kenan liued, after he begate Ma-
halaleel, eight hundreth and forty yeres,
& begate sonnes and daughters.

14 So all the dayes of Kenan were nine
hundreth and ten yeres: and he dyed.

15 ¶ Mahalaleel also liued sixty & fiue ye-
res, and begate Iered.

16 Also Mahalaleel liued, after he begate
Iered, eight hundreth and thirty yeres, &
begate sonnes and daughters.

17 So all the dayes of Mahalaleel were
eight hundreth ninety and fiue yeres: &
he dyed.

18 ¶ And Iered liued an hundreth sixty &
two yeres, and begate Henoch.

19 Then Iered liued, after he begate He-
noch, eight hundreth yeres, and begate
sonnes and daughters.

20 So all the dayes of Iered were nine hu-
dred sixty and two yeres: & he dyed.

21 ¶ Also Henoch liued sixty and fiue ye-
res, and begate Methuselah.

22 And Henoch ^f walked with God, after
he begate Methuselah, three hundreth
yerres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three
hundreth sixty and fiue yeres.

24 And Henoch walked with God, and he
was no more sene: for ^g God toke him
a.iiij.

^a Read Chap.
i. 26.

^b By giuing
them bothe one
name, he noteth
the inseparable
conioction of
man & wife.

^c Afiuel con-
cerning his crea-
tion, as his cor-
ruption.
¹ Chro. 1. 1.

^d He prometh
Adams genera-
tion by them
which came of
Sheth, to shewe
which is the
true Church, &
also what care
God had ouer
the same from
the beginning,
in that he con-
tinued euer his
graces toward
it by a continu-
al succession.
^e The chief
cause of long
life in the first
age was the
multiplication
of mankind
according to
Gods command-
ment at the
beginning: the
worlde might
be increased by
people, which
might vniuer-
sally praise his
Name.

^f Eccles. 4. 14.
ebre. 11. 5.

^g That is, he
led an vpright
& godlie life.
To shewe
there was a bet-
ter life prepa-
red, & to be a
witness of
immortalitie of
soules & ve-
dies. As to
quire where he
became, it is
curious.

away.

25 Methushélah also liued an hundreth eightry and seuen yeres, and begate Lámeh.

26 And Methushélah liued, after he begate Lámeh, seuen hundreth eightry & two yeres, and begate sonnes and daughters.

27 So all the dayes of Methushélah were nine hundreth sixty and nine yeres: and he dyed.

28 ¶ Then Lámeh liued an hundreth eightry & two yeres, and begate a sonne,

29 And called his name Nôah, saying, This same shal^h comforte vs concerning our worke and sorowe of our hands, as touching ^h earth which the Lord hathe cursed.

30 And Lámeh liued, after he begate Nôah, fve hundreth ninety and fve yeres, and begate sonnes and daughters.

31 So all the dayes of Lámeh were seuen hundreth seuentie and seuen yeres: and he dyed.

32 And Nôah was fve hundreth yere olde. And Nôah begate Shem, Ham and Iapheth.

¶ CHAP. VI.

3 God threateneth to bring the flood. 5 Man is altogether corrupt. 18 Noah is preferred in the Arke, which he was commanded to make.

1 SO when men began to be multiplied vpon the earth, & there were daughters borne vnto them,

2 Then the^a sonnes of God sawe the daughters^b of men that they were^c faire, & they toke them wiues of all that they liked.

3 Therefore the Lord said, My Spirit shal not alway^d striue with man, because he is but flesh, & his dayes shal be an^e hundreth and twentie yeres.

4 There were^f gyantes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, & they had borne them children, these were mightie men, which in olde time were men off renoume.

5 ¶ When the Lord sawe that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his^g heart [were] onely euil continually.

6 Then it^h repented the Lord, that he had made man in the earth, and he was sorie in his heart.

7 Therefore the Lord said, I wil destroye

from the earth the man, whome I haue created, from man^h to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.

8 But Nôahⁱ founde grace in the eyes of the Lord.

9 ¶ These are the^j generations of Nôah. Nôah was a iuste and vpriht man in his time, [and] walked with God.

10 And Nôah begate thre sonnes, Shem, Ham and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with^k crueltie.

12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God said vnto Nôah, ¶ An end of all flesh is come before me: for the earth is filled with^l crueltie through them: & beholde, I wil destroye them with the earth.

14 ¶ Make thee an Arke of^m pine trees: thou shalt makeⁿ cabins in the Arke, & shalt pytch it within and without with pytch.

15 And thus shalt thou make it: The length of the Arke shalbe thre hundreth cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the dore of the Arke shalt thou set in the side thereof: thou shalt make it with the^o lowe, second and third [roume].

17 And I, beholde, I wil bring a flood of waters vpon the earth to destroye al flesh, wherein is the breath of life vnder the heauen: all that is in the earth shal perish.

18 But with the wil I^p establish my covenant, & thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euerie liuing thing, of all flesh two of euerie sorte shalt thou cause to come into^q the Arke, to kepe [them] aliue with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattel after their kinde, of euerie creeping thing of the earth after his kinde, two of euerie sorte shal come vnto thee, that thou maiest kepe [them] aliue.

21 And take thou with thee of all meat that is eaten: and thou shalt gather it to thee, that it may be meat for thee and for them.

22 *Nôah therefore did according vnto all, that God commanded him: [euen] so did he.

^h Lamech had respect to the promes, Chap. 3, 15. and desired to see the deliverer, which shulde be sent, & yet sawe but a figure thereof: he also spake this by the Spirit of prophesie, because Noah delivered the Church, & preserved it by his obedience.

^a The children of the godlie, which began to degenerate. ^b Those that came of wicked parents as of Kain.

^c Having more respect to their beaultie, & so: worldelie considerations, then to their manners, and godlines.

^d Because man could not be wone by Gods lenitie and long sufferance, whereby he stroue to overcome him, he wolde no longer stay his vengeance.

^e VVhich terme God gaue man to repent before he wolde destroy the earth. 1. Pet. 3, 20.

^f Or, tyrants.

^g VVhich vsurped authoritie ouer others and did degenerate from that simplicity, wherein their fathers liued.

^h Chap. 8, 21. mat. 13, 19. ⁱ God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him, & so that as it were, did disauowe him to be his creature.

^h God declareth how much he detesteth sinne, seeing that punishment thereof extendeth to the brute beastes. ⁱ God was merciful vnto him. ^j Or, historie.

^k Meaning that all were giuen to the contempt of God & oppression of their neighbours. ^l Or, I wil destroy mankind. ^m Or, oppression & wickednes.

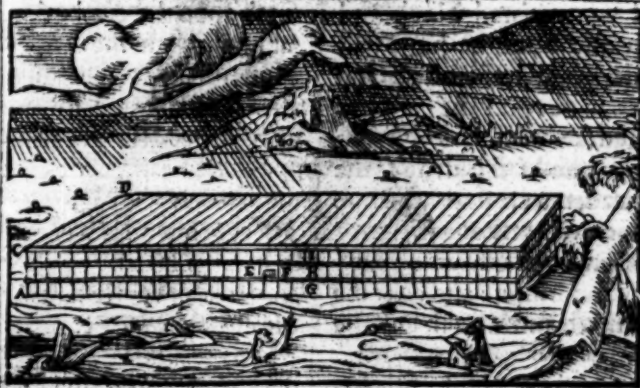
ⁿ Ebr. Gopher. ^o Ebr. nestes.

^p Or, of this measure.

^q That is, of thre heightes, as appeareth in this figure.

^r To the intent that in this great enterprise & mockings of the whole worlde thou maiest be confirmed, that thy faith faile not.

^s Ebr. 11, 7. ^t That is, he obeyed Gods commandments in all points.



A. B. The length
thre hundred cu-
bites.
A. C. The breadth
fiftie.
D. E. The height
thirty.
E. The windowe
a cubite long.
F. The dore.
G. H. I. The thre
heightes.

CHAP. VII.

1 Noah and his entre into the Arke. 20 The flood destroy-
eth all the rest vpon the earth.

1 **A**ND the Lord said vnto Noāh, En-
tre thou & all thine house into the
Arke: for the haue I sene * a righteous
before me in this age.

2 Of euerie ^b cleane beast thou shalt take
to thee by seuens, the male and his fema-
le: but of vncleane beastes by couples, ^f
male and his female.

3 Of the foules also of ^f heauen by seuēs,
male and female, to kepe fede aliue vpon
the whole earth.

4 For seuen dayes hence I wil cause it rai-
ne vpon the earth fourtie dayes & forty
nights, and all the substance that I haue
made, wil I destroy from of the earth.

5 *Noāh therefore did according vnto al
that the Lord had commanded him.

6 And Noāh [was] six hundred yeres
olde, when the flood of waters was vpon
the earth.

7 ¶ So Noāh entred and his sonnes, & his
wife, and his sonnes wiues with him into
the Arke, because of the waters of the
flood.

8 Of the cleane beastes, & of the vncleane
beastes, and of the foules, & of all that cre-
peth vpon the earth,

9 There came two & two vnto Noāh into
the Arke, male & female, as God had com-
manded Noāh.

10 And so after seuen dayes the waters of
the flood were vpon the earth.

11 ¶ In the six hundred yere of Noāhs life
in the ^d seconde moneth, the seuententh
day of the moneth, in the same day were
all the ^e fountaines of the great depe bro-
ken vp, & the windowes of heauen were
opened.

12 And the raine was vpon the earth four-
ty dayes and forty nights.

13 In the selfe same day entred Noāh with
Shem, & Ham and Iapheth, the sonnes of
Noāh, and Noāhs wife, and the thre wi-

ues of his sonnes with the into the Arke.

14 They, and euerie beast after his kinde,
and all cartel after their kinde, and euerie
thing that crepeth and moueth vpon the
earth after his kinde, [&] euerie foule af-
ter his kinde, [euen] euerie birde of eue-
rie fether.

15 For they came to Noāh into the Arke,
two and two, ^f of all flesh wherein is the
breath of life.

16 And they entring in, came male and fe-
male of all flesh, as God had commanded
him: and the Lord shut him in.

17 Then the flood was fourty dayes vpon
the earth, and the waters were increased,
and bare vp the Arke, which was lifte vp
above the earth.

18 The waters also waxed strong, and we-
re increased exceedingly vpon the earth,
and the Arke went vpon the waters.

19 The waters [†] preuailed so exceedingly
vpon the earth, that all the high mountai-
nes, that are vnder the whole heauen, we-
re couered.

20 Fiftene cubites vpwarde did the waters
preuaile, when the mountaines were co-
uered.

21 *Then all flesh perished that moued v-
pon the earth, bothe foule and cartel and
beast, & euerie thing that crepeth & mo-
ueth vpon the earth, and euerie man.

22 Euerie thing in whose nostrils the spirit
of life did breathe, whatsoeuer they were
in the drye land, they dyed.

23 So ^h he destroyed euerie thing that was
vpon the earth, from man to beast, to the
creping thing, & to the foule of the hea-
uen: they were euen destroyed from the
earth, and Noāh onely remained, & they
that were with him in the Arke.

24 And the waters preuailed vpon ^f earth
an hundred and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 15 Noāh is commanded to come for-
the of the Arke with his. 20 He sacrificeth to the Lord.
22 God promiseth that all things shal continue in their
first ordre.

Euerie living
thing that God
wilde haue to
be preserved on
earth, came into
the Arke to
Noāh.
So ^g Gods
secret power de-
fended him a-
gainst the rage
of the mightie
waters.

† Ebr. waxed
very mightie.

† VVil. 10.4.
eccl. 39.21.

h That is,
God.

i Learne what
it is to obey
God onely, and
to forsake the
multitude, 14
Prov. 20.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
b If God remember euerie brute beast, what ought to be the assurance of his children.

c VWhich contained parte of September and parte of October.

† Or, stayed.
† Or, Armenia.
d VWhich was the moneth of December.

† Ebr. at the end of fourty daies.

† The rauen is sent forthe and returneth.

† He sendeth the doue.

a It is like, that the rauen did flie to and fro, resting on the Arke, but came not in to it, as the doue that was taken in.

† Or, bil.
f VWhich was a signe that the waters were muche diminished: for the o-lines growe not on the mountaines.

g Called in E-brew Abib, containing part of Marche and parte of April.

h Noah declareth his obedience in that he wolde not departe out of the Arke without Gods expresse commandement, as he did not erre in without the same.

NOW God ^aremembred Noah and ^beuerie beast, and all the cattel that was with him in the Arke: therefore God made a winde to passe vpon the earth, & the waters ceased.

2 The fountaines also of the depe & the windowes of heauen were stopped, & the raine from heauen was restrained.

3 And the waters returned from about the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the ^cseuenth moneth, in the ^dseuententh day of the moneth, the Arke rested vpon the mountaines of Ararat.

5 And the waters were going & decreasing vntil the ^etenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines scene.

6 ¶ So ^fafter fourty dayes, Noah opened the windowe of the Arke, which he had made,

7 And sent forthe a ^grauen, which wet out going forthe and returning, vntil the waters were dried vp vpon the earth.

8 Again he sent a ^hdoue fro him, that he might see if the waters were diminished from of the earth.

9 But the doue founde no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters [were] vpon the whole earth) & he ⁱput forthe his hand, & toke her, and pulled her to him into the Arke.

10 And he abode yet other seuen dayes, & againe he set forthe the ^jdoue out of the Arke.

11 And the doue came to him in the evening, & lo, in her ^kmouth [was] an ^lolive leafe that she had plucked: whereby Noah knewe that the waters were abated fro of the earth.

12 Notwithstanding he waited yet other seuen dayes, & sent forthe the ^mdoue, which returned not againe vnto him any more.

13 ¶ And in the sixe hundreth and one yere in the first [daie] of the ⁿfirst moneth the waters were dried vp from of the earth: & Noah removed the couering of the Arke & looked, & beholde, the vpper parte of the ground was drye.

14 And in the seconde moneth, in the seuen & twentieth day of the moneth was the earth drye.

15 ¶ Then God spake to Noah, saying,

16 ^oGo forthe of the Arke, thou and thy wife, & thy sonnes and thy sonnes wiues with thee.

17 Bring forthe with thee euerie beast that is with thee, of all flesh, both the foule and cattel, & euerie thing that creepeth & mo-

ueth vpon the earth, that they may breede abundantly in the earth, ^p& bring forthe frute and increase vpon the earth.

18 So Noah came forthe, and his sonnes, & his wife, & his sonnes wiues with him.

19 Euerie beast, euerie creeping thing, & euerie foule, all that moueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah ^qbuyt an altar to the Lord and toke of euerie cleane beast, & of euerie cleane foule, & offered burnt offerings vpon the altar.

21 And the Lord smelled a ^rsaour of rest, & the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans ^sheart [is] euil, [euil] from his youth: neither wil I smite any more all things liuing, as I haue done.

22 Hereafter ^tsede time & haruest, & colde & heate, & sommer & winter, and daie and night shal not cease, so long as the earth remaineth.

¶ CHAP. IX.

1 The confirmation of marriage. 3 Permission of meates.
6 The power of the sword. 14 The rainebowe is a signe of Gods promises. 21 Noah is drunken & mocked of his sonne, whome he curseth. 29 The age & death of Noah.

AND God ^ublessed Noah & his sonnes, & said to them, Bring forthe the frute, and multiplie, and replenish the earth.

2 Also ^vthe feare of you, and the dread of you shal be vpon euerie beast of the earth, and vpon euerie foule of the heauen, vpon all that moueth on the earth, & vpon all the fishes of the sea: into your hand are they deliuered.

3 Euerie ^wthing that moueth & liueth, shal be meat for you: as ^xgrene herbe, haue I giuen you all things.

4 ^yBut flesh with the life thereof, [I meane,] wth the blood thereof, shal ye not eat.

5 ^zFor surely I wil require your blood, wherein your liues [are]: at the hand of euerie beast wil I require it: & at the hand of man, [euil] at the hand of a mans brother wil I require the life of man.

6 Whoso ^{aa}shedeth mans blood, ^{ab}by man shal his blood be shed: for in the ^{ac}image of God hath he made man.

7 But bring ye forthe frute and multiplie: growe plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah & to his sonnes with him, saying,

9 Beholde, I euen I establish my ^{ad}couenant with you, and with your ^{ae}sede after you,

g Therefore to kill man is to defile Gods image, and so iniquitie is not onely done to man, but to God. h To assure you that the world shal be no more destroyed by a flood. i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.

Chap. 1, 22. & 9, 1.

i For sacrifices, which were as an exercise of their faith, whereby they vied to giue thanks to God for his benefites.

† Or, a sweet savour.

k That is, thereby he shewed him selfe appeased, and his anger to rest.

Chap. 6, 3.

mat. 13, 19.

l The ordre of nature destroyed by the flood is restored by Gods promises.

a God increased them with frute, & declared vnto them his counsel as touching the replenishing of the earth.
b By the virtue of this commandement beastes rage not so muche againe man as they wolde, yea and many scur to his life thereby.
c By this permission man may wth a good conscience use the creatures of God for his necessitie.

Chap. 1, 29.

Leuit. 17, 14.

d That is, liuing creatures & the flesh of beastes that are strangled: and hereby all cruelty is forbidden.

e That is, I wil take vengeance for your blood.

† Or, neighbour.

Mat. 26, 51.

reuel. 13, 10.

f Not onely by the magistrats, but oft times God raiseth vp one murdurer to kill another.

10 And with euerie liuing creature that is with you, with the foule, with the cattel & with euerie beast of the earth with you, from all that go out of the Arke, vnto euerie beast of the earth.

11 *And my couenant wil I establish with you, that from henceforth the all flesh shal not be rooted out by the waters of the flood, neither shal there be a flood to destroye the earth any more.

12 Then God said, This is the token of the couenant which I make betwene me and you, & betwene euerie liuing thing that is with you vnto perpetual generations,

13 I haue set my *powe in the cloude, & it shal be for a signe of ^{the} couenant betwene me and the earth.

14 And when *I shal couer ^{the} earth with a cloude, and the bowe shal be sene in the cloude,

15 Then wil I remeber my¹ couenāt, which is betwene me and you, & betwene euerie liuing thing in all flesh, and there shal be no more waters of a flood to destroy all flesh.

16 Therefore ^{the} bowe shal be in ^{the} cloude, ^{the} I may se it, & remeber the euermore couenant betwene God, and euerie liuing thing in all flesh that is vpon the earth.

17 God said yet to Nōah, ² This is the signe of the couenant, which I haue established betwene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Nōah going forth of the arke, were Shem & Ham & Iapheth. And Ham is the father of Canaan.

19 These are the thre sonnes of Nōah, and of them was theⁿ whole earth ouerspred.

20 †Nōah also begā to be an housbād man and planted a vine yarde.

21 And he drōke of the wine & was^o drōken, & was vncovered in ^{the} middes of his tent.

22 And when Ham the father of Canaan sawe the nakednes of his father, ^{he} tolde his two brethren without.

23 Then toke Shem and Iapheth a garmēt and put it vpon bothe their sholders, and went backward, and covered ^{the} nakednes of their father with their faces backward: so they sawe not their fathers nakednes.

24 Then Nōah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And said, *Curfed be Canaan: a¹ seruāt of seruantes shal he be vnto his brethren.

26 He said moreouer, Blissed be the Lord God of Shem, and let Canaan be his seruant.

27 God ¹ perswade Iapheth, that he may dwell in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Nōah liued after ^{the} flood thre hundredth and fifty yeres.

29 So all the dayes of Nōah were nine hundredth and fifty yeres: and he dyed.

CHAP. X.

¹ The increafe of mankind by Noah & his sonnes, to the beginning of cities, countreys and nations.

1 **N**OW these are the^a generations of the sonnes of Nōah, Shem, Ham & Iapheth: vnto whome sonnes were borne after the flood.

2 The sonnes of Iapheth [were] Gōmer & Magōg, and^b Madai, and Iauān, & Tubā and Meshech, and Tirās.

3 And the sonnes of Gōmer, Ashkenāz, & Riphath and Togarmāh.

4 Also ^{the} sonnes of Iauān, Elifshāh and Tarshish, Kittim, and Dodanim.

5 Of these were ^{the} yles of the gentiles deuēded in their landes, euerie man after his tongue, [and] after their families in their nations.

6 ¶ Moreouer ^{the} sonnes of Ham [were] Cush, & Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Sebā & Hauilāh, and Sabrah, and Raamah, & Sabrechā: also the sonnes of Raamah [were] Shebā & Dedān.

8 And Cush begate Nīmrod, who began to be^e mighty in the earth.

9 He was a mighty hunter before the Lord: wherfore it is said, †As Nīmrod ^{the} mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, & Eresh, and Accād, & Calneh in the land^s of Shinār.

11 Out of that lād came Ashur, & buylde^d Niniueh, and the citie Rehobōth, and Calah:

12 Rēsen also betwene Niniueh & Calah: this is a great citie.

13 And Mizraim begate^b Ludim, and Anamim, and Lehabim, & Naphthim.

14 Pathrusim also, and Casluhim (out of whome came the Philistims) & † Caphtorims.

15 ¶ Also Canaan begat Zidon his first borne, and Het,

16 And Iebusi & Emori, and Girgashi,

17 And Hiui, & Arki, and Sini,

18 And Aruadi, and Zemari, & Hamathi: & afterwarde were ^{the} families of the Canaanites spred abroad.

19 Then the border of ^{the} Canaanites was from Zidon as thou comest to Gerār vntil Azzāh, & as thou goest vnto Sodōm,

¹ Or, enlarge, or, cause to returne.

² He declared that the Gentiles, which came of Iapheth & were separated fro the Church, should be ioynd to the same by the persuasion of Gods Spirit and preaching of the Gospell.

³ These generations are here recited partly to shew the marvellous increafe made since the flood, & also to set forth their great forgetfulness of Gods graces toward their fathers.

⁴ Of Madai, & Iauan came the Medes and Greeks.

⁵ The Iewes so call all countreys we are separated from them by sea, as Grecia, Italie, &c. we were giuen to the children of Iapheth, of whome came the Gentiles.

⁶ Of Cush & Mizraim came the Ethiopians & Egyptians.

⁷ Meaning, a cruel oppressor & tyrant.

⁸ His tyrannie came into a proverb as hard bothe of God and man: for he passed not to commit cruelties euen in Gods presence.

⁹ For there was another citie in Egypt called also Babel.

¹⁰ Or, the firstes of the citie.

¹¹ Of Lud came the Lydians.

¹² Or, the Capadocians.

11. 14. 9.

¹ Hereby we see that signes or sacraments ought not to be separate from the worde.

* Eccles. 43. 12.

¹ When men shal see my bowe in y^e heauen, they shal knowe that I haue not forgotten my couenant with them.

² God doeth repeat this the same to confirme Noahs faith so muche more.

³ This declaration what was the vertue of Gods blessing, when he said, Increase and bring forth, Chap. 1. 28.

⁴ Or, Noah began againe.

⁵ This is set before our eyes to shew what an horrible thing drunkennes is.

⁶ Of whome came the Canaanites that wicked nation, who were also cursed of God.

⁷ In derision & contempt of his father.

⁸ He pronounceth as a Prophet the curse of God against them, that honour not their parents: for Ham & his posterity were cursed.

⁹ That is, a Canaanite slave.

and Gomorah, and Admah, & Zeboim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countries [and] in their nations.

21 ¶ Vnto Shem also the father of all the sonnes of Eber, and elder brother of Lapheth were children borne.

22 *The sonnes of Shem [were] Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Vz and Hul, and Gether and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one [was] Peleg: for in his dayes was the earth diuided: & his brothers name [was] Joktan.

26 Then Joktan begate Almodad & Shaleph, & Haxarimaueth, and Ierah,

27 And Hadoram, & Vzai, and Dicklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, & Hauilah, and Iobab, all these [were] the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people, & out of these were the nations diuided in the earth after the flood.

¶ CHAP. XI.

6 The buylding of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrams departure from Ur with his father Terah, Sarai & Lot. 32 The age and death of Terah.

1 Then the whole earth was of one language and one speache.

2 And as they went from the East, they founde a plaine in the land of Shinar, & there they abode.

3 And they said one to another, Come let vs make brycke, and burne it in the fyre. So they had brycke for stone, and slyme had they in steade of morter.

4 Also they said, Go to, let vs buylde vs a citie & a tower, whose toppe [may reach] vnto the heauen, that we may get vs a name, lest we be scatred vpon the whole earth.

5 But the Lord came downe, to se the citie & tower, which the sonnes of men buylded.

6 And the Lord said, Beholde, the people [is] one, and they all haue one language, & this they beginne to do, nether can they

now be stopped from whatsoever they haue imagined to do.

7 Come on, let vs go downe, and there confounde their language, that euery one perceiue not an others speache.

8 So the Lord scatred them from thence vpon al the earth, and they left of to buylde the citie.

9 Therefore the name of it was called Babel, because the Lord did there confounde the language of al the earth: from thence then did the Lord scatred them vpon al the earth.

10 ¶ These are the generations of Shem: Shem [was] an hundred yere olde, and begate Arpachshad two yere after the flood.

11 And Shem liued, after he begate Arpachshad, fye hundred yeres, and begate sonnes and daughters.

12 Also Arpachshad liued fye and thirty yeres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, foure hundred and thre yeres, & begate sonnes and daughters.

14 And Shelah liued thirty yeres, and begate Eber.

15 So Shelah liued, after he begate Eber, foure hundred and thre yeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirty yeres, and begate Peleg.

17 Se Eber liued, after he begate Peleg, foure hundred and thirty yeres, and begate sonnes and daughters.

18 And Peleg liued thirty yeres, and begate Reu.

19 ¶ And Peleg liued, after he begate Reu, two hundred and nine yeres, and begate sonnes and daughters.

20 Also Reu liued two and thirty yeres, & begate Serug.

21 So Reu liued, after he begate Serug, two hundred and seuen yeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirty yeres, & begate Nahor.

23 And Serug liued, after he begate Nahor, two hundred yeres, and begate sonnes & daughters.

24 And Nahor liued nine & twentie yeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundred and ninetene yeres, and begate sonnes and daughters.

26 ¶ So Terah liued seuentie yeres, & begate Abram, Nahor and Haran.

27 ¶ Now these are the generations of Terah: Terah begate Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran dyed before Terah his father

h He speaks as though he were counsellor to his owne wisdom: to wit, with the Sonne and holie Ghost: signifying the graces & certainties of the punishment.

i By this plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glorie.

k Or, confounding. 1. Chro. 1, 10. He returneth to the genealogie of Shem, to come to the history of Abram, wherein the Church of God is described, & is Moses principal purpose.

1. Chro. 1, 10.

1. Chro. 1, 10. ioh. 24, 3. He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him.

i In his stocke the Church was preserved, therefore Moses leaueth of speaking of Iapheth and Ham, and intreateth of Shem more at large. k Of whom came the Ebrewees or Iewes. 1. Chro. 1, 17.

l This diuision came by the difference of languages, as appeareth, chap. 11, 9.

¶ Or, of these came diuers nations.

* VVild. 10, 5. a In the yere an hundred & thirrie after the flood. b To wit, Nimrod and his companie. c That is, from Armenia, where the Arke staid. d VVhich was afterward called Caldea. e They were moued w pride and ambition, thinking to preferre their owne glorie to Gods honour. f Meaning, & he declared by effect that he knewe their wicked enterprise for Gods power is euery where. g God speakes this in derision because of their foolish perdition and enterprise.

ther in the land of his natiuitie, (in Vr of
† the Caldees.

29 So Abram and Nahor toke them wi-
ues. the name of Abrams wife [was] Sa-
rai, & the name of Nahors wife Milcáh,
the daughter of Harán, the father of Mil-
cáh, and the father of^m Iscáh.

30 But Sarai was barré, [&] had no childe.

31 Then^a Terahe toke Abram his sonne, &
Lot the sonne of Harán, his sonnes sonne,
and Sarai his daughter in lawe, his sonne
Abrams wife: & they departed together
from Vr of the Caldees, to^a go into the
land of Canaan, and they came to^a Ha-
rán, and dwelt there.

32 So the dayes of Terahe were two hun-
dredth and five yeres, and Terahe dyed in
Harán.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 2
Christ is promised. 7 Abram buyldeth altars for exercise
and declaration of his faith among the infideles. 10 Be-
cause of the derthe he goeth into Egypt. 15 Pharaoh ta-
keth his wife, and is punished.

1^a Or the Lord had said vnto Abram,
Get thee out of thy countrey, and
from thy kinred, and from thy fathers
house vnto^b the land that I wil shewe
thee.

2 And I wil make of thee a great nation,
and wil blesse thee, and make thy name
great, and thou shalt be^a a blessing.

3 I wil also blesse them that blesse thee, &
curse them that curse thee, & in thee shal
all families of the earth be blessed.

4 So Abram departed, euen as the Lord
spake vnto him, and Lot went with him.
(And Abram was seuentie and five yere
olde, when he departed out of Harán)

5 Then Abram toke Sarai his wife, & Lot
his brothers sonne, & all their substance
that thei possessed, & the^d soules that thei
had gotten in Harán, and they departed,
to go to the land of Canaan: and to the
land of Canaan they came.

6^a So Abram^a passed through the land
vnto the place of Shechem, and vnto the
† plaine of Moreh (and the^f Canaanite
[was] then in the land).

7 And the Lord appeared vnto Abram,
and said, Vnto thy sede wil I giue this
land. And there buylded he an^a altar vnto
the Lord, which appeared vnto him.

8 Afterward remouing^a thence vnto a
mountaine Eastward from Beth-el, he pic-
hed his tent hauing Beth-el on the West
side, & Hai on^f East: and there he buylt
an altar vnto the Lord, and called on the
name of the Lord.

9^a Again Abram went forth going and
iourneing towards the South.

10^a Then there came a famine in^f land:
therefore Abram wet downe into Egypt
to sojourne there: for there was a great
famine in the land.

11 And when he drew nere to entre into
Egypt, he said to Sarai his wife, Beholde
now, I knowe that thou art a faire woman
to loke vpon:

12 Therefore it wil come to passe, that whe
the Egyptians se thee, they wil say, She
is his wife: so wil they kil me, but they
wil kepe thee alieue.

13 Say, I pray thee, y^a thou art my^m sister,
that I may fare wel for thy sake, and that
my^f life may be preserved by thee.

14^a Now, when Abram was come into
Egypt, the Egyptians beheld the woman:
for she was very faire.

15 And the princes of Pharaoh sawe her,
and commended her vnto Pharaoh: so
the woman was^a taken into Pharaohs
house:

16 Who intreated Abram wel for her sake,
and he had shepe, and beues, and he asses,
and men seruantes and maide seruantes,
and she asses, and camelles.

17 But the Lord^a plagued Pharaoh and
his house with great plagues, because of
Sarai Abrams wife.

18 Then Pharaoh called Abram and said,
Why hast^a y^a done this vnto me? Where-
fore didest thou not tel me, that she was
thy wife?

19 Why saidest thou, She is my sister, that
I shulde take her to be my wife? Now
therefore beholde thy wife, take her] and
go thy way.

20 And Pharaoh gaue men^f a commande-
ment concerning him: and they conueied
him forth, & his wife, and all y^a he had:

CHAP. XIII.

1 Abram departeth out of Egypt. 11 Lot departeth from
him. 13 The wickednes of the Sodomites. 14 The pro-
mises made to Abram is renewed. 16 Abram buyldeth an
altar to the Lord.

1^a Then^a Abram went vp from Egypt,
he, and his wife, and all that he had
& Lot with him towards the South.

2 And Abram [was] very riche in cattel, in
siluer and in golde.

3 And he went on his iourney from the
South toward^b Beth-el, to the place whe-
re his tent had bene at the beginning, be-
twene Beth-el and Hai.

4 Vnto the place of the^a altar, which he
had made there at the first: and there A-
bram called on the Name of the Lord.

5^a Lot also, who went with Abram, had
shepe cattel and tentes,

6 So that the land coulde not beare them,
that they might dwell together: for thei

This was a
newe trial of
Abrams faith:
why he sayd
that the end of
one affliction is
the beginning
of another.

m By this we
may learne not
to vie vnlawfull
meanes nor to
put others in
dangers to save
our selues. read
verse twentie,
albeit it maie
appeare that A-
bram feared not
so much death,
as that, if he
shulde die with
out issue, Gods
promises shulde
not haue taken
place: wherein
appeared a
weake faith.
† Ebr. that my
soule may liue.
n To be his
wife.
o The Lord
tolke y^a sense
of this: he
stranger against
a mightie king
and as he is
ner careful
ueth his, so did
he preferre
Sarai.

To the effect
that none shulde
hurt him either
in his person
or goods.

His great
riches gotten in
Egypt hindered
him not to fol-
lowe his duty.

He calleth y^a
place by that
name, which
was after giuen
vnto it. chap.
21. 19.

† Chap. 12. 9.

4 This is con-
tinued from
by their riches
w^a harte from
him, and so it
were the bond
of nature.

* Chap. 12.

* substance was great, so that they could not dwell together.

7 Also there was debate between the herdmen of Abrams cattle, & the herdmen of Lots cattle. (and the ^d Canaanites & the Perizzites dwelled at that time in the land)

8 Then said Abram vnto Lot, Let there be no strife, I pray thee, between thee & me, neither between mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole land before thee? departe I pray thee from me: if thou wilt take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left.

10 So when Lot lifted up his eyes, he sawe that all the plaine of Iordan was watered euery where: ([for] before the Lord destroyed Sodom and Gomorah, [it was] as the garden of the Lord, like the land of Egypt, as thou goest vnto Zor)

11 Then Lot chose vnto him all the plaine of Iordan, and toke his iourney from the East: & they departed the ^h one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

13 Now the men of Sodom [were] wicked & exceeding sinners against the Lord.

14 ¶ Then the Lord said vnto Abram, (after that Lot was departed from him) Lift up thine eyes now, & loke from the place, where thou art, Northward, and Southward, and Eastward, & Westward:

15 For all the land, which thou seest, wil I giue vnto thee and to thy seed for euer:

16 And I wil make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be nombred.

17 Arise, walke through the land, in the length thereof, and breadth thereof: for I wil giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamré, which is in Hebron, & buylded there an altar vnto the Lord.

CHAP. XIII.

1 In the overthrow of Sodom Lot is taken prisoner. 16 Abram delivereth him. 18 Melchizedek cometh to meete him. 23 Abram wolde not be enriched by the King of Sodom.

And in the daies of Amraphel King of Shinar, Arioch King of Ellasar, Chedor-laomer King of Elam, and Tidal King of the nations: These men made warre with Bela King of Sodom, & with Birha King of Gomo-

rah, Shinar King of Admah, and Shemeber King of Zeboim; and the King of Bela, which is Zor.

3 All these ioyned together in the vale of Siddim, which is the ^d salte Sea.

4 Twelve yeres were they subiect to Chedor-laomer; but in the thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laomer, & the Kings that were with him, & smote the Rephaims in Asheroth-karnaim, and the Zuzims in Ham, and the Emims in Shaueth Kiriathaim.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned & came to En-mishpat, which is Kadish, and smote all the countrie of the Amalekites, and also the Amorites: & dwelled in Hazezon-tamar.

8 Then went out the King of Sodom, and the King of Gomorah, & the King of Admah, and the King of Zeboim, and the King of Bela, which is Zor: and they ioyned battel with them in the vale of Siddim.

9 [To wit] with Chedor-laomer King of Elam, and Tidal King of nations, & Amraphel King of Shinar, & Arioch King of Ellasar: foure Kings against fise.

10 Now the vale of Siddim was full of slime pittes, & the Kings of Sodom & Gomorah fled, and fel there: and the residue fled to the mountaine.

11 Then they toke all the substance of Sodom and Gomorah, and all their vitayles, and went their waie.

12 They toke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and tolde Abram the Ebrewe, which dwelt in the plaine of Mamré the Amorite, brother of Eshcol, & brother of Aner, which were confederat with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought up in his house, three hundred and eighteine, and pursued them vnto Dan.

15 Then he, & his seruantes diuided them selues against them by night, and smote them; and pursued them vnto Hobah, which is on the left side of Damascus.

16 And he recouered all the substance, & also brought againe his brother Lot, & his goods, & the women also: & the people.

17 ¶ After that he returned from slaughter of Chedor-laomer and of the Kings that were with him, came the King of So-

c Ambition the chief cause of warres among princes. Or, of the labored fieldes. d Called also the dead Sea, or the lake Asphaltite nere vnto Sodom & Gomorah.

† Or, plaine.

† Or, destroyed.

e And afterward was overwhelmed with water & so called the salte Sea. † Or, were consumed.

f The gods are plagued many times with the wicked: therefore their companie is dangerous.

g God moued them to ioine with Abram, & preferred him from their idolatrie and superstitions. † Or, armed.

† Ebr. Dan mesek.

d VWho being their content might blaspheme God and destroye them.

e He cutteth off the occasion of contention: the before the euil wasteth.

f Abram religious his owne right to his yeats.

g VWhich was in Eden, chap. 2, 10.

h This was done by Gods providence, that only Abram & his kinde might dwell in the land of Canaan.

i Lot thinking so ge paradisi found hel.

k The Lord comforted him, lest he should haue taken thought for the departure of his nephew.

* Chap. 12, 7. & 15, 1. & 26, 4.

l Meaning, a long time, and til the coming of Christ, as Exo. 21, 6. deu. 15, 17. ler. 1, 20 and spiritually this is referred to the true children of Abram borne according to the promise: & not according to flesh, which are heres of the true Israel of Canaan.

That is of Babylon by Kings here meaning them, that were gouernors of cities.

Of a people gathered of diuers countries.

* 1. Sam. 18, 18.

* Ebr. 7, 3.

h For Abram & his soldours refection, and not to offer sacrifice.

i In that Melchizedek fed Abram, he declared him selfe to represent a King: & in that he blessed him, the high Priest.

* Ebr. 7, 8.

i Ebr. soules.

1 Or, I haue borne.

2 Ebr. If I take from the a thre & c. read 1.

3 Sam. 14, 44.

4 The woide not that his liberalite shulde be hurtful vnto others.

5 Ebr. 1, 10.

6 Ebr. 1, 10.

7 Ebr. 1, 10.

8 Ebr. 1, 10.

9 Ebr. 1, 10.

10 Ebr. 1, 10.

11 Ebr. 1, 10.

12 Ebr. 1, 10.

13 Ebr. 1, 10.

14 Ebr. 1, 10.

15 Ebr. 1, 10.

16 Ebr. 1, 10.

17 Ebr. 1, 10.

18 Ebr. 1, 10.

19 Ebr. 1, 10.

20 Ebr. 1, 10.

21 Ebr. 1, 10.

22 Ebr. 1, 10.

23 Ebr. 1, 10.

24 Ebr. 1, 10.

25 Ebr. 1, 10.

26 Ebr. 1, 10.

27 Ebr. 1, 10.

28 Ebr. 1, 10.

29 Ebr. 1, 10.

30 Ebr. 1, 10.

dōm forthe to mete him in the valley of Shauēh, which is the Kings dale.

18 And Melchizedek King of Shalem brought forthe bread and wine: & he was a Priest of the moste high God.

19 Therefore he blessed him, saying, Blessed [art thou] Abram of God moste high possessor of heauen and earth.

20 And blessed [be] the moste high God, which hath deliuered thine enemies into thine hand. And Abram gaue him tithe of al.

21 Then the King of Sodom said to Abram, Giue me the personnes, and take the goods to thy selfe.

22 And Abram said to the King of Sodom, I haue lift vp mine hand vnto the Lord the moste high God possessor of heauen and earth,

23 That I wil not take of all that is thine, so muche as a threde or shoollatcher, lest I shuldest say, I haue made Abram riche:

24 Saue onely that, which the yong men haue eaten, and the partes of the men which went with me, Aner, Eshcol, and Mamre: let them take their partes.

CHAP. XV.

The Lord is Abrams defence and rewarde. 6 He is justified by faith. 13 The fruitfull and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things, the tworde of the Lord came vnto Abram in a vision, sayig, Feare not, Abram; I am thy buckler, [and] thine excedding great rewarde.

And Abram said, O Lord God, what wilt thou giue me, seing I go childeles, and the stewarde of mine house [is] this Eliezer of Damascus?

3 Againe Abram said, Beholde, to me thou hast giuen no sēde: wherfore, lo, a seruāt of mine house shalbe mine heire.

4 Then beholde, the word of the Lord came vnto him, saying, He shal not be thine heire, but one that shal come out of thine owne bowelles, he shalbe thine heire.

5 Morcouer he brought him forthe & said, Loke vp now vnto heauen, & tel the starres, if thou be able to nombre the: and he said vnto him, So shal thy sēde be.

6 And Abram beleued the Lord, and he counted that to him for righteousnes.

7 Againe he said vnto him, I am the Lord, that brought thee out of V of the Caldees, to giue the this land to inherite it.

8 And he said, O Lord God, whereby shal I know that I shal inherite it?

9 Then he said vnto him, Take me an heifer of thre yeres olde, and a she goate of thre yeres olde, and a ramme of thre yeres olde, a turtel doue also and a pigeon.

10 So he toke all these vnto him, & diuided them in the middes, and laied euery

pecc one against an other: but the birdes diuided he not.

11 Then foules fel on the tarkases, and Abram droue them away.

12 And whē the sunne went downe, there fel an heaue slepe vpon Abram: & lo, a verie feareful darcknes fel vpon him.

13 Then he said to Abram, Knowe this of a suretie, that thy sēde shalbe a stranger in a land, that is not theirs, foure hundred yeres, and shal serue them: and they shal entreate them euil.

14 Notwithstanding, the nation, whome they shal serue, wil I iudge: and afterward shal they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, & shalt be buried in a good age.

16 And in the fourthe generation they shal come hether againe: for the wickednes of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darcknes: & beholde, a smoking furnace, and a fire brande, which went betwene those peaces.

18 In that same day the Lord made a couenant with Abram, saying, Vnto thy sēde haue I giuen this land, from the riuer of Egypt vnto the great riuer, the riuer Euphrates.

19 The Kenites, & the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, & the Rephaims,

21 The Amorites also, & the Canaanites and the Girgashites, and the Iebusites.

CHAP. XVI.

1 Sarai be'ng barren, giueth Hagar to Abram. 4 Which conceiueth & despiseth her damē: 6 And being alhande led fleeth. 7 The Angel comforteth her. 11 The name & maners of her sonne. 13 She calleth vpon the Lord, whome she findeth true.

Now Sarai Abrams wife bare him no children, and she had a maide an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Beholde now, I Lord haue restrained me from childe bearing. I pray thee go in vnto my maide: it may be that I shal receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wife toke Hagar her maide the Egyptian, after Abram had dwelled ten yere in the land of Canaan, and gaue her to her housband Abram for his wife.

4 And he went in vnto Hagar, and she conceived. and when she sawe that she had conceived, her damē was despised in her eyes.

5 Then Sarai said to Abram, Thou dost

* Ebr. a feare of great darcknes.

* Act. 7, 6.

d Counting from the birthe of Izkah to their departure out of Egypt which declareth that God wil suffer his to be afflicted in this worlde.

† Or, after foure hundred yeres.

† Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednes is full.

* Chap. 13, 7.

& 13, 15.

& 16, 4.

† dent. 4, 4.

1. King. 4, 11.

1. Chr. 9, 16.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

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† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

† Ebr. Perathim.

me wrong. I haue giuen my maide into thy bosome, and she seeth that she hath conceived, and I am despised in her eyes: the Lord iudge betwene me and thee.

6 Then Abrám said to Sarái, Beholde, thy maide [is] in thine hand: do with her as it pleaseth thee. Then Sarái delt roughly with her: wherefore she fled from her.

7 ¶ But ¶ Angel of the Lord founde her beside a fountaine of water in the wilderness by the fountaine in the way to Shur,

8 And he said, Hagár Sarais maide, whence comest thou? and whether wilt thou go? And she said, I flee from my dame Sarái.

9 Then the Angel of the Lord said to her, Returne to thy dame, and humble thy selfe vnder her handes.

10 Againe the Angel of the Lord said vnto her, I wil so greatly encrease thy fede, that it shal not be nombred for multitude.

11 Also the Angel of the Lord said vnto her, Se, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shal be a wilde man: his hand shalbe against euerie man, & euerie mans hand against him. * and he shal dwel in the presence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her, Thou God lokest on me: for she said, & Haue I not also here looked after him that seeth me?

14 * Wherefore the well was called, Beer-lahai-roi, lo, [it is] betwene Kadésh and Béré.

15 ¶ And Hagár bare Abrám a sonne, and Abrám called his sonnes name, which Hagár bare, Ishmael.

16 And Abrám [was] foure score & fixe yere olde, when Hagár bare him Ishmael.

¶ CHAP. XVII.

1 Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised.

17 ¶ When Abrám was ninety yere olde and nine, the Lord appeared to Abrám, and said vnto him, I am God tall sufficient. * walke before me, and be thou vp-right.

2 And I wil make my couenant betwene me and thee, and I wil multiplie thee exceedingly.

3 Then Abrám fel on his face, and God talked with him, saying,

4 Beholde, I [make] my couenant w thee, & thou shalt be a father of many nations,

5 Nether shal thy name any more be called Abrám, but thy name shalbe Abraham: for a father of manie nations haue

I made thee. ¶ Also I wil make thee exceeding fruteful, and wil make nations of thee: yea, Kings shal procede of thee.

7 Moreover I wil establish my couenant betwene me and thee, and thy fede after thee in their generations, for an euerlasting couenant, to be God vnto thee and to thy fede after thee.

8 And I wil giue thee and thy fede after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I wil be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt keepe my couenant, thou, and thy fede after thee in their generations.

10 * This is my couenant, which ye shal keepe betwene me and you, & thy fede after thee, * Let euerie man childe among you be circumcised:

11 That is, ye shal circumcise the foreskin of your flesh, and it shal be a signe of the couenant betwene me and you.

12 And euerie man childe of eight daies olde among you, shalbe circumcised in your generations, as wel he that is borne in [thine] house, as he that is boght with money of any stranger, which is not of thy fede.

13 He that is borne in thine house, and he that is boght with thy money, must nedes be circumcised: so my couenant shal be in your flesh for an euerlasting couenant.

14 But the vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen that personne shal be cut off from his people, [because] he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarái thy wife shalt thou not call Sarái, but Saráh [shalbe] her name.

16 And I wil blesse her, and wil also giue thee a sonne of her, yea, I wil blesse her & she shalbe [the mother] of nations: Kings [also] of people shal come of her.

17 Then Abraham fel vpon his face, and laughed, & said in his heart, Shal a childe be borne vnto him, that is an hundred yere olde? and shal Saráh that is ninety yere olde beare?

18 And Abraham said vnto God, * Oh, Ishmael might liue in thy sight.

19 Then God said, Saráh thy wife shal beare thee a sonne in dede, & thou shalt call his name Izhak: and I wil establish my couenant with him for an euerlasting couenant, [and] with his fede after him.

20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, & wil make him fruteful, and wil multiplie him

¶ exca

† Or, power.

d Which was Christ, as appeareth verse 30. & chap. 18, 13.

e God visiteth none estate of people in their miseries, but sendeth them comfort.

† Or scarce and cruel, or, as a wilde asse.

* Chap. 23, 17.

¶ That is, the Ishmaelites shal be a peculiar people by themselves & not a portion of another people. ¶ She rebuketh her owne dulnes & acknowledgeth Gods graces, who was present w her euerie where.

* Chap. 24, 62.

† Or, the well of the liuing and seeing me.

* Chap. 13, 11.

e Circumcision is called the couenant, because it signifieth the couenant and hath the promises of grace ioyned to it: ¶ phratic is commune to all sacraments.

* Ag. 7, 8.

d That priuie parte is circumcised to shewe that all that is begotten of him is corrupt and must be mortified.

* Rom. 4, 11.

e Albeit women were not circumcised, yet were they partakers of Gods promises: for vnder the mankinde all was consecrated. & here is declared, that whosoever cometh to the signe, deserveth also the promise.

† Or, dame, or, princess.

f Which preceded of a fadden ioye, and not of infidelity.

* Chap. 18, 14 & 21, 2.

g The euerlasting couenant is made with the children of the Spirit: and with the children of the flesh she is made the temporal promises, as was promised to Ishmael.

Abrah. greatly
greatly.

Chap. 21, 2.

b They were
well instructed
which obeyed
to be circumci-
sed without re-
sistance: which
thing declareth
that masters in
their houses
ought to be as
preachers to
their families,
that from the
heart to the lo-
west they may
obey the wil
of God.

† exceedingly: twelue princes shal he be-
get, & I wil make a great nation of him.

21 But my covenant wil I establish with
Izhak, which Sarah shal beare vnto thee,
the next * yere at this season.

22 And he left of talking with him, & God
went vp from Abraham.

23 ¶ Then Abraham toke Ishmael his son
ne and all that were borne in his house, &
all that was bought with his money, [that
is,] euerie man childe among the men of
Abrahams house, and ^b he circumcised
the foreskinne of their flesh in that selfe
same day, as God had commanded him.

24 Abraham also him selfe was ninety ye-
re olde & nine, when ^f foreskinne of his
flesh was circumcised.

25 And Ishmael his sonne was thirtene ye-
re olde, when the foreskinne of his flesh
was circumcised.

26 The selfe same day was Abraham cir-
cumcised, and Ishmael his sonne:

27 And all the men of his house, [bothe]
borne in his house, & bought with money
of the stranger, were circumcised wth him.

¶ CHAP. XVIII.

1 Abraham receiue thre Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

1 **A** Gaine the Lord * appeared vnto
him in the † plaine of Mamré, as he
sate in his tent dore about the heate of the
day.

2 And he lift vp his eyes, and looked: & lo,
thre * men stode by him, and when he sa-
we [them,] he ran to mete them from the
tent dore, and bowed him selfe to the
grounde.

3 And he said, ^b Lord, if I haue now found
faueur in thy sight, go not, I praie thee,
from thy seruant.

4 Let a litle water, I pray you, be broght,
and ^c wash your fete, and rest your selues
vnder the tre.

5 And I wil bring a morsel of bread, that
you may comfort your heartes, afterwar-
de ye shal go your waies: for therefore are
ye ^d come to your seruant. And they said,
Do euen as thou hast said.

6 Then Abraham made haste into the tent
vnto Sarah, and said, Make ready at once
thre measures of fine meale: knede it, and
make cakes vpon the hearth.

7 And Abraham ran to the beastes, & toke
a tender and good calfe, and gaue it to the
seruant, who hastened to make it ready.

8 And he toke butter & milke, & the cal-
fe, which he had prepared, and set before
them, and stode him selfe by them vnder

the tre, and * they did eat.

9 ¶ Then they said to him, Where is Sa-
rah thy wife? And he answered, Beholde,
[she is] in the tent.

10 And he said, * I wil certainly come a-
gaine vnto thee according to the time ^f of
life: and lo, Sarah thy wife shal haue a son-
ne. and Sarah heard in the tent dore, ^w
was behinde him.

11 (Now Abraham and Sarah [were] olde
& sryken in age, [&] it ceased to be with
Sarah after the maner of women)

12 Therefore Sarah ^s laughed within her
selfe, saying, After I am waxed olde, * and
my lord also, shal I haue lust?

13 And ^f Lord said vnto Abraham, Where-
fore did Sarah thus laugh, saying, shal I
certainly beare a childe, which am olde?

14 (Shal any thing be ^t hard to the Lord:
at the time appointed wil I retorne vnto
thee, [euen] according to the time of life,
and Sarah shal haue a sonne.)

15 But Sarah denied, saying, I laughed
not: for she was afraied. And he said, it is
not so: for thou laughedst.

16 ¶ Afterward the men did rise vp from
thence & looked toward Sodom, and A-
braham went with them to bring them
on the way.

17 And the ^b Lord said, Shal I hide from
Abraham that thing which I do,

18 Seing that Abraham shalbe in dede a
great and mightie nation, * & all the nati-
ons of the earth shal be blessed in him?

19 For I knowe him ⁱ that he wil comman-
de his sonnes and his housholde after
him, that thei kepe the way of the Lord,
to do righteousness and iudgement, that
the Lord may bring vpon Abraham that
he hath spoken vnto him.

20 Then the Lord said, Because the crie
of Sodom and Gomorah is great, and be-
cause their sinne is exceeding grieuous,

21 I wil * go downe now, and se whether
they haue done altogether according to
that ⁱ crie, which is come vnto me: and if
not, [that] I may knowe.

22 And the men turned thence and went
toward Sodom: but Abraham stode yet
before the Lord.

23 Then Abraham drewe nere, and said,
Wilt thou also destroy the righteous with
the wicked?

24 If there be fifty righteous within the
citie, wilt thou destroy and not spare the
place for ^f fifty righteous? are therein?

25 Be it farre from thee from doing this
thing, to slay the righteous wth the wicked:
& that the righteous shulde be euen as
wicked, be it farre from thee. shal not

e For as God
gaue them bo-
dies for a time,
so gaue he them
the faculties the
roof, to walke,
to eat & drin-
ke, & such like.

* Chap. 17, 19:
& 21, 2.

rom. 9, 9.
f That is, when
she shalbe deli-
uered, or when
the childe shal
come into this
life.

g For the rather
had respect to
ordre of nature,
then belieued
the promise of
God.

* 1. Pet. 3, 6.

Or, hid.

Abrah. 13, 2.

Or, olde groue

That is, thre
Angels in mans
shape.

speaking to
him, in
some appea-
ring to be most
noble: for he
thought he had
seen men.

For men vsed
because of the
heat to go
shod in
their partes.

As sent of
God, that I
shulde do my
duty to you.

h Iehouah the
Ebrewe word,
which we call
Lord, sheweth
that this Angel
was Christ: for
this worde is
onely applied
to God.

* Chap. 12, 13:
& 22, 17.

i He sheweth
that fathers
ought both to
knowe Gods
iudgements &
to declare them
to their chil-
dren.

* Chap. 12, 13:
& 22, 17.

i He sheweth
that fathers
ought both to
knowe Gods
iudgements &
to declare them
to their chil-
dren.

* Chap. 12, 13:
& 22, 17.

k God spea-
keth after the
facion of men
that is, I wil en-
tere into iudge-
ment wth good
aduis.

l For our sinnes
crie for venge-
ance thogh so-
me accuse vs.

† Ebr. do iudgement?

m God declar-eth that his iudgements we re done with great mercie, soasmuche as all were so corrupt, that not onely fiftie, but ten righteous men coulde not be founde there: and also that the wicked are spared for the righteous sake. n Hereby we learne, that the merer we approch vnto God, the more doeth our miserable estate appeare, & the more are we humbled.

o If God refused not y praiser for the wicked Sodomites, eue so the first request, how much more wil he graunte the prayers of the godly for the afflicted Church!

a VWherein we se Gods prouident care in preserving his: albeis he reueileth not him selfe to all alike: for Lot receiued two Angels & Abraham thre. Chap. 18. 14.

b That is, he praised them so abundantly.

c Not for that thei had necessitie, but because the time was not yet come that thei wolde reueile them selues.

d Nothing is more dangerous, then to dwell where sinne reigneth for it corrupteth all.

iudge of all the worlde † do right?

26 And the Lord answered, If I shal finde in Sodóm^m fiftie righteous within the citie, then wil I spare all the place for their sakes.

27 Then Abraham answered and said, Beholde now, I haue begone to speake vnto my Lord, and I amⁿ but dust and ashes. 28 If there shal lacke fiue of fiftie righteous, wilt thou destroe all y citie for fiue? And he said, If I finde there fiue and fourty, I wil not destroy it.

29 And he yet spake to him againe, and said, What if there shal be founde fourtie? The he answered, I wil not do it for fourties sake.

30 Againe he said, Let not my Lord now be angry that I speake, What if thirtie be founde there? Then he said, I wil not do it, if I finde thirtie there.

31 Moreover he said, Beholde, now I haue begonne to speake vnto my Lord, What if twentie be founde there? And he answered, I wil not destroy it for twentys sake.

32 Then he said, Let not my Lord be now angrie, & I wil speake but this^o once, What if ten be founde there? And he answered, I wil not destroy it for tens sake.

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

23 Lot receiued two Angels into his house: 24 The filthy lusts of the Sodomites. 25 Lot is deliuered. 26 Sodóm is destroyed. 27 Lots wife is made a pillar of salt. 33 Lots daughters lye with their father, of whome come Moab and Ammon.

1 And in the euening their came two Angels to Sodóm: and Lot sate at the gate of Sodóm, & Lot sawe [them], & rose vp to mete them, and he bowed him selfe with his face to the ground:

2 And he said, Se my Lords, I pray you turne in now into your seruants house, & tarie all night, and * wash your fete, and ye shal rise vp early and go your waies. Who said, Naie, but we wil abide in the strete all night.

3 Then^b he preased vpon them earnestly, and thei turned in to him, & came to his house, and he made them a feast, and did bake vnleauened bread, & thei^c did eat.

4 But before thei went to bed, the men of the citie, [euen] the men of Sodóm compassed the house round about from the yong to the olde, all the people from all quarters,

5 Who crying vnto Lot said to him, Where are the men, which came to thee this night? Bring them out vnto vs, that we may knowe them.

6 Then Lot went out at the dore vnto them, and shut the dore after him,

7 And said, I pray you, my brethren, do not [so] wickedly.

8 Beholde now, I haue two^e daughters, w haue not knowen man: them wil I bring out now vnto you, and do to them as seemeth you good: onely vnto these men do nothing. f for therefore are they come vnder the shadowe of my rose.

9 Then thei said, Awaie hence. and they said, He is come alone as a stranger, & shal be iudge & ruler: we wil now deale worfe with thee then with them. So thei preased fore vpon Lot^{*} him selfe, & came to breake the dore.

10 But the men put forth the their hand and pulled Lot into the house to them, and shut to the dore.

11 * Then they smote the men that were at the dore of y house with blindenes, bothe female and great, so that they were wearie in y seeking the dore.

12 ¶ Then the men said vnto Lot, Whome hast thou yet here: ether sonne in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we wil destroe this place, because the^{*} crie of them is great before the Lord, and the Lord hath sent vs to destroe it.

14 Then Lot went out and spake vnto his sonnes in lawe, which I married his daughters, & said, Arise, get you out of this place: for the Lord wil destroye the citie, but he semed to his sonnes in lawe as though he had mocked.

15 ¶ And when y morning arose, y Angels halted Lot, saying, Arise, take thy wife & thy two daughters [which are here], lest y be destroyed in the punishment of y citie.

16 And [as] he^h prolonged the time, * the men caught bothe him & and his wife, & his two daughters by the handes (y Lord being merciful vnto him) & they brought him forth, & set him without the citie.

17 ¶ And when thei had brought them out, [the Angel] said, Escape for thy life: loke not behinde thee, nether tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot said vnto them, Not so, I pray thee, my Lord:

19 Beholde now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I can not escape in the mountaine, lest [some] euil take me, and I die.

20 So now this citie hereby to flee vnto, which

e He deserueth praise in defending his gues-tes, but he is to be blamed in seeking vnlawful means. f That I shoulde preferre them from all iniurie.

* 2. Pet. 2, 7.

* VVild. 19, 16.

† Ebr. finding.

g This pro- ueth that the Angels are mi- nisters, as wel to execute Gods wrath, as to de- clare his fa- uour. * Chap. 18, 30. † Or, shulde me- rite.

† Ebr. which are founde.

h The men of God striven to ouercome mans slownes in following Gods calling. * VVild. 10, 6.

i He willed him to flee from Gods iudgements, and not to be soe to depart from y riche countrey and ful of vaine pleasures.

† Ebr. k. 1. That permitte to fall in horribly solitarie wayes, v the wicked of Sodóm not ouer-

Though it be
lile, yet it is
great ynough to
saue my life:
wherein he of-
fendeth in cho-
sing another
place then the
Angel had ap-
pointed him.
† Ebr. thy face.
1 Because Gods
commandemēt
was to destroe
the cite and to
saue Lot.

m VVhich be-
fore was called
Belach, chap.
14, 2.

* Deu. 29, 23.
Isai 13, 19.
ierem. 50, 40.
ezech. 16, 49.
eze. 11, 8.
amo. 4, 11.
luk 17, 29.
Iude 7.

n Astouching
the body onely:
and this was a
notable monu-
ment of Gods
vengeance to al
them that pat-
ted that way.

o Having be-
fore felt Gods
mercie, he durst
not prouoke
him againe by
continuing a-
mong the wic-
ked.

p Meaning, in
the countrey,
which the Lord
had now de-
stroyed.

q For except
he had bene o-
uercome with
wine, he wolde
 neuer haue do-
ne that abomi-
nable act.

r Ebr. kepe ali-
ce.

s Thus God
permitted him
to fall moste
horribly in the
silitarie moun-
tynes, whom
the wickednes
of Sodom cold
not ouercome.

which is a lile one: Oh let me escape thi-
ther: is it not a ^k lile one, & my soule shal
liue?

21 Then he said vnto him, Beholde, I haue
receiued † thy request also cōcerning this
thing, that I wil not ouerthrowe this ci-
tie, for the which thou hast spoken.

22 Hastee thee, saue thee there: for I can
do ^l nothing til thou be come thether.
Therefore the name of the citie was called
m Zōar.

23 ¶ The sunne did rise vpon the earth,
when Lot entred in Zōar.

24 Then the Lord * rained vpon Sodóm
and vpon Gomoráh brimstone; and fire
from the Lord out of heauen,

25 And ouerthrowe those cities, & all the
plaine, & all the inhabitātes of the cities,
and that that grewe vpon the earth.

26 ¶ Now his wife behinde him looked bac-
ke, and was turned into a ⁿ pillar of salt.

27 ¶ And Abrahām rising vp early in the
morning [went] to the place, where he
had stand before the Lord, and looking to-
ward Sodóm and Gomoráh and toward
all the land of the plaine:

28 Beholde, he sawe the smoke of the land
mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the ci-
ties of the plaine, God thought vpon Abra-
hām, and sent Lot out from the middes
of the destruction, when he ouerthrowe
the cities, wherein Lot dwelled.

30 ¶ Then Lot wēt vp from Zōar, & dwelt
in the mountaine w^h his two daughters:
for he ^o feared to tarie in Zōar, but dwelt
in a caue, he, and his two daughters.

31 And the elder said vnto the yonger, Our
father is olde, and there is not a man in
the ^p earth to come in vnto vs after ^q ma-
ner of all the earth.

32 Come, we wil make our father ^r drinke
wine, and lye with him, that we maie pre-
serue sede of our father.

33 So they made their father drinke wine
^y night, & the elder went & laie with her
father: but he perceiued not, nether when
she laie downe, nether when she rose vp.

34 And on the morow the elder said to the
yonger, Beholde, yester night laie I with
my father: let vs make him drinke wine
this night also, and go thou [and] lie with
him, that we maie ^t preserue sede of our
father.

35 So thei made their father drinke wine
that night also, and the yonger arose, and
laie with him, but he perceiued not, when
she laie downe, nether when she rose vp.

36 Thus were ^u bothe the daughters of Lot
with childe by their father.

37 And the elder bare a sonne, & she called
his name Moab: the same is the father of
the ^v Moabites vnto this daie.

38 And the yonger bare a sonne also, and
she called his name ^w Ben-ammi: the same
is ^x father of ^y Ammonites vnto this daie.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar.
2 Abimelech takeh away his wife. 3 God reprocueth the
King. 9 And the King, Abraham. 11 Sarah is restored
with great giftes. 17 Abraham praieth, and the King &
his are healed.

1 **A**fterward Abrahām departed then-
ce toward the South countrie, and
dwelled betwene Cadēsh and ^a Shur, and
soiourned in Gerar.

2 And Abrahām said of Sarāh his wife,
^b She is my sister. Then Abimēlech King
of Gerar sent and toke Sarāh.

3 But God came to Abimēlech in a dreame
by night and said to him, Beholde: ^c thou
art but dead, because of the womā, which
thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimēlech had not
yet come nere her) And he said, Lord, wilt
thou slay euen ^d the righteous nation?

5 Said not he vnto me, She is my sister?
yea, and she her selfe said, He is my bro-
ther: with an vpright ^e minde, and ^f inno-
cent hands haue I done this.

6 And God said vnto him by a dreame, I
knowe that thou didest this euen with an
vpright minde, and I s kept thee also that
thou shuldest not sinne against me: there-
fore suffred I thee not to touche her.

7 Now then deliuer the man his wife agai-
ne: for he is a ^g Prophet, & he ^h shal praye
for thee that thou mayest liue: but if thou
deliuer her not againe, be sure that thou
shalt die the death, thou, and all that thou
hast.

8 Then Abimēlech rising vp early in the
morning called all his seruants, and tolde
all these things ⁱ vnto them, & the men
were sore afraide.

9 Afterward Abimēlech called Abrahām,
and said vnto him, What hast thou done
vnto vs? and what haue I offended thee,
that thou hast brought on me and on my
^k kingdome [this] great sinne? ^l Hast done
things vnto me that ought not to be done.

10 So Abimēlech said vnto Abrahām,
What sawest thou that thou hast done this
thing?

11 Then Abrahām answered, Because I
thought [thus,] Surely the ^m feare of God
[is] not in this place, and they wil slay me
for my wiues sake.

12 Yet in very dede she is my ⁿ sister: for she
is the daughter of my father, but not the
daughter of my mother, & she is my wife.

r VVho asse-
bled
were borne in
a. offe horrible
inest, so were
they and their
posteritie vile
and wicked.
t That is, sonne
of my people:
signifying, that
they rather re-
ioyced in their
sinne, then re-
pent for the
same.

v VVhich was
toward Egypt.

w Abraham
had now twise
fallen into this
snare: such is
mans frailtie.
x So greatly
God detesteth
the breache of
marriage.

y The infidels
confessed that
God wold not
punish but for
just occasion:
therefore when
scouer he pun-
isheth, the occa-
sion is iust.
z As one fail-
ling by ignoran-
ce, & not doing
euil of purpose.
a Not thinking
to do any man
harme.

b God by his
holie Spirit re-
straineth them
that offend by
ignorance, that
they fall not
into greater in-
conuenience.

c That is, one
to whome God
reueileth him-
self familiarly.
d For the pray-
er of the godlie
is of force to-
wards God.
e Ebr. in their
sarts.

f The wicked-
nes of the King
bringeth Gods
wrath vpon the
whole realme.
g He sheweth
that no hono-
rific can be ho-
pored for, where
he feare of God
is not.

h By sister, he
meaneth his
cousin germane,
& by daughter,
Abrahams ne-
ce: for so the he-
brewes vse cha-
se wordes.

* Chap. 12, 13.

† Or, is at thy commandment.

n Such an head, as with whom thou maist be preferred from all dangers.

o God caused this heathen King to reprove her, because she dissembled, since God had given her a husband, as her vaile and defence.

p Had taken away from them the gift of conceiving.

* Chap. 17, 19, & 18, 10.

* A. 7, 8. Gal. 4, 23. Ebr. 11, 11. s Therefore the miracle was greater.

* Chap. 17, 12.

b She accuseth her selfe of ingratitude that she did not believe the Angel.

c He desired Gods promise made to Izhak, which the Apostle calleth perfection, Gal. 4, 29.

13 Now when God caused me to wandre out of my fathers house, I said the to her, This is thy kindenes: that thou shalt shewe vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then toke Abimelech shepe, & beues, & men seruantes, and women seruantes, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Beholde, my land [is] † before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he said, Beholde, I haue giuen thy brother a thousand peces of siluer: beholde, he is the vaile of thine eies to all that are with thee, and to all [others:] and she was thus reprov'd.

17 ¶ Then Abraham praied vnto God, & God healed Abimelech, and his wife, & his maid seruants: & they bare children.

18 For the Lord had shut vp euerie wombe of the house of Abimelech, because of Sarah Abrahams wife.

¶ CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The covenant betwene Abimelech & Abraham.

1 Now the Lord visited Sarah, as he had said, & did vnto her * according as he had promised.

2 For * Sarah conceiued, & bare Abraham a sonne in his olde age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight daies olde, * as God had commanded him.

5 So Abraham was an hundreth yere olde, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: all that heare wil reioyce with me.

7 Again she said, b Who wolde haue said to Abraham, that Sarah shulde haue giue children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grewe & was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abraham) * mocking.

10 Wherefore she said vnto Abraham, Cast out this bond woman and her sonne: for the sonne of this bond woman shal not be heire with my sonne Izhak.

11 And this thing was very grievous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it

not be grievous in thy sight for the childe, and for thy bond woman: in all that Sarah shal saie vnto thee, heare her voice: for in Izhak shal thy fede be d called.

13 As for the sonne of the bond woman, I wil make him * a nation also, because he is thy fede.

14 So Abraham arose vp early in the morning, and toke bread, and a bottel of water, and gaue it vnto Hagar, putting it on her shulder and the childe [also,] & † sent her away: who departing wandred in the wilderness of Beer-sheba.

15 And when the water of the bottel was spent, she cast the childe vnder a certeine tree.

16 Then she went and sate her ouer against [him] a farr of about a bowe shote: for she said, I wil not se the death of the childe, and she sate downe ouer against [him,] and lift vp her voyce and wept.

17 Then God s heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and holde him in thine hand: for I wil make of him a great people.

19 And God h opened her eies, & she sawe a well of water, so she went and filled the bottel with water, & gaue f boye drinke.

20 So God was i with the childe, & he grewe, and dwelt in the wilderness, & was an † archer.

21 And he dwelt in the wilderness of Paran, and his mother toke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech & Phichol his chief captaine spake vnto Abraham, saying, God [is] with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the countrie, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I wil k swear.

25 And Abraham rekuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, I knowe not who hath done this thing: also thou toldest me not, nether heard I [of it] but this day

27 Then Abraham toke shepe, and beues, and gaue them vnto Abimelech: and the two made a couenant.

d The promised fede shal be counted from Izhak and not from Ishmael. Rom. 9, 7. ebr. 11, 18.

e The Ishmaelites shal come of him.

f True faith nonceth all natural affection to obey Gods commandment.

g For his promises sake made to Abraham, & not because the childe had discretion & iudgement to pray.

h Except God open our eies, we can nether se, nor v se the meanes which are before vs. i As touching outward things God caused him to prosper. † Or, shot in the bowe, and was an hunter.

† Ebr. dealt falsely with me, or lye.

k So that the lawful things take an other matters of importance, for to iustifie y truth and to assure others of our sinceritie.

l Vicked seruants do many euils vnto their masters.

28 And

28 And Abraham set seven lambes of the flocke by them selues.

29 Then Abimelech said vnto Abraham, What meane these seven lambes, which thou hast set by them selues?

30 And he answered, Because thou shalt receiue of myne hand [these] seven lambes, that it may be a witnes vnto me, that I haue digged this well.

31 Wherefore the place is called Beer-sheba, because there thei bothe sware.

32 Thus made they a^m couenant at Beer-sheba: afterward Abimelech & Phichol his chief captaine rose vp, and turned againe vnto the land of the Philistims.

33 And Abraham planted a groue in Beer-sheba, & called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1. 3. The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whome cometh Rebekah.

And after these things God did^a proue Abraham, & said vnto him, Abraham. Who answered, Here am I.

2 And he said, Take now thine onely sonne Izhak whome^b thou louest, & get thee vnto the lande of^c Moriáh, and^d offer him there for a burnt offering vpon one of the mountaines, which I wil shewe thee.

3 Then Abraham rose vp early in the morning, and saddled his asse, and toke two of his seruants with him, and Izhak his sonne, and cloued wood for the burnt offering, and rose vp, and went to the place which God had tolde him.

4 Then the third day Abraham lift vp his eyes, and sawe the place a farre off,

5 And said vnto his seruants, Abide you here with the asse: for I & the childe wil go yonder & worship, and come againe vnto you.

6 Then Abraham toke the wood of the burnt offering, and laied it vpon Izhak his sonne, & he toke the fire in his hand, and the knife: and they went bothe together.

7 Then spake Izhak vnto Abraham his father, & said, My father. And he answered, Here am I, my sonne. And he said, Beholde the fire & the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God wil^e prouide him a lambe for a burnt offering: so they went bothe together.

9 When they came to the place which God had shewed him, Abraham buylded an altar there, & couched the wood, and bound Izhak his sonne^f & laied him on

the altar vpon the wood.

10 And Abraham stretching forth his hand, toke the knife to kil his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon^g thine childe, nether do any thing vnto him: for now I knowe that thou fearest God, seeing for my sake^h thou hast not spared thine onely sonne.

13 And Abraham lifting vp his eyes, looked: and beholde, there was a ram behindeⁱ [him] caught by the hornes in a bushe. then Abraham went & toke the ram and offered him vp for a burnt offering in the steede of his sonne.

14 And Abraham called the name of that place, Jehouah-iireh, as it is said this day, In the mount wil the Lord be sene.

15 And the Angel of^j the Lord cryed vnto Abraham from heauen the seconde time, 16 And said, By^k my selfe haue I sworne (saith the Lord) because thou hast done this thing, & hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, and wil greatly multiplie thy sede, as the starres of the heauen, and the sande which is vpon the seashore, and thy sede shal possesse the^l gate of his enemies.

18 And in thy sede shal all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 And after these things one tolde Abraham, saying, Beholde Milcáh, she hath also borne children vnto thy brother Nahor:

21 [To wit,] Vz his eldest sonne, & Buz his brother, & Kemuel the father of^m Arám,

22 And Chesed and Hazó, & Pildásh, and Iidláph, and Bethuél.

23 And Bethuél begate Rebekáh: these eight did Milcáh beare to Nahor Abrahams brother.

24 And hisⁿ concubine called Reumah, she bare also Tébah, and Gahán & Thahash & Maacháh.

CHAP. XXIII.

3 Abraham lamenteth the death of Sarah. 4 He bleth a field, to bury her, of the Hittites. 13 The equise of Abraham. 19 Sarah is buried in Machpelah.

When Sarah was an hundredth^o twenty and seven yere olde (so long liued she)

b.iiiij

Or, well of the
ether, or, of se-
uen, meaning
lambes.

Thus we se
that the godlie,
in touching our
wardie things,
may make peac-
e with the wic-
ked that knowe
not the true
God.

That is, he
worshiped God
in all points of
true religion.

Ebr. 11, 17.
Ebr. Lo, I.

Which signi-
feth the feare
of God, in the
which place he
was honored:
Salomon af-
terward buylt
the temple.

Herein sto-
de the chiefest
point of his ten-
tion, seeing he
was comman-
ded to offre vp
him in whome
God had pro-
mised to blesse
all the nations
of the worlde.
He doubted
not, but God
wolde accom-
plish his pro-
mise though he
wolde sacrifice
his sonne.

The onely
way to ouerco-
me all tentati-
ons is to rest v-
pon Gods pro-
uidence.

For it is like
that his father
had declared to
him Gods com-
mandement
whereunto he
shewed him self
obedient.

Gen. 2, 11.

That is, by
thy true obedi-
ence thou hast
declared thy
liuelie faith.
Or, and hast
not with holde
thine onely son-
ne from me.

Or, The Lord
wil be, or prou-
ide.

The name is
changed, to shew
that God
doeth bothe so
and prouide se-
cretly for his, &
also evidently in
sene and felt its
time continet.
Signifying,
that there is no
greater then he.

Or, holdeth.
Chap. 12, 3.
& 18, 18.
eccles. 44, 25.
act. 3, 25.
gal. 3, 8.

Or, of the Sy-
riana.

Concubine
is oftentimes ta-
ken in a good
part for those
women which
were inferior to
the women.

Ebr. the years
of the life of Sa-
rah.

Then Sarah dyed in Kiriath-arba: the same is Hebrón in the land of Canaan: & Abraham came to mourne for Sarah and to wepe for her.

¶ Then Abraham rose vp from the sight of his corps, and talked with the Hittites, saying,

I am a stranger, & a foriner among you, giue me a possession of buryal with you, that I may bury my dead out of my sight.

¶ Then the Hittites answered Abraham, saying vnto him,

¶ Hearc vs, my Lord: thou art a prince of God among vs: in the chiefeft of our sepulchres bury thy dead: none of vs shal forbid thee his sepulchre, but thou maiest bury thy dead [therein.]

¶ Then Abraham stode vp, & bowed him selfe before the people of the land of the Hittites.

¶ And he communed with them, saying, If it be your minde, that I shal bury my dead out of my sight, heare me, & intreat for me to Ephrón the sonne of Zóhar,

¶ That he wolde giue me a caue of Machpeláh, which he hathe in the end of his field: that he wolde giue it me for as muche money as it is worthe, for a possession to bury in among you.

¶ (For Ephrón dwelt among the Hittites) Then Ephrón the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his citie, saying,

¶ No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: [euē] in the presence of the sonnes of my people giue I it thee, to bury thy dead.

¶ Then Abraham bowed him self before the people of the land.

¶ And spake vnto Ephrón in audience of the people of the countrey, saying, Seing thou wilt giue it, I praye thee, heare me, I wil giue the price of the field: receiue it of me, and I wil bury my dead there.

¶ Ephrón then answered Abraham, saying vnto him,

¶ My Lord, hearken vnto me: the land [is worthe] four hundreth shekels of siluer: what [is] that betwene me & thee: bury therefore thy dead.

¶ So Abraham hearkened vnto Ephrón, & Abraham weyed to Ephrón the siluer, which he had named, in the audience of the Hittites, [euē] foure hundreth siluer shekels of currant money amōg marchantes.

¶ So the field of Ephrón [which was] in Machpeláh, and ouer against Mamré, [euē] the field & the caue that was there-

in, and all the trees that were in the field, which were in all borders round about, was made sure.

¶ Vnto Abraham for a possession, in the sight of the Hittites, [euē] of all that went in at the gates of his citie.

¶ And after this, Abraham buryed Sarah his wife in the caue of the field of Machpeláh ouer against Mamré: the same is Hebrón in the land of Canaan.

¶ Thus bothe the field and the caue, & is therein, was made sure vnto Abraham for a possession of buryall by the Hittites.

¶ CHAP. XXIII.

Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 24 His fidelite toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske here consent and she agreeth. 67 And is married to Izhak.

¶ Now Abraham was olde, & stricken in yeres, and the Lord had blessed Abraham in all things.

¶ Therefore Abraham said vnto his eldest seruant of his house, which had rule ouer all that he had, Put now thine hand vnder my thigh,

¶ And I wil make thee sweare by the Lord God of the heauen, & God of the earth, that thou shalt not take a wife vnto my sonne of thy daughters of the Canaanites among whome I dwel.

¶ But thou shalt go vnto my countrie, & to my kinred, & take a wife vnto my sonne Izhák.

¶ And the seruant said to him, What if the woman wil not come w me to this land: shal I bring thy sonne againe vnto the land from whence thou camest?

¶ To whome Abraham answered, Beware that thou bring not my sonne thither againe.

¶ The Lord God of heauen, who toke me from my fathers house, & from the land where I was borne, & that spake vnto me, & that sware vnto me, saying, Vnto thy sede wil I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

¶ Neuertheles if the woman wil not followe thee, then shalt thou be discharged of this mine othe: onely bringe not my sonne thither againe.

¶ Then the seruant put his hand vnder the thigh of Abraham his master, & sware to him for this matter.

¶ So the seruant toke ten camels of the camels of his master, and departed: for he [had] all his masters goods in his hand: & so he arose, and went to Arám Naharáim, vnto the citie of Nahór.

¶ And

a That is, when he had mourne: so the godlie may mourne, if the paine not measure: & the natural affection is commendable.
† Ebr. sonnes of Heith.
b That is, godlie or excellent: for the Ebrewes so speake of all things that are notable, because all excellencie cometh of God.

† Ebr. in your soule.

† Or, double cause because one was within another.
† Ebr. in full siluer.

c Meaning, all the citizens & inhabitants.

d To shewe he had them in good estimation & reuerence.

e The common shekel is about 20 pence, so the 400 shekels mount to 8000 li. 6. shill. and 8 pence, after the shekel of the shekel.

† Or, citizens.

f That is, all the people confirmed the sale.

† Ebr. come in to dayes.

* Chap. 47. a VVhich resonie declared the seruants obedience towards his master, & the masters power ouer the seruants. b This sheweth that an othe may be required in a lawfull cause. c He was not that he should be out of the family: for the incontinent that come by marrying the vngodlie are set forth in fondrie places of the Scriptures.

d Left he should lose the inheritance promised.

* Chap. 12. 7. & 13. 15. & 15. 18. & 26. 4.

† Ebr. innocent.

† Or, Mesopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.
c That is, the Charran.

†Ebr. to bowe
their knees.

†He groundeth
his prayer vpon
Gods promises
made to his
master.
†Or, cause me
to mete.

†The seruant
moued by Gods
Spirit desired to
be assured by a
signe, whether
God prospered
his iourney or
no.

†God giueth
good success to
all things that
are undertaken
for the glorie of
his Name and
according to his
worde.

†Here is de-
clared that God
heareth
the prayers of
his and gran-
teth their re-
quests.

†My lord.

†The man
made an oyle
of his pitch.

†Or, earring.
†God permitteth
many things
both in appa-
rent and other
things which
are nowe for-
get: specially
when they ap-
peine not to
our mortifica-
tion.

†The golden
shekel is here
meant and not
the silver.

11 And he made his camels to lye downe without the citie by a well of water, at euen about the time that women come out to drawe water.

12 And he said, O Lord God of my master Abraham, I beseeche thee, send me good speede this day, and shewe mercie vnto my master Abraham.

13 Lo, I stand by the well of water, whiles the mens daughters of this citie come out to drawe water.

14 & Grant that I maide, to whome I saie, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I wil giue thy camels drinke also, may be she I thou hast ordeined for thy seruant Izhak: and thereby shal I knowe that thou hast shewed mercie on my master.

15 ¶ Now yer he had left speaking, beholde, Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shulder.

16 (And the maide was very faire to loke vpon, a virgine and vnknown of man) & she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to mete her, and said, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drinke I syr: and she hastened and let downe her pitcher vpon her hand, & gaue him drinke.

19 And whē she had giuen him drinke, she said, I wil drawe water for thy camels also vntil they haue dronken ynough.

20 And she poured out her pitcher into the trogh speedely, and ranne againe vnto the well to drawe water, and she drew for all his camels.

21 So the man wondred at her, and helde his peace, to wit, whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man toke a golden shekel of halfe a [shekel] weight, & two bracelettes for her hands, of ten shekels weight of golde:

23 And he said, Whose daughter art thou? tel me, I pray thee, Is there rouse in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whome she bare vnto Nahor.

25 Moreouer she said vnto him, We haue lytter also and prouander ynough, and rouse to lodge in.

26 And the man bowed him selfe and worshipped the Lord,

27 And said, Blessed [be] the Lord God of

my master Abraham, which hath not withdrawen his mercie: and his truth from my master: [for] when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maide ran & tolde them of her mothers house according to these wordes.

29 ¶ Now Rebekah had a brother called Laban, & Laban ran vnto the man to the well.

30 For when he had seene the earrings & the bracelettes in his sisters hands, & whē he heard the wordes of Rebekah his sister, saying, Thus said the man vnto me: then he went to the man, and lo, he stode by the camels at the well,

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, and rouse for the camels?

32 ¶ Then the man came into the house, and he vnshod the camels, & brought lytter & prouander for the camels, & water to wash his fete, and the mens fete that were with him.

33 Afterward I meat was set before him: but he said, I wil not eat, vntil I haue said my message: And he said, Speake on.

34 Then he said, I am Abrahams seruant.

35 And the Lord hath blessed my master wonderfully, that he is become great: for he hath giuen him shepe, and beues, and siluer, and golde, and men seruantes, and maide seruantes, and camels, and asses:

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, & vnto him hath he giuen all I haue.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go vnto my fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if I woman wil not followe me?

40 Who answered me, The Lord, before whome I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of mine othe, when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine othe.

42 So I came this day to the well, and said, O Lord, the God of my master Abraham, if I now prosper my iourney which I go,

43 Beholde, I stand by the well of water:

m He boasteth
not his good
fortune (as do
the wicked) but
acknowledgeth
that God hath
dealt mercifully
with his master
in keeping pro-
mises.

n For he wait-
ed on Gods
hand, who had
now heard his
prayer.

p Towk, La-
ban.

p The gentle
intertainment
of strangers, v-
sed among the
godlie fathers.

q The fidelitie
that seruants
owe to their
masters, teach-
eth them to
preferre their
masters busines
to their owne
necessitie.

r To blesse
signifieth here to
enrich, or en-
crease with sub-
stance, as the
text in the same
verse declareth.

s The Cana-
nites were ac-
curfed & there-
fore the godlie
coude not sojourn
with them in
marriage.

t Meaning a-
mong his kinde
folke, as verse
40.

u Which by
mine auerting
I caused thee to
make.

†Or, my
Yehovah

† Or, shewed.

x Signifying that this prayer was not spoken by the mouth, but only meditate in his heart.

y He sheweth what is our desire, when we have received any benefite of the Lord.

† Ebr. in the way of truth.

z If you will freely & faithfully give your daughter to my masters sonne.

a That is, that I maie provide els where.

b So lone as they perceiue that it is Gods ordinance they yelde.

† Or, at thy commandment.

† Or, ordained.

* Ver. 56, & 59.

† Ebr. dayes, ten.

c This sheweth that parents haue not autoritie to marry their children without consent of the parties.

† Ebr. her mouth.

when a virgine commeth forth to drawe water, & I saie to her, Giue me, I praie the a litle water of thy pitcher to drinke,

44 And she saie to me, drinke thou, & I wil also drawe for thy camels, let her be y wife which the Lord hathe † prepared for my masters sonne.

45 And before I had made an end of speaking in mine x heart, beholde, Rebekah came forth, & her pitcher on her shulder, & she went downe vnto the well, and drewe water. Then I said vnto her, Giue me drinke, I pray thee,

46 And she made haste, & toke downe her pitcher from her shulder, & said, Drinke, & I wil giue thy camels drinke also. So I dranke, & she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art y? And she answered, The daughter of Bethuel Nahors sone, whome Milcah bare vnto him. Then I put the abillement vpon her face, and the braceletes vpon her handes:

48 y And I bowed downe & worshipped the Lord, & blessed the Lord God of my master Abraham, which had broght me the † right waie to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye wil deale x mercifully and truly with my master, tel me: and if not, tel me, that I maie turne me to the a right hand or to the left.

50 Then answered Laban and Bethuel, & said b This thing is proceded off y Lord: we can not therefore say vnto thee [neither] cuil nor good.

51 Beholde, Rebekah [is] † before thee, take [her] & go, that she maie be thy masters sonnes wife, euē as the Lord hath said.

52 And when Abrahams seruant heard their wordes, he bowed him selfe toward the earth vnto the Lord.

53 Then the seruant toke forthe iewels of siluer, & iewels of golde, & raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue giftes.

54 Afterwarde they did eat & drinke [both] he, and the men that were with him, and taried all night, & when they rose vp in the morning, he said, x Let me departe vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shal she go.

56 But he said vnto them, Hinder you me not, seing the Lord hathe prospered my journey: send me away, that I may go to my master.

57 Then they said, We wil call the maide, and aske c her consent.

58 And thei called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I wil go.

59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant and his men.

60 And thei blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thousandes, & thy seede possesseth the d gate of his enemies.

61 ¶ Then Rebekah arose, & her maides, & rode vpon the camels, and followed y man, and the seruant toke Rebekah, and departed.

62 Now Izhak came from the way of * Beth-lahai-roi, (for he dwelt in the South country)

63 And Izhak went out to * pray in y field toward the euening: who lift vp his eies and looked, and beholde, the camels came.

64 Also Rebekah lift vp her eies, & when she sawe Izhak, she lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the field to mete vs? And the seruant had said, It is my master) So she toke f a vaile and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak broght her into the tent of Sarah his mother, & he toke Rebekah, & she was his wife, and he loued her: so Izhak was † comforted after his mothers [death.]

¶ CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 6 Abraham giueth all his goods to Izhak. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

1 N Ow Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, & Iokshan, and Medan, & Midean, & Ishak, & Shuah.

3 And Iokshan begate Sheba & Dedan: * And the sonnes of Dedan were Asshurim, & Letushim, and Lemumim.

4 Also the sonnes of Midean [were] Ephah, & Ephér, & Hanoch & Abida, and Eldaah, all these were the sonnes of Keturah.

5 ¶ And Abraham gaue † all his goods to Izhak,

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham d gaue giftes, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East country.

7 And this is the age of Abrahams life, which he liued, an hundreth seenty and

d That is, let be victorious ouer his enemies. A blessing is fully accomplished in Iesus Christ.

* Chap. 16, 17, & 25, 10.

e This was the exercise of the godlie father to meditate Gods promise, & to pray for the accomplishment thereof.

f The custom was, that a spouse was broght to her husband, her head being couered, in token of shamefastnes & chastitie.

† Or, had mourning in his mother.

* VVhilet Sarah was yet aliue.

* Chro. 1, 32.

† Ebr. all that he had.

b For by the vertue of Gods worde he had not onely Ishak, but began many mo.

c Reade, chap. 21, 24.

d To auoyde the diffention that els might haue come because of the heritage.

due yere.

8 The Abraham yelded the spirit, & dyed in a good age, an olde man, and of great yeres, and was gathered to his people.

9 And his sonnes, Izhák and Ishmaél buried him in the caue of Machpeláh in the field of Ephrón sonne of Zóhar the Hittite, before Mamré.

10 Which field Abraham bought of the Hittites, where Abraham was buried wth Sarah his wife.

11 And after the death of Abraham God blessed Izhák his sonne, & Izhák dwelt by Beer-lahai-roi.

12 Now these are the generations of Ishmaél Abrahams sonne, whome Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 And these are the names of the sonnes of Ishmaél, name by name, according to their kindreds: the eldest sonne of Ishmaél [was] Nebaióth, then Kedár, and Adbeél, & Mibsam,

14 And Mishmá, & Dumáh, and Massá,

15 Hadár, & Temá, Ietur, Naphish, & Kédemah.

16 These are the sonnes of Ishmaél, and these are their names, by their townes & by their castles: [to wit,] twelue princes of their nations.

17 (And these are the yeres of the life of Ishmaél, an hundred thirty and seuen yere, and he yelded the spirit, and dyed, & was gathered vnto his people)

18 And they dwelt from Hauilah vnto Shur, & is towards Egypt, as thou goest to Asihúr, [Ishmaél] dwelt in the presence of all his brethren.

19 Likewise these are the generations of Izhák Abrahams sonne. Abraham begate Izhák,

20 And Izhák was forty yere olde, when he toke Rebekáh to wife, the daughter of Bethuél the Aramite of Padán Arám, [and] sister to Labán the Aramite.

21 And Izhák prayed vnto the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekáh his wife conceived,

22 But her children strove together within her: therefore she said, Seing [it is] so, why am I thus? wherefore she went to aske the Lord.

23 And the Lord said to her, two nations [are] in thy wombe, and two manner of people shalbe deuided out of thy bowels, and the one people shalbe mightier then the other, and the elder shal serue the younger.

24 Therefore when her time of deliue-

rance was fulfilled, behold, twinned were [in her wombe]

25 So he that came out first was red, and he was all oner as a rough garment, and they called his name Esau.

26 And afterwarde came his brother out, and his hand held Esau by the heele: therefore his name was called Iakób. Now Izhák was thre score yere olde, when Rebekáh bare them.

27 And the boyes grew, and Esau [was] a cunning hunter, & he dwelt in the fields: but Iakób was a plaine man, and dwelt in tentes.

28 And Izhák loued Esau, for he venison [was] his meat, but Rebekáh loued Iakób.

29 Now Iakób sodde pottage, & Esau came from the field and was wearie.

30 Then Esau said to Iakób, Let me eat, I pray thee, of that pottage, for I am weary. Therefore was his name called Edóm.

31 And Iakób said, Sel me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is [it] then this birthright to me?

33 Iakób then said, Swear to me euen now. And he sware to him, & sold his birthright vnto Iakób.

34 Then Iakób gaue Esau bread and pottage of lentiles: & he did eat and drinke and rose vp, and went his way: So Esau contemned [his] birthright.

CHAP. XXVI.

1 God prouideth for Izhák in the famine. 3 He renoueth his promises. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches. 15 Stoppe his welles. 16 And driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

1 And there was a famine in the land besides the first famine that was in the dayes of Abraham, wherefore Izhák went to Abimelech King of the Philistims vnto Gerár.

2 For the Lord appeared vnto him, & said, Go not downe into Egypt, [but] abide in the land which I shal shewe vnto thee.

3 Dwel in this land, & I wil be with thee, and wil blesse thee: for to thee, and to thy seds I wil giue all these countreys: and I wil performe the othe which I sware vnto Abraham thy father.

4 Also I wil cause thy seds to multiplie as the starres of heauen, and wil giue vnto thy seds all these countreys: & in thy seds shal all the nations of the earth be blessed.

5 Because that Abraham obeyed my voyce and kept mine ordinance, my commandementes, my statutes, and my Lawes.

6 So Izhák dwelt in Gerár.

7 And the men of the place asked [him]

of his

Hereby the
signifi-
cant that man
by death peri-
shed not who-
ly: but as the
soules of the
juste liued af-
ter in perpetual
life, so the fou-
nded in the wis-
dom in perpetu-
al peace.

Chap. 16, 24,
& 24, 62.

Chap. 1, 29.

Ebr. first bor-

Ebr. first bor-

Ebr. first bor-

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d VWhereby
we see that feare
and distrust is
found in f mo-
ste faithful.

e Or shewing
some familiar
signe of loue,
whereby it
might be know-
en that she
was his wife.

f In all ages
men were per-
suaded f Gods
vengeance shal
de light vpon
wedloke break-
ers.

† Or, an hun-
dred measures.
† Ebr. he went
forth going &
increasing.

g The malici-
ous enuie al-
waies the gra-
ces of God in
others.

h The Ebrewe
worde signifi-
eth a flood, or
valley, where
water at any
time runneth.

† Or, springing.

† Or, contenti-
on, strife.

† Or, hatred.

† Or, largenes,
roume.

of his wife, & he said, She is my sister: for
he feared to say, She is my wife, lest said
he, I the men of the place shulde kil me,
because of Rebekah: for she was beautiful
to the cie.

8 So after he had bene there long time, A-
bimelech King of the Philistims looked
out at a window, and lo, he sawe Izhak
sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and said,
Lo, she is of a suretie thy wife, & why sai-
dest thou, she is my sister: To whome Izhak
answered, Because I thought thus, It maie
be that I shal die for her.

10 Then Abimelech said, why hast thou
done this vnto vs, one of the people had
almost lien by thy wife, so shuldest thou
haue brought sinne vpon vs.

11 The Abimelech charged all his people,
saying, He that toucheth this man, or his
wife, shal die the death.

12 Afterwarde Izhak sowed in, that lad, &
founde in the same yere an hundred fold
by estimation: and so f Lord blessed him.

13 And the man waxed mightie, and f stil
increased till he was exceeding great,

14 For he had flockes of shepe, and herdes
of cattel, & a mightie housholde: therefore
the Philistims had enuie at him,

15 In so muche that f Philistims stopped &
filled vp wth earth all the welles which his
fathers seruants digged in his father Abra-
hams time.

16 Then Abimelech said vnto Izhak, Get
thee from vs, for thou art mightier the we
a great deale.

17 Therefore Izhak departed thence &
pitched his tent in the valley of Gerar, &
dwelt there.

18 And Izhak returning, digged the wel-
les of water, which thei had digged in the
dayes of Abraham his father: for the Phi-
listims had stopped them after the death
of Abraham, & he gaue them the same
names, which his father gaue them.

19 Izhaks seruants then digged in the val-
lei, & found there a well of f liuing water.

20 But the herd men of Gerar did strue
with Izhaks herd men, saying, The water
is ours: therefore called he the name of
the well f Efek, because they were a strife
with him.

21 Afterward thei digged another well, &
stroue for that also, and he called the na-
me of it f Simah.

22 Then he remoued thence, & digged an-
other well, for the which they stroue not:
therefore called he the name of it f Re-
hoboth, and said, Because the Lord hath
now made vs rounge, we shal encrease v-

pon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the
same night, and said, I am the God of A-
braham thy father: feare not, for I am wth
thee, & wil blesse thee and multiplie thy
seede for my seruant Abrahams sake.

25 Then he buylt an altar there, and cal-
led vpon the name of the Lord, and there
spread his tent: where also Izhaks seruants
digged a well.

26 Then came Abimelech to him from
Gerar, and Ahuzzath one of his friends,
and Phichol the captaine of his armie.

27 To whome Izhak said, Wherefore co-
me ye to me, seeing ye hate me, and haue
put me awaie from you?

28 Who answered, We sawe certainly that
the Lord was with thee, and we thought
[thus,] Let there be now an othe betwe-
ne vs, [euery] betwene vs and thee, and let
vs make a couenant with thee.

29 Thou shalt do vs no hurt, as we haue
not touched thee, and as we haue done
vnto thee nothing but good, & sent thee
away in peace: thou now, the blessed of
the Lord, [do this.]

30 Then he made them a feast, & they did
eat and drinke.

31 And they rose vp betimes in the mor-
ning, and sware one to an other: then Izhak
let them go, and they departed from
him in peace.

32 And that same daye Izhaks seruants ca-
me & tolde him of a well, which thei had
digged, & said vnto him, We haue found
water.

33 So he called it f Shibah: therefore the
name of the citie is called f Beer-sheba vnto
this daye.

34 Now when Esau was fourty yere ol-
de, he toke to wife Judith, the daughter
of Beeri an Hittite, and Basemath the
daughter of Elon an Hittite [also.]

35 And thei were f a grief of minde to Izhak
and to Rebekah.

CHAP. XXVII.

8 Iakob getteth the blessing from Esau by his mothers
counsel. 39 Esau by weeping moueth his father to pitee
him. 41 Esau hateth Iakob and threateneth his death.
43 Rebekah sendeth Iakob awaie.

And when Izhak was olde, and his
eyes were dimme (so that he colde
not see) he called Esau his eldest sonne, &
said vnto him, My sonne. And he answer-
ed him, I am here.

2 Then he said, Beholde, I am now olde,
[and] knowe not the daie of my death:

3 Wherefore now, I pray thee take thine
instruments, thy quier and thy bowe, &

i God afflic-
teth Izhak againe
all feare by
hering the
vices made
Abraham.
k To signi-
ficate that he
would secure
none other
God, but
the God of
his father
Abraham.

l The Ebre-
in swearing
gin cometh
with If, & we
derstand it
rest: that is
God shal
nise him
breaketh
e: here
wicked
that they
afraid lest
come to
they will
do to others

† Or, othe.
† Or, the well
of the othe.

39 Esau was 40

* Chap. 37.
† Or, disobe-
& rebellious.

† Ebr. lo, I.

† Ebr. hunt.

get thee to the field, that thou maiest
I take me some venison.

4 Then make me sauourie meat, such as I
loue, and bring it me that I may eat, [and]
that my ^a soule maie blesse thee, before I
dye.

5 (Now Rebekáh heard, when Izhák spake
to Esáu his sonne) and Esáu went into the
field to hunt for venison, and to bring it.

6 ¶ Then Rebekáh spake vnto Iakób her
sonne, saying, Beholde, I haue heard thy
father talking with Esáu thy brother, say-
ing,

7 Bring me venison, and make me sauou-
rie meat, that I may eat, and blesse thee
before the Lord, afore my death.

8 Now therefore, my sonne, heare my
voyce in that which I commande thee.

9 ¶ Get thee now to the flocke, & bring me
thence two good kyds of the goates, that
I may make pleasant meat of them for thy
father, such as he loveth.

10 Then thou shalt bring it to thy father,
and he shall eat, to the intent that he may
blesse thee before his death.

11 But Iakób said to Rebekáh his mother,
Beholde, Esáu my brother [is] rough, and
I am smooth.

12 My father may possibly fele me, and I
shal seme to him to be a tmocker: so shal
I bring a curse vpon me, and not a bles-
sing.

13 But his mother said vnto him, † Vpon
me [be] thy curse, my sonne: onely heare
my voyce, and go and bring me [them.]

14 So he went and fet [them,] & broght
[them] to his mother: & his mother made
pleasant meat, such as his father loued.

15 And Rebekáh toke faire clothes of her
elder sonne Esáu, which were in her hou-
se, and clothed Iakób her yonger sonne:

16 And she couered his hands & the smo-
the of his necke with the skinned of the
kyds of the goates.

17 Afterward she put the pleasant meat
and bread, which she had prepared, in the
hand of her sonne Iakób.

18 ¶ And when he came to his father, he
said, My father. Who answered, I am he-
re: who art thou, my sonne?

19 And Iakób said to his father, I am E-
sáu thy first borne, I haue done as thou ba-
dest me, arise, I praie thee: sit vp and eat of
my venison, that thy soule may blesse me.

20 Then Izhák said vnto his sonne, How
hast thou founde it so quickly my sonne?
Who said, Because the Lord thy God
broght it to mine hand.

21 Againe said Izhák vnto Iakób, Come
nere now, that I maie fele thee, my sonne,

whether thou be that my sonne Esáu or
not.

22 Then Iakób came nere to Izhák his
father, and he felt him and said, The voy-
ce [is] Iakóbs voyce, but the hands [are]
the handes of Esáu.

23 (For he knew him not, because his han-
des were rough as his brother Esaus han-
des: wherefore he blessed him)

24 Againe he said, Art thou that my sonne
Esáu? Who answered, Yea.

25 Then said he, Bring it me hether, and I
wil eat of my sonnes venison, & my soule
may blesse thee. And he broght it to him
and he ate: also he broght him wine, and
he dranke.

26 Afterwarde his father Izhák said vnto
him, Come nere now, and kisse me, my
sonne.

27 And he came nere and kissed him. Then
he smelled the sauour of his garments, &
blessed him, and said, Beholde, the smel
of my sonne [is] as the smel of a field, w
the Lord hath blessed.

28 * God giue thee therefore of the dewe
of heauen, and the fatnes of the earth, and
plentie of wheat and wine.

29 Let people be thy seruants, and nations
bowe vnto thee: be lord ouer thy brethré,
and let thy mothers childré honour thee,
curst [be he] that curseth thee, and bles-
sed [be he] that blesseth thee.

30 ¶ And when Izhák had made an end of
blessing Iakób, and Iakób was scarce
gone out from the presence of Izhák his
father, then came Esáu his brother from
his hunting,

31 And he also prepared sauourie meat &
broght it to his father, and said vnto his
father, Let my father arise, and eat of his
sonnes venison, that thy soule may bles-
se me.

32 But his father Izhák said vnto him, Who
art thou? And he answered, I am thy son-
ne, [euen] thy first borne Esáu.

33 Then Izhák was ^a stricken with a marue-
lous great feare, & said, Who [and] where
[is] he [that] hunted venison, and broght
it me, and I haue eat of all before thou
camest: and I haue blessed him, therefo-
re he shal be blessed.

34 When Esáu heard the wordes of his fa-
ther, he cryed out with a great crye and
bitter out of measure, and said vnto his
father, Blesse me, [euen] me also, my fa-
ther.

35 Who answered, Thy brother came with
subtiltie, and hath taken away thy bles-
sing.

36 Then he said, Was he not iustly called

g In the chap. 25. he was so called because he helde his brother by the heile, as though he wolde overthrowe him: & therefore he is here called an overthrower, or deceiver.
h For Izhak did this as he was the minister and Prophet of God.

† Or, I am also (thy sonne)
* Ebre. 12, 16.

i Because thine enemies shall be rounde about thee.
k VVhich was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.
* Abd. 1, 10.
l Hypocrites onely abstaine from euil for feare of men.

m He hath good hope to recouer his birthright by killing thee.

n For the wicked sonne wil kill the godlie: & the plague of God wil afterward light on y^e wicked sonne.
* Chap. 16, 35.
o which were Esaus wiues.
p Hereby he persuaded Izhak to agree to Iakobs departing.

2 This seconde blessing was to confirme Iakobs faith, lest he shoulde thinke that his father had giue it without Gods motion.

6 Iakób: for he hath deceived me these two times: he toke my birthright, and lo, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me?

7 Then Izhák answered, and said vnto Esáu, Beholde, I haue made him thy lord, and all his brethren haue I made his seruantes: also with wheat and wine haue I furnished him, and vnto thee now what shal I do, my sonne?

8 Then Esáu said vnto his father, Hast thou but one blessing, my father? blesse me, [teuch] me also, my father: and Esáu lifted vp his voyce, and * wept.

9 Then Izhák his father answered, & said vnto him, Beholde, the fatnes of the earth shalbe thy dwelling place, and [thou shalt haue] of the dewe of heauen from aboue.

10 And by thy sworde shalt thou liue, & shalt be thy brothers * seruant. But it shal come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

11 ¶ Therefore Esáu hated Iakób, because of the blessing wherewith his father blessed him. And Esáu thought in his minde, * The daies of mourning for my father wil come shortly, then I wil slay my brother Iakób.

12 And it was tolde to Rebekáh of the wordes of Esáu her elder sonne, and she sent and called Iakób her yonger sonne, and said vnto him, Beholde, thy brother Esáu ^m is comforted against thee, [meaning] to kil thee.

13 Now therefore, my sonne, heare my voyce: arise, & flee thou to Harán, to my brother Labán,

14 And tary with him a while vntil thy brothers fearenes be swaged,

15 And til thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then wil I send & take thee from thence: why shoulde I be ⁿ deprived of you bothe in one day?

16 Also Rebekáh said to Izhák, * I am weary of my life, for the ^o daughters of Heth. If Iakób take a wife of the daughters of Heth, like these of the daughters of the land, ^p what auaileth it me to liue?

CHAP. XXVIII.

Izhak forbidden Iakób to take a wife of the Canaanites. 6 Esáu taketh a wife of the daughters of Ishmael against his fathers wil. 22 Iakób in the way to Harán seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iakób asketh of God onely meat and clothing.

¶ Then Izhák called Iakób and * blessed him, and charged him, and said vnto him, Take not a wife of the daughters

of Canaan.

2 Arise, * get thee to * Padán Arám to the house of Bethuél thy mothers father, and thence take thee a wife of the daughters of Labán thy mothers brother.

3 And God shall sufficiēt blesse thee, & make thee to encrease, & multiplie thee, that thou maiest be a multitude of people,

4 And giue thee the blessing of Abraham, [teuch] to thee and to thy seede with thee, that thou maiest inherit the lād (wherein thou art a ^b stranger) which God gaue vnto Abraham.

5 Thus Izhák sent for the Iakób, and he went to Padán Arám vnto Labán sonne of Bethuél the Aramite, brother to Rebekáh, Iakobs and Esaus mother.

6 ¶ When Esáu sawe that Izhák had blessed Iakób, and sent him to Padán Arám, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And [†] Iakób had obeyed his father & his mother, & was gone to Padán Arám:

8 Also Esáu seing that the daughters of Canaan displeased Izhák his father.

9 Then went Esáu to Ishmaél, & toke [†] to the wiues, [which he had,] Mahaláth the daughter of * Ishmaél Abrahams sonne, the sister of Nabaióth, to be his wife.

10 ¶ Now Iakób departed from Beer-sheba, and went to Harán.

11 And he came vnto a [certeine] place, & taried there all night, because the sunne was downe, and toke of the stones of the place and laied vnder his head, and slept in the same place.

12 Then he dreamed, and beholde, there stode a ^d ladder vpon the earth, and the top of it reached vp to heauen: & lo, the Angels of God went vp and downe by it.

13 * And beholde, the Lord stode aboute it, and said, I am the Lord God of Abraham thy father, & the God of Izhák: the land, vpon the which thou sleepest, * wil I giue thee and thy seede.

14 And thy seede shalbe as the dust of the earth, and thou shalt spreade abroad * to [†] West, and to the East, and to the North, and to the South, and in thee and in thy seede shal all the * families of the earth be blessed.

15 And lo I am with thee, & wil kepe thee whithersoever thou goest, and wil bring thee againe into this land: for I wil not forsake thee vntil I haue performed that, that I haue promised thee.

16 ¶ Then Iakób awoke out of his slepe, and said, Surely the Lord is in this place, and

* Ose. 12, 12.
* Chap. 24, 16.

† Or, all mightie.

p The godlie fathers were, but in minde continually, & they were but strangers in this worlde: to [†] intent they shoulde lift vp their eyes to the heauens where they shoulde haue a sure dwelling.

† Or, beside his wiues.

c Thinking hereby to haue reconciled him selfe to his father, but all in vaine: for he keth not away the cause of the euil.

d Christ is the ladder whereby God and man are ioyned together, and by whome the Angels minstre vnto vs: all graces by him are giuen vnto vs, & we by him ascende into heauen.

* Chap. 35, 1.
& 48, 3.

e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.

* Deut. 12, 30.

& 19, 14.

* Chap. 12, 35.

& 18, 18.

& 22, 18.

& 26, 4.

He was touched with a godlie feare & reuerence.

To be a remembrance of the vision shewed vnto him.
Or, house of God.

He bindeth not God vnder this condition but acknowledgeth his infirmities, and promisseth to be thankful.

That is, he went forth on his journey.
Ebr. to the land of the children of the East.
Thus he was directed by the euely providence of God who brought him also to Labans house.

It seemeth that in those daies some was to call euery strangers brethren.

Or, is he in peace? by the worde the Hebrewes signify all prosperitie.

and I was not aware.
17 And he was afraid & said, How fearful is this place! this is none other but the house of God, and this is the gate of heauen.
18 Then Jaakób rose vp early in the morning, and toke the stone that he had laied vnder his head, and set it vp [as] a pillar, and powred oyle vpon the top of it.
19 And he called the name of that place Beth-él: notwithstanding the name of the citie was at the first called Luz.
20 Then Jaakób vowed a vowe, saying, If God wil be with me, and wil kepe me in this iourney which I go, and wil giue me bread to eat, and clothes to put on:
21 So that I come againe vnto my fathers house in safety, then shal the Lord be my God.
22 And this stone, which I haue set vp [as] a pillar, shalbe Gods house: and of all that thou shalt giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

1 Jaakob commeth to Laban and serueth seuen yeres for Rahel. 23 Leah brought to his bed in steed of Rahel. 27 He serueth seuen yere more for Rahel. 32 Leah conceiueh and beareth foure sonnes.

Then Jaakób lift vp his fete and came into the East countrey.
And as he looked about, beholde there was a well in the field, & lo, thre flocks of shepe lay thereby (for at that well were the flocks watered) & there was a great stone vpon the welles mouth.
And thither were all the flocks gathered, and they rolled the stone from the welles mouth, and watered the shepe, & put the stone againe vpon the welles mouth in his place.
4 And Jaakób said vnto them, My brethren, whence be ye? And they answered, We are of Harán.
5 Then he said vnto them, Knowe ye Labán the sonne of Nahór? Who said, We knowe him.
6 Again he said vnto them, Is he in good health? And they answered, [He is] in good health, & beholde, his daughter Rahel commeth with the shepe.
7 Then he said, Lo, [it is] yet hie day, neither [is it] time that the cattell shulde be gathered together: watter ye the shepe & go fede [them].
8 But they said, We may not, vntill all the flocks be brought together, and til [that men] rolle the stone from the welles mouth, that we may watter the shepe.
9 ¶ While he talked with them, Rahel also came with her fathers shepe, for she kept them.

10 And asone as Jaakób saue Rahel daughter of Labán his mothers brother, and the shepe of Labán his mothers brother, the came Jaakób nere, and rolled the stone from the welles mouth, & watered the flocke of Labán his mothers brother.
11 And Jaakób kissed Rahel, and lift vp his voyce and wept.
12 (For Jaakób tolde Rahel, he was her fathers brother, & that he was Rebeccas sonne) then she ran and tolde her father.
13 And when Labán heard tel of Jaakób his sisters sonne, he ran to mete him, and embrased him and kissed him, & broghe him to his house: and he tolde Labán all these things.
14 To whome Labán said, Wel, thou art my bone and my flesh. & he abode with him the space of a moneth.
15 ¶ For Labán said vnto Jaakób, Thogh thou be my brother, shuldest thou therefore serue me for noght? tel me, what [shal be] thy wages?
16 Now Labán had two daughters, the elder called Leáh, & yonger called Rahel.
17 And Leáh was tender eyed, But Rahel was beautiful and faire.
18 And Jaakób loued Rahel, & said, I wil serue the seuen yeres for Rahel thy yonger daughter.
19 Then Labán answered, It is better that I giue her thee, then that I shulde giue her to another man: abide with me.
20 And Jaakób serued seuen yeres for Rahel, and they semed vnto him but a fewe daies, because he loued her.
21 ¶ The Jaakób said to Labán, Giue [me] my wife, that I maie go in to her: for my terme is ended.
22 Wherefore Labán gathered together all the men of the place, and made a feast.
23 But when the euening was come, he toke Leáh his daughter and brought her to him, and he went in vnto her.
24 And Labán gaue his maide Zilpáh to his daughter Leáh, [to be] her seruant.
25 But when the morning was come, beholde, it was Leah. Then said he to Labán, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?
26 And Labán answered, It is not the manner of this place, to giue the yonger before the elder.
27 Fulfil seuen yeres for her, and we wil also giue thee this for the seruice, which thou shalt serue me yet seuen yeres more.
28 Then Jaakób did so, & fulfilled her seuen yeres, so he gaue him Rahel his daughter to [be] his wife.

Beniamin and Judah were born to him in that night.

That is, that cause why he departed from his fathers house, and what he saue in the way.
That is, of my blood and kindred.

Or, blessed.

Meaning, after that the yeres were accomplished.

Ebr. my daies are full.

The cause why Jaakób was deceived was, in olde time the wife was couered with a vaille, when she was brought to her houshold in signe of chastitie & shamefastnes.

He esteemed more the promise that he had of Jaakób seruice then either his promise or the manner of the countrey, though he alleged excuse for his excuse.

29 Labán also gaue to Rahél his daughter Bilhá his maide [to be] her seruant.

30 So entred he in to Rahél also, & loued also Rahél more them Leáh, and serued him yet seuen yeres mo.

31 ¶ When the Lord sawe that Leáh was despised, he made her fruteful: but Rahél [was] barren.

32 And Leáh conceiued and bare a sonne, and she called his name Reubén: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine housband wil loue me.

33 And she conceiued againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giue me this [sonne] also, and she called his name Simeón.

34 And she conceiued againe and bare a sonne, and said, Now at this time wil my housband kepe me companie, because I haue borne him thre sonnes: therefore was his name called Leuí.

35 Moreouer she conceiued againe & bare a sonne, saying, Now wil I praise the Lord: therefore she called his name Iudáh, and left bearing.

¶ CHAP. XXX.

4. 9 Rahel and Leah being bothe barren giue their maidens vnto their housband, & they beare him children. 15 Leah giueth mandrakes to Rahel that Iakob might lie with her. 27 Laban is enriched for Iakobs sake. 43 Iakob is made very riche.

1 And when Rahél sawe that she bare Iakób no children, Rahél enuied her sister, and said vnto Iakób, Giue me children, or els I dye.

2 The Iakobs angre was kindeled against Rahél, and he said, Am I in Gods stede, which hath withholden from thee the frute of the wombe?

3 And she said, Beholde my maide Bilhá, go in to her, and she shal beare vpon my knees, & I shal haue children also by her.

4 Then she gaue him Bilhá her maide to wife, and Iakób went in to her.

5 So Bilhá conceiued and bare Iakób a sonne.

6 Then said Rahél, God hath giuen sentence on my side, & hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, Dan.

7 And Bilhá Rahels maide conceiued againe, & bare Iakób the seconde sonne.

8 Then Rahél said, Witht excellēt wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtalí.

9 And when Leáh sawe that she had left bearing, she toke Zilpáh her maide, and

gaue her Iakób to wife.

10 And Zilpáh Leahs maide bare Iakób a sonne.

11 Then said Leáh, A companie cometh: and she called his name, Gad.

12 Againe Zilpáh Leahs maide bare Iakób another sonne.

13 Then said Leáh, Ah, blessed am I, for daughters wil blesse me. and she called his name, Ashér.

14 ¶ Now Reubén went in the dayes of wheat haruest & founde mandrakes in the field, & broght them vnto his mother Leáh. Then said Rahél to Leáh, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a smale matter for thee to take mine housband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shal slepe with thee this night for thy sonnes mandrakes.

16 And Iakób came from the field in the euening, and Leáh went out to mete him, & said, Come in to me, for I haue bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leáh, & she conceiued and bare vnto Iakób the fift sonne.

18 Then said Leáh, God hath giuen [me] my rewarde, because I gaue my maide to my housband, and she called his name Issachár.

19 After, Leáh conceiued againe and bare Iakób the sixt sonne.

20 Then Leáh said, God hath endued me with a good dowrie: now wil mine housband dwel with me, because I haue borne him six sonnes: and she called his name Zebulún.

21 After that, she bare a daughter, and she called her name Dináh.

22 ¶ And God remembred Rahél, & God heard her, and opened her wombe.

23 So she conceiued and bare a sonne, and said, God hath taken away my rebuke.

24 And she called his name Ioséph, saying, The Lord wil giue me yet another sonne.

25 ¶ And as sone as Rahél had borne Ioséph, Iakób said to Labán, Send me away that I may go vnto my place and to my countrey.

26 Giue [me] my wiues and my children, for whome I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whome Labán answered, If I haue now founde fauour in thy sight, [saie:] I haue perceiued that the Lord hath blessed me for thy sake.

28 Also

¶ Ebr. opened her wombe.
k This declareth, that oft times they, who are despised of men, are fauoured of God.
l Hereby appeareth, that she had recoures to God in her affliction.
m For children are a great cause of mutual loue betweene man and wife.

¶ Or, confesse.
¶ Mat. 1. 2.
¶ Ebr. stode from bearing.

d That is, God doeth increase me w a multitude of children for so Iakob doeth expounde this name Gad, chap. 49. p.

e VWhich is a kinde of herbe whose rote hath a certein likenes of the figure of a man.

¶ Ebr. bying I haue bought.

f In stede of acknowledging her faute, she boasteth as if God had rewarded her therefore.

¶ Or, made her fruteful.

g Because frutefulnes came of Gods blessing, who said, Increase and multiplie: barrennes was counted as a curse.

¶ Or, tried by experience.

h It is onely God that maketh barren and fruteful, & therefore I am not in faute.

i I wil receiue her children on my lappe, as though they were mine owne.
¶ Ebr. I shal be buylded.

¶ Ebr. wrestlings of God.
¶ The arrogancie of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.

28 Also he said, Appoint vnto me thy wages, and I wil giue it [thee.]

29 But he said vnto him, Thou knowest what seruice I haue done thee, & in what taking thy cattel hath bene vnder me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now when shal I trauel for mine owne house also?

31 The he said, What shal I giue thee? And Jaakób answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me, I wil returne, fede, [and] kepe thy shepe.

32 I wil passe through all thy flockes this day, [&] I separat from them all the shepe with litle spotted and great spotted, & all blacke lambes among the shepe, and the great spotted, and litle spotted among the goates: and it shal be my wages.

33 So shal my righteousnes answer for me hereafter, when it shal come for my rewarde before thy face, [&] euerie one that hath not litle or great spotted among the goates, and blacke among the shepe, the same shal be theft with me.

34 Then Labán said, Go to, wolde God it might be according to thy saying.

35 Therefore he toke out the same day his goates that were partycoloured and with great spotted, and all the she goates with litle & great spotted, [and] all that had white in the, & all the blacke among the shepe, and put them in the keping of his sonnes.

36 And he set three daies journey betwene him selfe and Jaakób. & Jaakób kept the rest of Labans shepe.

37 ¶ Then Jaakób toke rodde of grene popular, and of hasel, and of the chesnut tree, and piled white strakes in them, and made the white appeare in the rodde.

38 Then he put the rodde, which he had piled, in the gutters [and] watering troghes, when the shepe came to drinke, before the shepe: (for they were in heate, when they came to drinke)

39 And the shepe were in heate before the rodde, & [afterward] brought forth the yong of partycolour, and with smale and great spotted.

40 And Jaakób parted these lambes, and turned the faces of the flocke towards [these lambes] partycoloured and all manner of blacke, among the shepe of Labán: so he put his owne flockes by them selues, & put them not with Labans flocke.

41 And in euerie ramming tyme of the stronger shepe, Jaakób laied the rodde

before the eies of the shepe in the gutters, that they might conceiue before the rodde.

42 But when the shepe were feble, he put them not in: and so febler were Labans, and the stronger Jaakobs.

43 So the man encreased exceedingly, and had manie flockes, & maide seruants, and men seruants, and camels, and asses.

¶ CHAP. XXXI.

1 Labans children murmure against Jaakób. 3 God commandeth him to returne to his countrey. 14 The care of God for Jaakób. 19 Rahel stealeth her fathers idoles. 23. Laban followeth Jaakób. 44 The couenant betwene Laban and Jaakób.

1 Now he heard the wordes of Labans sonnes, saying, Jaakób hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Jaakób behelde the countenance of Labán, that it was not towards him as in times past:

3 And the Lord had said vnto Jaakób, Turne againe into the land of thy fathers, and to thy kined, and I wil be with thee.

4 Therefore Jaakób sent and called Rahel and Leah to the field vnto his flocke.

5 The said he vnto them, Ife your fathers countenance, that it is not towards me as it was wonte, and the God of my father hath bene with me.

6 And ye knowe that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ten times: but God suffred him not to hurt me.

8 If he thus said, The spotted shal be thy wages, then all the shepe bare spotted: & if he said thus, The partycoloured shal be thy reward, then bare all the shepe partycoloured.

9 Thus hath God taken away your fathers substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eies and lawe in a dreame, and beholde, the hie goates leaped vpon the she goates, that were partycoloured, with litle and great spotted spotted.

11 And the Angel of God said to me in a dreame, Jaakób. And I answered, Lo, I am here.

12 And he said, lift vp now thine eies, and se all the he goates leaping vpon the she goates that are partycoloured, spotted with litle & great spotted: for I haue sene all that Laban doeth vnto thee.

13 I am the God of Beth-él, where thou anointedst the pillar, where thou vowedst a vowe vnto me. Now arise, get thee out of this countrey & returne vnto the land

c.iii.

a The children vttered in wordes that w the father dissembled in heart, for the covetous thinke that whatsoeuer they can not snatche, is pluck from them. Ebr. and lo, nor he with him, as yesterday & yer yesterday.

b The God whome my father worshipped.

c Or, many times.

d This declarerth that the thing, which Jaakób did before, was by Gods commandement, & not through deceit. Or, cattel.

e This Angel was Christ who appeared to Jaakób in Beth-él: & hereby appeareth he had taught his witness the feare of God: for he telleth as though they knewe this thing. Chap. 13, 14.

† Or, how much thy cattel haue profited w me.

† Ebr. at my feet. h The ordre of nature requieth that euerie one prouide for his owne familie.

† Or, separate thou.

† Or, red.

i That which shal hereafter be thus spotted. k God shal testifie for my righteous dealing by rewarding my labours.

† Or, counted theft.

† Or, Laban.

† Or, red, or, browne.

l Jaakób here in vnto no deceit: for it was Gods commandement, as he declarerth in the next chapter, ver. 9. and 11.

† Or, conceiued

m As they w take the ram about Septēbre, & brought forth the about marche: so the febler in marche, & lambe in Septēbre.

where thou wast borne.

14 Then answered Rahél and Leáh, and said vnto him, Haue we any more portion and enheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp & consumed our monie.

16 Therefore all þe riches, which God hath taken from our father, is ours and our childrens: now then whatsoever God hath said vnto thee, do it.

17 ¶ Then Iaakób rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried awaie all his flockes, and all his substance which he had gotten, [to wit,] his riches, which he had gotten in Padán Arám, for to go to Izhak his father, vnto the land of Canaan.

19 When Labán was gone to shere his shepe, then Rahél stole her fathers idoles.

20 Thus Iaakób † stole away the heart of Labán the Aramite: for he tolde him not that he fled.

21 So fled he with all that he had, & he rose vp, and passed the riuer, and set his face toward mount Gileád.

22 The third day after was it tolde Labán that Iaakób fled.

23 Then he toke his brethren with him, & followed after him seuen dayes iourney, and touerke him at mount Gileád.

24 And God came to Labán the Aramite in a dreame by night, and said vnto him, Take hede that thou speake not to Iaakób † ought saue good.

25 ¶ Then Labán ouerke Iaakób, & Iaakób had pitched his tent in the mount: & Labán also with his brethren pitched vpon mount Gileád.

26 Then Labán said to Iaakób, What hast thou done? † thou hast euen stolen away mine heart, & caried away my daughters as though they had bene taken captiues wth the sword.

27 Wherefore diddest thou flee so secretly & stele away from me, & diddest not tel me, that I might haue sent the forth with mirth and with songs, with timbrel & with harpe.

28 But thou hast not suffred me to kisse my sonnes & my daughters: now thou hast done foolishly in doing so.

29 I am fable to do you euil: but the God of your father spake vnto me yesternight, saying, Take hede that thou speake not to Iaakób ought saue good.

30 Now thogh thou wentest thy way, because thou greatly longedst after thy fathers house: [yet] wherefore hast thou stolen my gods?

31 The Iaakób answered, & said to Labán, Because I was afraid, & thought that thou woldest haue taken thy daughters from me.

32 [But] wth whome thou findest thy gods, let him not liue. Serche thou before our brethren what I haue [of thine,] & take it to thee (but Iaakób wist not that Rahél had stolen them)

33 Then came Labán into Iaakóbs tent, & into Leahs tent, and into the two maides tentes, but founde [them] not. so he went out of Leahs tent, & entred into Rahels tent.

34 (Now Rahel had taken the idoles and put them in the camels † litter and sate downe vpon them) and Labán serched all the tent, but founde [them] not.

35 Then said she to her father, † My lord, be not angry that I can not rise vp before thee: for the custome of women [is] vpon me: so he serched, but founde not the idoles.

36 ¶ Then Iaakób was wroth, & chode wth Labán: Iaakób also answered and said to Labán, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seing thou hast serched all my stuffe, what hast † founde of all thine householde stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs bothe.

38 This twenty yere I haue bene with thee thine ewes and thy goates haue not † cast their yong, & the rams of thy flocke haue I not eaten.

39 † Whatsoever was torne [of beastes,] I brought it not vnto thee, [but] made it good my selfe: * of mine hande diddest thou require it, [were it] stolen by day or stolen by night.

40 I was in the day consumed with heat, and with frost in the night, and my † slepe departed from mine cies.

41 Thus haue I bene twentie yere in thine house, and serued thee fourtene yeres for thy two daughters, and six yeres for thy shepe, & thou hast chaged my wages ten times.

42 Except the God of my father, the God of Abraham, and the † feare of Izhak had bene with me, surely thou haddest sent me away now empty: [but] God behelde my tribulatio, & the labour of mine háds, and rebuked [thee] yesternight.

43 Then Labán answered, & said vnto Iaakób, These daughters are my daughters, and these sonnes are my sonnes, and these shepe are my shepe, & all that thou seest is mine.

For thei were giuen to Iaakób in recompence of his seruice which was a kinde of sel.

For so the worde here signifieth, because Laban calleth them gods, ver 30.

† Or, went away priuely from Laban.

† Or, Euphrates.

† Or, kinsfolkes & friends.

† Or, ioyned with him.

† Ebr. frō good to euil.

† Or, conueied thy selfe away priuely.

† Ebr. power is in mine hand. g. He was an idolater, & therefore wold not acknowledge the God of Iaakób for his God.

† Or, let him dye.

† Or strawe, or saddle.

† Ebr. let not angre be in the cies of my lord.

† Or, bene bene.

† Ebr. † torne, or, taken by pray. * Exod. 22, 13.

† Or, I slept not.

h That is, the God whome Izhak did feare & reuerence.

i His conscience reproveth him of his misbehaviour toward laakob and therefore moved him to seek peace.

10r, The heape of witness. k The one nameth the place in the Syrian tongue, and the other in the E-brew tongue.

10r, watch-tower. l To punish the trespasser.

m Nature compelleth him to condemn that vice, whereunto through concupiscence he turned laakob.

n Beholde how the idolaters mingle the true God with their fayned gods.

o Meaning, by the true God whome Izhak worshipped.

10r, meat.

p VVest that there is ever some seede of the knowledge of God in the hearts of the wicked.

a He acknowledgeth Gods benedictions: who for the preservation of his, sendeth hostes of Angels. 10r, Tents. b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to spiritual promises.

is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a couenant, I and thou, which may be a witness betwene me and thee.

45 Then toke laakob a stone, and set it vp [as] a pillar:

46 And laakob said vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eat there vpon the heape.

47 And Laban called it ^tIegár-sahaduthá, and laakob called it ^kGaleéd.

48 For Laban said, This heape is witness betwene me & thee this day: therefore he called the name of it Galeéd. Also [he called it]

49 ^tMizpáh, because he said, The Lord ^lloke betwene me & thee, when we shalbe departed one from another,

50 If thou shalt vex me my daughters, or shalt take ^mwiues beside my daughters: [there is] no man with vs, beholde, God [is] witness betwene me and thee.

51 Moreover Laban said to laakob, Beholde this heape, & beholde ^f pillar, which I haue set betwene me and thee,

52 This heape [shalbe] witness, and the pillar [shalbe] witness that I wil not come ouer this heape to thee, & that thou shalt not passe ouer this heape & this pillar vnto me for euil.

53 The God of Abraham, and the God of ⁿNahór, [&] the God of their father be iudge betwene vs: but laakob sware by the ^o feare of his father Izhak.

54 Then laakob did offre a sacrifice vpon the mount, and called his brethren to eat ^tbread, and they did eat bread, and taried all night in the mount.

55 And early in ^f morning Laban rose vp and kissed his sonnes & his daughters, & ^p blessed them, & Laban departing, went vnto his place againe.

¶ CHAP. XXXII.

1 God comforteth laakob by his Angels. 9. 10 He praieeth vnto God confessing his vnworthines. 13 He sendeth presentes vnto Esau. 14. 18 He wrestleth with the Angel who nameth him Israel.

NOW laakob went forthe on his iourney & the Angels of God met him.

2 And when laakob sawe them, he said, ^a This is Gods host, & called the name of the same place ^t Mahanáim.

3 Then laakob sent messengers before him to Esau his brother, vnto the land of Seir into the country of Edóm.

4 To whome he gaue commandmēt, saying, Thus shal ye speake to my ^b lord E-

sau: Thy seruant laakob saith thus, I haue bene a stranger with Laban & taried vnto this time.

5 I haue beues also and asses, shepe, & men seruantes, and women seruantes, & haue sent to shewe my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to laakob, saying, We came vnto thy brother Esau, & he also commeth against thee, & foure hundred men with him.

7 Then laakob was ^c greatly afraid, and was sore troubled, & deuised the people that was with him, and the shepe, and the beues, and the camels into two companies.

8 For he said, If Esau come to the one companie and smite it, the other companie shal escape.

9 ¶ Moreover laakob said, O God of my father Abraham, and God of my father Izhak, Lord, which faidest vnto me, Returne vnto thy country & to thy kindred, and I wil do thee good,

10 I am not ^t worthie of the least of all the mercies & all the trueth which thou hast shewed vnto thy seruants: For ^w my ^d staffe came I ouer this Iordén, and now haue I gotten two bandes,

11 I pray thee, Deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he wil come & smite me, [&] the ^e mother vpon the children.

12 For ^f faidest, I wil surely do thee good, and make thy sede as the sand of the sea, which can not be nombred for multitude.

13 ¶ And he taried there the same night, & toke of that which came to hand, a ^p present for Esau his brother.

14 Two hundred she goates, and twentie he goates, two hundred ewes and twentie rammes:

15 Thirty milche camels with their coltes, fourtie kine, & ten bullockes, twentie she asses and ten foles.

16 So he deliuered them into the hand of his seruantes, euerie droue by them selues, & said vnto his seruants, Passe before me, and put a space betwene droue & droue.

17 And he commanded the foremost, saying, If Esau my brother mete thee, & aske thee, saying, Whose [seruant] art thou? & whither goest thou? and whose are these before thee?

18 Then thou shalt say, [They be] thy seruant laakob: it is a present sent vnto my lord Esau: and beholde, he him selfe also is behinde vs.

19 So likewise commanded he the secōde & the third, & all that followed the droue.

Albeit he was comforted by Angels, yet the infirmite of the fleshe doeth appeare.

Ebr. I am lesse then all thy mercies. That is poore and without all prouision.

Meaning he wil put all to death: this prometh of them whiche kille the birde together with her yong ones.

Not distrustful Gods assistance put vnto such means as God had giuen him.

ues, saying, after this maner ye shal speake vnto Esau, when ye finde him.

20 And ye shal say morcouer, beholde, thy seruant Iaakób commeth after vs (for he thought, I wil appease his wrath with the present that goeth before me, and afterward I wil se his face: it may be that he wil accept me)

21 So went the present before him: but he carried that night with the companie.

22 And he rose vp the same night, and toke his two wiues, and his two maides, and his eleuen children, & went ouer the forde Iabbók.

23 And he toke them, & sent them ouer the riuer, & sent ouer that he had.

24 ¶ Whē Iaakób was left him selfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he sawe that he colde not preuaile against him: therefore he touched the holow of his thigh, & the holow of Iaakobs thigh was losed as he wrestled with him.

26 And he said, Let me go, for morning appeareth. Who answered, * I wil not let thee go except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakób.

28 Then said he, * Thy name shalbe called Iaakób no more, but Israël: because thou hast had * power with God, thou shalt also preuaile with men.

29 Then Iaakób demāded, saying, Tel me, I pray thee, thy name. And he said, Wherefore now doeſt thou aske my name? And he blessed him there.

30 And Iaakób called the name of the place, Peniél: for, [said he,] I haue sene God face to face, and my life is preserved.

31 And the sunne rose to him as he passed Peniél, and he halted vpon his thigh.

32 Therefore the children of Israël eat not of the sinew that shranke in the holow of the thigh, vnto this day: because he touched the sinew that shranke in the holow of Iaakobs thigh.

¶ CHAP. XXXIII.

4 Esau and Iaakob mete and are agreed. 11 Esau receiueth his gifts. 19 Iaakob byeth a possession. 20 And buyeth an altar.

1 And as Iaakób lift vp his eies, and looked, beholde, Esau came, and with him foure hundred men: and he deuīded the children to Leáh, & to Rahél, & and to the two maides.

2 And he put the maides & their children foremost, and Leáh and her children after, and Rahél and Ioséph hindermost.

3 So he went before them, & bowed him selfe to the grounde seuen times, vntill he

came nere to his brother.

4 Then Esau ran to mete him, and embraced him, and fel on his necke, and kissed him: and thei wept.

5 And he lift vp his eies, and sawe the women, and the children, and said, Who are these with thee? And he answered, [Thei are] the children whome God of his grace hath giuen thy seruant.

6 Then came the maides nere, thei, and their children, and bowed them selues.

7 Leáh also with her children came nere, and made obeisance: and after Ioséph & Rahél drewe nere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, [I haue sent it,] that I may finde fauour in the sight of my lord.

9 And Esau said, I haue ynough, my brother, kepe that thou hast to thy selfe.

10 But Iaakób answered, Nay, I pray thee: if I haue founde grace now in thy sight, then receiue my present at mine hand: for I haue sene thy face, as thogh I had sene the face of God, because thou hast accepted me.

11 I pray thee take my blessing, that is brought thee: for God hath had mercie on me, & therefore I haue all things: so he compelled him, and he toke it.

12 And he said, Let vs take our iourney & go, and I wil go before thee.

13 Then he answered him, My lord knoweth that the children [are] tendre, and the ewes & kine with yong vnder mine hād: & if thei shulde ouerdrue them one day, all the flocke wolde dye.

14 Let now my lord go before his seruant, and I wil driue softly, according to the passe of the cattel, which is before me, & as the children be able to endure, vntill I come vnto my lord vnto Seir.

15 Then Esau said, I wil leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, [and went] his way that same day vnto Seir.

17 And Iaakób went forwarde towarde Succoth, & buyt him an house, and made bootches for his cattel: therefore he called the name of the place Succoth.

18 ¶ Afterwarde, Iaakób came safe to Shechem, a citie which is in the land of Canaan, when he came from Padan Aram, and pitched before the citie.

19 And there he bought a parcel of grounde, where he pitched his tent, at the hand of the sonnes of Hamór Shechems father, for an hundredth pieces of money.

20 And

He thought it no losse to departe w these goods, to the intent he might follow the vocation wherunto God called him.

† Ebr. receiue my face.

h That is, God in forme of man.

i For God assailed his with the one hand, & vpholdeth the with the other.

* Oze. 12, 4.

* Chap. 35, 10.

k God gaue Iaakob bothe power to ouercome & also the praise of the victorie.

† Or, soule.

l The faithful so ouercome their tentations, that they fele the smart thereof, to the intent that thei shulde not glorie, but in their humilitie.

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reuerence to his brother, & partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother embraced him so louingly, contrary to his expectation, he accepted it as plaine signe of Gods presence. † Or, gift. e By earnest intreatie.

f He promised that w (as semeth) his minde was not to perforte.

† Or, tentes.

† Or, Mesopotamia.

† Or, lambes, or money so marketed.

20 And he set vp there an altar, and called
it, The mightie God of Israël.

CHAP. XXXIII.

2 Dinah is rauished. 8 Hamor asketh her in marriage for
his sonne. 11 The Shechemites are circumcised at the re-
quest of Iaakobs sonnes, and the persuation of Hamor. 15
The whoredome is reuenged. 28 Iaakob reproveth his
sonnes.

1 Then Dinah the daughter of Leah, w
she bare vnto Iaakób, went out to se
the daughters of that countrey.

2 Whome when Shechem the sonne of
Hamor the Heuite, lord of that countrey
sawe, he toke her, and lay with her, and
defiled her.

3 So his heart claued vnto Dinah, & daugh-
ter of Iaakób: and he loued the maide, &
spake kindly vnto the maide.

4 The said Shechem to his father Hamor,
saying, Get me this maide to wife.

5 (Now Iaakób heard that he had defiled
Dinah his daughter, and his sonnes were
with his cattel in the field: therefore Iaakób
helde his peace, vntill they were come)

6 Then Hamor the father of Shechem
went out vnto Iaakób to commune with
him.

7 And when the sonnes of Iaakób were co-
me out of the field and heard it, it grieved
the men, & they were very angrie, becau-
se he had wrought villennie in Israël, in
that he had lien with Iaakobs daughter:
which thing ought not to be done.

8 And Hamor communed with them, say-
ing, The soule of my sonne Shechem
longeth for your daughter: giue her him
to wife, I pray you.

9 So make affinitie w vs: giue your daugh-
ters vnto vs, and take our daughters vnto
you,

10 And ye shal dwel with vs, and the land
shal be before you: dwel, and do your bu-
sines in it, and haue your possessions the-
rein.

11 Shechem also said vnto her father and
vnto her brethren, Let me finde fauour in
your eyes, and I wil giue whatsoever ye
shal appoint me.

12 Aske of me abundantly bothe dowrie
and giftes, & I wil giue as ye appoint me,
so that ye giue me the maide to wife.

13 The sonnes of Iaakób answered She-
chem and Hamor his father, talking a-
mong them selues deceitfully, because he
had defiled Dinah their sister,

14 And they said vnto them, We can not
do this thing, to giue our sister to an vn-
circumcised man: for that were a repro-
fe vnto vs.

15 But in this wil we consent vnto you, if
ye wil be as we [are,] that euerie man

childe among you be circumcised,
16 The wil we giue our daughters to you,
and we wil take your daughters to vs, and
wil dwel with you and be one people.

17 But if ye wil not hearken vnto vs, to be
circumcised, then wil we take our daugh-
ter and departe.

18 Now their wordes pleased Hamor, and
Shechem Hamors sonne.

19 And the yong man deferde not to do
the thing, because he loued Iaakobs daugh-
ter: he was also the moste fer by of all his
fathers house.

20 Then Hamor & Shechem his sonne
went vnto the gate of their citie, & com-
muned with the men of their citie, saying,

21 These men are peaceable with vs: and
they may dwel in the land, and do their
affaires therein (for beholde, the land
hath the rounge ynough for them) let vs take
their daughters to wiues, and giue them
our daughters.

22 Onely hercin wil the men consent vnto vs
for to dwel with vs, and to be one people,
if all the men children among vs be circu-
cised as they are circumcised.

23 Shal not their flockes and their substā-
ce and all their cattel be ours: onely let vs
consent [herein] vnto them, and they wil
dwel with vs.

24 And vnto Hamor, & Shechem his son-
ne hearkened all that went out of the ga-
te of his citie: and all the men children
were circumcised, [euē] all that went out
of the gate of his citie.

25 And on the third day (when thei were
fore) two of the sonnes of Iaakób, Si-
meon and Leui, Dinahs brethren, toke e-
ther of them his sworde, & went into the
citie boldely, and slewe euerie male.

26 They slewe also Hamor and Shechem
his sonne with the edge of the sworde, &
toke Dinah out of Shechems house, and
went their way.

27 [Againe] the [other] sonnes of Iaakób
came vpon the dead, and spoiled the citie,
because they had defiled their sister.

28 Thei toke their shepe, and their beues,
and their asses, & whatsoever was in the
citie, and in the fields.

29 Also thei caried away captiue and spoi-
led all their goods, and all their children
and their wiues, and all that was in the
houses.

30 Then Iaakób said to Simeon and Leui,
Ye haue troubled me, & made me stinke
among the inhabitants of the lād, [saue] the
Canaanites, as the Perizzites: and I
being fewe in nombre, they shal gather
them selues together against me, and slay

e Their faulte
is the greater,
in that they ma-
ke religion a
cloke for their
craft.

f For the peo-
ple vsed to as-
semble there,
and iustice was
also ministred.
g Thus many
pretend to spea-
ke for a publike
profit, when
they onely spea-
ke for their
owne priuile-
gaine and con-
modite.

h Thus they
lacke no kinde
of persuation,
which preferre
their owne
commodities be-
fore the com-
mon wealth.

i For they we-
re the chief of
the companie.

* Chap. 49, 6.
k The people
are punished
with their vic-
ked principles.
† Ebr. mo-
of the sw

† Or, to be ab-
horred.

g He calleth
the signe, the
thing which is
signified, to
ken that God
had mightily
deliuered him.

a This example
teacheth that to
much libertie
is not to be gi-
uen to youth.

† Ebr. humbled
her,

† Ebr. spake to
the heart of the
maide.

b This proueth
that the con-
sent of parents
is requisite in
marriage, seeing
the very infide-
les did also ob-
serue it as a thing
necessarie.

† Or, folie.

† Ebr. and it
shal not be so
done.

† Or, marriages.

† Or, grant my
request.

† Ebr. multiplie
greatly the
dowry.

† They made
the holy ordi-
nance of God a
meane to com-
passe their wil-
led purpose.
d As it is abo-
mination for
them that are
baptized to ioi-
ne with infi-
deles.

me, and so shall I and my house be destroyed.
31 And they answered, Shulde he abuse our sifter as a whore?

CHAP. XXXV.

1 Isakob at Gods commandment goeth vp to Beth-el. 2 He reformeth his householde. 3 Deborah dyeth. 12 The land of Canaan is promised him. 18 Rahel dyeth in labour. 22 Reuben lieth with his fathers concubine. 29 The death of Izhak.

1 **T**HEN * God said to Isakob, Arise, go vp to Beth-el & dwel there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

2 Then said Isakob vnto his householde & to all that were with him, Put away the strange gods that are among you, & beleue your selues, & change your garments: For we wil rise and go vp to Beth-el, and I wil make an altar there vnto God, which heard me in the day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Isakob all the strange gods, which [were] in their hands, and all their eearings which were in their eares, and Isakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the feare of God was vpon the cities y^e were round about them: so that thei did not followe after the sonnes of Isakob.

6 ¶ So came Isakob to Luz, which is in the land of Canaan (the same is Beth-el,) he and all the people that was with him:

7 And he buylt there an altar, & * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourse dyed, and was buried beneth Beth-el vnder an oke: and he called the name of it † Allon bachuth.

9 ¶ Againe God appeared vnto Isakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Isakob: thy name shal be no more called Isakob, but * Israél shal be thy name: and he called his name Israél.

11 Againe God said vnto him, I am God tall sufficient, growe, & multiplie: a nation and a multitude of nations shal spring of thee, and Kings shal come out of thy loynes.

12 Also I wil giue the land, which I gaue to Abraham & Izhak: vnto thee, & vnto thy sedefter thee wil I giue that land.

13 So God ascended from him in the place where he had talked with him.

14 And Isakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Isakob called the name of the place, where God spake with him, Beth-el.

16 ¶ Then thei departed from Beth-el, & when there was about halfe a daies iourney of ground to come to Ephrath, Rahel traualled, and in traouling she was in perill.

17 And when she was in peines of her labour, the midwife said vnto her, Feare not: for thou [shalt haue] this sonne also.

18 Then as she was about to yelde vp the goste (for she dyed) she called his name Ben-oni, but his father called him Beniamin.

19 Thus dyed Rahel, & was buried in the way to Ephrath, which is Beth-lehem.

20 And Isakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israél went forward, and pitched his tent beyonde Migdal-éder.

22 Now, when Israél dwelt in that land, Reuben went, and laye * with Bilhah his fathers concubine, and it came to Israels eare. And Isakob had twelue sonnes.

23 The sonnes of Leah, Reuben Isakobs eldest sonne, and Simeon, & Leui, and Iudáh, & Issachar, & Zebulun.

24 The sonnes of Rahel, Ioseph and Beniamin.

25 And y^e sonnes of Bilhah Rahels maide, Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide, Gad and Asher. these are the sonnes of Isakob, which were borne him in Padan Aram.

27 ¶ Then Isakob came vnto Izhak his father to Mamré a citie of Arbáh: this is Hebrón, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundredth and foure score yeres.

29 And Izhak gaue vp the goste and dyed, and was * gathered vnto his people, being olde and ful of daies: & his sonnes Esau and Isakob buried him.

CHAP. XXXVI.

1 The wiues of Esau. 7 Isakob & Esau are riche. 13 The genealogie of Esau. 24 The finding of mules.

1 **N**OW these are the * generations of Esau, which is Edóm.

2 Esau toke his wiues of the daughters of Canaan: Adáh the daughter of Elón an Hittite, & Aholibamah the daughter of Anáh, the daughter of Zibeón an Hiuite.

f The Ebrei word, signifieth as much ground as one may go from baye to baye, which is taken for halfe a iourney.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come which was not generally reuiled.

h This teacheth that the fathers were not chaste for their mistresses, but by Gods onely mercies, whole electio by their fautes was not changed.

* Chap. 48, 7.

* Chap. 25, 1.

a This genealogie declareth that Esau was blessed temporally, & that his fathers blessing toke place in worldly things. b Beside those wiues where of is spoken, chap. 26, 34.

God is euer at hand to succour his in their troubles.

* Chap. 28, 13.

b That by this outwarde act they shuld shewe their inward repentance.

c For these in was some signe of superstition as in tablets & Agnus deis.

d Thus, notwithstanding y^e inconuenient that came before, God deliuered Isakob.

* Chap. 28, 19.

e Or, oke of labitation, the sin of, to the that the, not glo.

* Chap. 32, 28.

† Or, mightie.

e As God is said to descend, whē he sheweth some signe of his presence: so he is said to ascende, when the vision is ended.

3 And [*roke*] Basemath Ishmaels daughter, sister of Nebaioth.

4 And *Adah bare vnto Esau, Eliphaz & Basemath bare Reuel.

5 Also Aholibamah bare Iush, & Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau took his wiues & his sonnes, & his daughters, & all the soules of his house, and his flocks, and all his cattel, and all his substance, which he had gotten in the land of Canaan, & went into [*an other*] countrey from his brother Iaakob.

7 For their riches were so great that they colde not dwel together, & the land, wherein they were strangers, colde not receiue them, because of their flocks.

8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ¶ Edom in mount Seir.

10 These are the names of Esaus sonnes: *Eliphaz, the sonne of Adah, the wife of Esau, [*&*] Reuel the sonne of Basemath, the wife of Esau.

11 And ¶ sonnes of Eliphaz were Teman, Omar, Zephob, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, & bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ¶ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Basemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ¶ daughter of Zibebon Esaus wife: for she bare vnto Esau, Iush, and Iaalam, and Korah.

15 These were ¶ Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: duke Teman, duke Omar, duke Zephob, duke Kenaz.

16 Duke Korah, duke Gatam, duke Amalek: these are the dukes [*that came*] of Eliphaz in the land of Edom: these were the sonnes of Adah.

17 And these are the sonnes of Reuel Esaus sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes [*that came*] of Reuel in the land of Edom: these are ¶ sonnes of Basemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Iush, duke Iaalam, duke Korah: these dukes [*came*] of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, & these

are the dukes of them: This [*Esau*] is Edom.

20 ¶ These are the sonnes of Seir the Horite, & inhabited the land [*before*] Lotan, and Shobal, and Zibebon, and Anah.

21 And Dishon, and Ezer, & Dishan: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori & Hemam, and Lotans sister [*was*] Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shephob, and Onam.

24 And these are the sonnes of Zibebon: bothe Aiah, & Anah: this was Anah that founde mules in the wilderness, as he fed his fathers Zibebons asses.

25 And the children of Anah, were these: Dishon & Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishon: Hemdan, & Eshban, & Ithran, & Chهران.

27 The sonnes of Ezer are these: Bilhan, & Zauuan, and Akan.

28 The sonnes of Dishan are these: Vz, & Aran.

29 These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibebon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these be the dukes of the Horites after their dukedomes in the land of Seir.

31 ¶ And these are ¶ 8 Kings that reigned in the land of Edom, before there reigned [*any*] King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie [*was*] Dinhabah.

33 And when Bela dyed, Iobab the sonne of Zerah of Bozra reigned in his stede.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stede.

35 And after the death of Husham, Hadad the sonne of Bedad, which slewe Midian in the field of Moab, reigned in his stede, and the name of his citie [*was*] Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stede.

37 When Samlah was dead, Shaül of Rehoboth by the riuier, reigned in his stede.

38 When Shaül dyed, Baal-hanan the sonne of Achbor reigned in his stede.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stede, and the name of his citie [*was*] Pau: & his wiues name Mehetabel the daughter of Matred, the daughter of Mezahab.

40 Then these are the names of the dukes of Esau according to their families, their places, [*&*] by their names: duke Timna, duke

*3. Chro. 1, 38.
e Before that Esau did these inhabits.

moie 10 i
-uul 212 2000

¶ VWho not contented with these kinds of beastes, which God had created, found out the monstrous generation of mules betwene the asse and the mere.

¶ The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, psal. 101, 28.

¶ The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, psal. 101, 28.

¶ Which citie is by the riuier Euphrates.

¶ Or, need

1 Of Edom came the Idumeans.

a There is the storie of such things as came to him and his familie, as chap. 5, 1.

† Or, slander. b He complained of the evil wordes & injuries, which they spake and did against him. † Or, pieces.

e God revealed to him by a dreame, what shoulde come to passe.

d The more God sheweth him selfe favorable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appeare his brethren.

duke Aluāh, duke Ietheth,
41 Duke Aholibamah, duke Elā, duke Pionon,
42 Duke Kenāz, duke Temān, duke Mibzār,
43 Duke Magdiel, duke Irām: these be the dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

CHAP. XXXVII.

Joseph accuseth his brethren. He dreameth and is hated of his brethren. 28 They sel him to the Ishmaelites. 34 Iakob bewaileth Joseph.

1 Iakob now dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Iakob, [when] Joseph was seventeenth yere olde: he kept shepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wives. And Joseph brought vnto their father their euil [†] saying.

3 Now Israel loued Joseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many [†] colours.

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and colde not speake peaceably vnto him.

5 ¶ And Joseph dreamed a dreame, and tolde his brethren, who hated him so muche the more:

6 For he said vnto thē, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde now, we were binding sheues in the middes of the field: & lo, my shefe arose and also stode vp right, & beholde, your sheues compassed rounde about, & did reuerence to my shefe.

8 Then his brethren said to him, What shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominiō ouer vs? And they ^d hated him so muche the more, for his dreames, and for his wordes.

9 ¶ Again he dreamed an other dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, & beholde, the sunne and the moone and eleuen starres did reuerence to me.

10 Then he tolde it vnto his father and to his brethren, & his father ^e rebuked him, & said vnto him, What is this dreame, & thou hast dreamed? shal I, and thy mother, and thy brethren come in dede and fall on the grounde before thee?

11 And his brethren enuied him, but his

father [†] noted the saying.

12 ¶ Then his brethren went to kepe their fathers shepe in Shechem.

13 And Israel said vnto Joseph, Do not thy brethren kepe in Shechem? come & I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Go now, se whether it be wel with thy brethren, and how the flockes prosper, and bring me worde againe. so he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Thē a man founde him: for lo, he was wandering in the field, and the man asked him, saying, What sekest thou?

16 And he answered, I seke my brethren: tel me, I pray thee, where they kepe [shepe.]

17 And the man said, They are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Joseph after his brethren, and found them in Dothan.

18 And when they sawe him a far of, euen before he came at them, they ^s conspired against him for to slay him.

19 For they said one to an other, Beholde, this [†] dreamer commeth.

20 Come now therefore, & let vs slay him, and cast him into some pit, & we wil say, A wicked beast hath deuoured him: the we shal se, what wil come of his dreames.

21 ¶ But when Reuben heard [that,] he deliuered him out of their hands, and said, Let vs not kil him.

22 Also Reuben said vnto them, Shed not blood, [but] cast him into this pit that is in the wildernes, and lay no hand vpon him. [Thus he said,] that he might deliuer him out of their hand, & restore him to his father againe.

23 ¶ Now when Joseph was come vnto his brethren, they stript Joseph out of his coate, his particoloured coate that was vpon him.

24 And they toke him, & cast ^h him into a pit, & the pit [was] empty, without water in it.

25 Then they sat them downe to eat bread, and they lift vp their eies and looked, and beholde, there came a company of Ishmaelites from Gilead, and their camels laden with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypt.

26 Then Iudah said vnto his brethren, What auaileth it, if we slaie our brother, though we kepe his blood secret?

27 Come & let vs sel him to the Ishmaelites, and let not our hands be vpon him: for he is our brother, & our flesh: and his brethren

† Or, kept gently. † The God author of a dreame, but vnderstand the meaning.

g The holy Ghost couereth not mensures, as do some writers who make vaine tales. † Or, make dreames.

* Chap. 44. † Ebr. lew finite his life.

h Their crisis appeares in this that they feared man more then God: though it were not murder, they shed not his blood: or had an excuse to couer their fault.

Wisd. 10, 13.
p. 105, 17.

Moses writeth according to the opinion of the which toke the Midianites and Ishmaelites to be bothe one, doeth here confounde their names as also appeareth ver. 36 and chap. 39, 1 as he was sent offred to the Midianites, but sold to the Ishmaelites.
To wit, the Midianites & Ishmaelites.

Chap. 44, 21.

Or, I will mor-
tise for him so
long as I live.

Which worde
doeth not al-
way signifie hi,
that is gelded,
but also him
to be in some high
dignitie.
Or, capitaine
of the garde.

Moses describ-
eth the genea-
logie of Iudah
beginning with
Mef-
sahala come
from.

1. Chro. 2, 3.
Which affir-
me the notwith-
standing was con-
demned of
God.

Nom. 26, 9.

This orde
was for the pre-
servation of the
stocke, that the
childe begotten
by the seconde
brother shulde
haue the name
and inheritance
of the first & is
the newe Te-
stament aboli-
shed.

brethren obeyed.

28 Then the * Midianites marchant men
passed by, & thei drew forth and lift Io-
seph out of the pit, and solde Ioseph vnto
the Ishmaelites for twentie (pieces) of sil-
uer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the
pit, and beholde, Ioseph [was] not in the
pit: then he rent his clothes.

30 And returned to his brethren, & said, The
childe is not y^eder, & I, whether shal I go?

31 And thei toke Iosephs coate, and killed
a kid of the goates, and depped the coate
in the blood.

32 So thei sent that partiecoloured coate,
& thei brought it vnto their father, and
said, This haue we founde: se now, whe-
ther it be thy sonnes coate, or no.

33 Then he knew it and said, [It is] my son-
nes coate: a wicked beast hath * deuoured
him: Ioseph is surely torne in pieces.

34 And Iacob rent his clothes, & put sack-
cloth about his loynes, & sorowed for his
sonne a long season.

35 Then all his sonnes & all his daughters
rose vp to comforte him, but he wolde not
be comforted, but said, † Surely I wil go
downe into † graue vnto my sonne mour-
ning: so his father wept for him.

36 And the Midianites solde him into E-
gypt vnto Potiphar an Eunuche of Pha-
raohs, [and] his chiefstuarde.

¶ CHAP. XXXVIII.

1 The marriage of Iudah. 9 The trespass of Er and Onan, and the vengeance of God that came thereupon.
18 Iudah lyeth with his daughter in lawe Tamar.
30 The birth of Pharez and Zarah.

1 And at that time * Iudah wet downe
from his brethren, and turned in to
a man called Hirah an Adullamite.

2 And Iudah saue there the daughter of a
man called * Shuah a Canaanite: & he
toke her [to wife,] and went in vnto her.

3 So she conceived and bare a sonne, & he
called his name Er.

4 * And she conceived againe, and bare a
sonne, and called his name Onan.

5 Moreover she bare yet a sonne, whome
she called Shelah: & [Iudah] was at Che-
zib when she bare him.

6 Then Iudah toke a wife to Er his firstbor-
ne [sonne] whose name [was] Tamar.

7 * Now Er the firstborne of Iudah was
wicked in the sight of the Lord: therefore
the Lord slewe him.

8 Then Iudah said to Onan, Go in vnto
thy brothers wife, and do the office of a
kinsman vnto her, & raise * vp seide vnto
thy brother.

9 And Onan knewe that † seide shulde not
be his: therefore when he wet in vnto his

brothers wife, he spilled it on the grounde,
lest he shulde giue seide vnto his brother.

10 And it was wicked in the eyes of † Lord,
wh he did: wherefore he slewe him also.

11 Then said Iudah to Tamar his daughter
in lawe, † Remaine a widowe in thy fa-
thers house, til Shelah my sonne growe
vp (for he thought thus, †) Lest he die as wel
as his brethren) So Tamar went & dwelt
in her fathers house.

12 ¶ And in processe of time also † daugh-
ter of Shuah Iudahs wife dyed. Then Iu-
dah, when he had left mourning, went vp
to his shepherders to Timnath, he, and his
neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, Behol-
de, thy father in lawe goeth vp to Tim-
nath, to shere his shepe.

14 Then she put her widowes garments of
from her, & couered [her] with a vail, &
wrapped her selfe, & fate downe in † Pe-
thah-enaim, wh is by the way to Timnath,
because she sawe that Shelah was grown,
and she was not giuen vnto him to wife.

15 When Iudah sawe her, he iudged her
an whore: for she had couered her face.

16 And he turned to the way towards her,
& said, Come, I pray thee, let me lye with
thee. (for he knewe not that she was his
daughter in lawe) And she answered,
What wilt thou giue me for to lye wth thee?

17 Then said he, I wil send thee a kid of the
goates from † stocke. & she said, [Wel,] if
thou wilt giue me a pledge, til † send it.

18 Then he said, What is the pledge that
I shal giue thee? And she answered, Thy
signet, & thy tloke, and thy staffe that is
in thine hand. So he gaue it her, and lay by
her, and she was with childe by him.

19 Then she rose, and went & put her vail
from her, & put on her widowes rayment.

20 Afterward Iudah sent a kid of † goates
by the hand of his † neighbour the Adul-
lamite, for to receiue his pledge from the
womans hand: but he founde her not.

21 Then asked he the me of that place, say-
ing, Where is † whore, that fate in Enaim
by the way side? And they answered, There
was no whore here.

22 He came therefore to Iudah agane, and
said, I can not finde her: & also the men of
the place said, There was no whore there.

23 Then Iudah said, Let her take it to her,
lest we be † shamed: beholde I sent this
kid, and thou hast not founde her.

24 ¶ Now after thre moneths, one tolde
Iudah, saying, Tamar thy daughter in lawe
hath played the whore, and so, with play-
ing the whore, she is greue with childe.
Then Iudah said, Bring ye her forth.

For she wolde
not marry in any
other familie so
long as Iudah
wolde retaine
her in his.

† Er. was com-
forted.

† Or, in the dore
of the fonteyne
or, where were
two waies.

God had wo-
derfully bidden
him that he
wolde not know
her by her name

† Or, tyre of the
ne head.

† That his wile-
kednes might
not be knowne
to others.

† Er. in con-
tempt.

† The search
man might thinke
God.

In we so that y^e lawe, which was written in mans heart, taught this y^e who-redome shulde be punished wth death: albeit no lawe as yet was given.

1. That is, she ought rather to accuse me then I her.

k For the hor- rour of y^e sinne condemed him.

l Their hainous sinne was signi- fied by this mo- struous birth. m Or the separa- tion betweene the and thy bro- ther.

* 1. Chro. 3. 4. mat. 1. 3.

a Read chap. 37. 36.

b The fauour of God is the foun- taine of all prof- peritie.

c Because God prospered hi, & so he made reli- gion to serue his profite.

d The wicked are blessed by y^e companie of y^e godlie.

e For he was as- sured that all things shulde prosper wel: therefore he ate and dranke & toke no care.

f In this word he declareth the somme where- unto all her flat- teries did tend.

and let her be^h burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whome these things pertaine, I am I with childe: & said also, Loke, I pray thee, who- se these are, y^e scale, & y^e clocke, & the staffe.

26 Then Iudah knewe [them], & said, She is more righteous then I: for [she hath] done it because I gaue her not to Shelah my sonne. So he laye with her^k no more.

27 ¶ Now, when the time was come that she shulde be deliuered, behold, there [we- re] twynnes in her wombe.

28 And when she was in trauel, [the one] put out his hand: and the midwife toke and bounde a red [threde] about his hand saying, This is come out first.

29 But when he^l plucked his hand backe a- gain, lo, his brother came out, & the [mid- wife] & said, How hast^m y^e broke y^e breache vpo^r thee: & his name was called* Pharez.

30 And afterwarde came out his brother that [had] the red [threde] about his had, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Po- tipharis wife tempteth him. 13. 20 He is accused & cast in prison. 21 God sheweth him fauour.

¶ Now Ioseph was brought downe into Egypt: & Potiphar^a an Eunuche of Pharaohs ([and his] cheif stuard an Egy- ptian) bought him at the hand of the Ishma- elites which had brought him thether.

2 And the Lord^b was with Ioseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master sawe that the Lord [was] with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph founde fauour in his sight, & serued him: and he made him^c ruler of his house, and put all that he had in his hand.

5 And fro^r that time that he had made him ruler ouer his house, & ouer al that he had, the Lord^d blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon al that he had in the house, and in the field.

6 Therefore he left all that he had in Iosephs hand, & toke accompte of nothing [y^e was] with him, saue onely of the bread, which he did eat. And Ioseph was a faire personne, and wel fauoured.

7 ¶ Now therefore, after these things, his masters wife cast her eyes vpon Ioseph, & said, Lye with me.

8 But he refused, & said to his masters wi- fe. Beholde, my master knoweth not what [he hath] in the house with me, but hath committed al that he hath to mine hand.

9 There is no ma^e greater in this house then

I, nether hath he kept any thing from me, but onely thee, because thou art his wife: how then can I do this great wickednes, and [so] sinne against^g God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her to lye with her, [or] to be in her companie.

11 Then on a certeine day [Ioseph] entred into the house, to do his busines: & there was no ma^e of the houtholde in the house.

12 Therefore she caught hi by his garment saying, Slepe with me: but he left his gar- ment in her hand, and fled, & gat him out.

13 Now when she sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe vnto vs[†] to mocke vs who came in to me for to haue slept with me: but I^h cryed with a loude voyce.

15 And whē he heard that I lift vp my voy- ce & cryed, he left his garment with me, and fled away, and got him out.

16 So she layed vp his garment by her, vn- til her Lorde came home.

17 Then she tolde him[†] according to these wordes, saying, The Ebrewe seruant v[†] thou hast brought vnto vs, came in to me to mocke me.

18 But asone as I lift vp my voyce and cry- ed, he left his garmēt with me, & fled out.

19 Then when his master heard the words of his wife, which she tolde him, saying, After this maner did thy seruānt to me, his angre was kindled.

20 And Iosephs master toke him and put him in[†] prison, in the place where the Kings prisoners lay bounde: and there he was in prison.

21 ¶ But y^e Lord was with Ioseph, & shew- ed him mercie, and got him fauour in the sight of the[†] master of the prison.

22 And the keeper of the prison committed to Iosephs had all the prisoners that were in the prison, and^k whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seing that the Lord [was] with him: for whatso- euer he did, the Lord made it to prosper.

CHAP. XL.

1 The interpretation of dreames is of God. 12. 19. Ioseph expoundeth the dreames of the two prisoners. 23 The in- gratitude of the butler.

¶ And after these things, the butler of y^e King of Egypt and his baker offen- ded their lord the King of Egypt.

2 And Pharaoh was angry against his two tofficers, against the chief butler, and a- gainst the chief baker.

3 Therefore he put them in ward in his chief

g. The feare of God preserved him against her continuall tentations.

† Or, to do vs y^e leanie & shame.

h This decla- reth that where incontinencie is thereunto is ioyned extreme im- pudencie and craft.

† Or, after this maner.

† Ebr. in y^e pri- sonhouse.

i His euil in- treatement in y^e prison may be gathered of the psal. 105. 18.

† Ebr. inclined mercie vnto hi.

† Or, lord.

k That is, no- thing was done without his co- mandement.

† Or, eunuches.

a God worketh many wonder-
ful means to
deliuer his.

b That is, every
dreme had his
interpretation,
or as the thing
afterward de-
clared.

† Ebr. why are
your faces euil?

c Can not God
raise vp suche as
shal interpret
suche things?

d He was as-
sured by the spirit
of God that his
interpretation
was true.

† Ebr. place.

e He refused
not the means
to be deliuered,
wher thought
God had appoi-
nted.

† Or, in the pit.

f That is, made
of white wig-
ges, or, as some
read, baskets full
of holes.

g He sheweth
the ministers of
God ought not
to conceale that,
wher God reuel-
eth vnto them.

chief stuardes house, in prison [and] place where^a Ioseph was bounde.

4 And the chief stuarde gaue Ioseph charge ouer them, & he serued them: and they continued a season in ward.

5 ¶ And they bothe dreamed a dreame, e-
ther of the his dreame in one night, b eche
one according to f interpretation of his
dreame, [bothe] f butler & the baker of f
King of Egypt, w were bounde in f prisō.

6 And when Ioseph came in vnto the in
the morning, and loked vpon them, behol-
de, they were sad.

7 And he asked Pharaohs officers, that
were with him in his masters warde, say-
ing, Wherefore loke yeso sadly to day?

8 Who answered him, We haue dreamed
[eche one] a dreame, & there is none to in-
terpret the same. Then Ioseph said vnto
the, c Are not interpretations of God? tel
them me now.

9 So the chief butler tolde his dreame to
Ioseph, and said vnto him, In my dreame,
beholde, a vine [was] before me,

10 And in the vine [were] thre branches, &
as it budded, her floure came forth: and
the clusters of grapes waxed ripe.

11 And [I had] Pharaohs cup in mine had,
and I toke the grapes, and wrong them in
to Pharaohs cup, and I gaue the cup into
Pharaohs hand.

12 Then Ioseph said vnto him, This^d is the
interpretation of it: The thre branches a-
re thre dayes.

13 Within thre dayes shal Pharaoh lift vp
thine head, & restore thee vnto thine f of-
fice, and thou shalt giue Pharaohs cup in-
to his hand after the olde maner when f
wast his butler.

14 But haue me in remembrance with the
when thou art in good case, & shewe mer-
cie, I pray thee, vnto me, and e make me
tion of me to Pharaoh, that thou maiest
bring me out of this house.

15 For I was stollen away by theft out of f
land of the Ebrewes, & here also haue I
done nothing, wherefore they shulde put
me* in the dungeon.

16 And when the chief baker sawe that the
interpretatiō was good, he said vnto Io-
seph, Also me thought in my dreame that I
had thre^f white baskets on mine head:

17 And in f vppermost basket there [was]
of all maner bakē meates for Pharaoh: and
the birdes did eat them out of the basket
vpon mine head.

18 Then Ioseph answered, & said, g This is
the interpretation thereof: The thre bas-
kets are thre dayes:

19 Within thre daies shal Pharaoh take thi-

ne head from thee, & shall hang thee on a
tre, and the birdes shall eat thy flesh from
of thee.

20 ¶ And so f third day, [which was] Pha-
raohs^b birthday, he made a feast vnto all
his seruantes: and he lifted vp the head of
the chief butler, and the head of the chief
baker among his seruantes,

21 And he restored the chief butler vnto
his butlerhip, who gaue the cup into
Pharaohs hand,

22 But he hanged f chief baker, as Ioseph
had interpreted vnto them.

23 Yet the chief butler did not remembre
Ioseph, but forgat him.

¶ CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is
made ruler ouer all Egypt. 51 He hath two sonnes, Ma-
nasseh and Ephraim. 54 The famine beginneth through-
out the worlde.

1 **A** Ndt two yeres after, Pharaoh also
dreamed, and beholde, he stode by
a riuier,

2 And lo, there came out of the riuier seuen
goodlie kine and fatfleshed, and thei fed
in a f medow:

3 And lo, seuen other kine came vp after
them out of the riuier, euilfaoured and
leanefleshed, and stode by f [other] kine
vpon the brinke of the riuier.

4 And the euilfaoured and leanefleshed
kine did eat vp the seuen wel fauoured and
fate kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the b se-
conde time, and beholde, seuen eares of
cornegrewe vpon one stalke, ranke and
goodlie.

6 And lo, seue thinne eares, & blasted with
the East winde, sprang vp after them:

7 And the thinne eares deuoured the seue
ranke and ful eares. then Pharaoh awa-
ked, and lo, [it was] a dreame.

8 Now when the morning came, his spiri-
te was c troubled: therefore he sent and
called all the sothefaiers of Egypt, and all
the wise men thereof, and Pharaoh tolde
them his dreames: but none colde inter-
pret them to Pharaoh.

9 Then spake the chief butler vnto Pha-
raoh, saying, I e call to minde my fautes
this day.

10 Pharaoh being angry with his seru-
antes, put me in warde in the chief stuardes
house, [bothe] me, and the chief baker.

11 The we dreamed a dreame in one night
[bothe] I, and he: we dreamed eche ma ac-
cording to the interpretation of his dre-
ame.

12 And there [was] with vs a yong mā, an
Ebrewe, seruant vnto the chief stuarde,

d. ij.

h which was an
occasion to ap-
pose his officers
and so to exami-
ne them f were
in prison.

† E br. at f end
of two yeres of
daies.
a This dreame
was not so mu-
che for Pharaoh
as to be a meane
to deliuer Io-
seph, and to
prouide for his
Church.
† Or, flaggy pla-
ce.

b All these mea-
nes God vsed
to deliuer his
seruant, and to
bring him in to
fauour & auto-
ritie.

c This feare was
yough to teach
him, that this vi-
sion was sent of
God.

d The wife of
the worlde va-
derstand not
Gods secrets,
but to his ser-
uants his wil is
reuelled.

e He confesseth
his faute against
the King, before
he speaks of Io-
seph.

† Read Chapter 40, 5.

* Psal. 105, 30.
† The wicked
seke to the Pro-
phets of God in
their need, whome
in their prosperitie
they abhorre.

g As though he
wolde say, If I
interpret thy
dreame, it com-
meth of God &
not of me.
† Ebr. answer
peace.

† Ebr. naught.

† Ebr. were gone
into their in-
ward partes.

h Bothe his drea-
mes tend to
one end.

† Or, abundance
and saturitie.

whome when we tolde, he declared our
dreames to vs, to euery one he declared
according to his dreame.

13 And as he declared vnto vs, so it came to
passe, [for] he restored me to mine office,
and hanged him.

14 * Then sent Pharaoh, and called Ioseph,
and they brought him hastily out of prison,
and he shaued him, and changed his rai-
ment, and came to Pharaoh.

15 The Pharaoh said to Ioseph, I haue drea-
med a dreame, and no man can interpret it,
and I haue heard say of thee, [that when] †
hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying,
8 Without me God shal† answer for the
wealth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my
dreame, beholde, I stode by the banke of
the riuier:

18 And lo, there came vp out of † riuier seuē
fatfleshed and wel fauoured kine, and they
fed in the meadow.

19 Also lo, seven other kine came vp after
them, poore and very† euil fauoured, and
leanefleshed: I neuer sawe the like in all †
land of Egypt, for euil fauoured.

20 And the leane and euil fauoured kine did
eat vp the first seven fat kine.

21 And when they† had eaten them vp, it
coldenot be knownen that they had eaten
them, but they were stil as euil fauoured as
they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, and be-
holde, seven eares sprang out of one stalke,
ful and faire.

23 And lo seuē eares, withered, thinne, [&]
blasted with the East winde, sprang vp af-
ter them.

24 And the thinne eares deuoured the seuē
good eares. Now I haue tolde the sothe-
saies, and none can declare it vnto me.

25 ¶ The Ioseph answered Pharaoh, [Bothe]
Pharaohs dreames are one. h God hathe
shewed Pharaoh, what he is about to do.

26 The seven good kine are seven yeres, & †
seven good eares are seven yeres: this is
one dreame.

27 Likewise the seven thinne and euil faou-
red kine, that came out after them, are seven
yeres: and the seven emptie eares blasted
with † East winde are seuē yeres of famine.

28 This is the thing, which I haue said vnto
Pharaoh, that God hathe shewed vnto Pha-
raoh, what he is about to do.

29 Beholde, there come seven yeres of gre-
at† plentie in all the land of Egypt.

30 Againe, there shal arise after them seven
yeres of famine, so that all the plentie shal be
forgotten in the land of Egypt, and the fa-

mine shal consume the land:

31 Nether shal the plentie † be knownen in
the land, by reason of this famine that [shal
come] after: for it shal be exceeding great.

32 And therefore the dreame was doubled
vnto Pharaoh the second time, because
the thing is established by God, and God
hasteth to performe it.

33 Now therefore let Pharaoh† prouide for
a man of vnderstanding and wisdom, &
set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers
ouer the land, & take vp the fiftie parte of
the land of Egypt in the seven plenteous
yeres.

35 Also let them gather all the fode of the-
se good yeres that come, and lay vp cor-
ne vnder the hand of Pharaoh for fode, in
the cities, and let them kepe it.

36 So the fode shal be for the prouision of
the land against the seven yeres of fami-
ne which shal be in the land of Egypt, that
the land perishe not by famine.

37 ¶ And the saying pleased Pharaoh & all
his seruantes.

38 Then said Pharaoh vnto his seruantes,
Can we finde [suche] a man as this, in
whome [is] the* Spirit of God?

39 Then Pharaoh said to Ioseph, For as
muche as God hathe shewed thee al this,
there is no man of vnderstanding or of
wisdom like vnto thee.

40 * Thou shalt be ouer mine house, and
at thy† worde shall all my people be ar-
med, onely in the Kings throne will I be a-
boue thee.

41 Moreouer Pharaoh said to Ioseph, Be-
holde, I haue set the ouer all the land of
Egypt.

42 And Pharaoh toke of his† ring from
his hand, and put it vpon Iosephs hand, &
araied him in garments of fine linen, and
put a golden cheine about his necke.

43 So he set him vpon the† best charet that
he had, saue one: & they cryed before him
m Abrech, and placed him ouer all † land
of Egypt.

44 Againe Pharaoh said vnto Ioseph, I am
Pharaoh, and without † shal no mā lift vp
his hād or his fote in all the land of Egypt.

45 And Pharaoh called Iosephs name Za-
phnath-paaneah: and he gaue him to wi-
fe Asenath the daughter of Poti-pherah,
† prince of On. Then went Ioseph abroad
in the land of Egypt.

46 ¶ And Ioseph [was]† thirty yere olde
when he stode before Pharaoh King of E-
gypt: and Ioseph departing from the pre-
sence of Pharaoh, went through out all †
land of Egypt.

† Or, they shal
remember no
more the plentie.

The office of
a true Prophet
is not onely to
shewe the euils
to come, but al-
so the remedies
for the same.

k None shal
be preferred
honour † haue
not gifts of
God mete for
same.

* Psal. 105, 31.
1. mac. 2, 53.
act 7, 10.
† Ebr. mouthe.
l Some read, †
people shal kisse
thy mouth: that
is, shal obey thee
in all things.

† Or his signes.

† Ebr. seconde
charret.

m In signe of
honour: which
worde some ex-
pound, tender
father, or father
of the King, or
knele downe.

† Or, the expo-
der of secrets.

† Or priest.
n His age is mē-
tioned both to
shewe that
his autoritie ca-
me of God, and
also that he suf-
fered imprisonment
& exile twelue
yeres and mo.

†Ebr. made for
gatherings.

47 And in the seven plenteous yeres the earth † brought forth store.

48 And he gathered vp all the fode of the seven plenteous yeres which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was round about euery citie, layed he vp in the same.

49 So Ioseph gathered wheat, like vnto the sand of the sea in multitude out of measure, vntill he left nombring: for it was without number.

*Chap. 46, 20.
*46, 5.

50 Now vnto Ioseph were borne* two sonnes (before the yeres of famine came) vnto Asenath the daughter of Poti-phérah Prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasséh: for God, [said he,] hath made me forget all my labour and all my fathers householde.

52 Also he called the name of the seconde Ephraim: for God [said he,] hath made me fruitful in the land of mine affliction.

53 ¶ So the seven yeres of the plentie that was in the land of Egypt were ended.

54 *Then began the seven yeres of famine to come, according as Ioseph had said: & the famine was in all landes, but in all the land of Egypt was † bread.

55 At the length all the land of Egypt was affamished, and the people cryed to Pharaoh for bread. And Pharaoh said vnto all † Egyptians, Go to Ioseph: what he saith to you, do ye.

56 When the famine was vpon all the lād, Ioseph opened all [places,] wherein [the store was] and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreis † came to Egypt to bye corne of Ioseph, because the famine was sore in all landes.

¶ CHAP. XLII.

3 Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24. 25 Simeon is put in prison. 26 The other returne to their father to fet Benjamin.

1 **T**hen *Iaakób sawe that there was fode in Egypt, & Iaakób said vnto his sonnes, Why gaze ye one vpon another?

2 And he said, Beholde, I haue heard that there is fode in Egypt, *Get you downe thether, & bye vs fode thence, y we may liue, and not dye.

3 ¶ So went Iosephs ten brethren downe to bye corne of the Egyptians.

4 But Benjamin Iosephs brother wolde not Iaakób send with his brethren: for he said, Lest death shulde † befall him.

5 And the sonnes of Israël came to bye fode among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouerner of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, he knewe them, and *made him selfe strange toward them, and spake to them roughly, & said vnto them, Whence come ye? Who answered, Out of the land of Canaan, to bye vitaille.

8 (Now Ioseph knewe his brethren, but they knewe not him.)

9 And Ioseph remembred the *dreames, which he dreamed of them) and he said vnto them, Ye are spies, [and] are come to se the † weakenes of the land.

10 But they said vnto him, Nay, my lord, but to bye vitaille thy seruantes are come.

11 We are all one mans sonnes: we meane truly, and thy seruantes are no spies.

12 But he said vnto them, Nay, but ye are come to se the weakenes of the land.

13 And they said, We thy seruantes are euelue brethren, the sonnes of one man in the land of Canaan: & beholde, the yongest [is] this day with our father, and one † is not.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shalbe proued: ¶ [by] the life of Pharaoh, ye shal not go hence, except your yongest brother come hether.

16 Séd one of you which may fet your brother, and ye shal be kept in prison, that your wordes may be proued, whether the re be trueth in you: or els, [by] the life of Pharaoh ye are but spies.

17 So he put them in warde thre dayes.

18 Then Ioseph said vnto them the third day, This do, and liue: [for] I *feare God.

19 If ye be true men, let one of your brethren be bounde in your prison house, [and] go ye, carie fode [for] the famine of your houses:

20 *But bring your yonger brother vnto me, that your wordes may be tried, & that ye die not: and they did so.

21 ¶ And thei said one to an other, ¶ We haue verely sinned against our brother, in y we sawe the anguish of his soule, when he besoght vs, & we wolde not heare [him:] therefore is this trouble come vpon vs.

22 And Reubén answered them, saying, Warned I not you, saying, *Sinne not against the childe, and ye wolde not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstode them: for he spake vnto them by an interpreter)

24 Then he turned from them, and hwept, d. iij.

c This dissembling is not to be followed, nor any particular facts of the fathers not approved by Gods worde.

*Chap. 37, 5.

†Ebr. nakednes or, filthines.

†Or, is dead,

d The Egyptians, which were idolaters, vnto swaie by their kings life: but God forbiddeth to swaie by any but him: yet Ioseph dwelling among the wicked spelleth of their corruptions.

e And therefore am true and iust.

*Chap. 43, 5.

f Afflictio maketh men to acknowledge their fautes & other wise they wolde dissemble.

*Chap. 37, 21. g God wil take vengeance vpon vs, & measure ys vnto our owne measure.

†Ebr. an interpreter betwene them. h Though he shewed him selfe rigorous, yet his brotherlie affection remained.

o Notwithstanding that his fathers house was the true Church of God: yet the companie of the wicked & prosperitie caused him to forget it.

*Psal. 105, 16.

¶ Or, fode.

¶ Or, time to E
gypt to Ioseph.

a This storie sheweth plainly that all things are governed by Gods providence for the profite of his Church.

b As men desire of counsell.

*Ae, 7, 12.

†Ebr. shulde meet him.

CHAP. XLIII.

and turned to them againe, and communed with them, and toke Simeon from among them, and bounde him before their eyes.

25 ¶ So Ioseph commanded that they shoulde fille their sackes with wheat, and put euerie mans money againe in his sacke, & giue them vitale for the iourney: and thus did he vnto them.

26 And they layed their vitale vpon their asses, and departed thence.

27 And as one of the opened his sacke for to giue his asse prouander in the ynn, he espied his money: for lo, it was in his sackes mouth.

28 Then he said vnto his brethren, My money is restord: for lo, it is euē in my sacke. And their heart failed them, and they were astonished, and said one to another, What is this, [that] God hath done vnto vs?

29 ¶ And they came vnto Iakob their father vnto the land of Canaan, & tolde him all that had befallen them, saying,

30 The man, [who is] lord of the lād, spake roughly to vs, and put vs in prison as spies of the country.

31 And we said vnto him, We are true men, [and] are no spies.

32 We be twelue brethren, sonnes of our father, one is † not, and the yongest [is] this day with our father in the lād of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shal I knowe if ye be true men: Leauē one of your brethren with me, and take [fode] for the famine of your houses & departe.

34 And bring your yongest brother vnto me, that I may knowe that ye are no spies, but true men: [so] will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euerie mans bundel of money was in his sacke: and when they and their father sawe the bundels of their money, they were afraied.

36 Then Iakob their father said to them, Ye haue robbed me of my childre: Ioseph is not, and Simeon is not, and ye wil take Benjamin: al these things are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he said, My sonne shal not go downe wth you: for his brother is dead, & he is left alone: if death come vnto him by the way, which ye go, then ye shall bring my graie head with sorowe vnto the graue.

13 Iakob suffreth Benjamin to departe with his children. 23 Simeon is deliuered out of prison. 30 Ioseph geth aside and wepeth. 32 They feast together.

1 Now great a famine was in the land. 2 And when they had eaten vp the vitaille, which they had broght from Egypt, their father said vnto them, Turne againe, [and] bye vs a litle fode.

3 And Iudā answered him, saying, The mā charged vs by an othe, saying, * Neuer se my face, except your brother [be] with you.

4 If thou wilt send our brother with vs, we wil go downe, and by thee fode:

5 But if thou wilt not send [him,] we will not go downe: for the man said vnto vs, * Loke me not in the face, except your brother [be] with you.

6 And Israël said, Wherefore delt ye so euil with me, as to tel the man, whether ye had yet a brother or no?

7 And they answered, The mā asked straitly of our selues, and of our kinred, saying, Is your father yet aliue? haue ye [any] brother? And we tolde him † according to these wordes. colde we knowe certainly that he wolde say, Bring your brother downe?

8 Then said Iudā to Israël his father, Sēd the boye with me, that we may rise & go, and that we may liue and not dye, bothe we, and thou, and our children.

9 I wil be suretie for him: of mine hād shalt thou require him. * If I bring him not to thee, and set him before thee, † then let me beare the blame for euer.

10 For except we had made this tarying, doubtles by this we had returned the secōd time.

11 Then their father Israël said vnto them, If [it must nedes be] so now, do thus: take of the best frutes of the lād in your vessels, and bring the man a present, a litle rosen, and a litle honie, † spices and myrre, nuttes and almondes:

12 And take^b double money in your hand, and the money, that was broght againe in your sackes mouths: carie it againe in your hand, lest it were some ouer sight.

13 Take also your brother and arise, [&] go againe to the man.

14 And^c God almightie giue you mercie in the sight of the man, that he may deliuer you your other brother, & Benjamin: but I shal be^d robbed of my childe, as I haue bene.

15 ¶ Thus the men toke this present, & toke twise so muche money in their hand with Benjamin, and rose vp, and went downe to Egypt and stode before Ioseph.

16 And whē Ioseph sawe Benjamin wth the, he said

a This was a great tentation to Iakob to suffre so great famine in y^e lād, where God had promised to blesse him.

* Chap. 42, 29.

* Chap. 42, 29.

† Or, of our estate & conduiō.

† Ebr. to y^e mouthe of these wordes: that is, the thing which he asked vs.

* Chap. 44, 32.

† Ebr. I wil surene to thee.

† Or, swete smelling.

b when we are in necessitie or danger God forbiddeth not to vse all honest meanes to better our estate & condition.

c Our cheif trust ought to be in God and not in worldly meanes.

d He speaketh these wordes not so much of despair, as to make his sonnes more careful to bring againe their brother.

† Ebr. went out i Because their conscience accused the of their sinne, they thought God wolde haue brought them to trouble by this money.

† Or, can not be founde.

† Or, light vpon sue. k For they seemed not to be touched wth any loue towards their brethren, & increased his sorowe: & partly as appeareth he suspected them for Ioseph.

† Or, to the ruler
of his house.

e So the iudge-
ment of God
pressed their co-
science.

† Ebr. role h. m.
seife vpon vs.
† Ebr. cast him
seife vpon vs.

• Chap. 43, 3.

† Or, you are
wel.
† Not withstan-
ding & corrup-
tions of Egypt,
yet Ioseph
taught his fami-
ly to feare God

† Ebr. peace.

g For they two
and he were bor-
ne of Rahel.

† Ebr. bowels.

† Ebr. bread.
h To signifie
his dignitie.

he said to his † stuard, Bring these men
home, and kil meat & make readie: for the
men shal eat with me at noone.

17 And † man did as Ioseph bad, & broght
the men vnto Iosephs house.

18 Now when the men were broght into
Iosephs house, thei were † afraied, and said,
Because of the money, that came in our
sackes mouthes at the first time, are we
broght, that he may † pike a quarel against
vs, and † laie some thing to our charge, &
bring vs in bondage and our asses.

19 Therefore came thei to Iosephs stuard,
and communed with him at the dore of
the house.

20 And said, Oh syr, * we came in dede
downe hether at the first time to bye fode,

21 And as we came to an ynne & opened
our sackes, Beholde, euerie mans money
was in his sackes mouth, [euen] our mo-
ney in ful weight, but we haue broght it a-
gaine in our hands.

22 Also other money haue we broght in
our handes to bye fode, [but] we can not
tel who put our money in our sackes.

23 And he said, † Peace be vnto you, feare
not: † your God and the God of your fa-
ther hath giuen you that treasure in your
sackes, I had your money: and he broght
for the Simeon to them.

24 So the man led them in to Iosephs hou-
se, and gaue them water to wash their fete,
and gaue their asses prouander.

25 And thei made ready their present agais-
t Ioseph came at none, (for thei heard saie,
that thei shulde eat bread there)

26 When Ioseph came home, they broght
the present into the house to him, which
was in their hands, and bowed downe to
the ground before him.

27 And he asked them of [their] † prosper-
itie, and said, Is your father, the olde man
of whome ye tolde me, in good health? is
he yet aliue?

28 Who answered, Thy seruant our father
is in good health, he is yet aliue: and they
bowed downe, and made obeisance.

29 And he lifting vp his eies, behelde his
brother Benjamin his † mothers sonne, &
said, Is this your yonger brother, of who-
me ye tolde me? And he said, God be mer-
ciful vnto thee my sonne.

30 And Ioseph made haste (for his † affec-
tion was inflamed toward his brother, &
fought [where] to wepe) and entred into his
chambre, and wept there.

31 Afterward he washed his face, and came
out, and refrained him selfe, and said, Set
on † meat.

32 And they ^b prepared for him by him

selfe, and for them by them selues, and for
the Egyptians, which did eat with him, by
them selues, because the Egyptians might
not eat bread with the Ebrwes: for that
was an † abomination vnto the Egyptians.

33 So they fate before him: the eldest ac-
cording vnto his age, and the yongest ac-
cording vnto his youthe. and the men
maruelled among them selues.

34 And thei toke meales from before him,
[and sent] to them: but Beniamins meale
was fife times so muche as any of theirs:
& they dronke ^k & had of the best drinke
with him.

¶ CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth
him selfe to be seruant for Benjamin.

1 **A**FTERWARDE he commanded his stu-
ard, saying, Fil the mens sackes with
fode, as muche as thei can cary, and put e-
uerie mans money in his sackes mouth.

2 And ^a put my cup, [I meane] † silver cup,
in the sackes mouth of the yongest, and
his come money, And he did according to
the comandement that Ioseph gaue him.

3 And in the † morning the men were sent
away, thei, and their asses.

4 And when thei went out of the citee not
farre of, Ioseph said to his stuard, Vp,
followe after the men: & whē thou doest
ouertake them, say vnto them, Wherefore
haue ye rewarded euil for good?

5 Is that not [† cup,] wherein my lord drin-
keth? ^b and in the which he doeth deuine
and prophcie: ye haue done euil in so
doing.

6 ¶ And whē he ouertoke the, he said those
wordes vnto them.

7 And thei answered him, Wherefore sai-
eth my lord suche wordes? God forbid
that thy seruants shulde do suche a thing.

8 Beholde, the money which we found in
our sackes mouthes, we broght againe to
thee out of the land of Canaan: how then
shulde we steale out of thy lordes house
silver, or golde?

9 With whome soeuer of thy seruants it be
founde, let him dye, and we also wil be my
lords bondmen.

10 And he said, Now then let it be accor-
ding vnto your wordes: he with whome
it is founde, shalbe my seruant, & ye shal
be † blameles.

11 Then at once euerie mā toke downe his
sacke to the grounde, and euerie one ope-
ned his sacke.

12 And he searched, and began at the eldest
and left at the yongest: and the cup was
founde in Beniamins sacke.

13 Then thei ^c rent their clothes and laded

i The nature of
§ superstitious
is to condemne
all other in res-
pect of them
selues.

k Some time
this worde sig-
nifieth to be
drunken, but
here it is ment,
that they had y-
nough, and orde
ke of the best
wine.

a VVe may not
by this example
vie any vnlaw-
ful practises, se-
ing God hath
cominanded vs
to walke in sim-
plicitie.
† Ebr. the wor-
ning shone.

b Because the
people thoght
he colde deuine
he attributeth
to him selfe that
knowledge: or
els he saith
he consulted w-
th the sayers for
it: which simu-
lacio is worthy
to be reprobud.

† Ebr. innocens

c To signifie
how greatly
thing displeas-
ed them, and how
sore they wept
for it.

euerie man his asse, and went againe into the citie.

14 ¶ So Iudáh and his brethren came to Iosephs house (for he [was] yet there) & they fel before him on the grounde.

15 Then Ioseph said vnto them, What acte is this which ye haue done? Knowe ye not that suche a man as I, can deuine & prophetic?

16 Then said Iudáh, What shal we say vnto my lord? what shal we speake? & how can we iustifie our selues? ^d God hath founde out the wickednes of thy seruantes: beholde we [are] seruants to my lord, bothe we, and he, with whome the cup is founde.

17 But he answered, God forbid that I shulde do so, [but] the man, with whome the cup is founde, he shal be my seruant, & go ye in peace vnto your father.

18 ¶ Then Iudáh drewe nere vnto him, & said, Oh my lord, let thy seruant now speake a worde in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen^e as Pharaoh.

19 My lord asked his seruants, saying, ^e Haue ye a father or a brother?

20 And we answered my lord, We haue a father that is olde, & a yong^r t^r childe, [w^h he begate] in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now thou saidest vnto thy seruants, Bring him vnto me, that I may t^r set mine eie vpon him.

22 And we answered my lord, The childe can not departe from his father: for if he leaue his father, [his father] wolde dye.

23 Then saidest thou vnto thy seruants, ^e Except your yonger brother come downe with you, loke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Go againe, bye vs a litle fode,

26 Then we answered, We can not go downe: [but] if our yongest brother go with vs, then wil we go downe: for we may not se the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Yeknowe that my t^r wife bare me two [sonnes,]

28 And the one went out from me, and I said, Of a surety he is torne in pieces, and I sawe him not since.

29 Now ye take this also away from me: If death take him, then ye shal bring my gray head in sorowe to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe be not with vs (seing that his t^r life dependeth on the childes life)

31 Then when he shal se that the childe [is] not come, he wil dye: so shal thy seruants bring the gray head of thy seruant our father with sorowe to the graue.

32 Doubtes thy seruant became suretie for the childe to my father, and said, ^e If I bring him not vnto thee againe, then I wil beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to my Lord, and let the childe go vp with his brethren.

34 For^h how can I go vp to my father if t^r childe be not with me, onles I wolde se the cuil that shal come on my father?

¶ CHAP. XLV.

¹ Ioseph maketh him selfe knownen to his brethren. ² He sheweth that all was done by Gods prouidence: ³ Pharaoh commandeth him to send for his father. ⁴ Ioseph exhorteth his brethren to con corde. ⁵ Iacob reioy ceth.

1 **T**hen Ioseph colde not refraine him self before all that stode by him, but he cried, ^e Haue forthe euerie man fro me. And there taried not one with him, while Ioseph vttered him self vnto his brethren.

2 And he wept & cryed, so that the Egyptians hearde: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren colde not answer him, for they were astonished at his presence.

4 Againe Ioseph said to his brethren, Come nere, I pray you, to me. And thei came nere. And he said, ^e I am Ioseph your brother, whome ye solde into Egypt.

5 Now therefore be not^b sad, nether grieved with your selues, that ye solde me hether: ^e for God did send me before you for [your] preferuation.

6 For now two yeres of famine [haue bene] through the land, and fve yeres [are] behinde, wherein nether [shal be] caring nor haruest.

7 Wherefore God sent me before you to preferue your posteritie in this land, and to saue you aliuie by a great deliuerance.

8 Now then you sent not me hether, but ^e God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Haste you and go vp to my father, and tel him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not:

10 And thou shalt dwel in the land of Góshen,

^t Ebr. his soule is bounde to his soule.

^e Chap. 43, 9.

^h Meaning, he had rather remaine there prisoner, then to returne, and se his father in heauiness.

^a Not that he was ashamed of his kinred, but that he wolde couer his brethrens faulte.

^e Act. 7, 13.

^b This example teacheth, that we must by all meanes comfort them, & are truly humbled & wounded for their sinnes.

^e Chap. 50, 26.

^c Albeit God detesteth sinne, yet he turneth his wickednes to serue to his glorie.

^d If we se no euident cause of our affliction, let vs loke to the secret counsell of God, who punisheth vs iustly for our sinnes.

^e Equal in authority: or, next vnto the King. ^e Chap. 42, 13.

^t Ebr. childe of his olde age.

^t Or, that I may se him.

^e Chap. 43, 3.

^t Ebr. be with vs.

^f Rachel bare to Iacob Ioseph and Benjamin.

^g Ye shal cause me to dye for sorowe.

then, and shalt benere me, thou, and thy children, & thy childrens childre, & thy shepe, & thy beastes, & all that thou hast.

11 Also I wil nourish thee there (for yet remaine) siue yeres of famine) lest thou perish through pouertie, thou and thy housholde, and all that thou hast.

12 And beholde, your eies do se, and ^d eies of my brother Beniamin, that ^d my mouth speaketh to you.

13 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

14 Then he fel on his brother Beniamins necke, and wept, & Beniamin wept on his necke.

15 Moreouer he kissed all his brethre, and wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the tydings came vnto Pharaohs house, so that thei said, Iosephs brethre are come: and it pleased Pharaoh wel, & his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethre, This do ye, lade your beastes and departe, go to the land of Canaan,

18 And take your father, and your housholde, and come to me, and I wil giue you ^f best of the land of Egypt, and ye shal eat of the ^f fat of the land.

19 And I commade thee. Thus do ye, take you charets out of the land of Egypt for your children, and for your viues & bring your father, and come.

20 Also ^f regard not your stuffe: for ^f best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to ^f commandement of Pharaoh: he gaue the vitaille also for the iourney.

22 He gaue the al, none except, change of raiment: but vnto Beniamin he gaue thre hundred picces of siluer, and siue sutes of rayment.

23 And vnto his father likewise he sent ten asses laden with the best things of Egypt, and ten she asses ladē with wheat, & bread, & meat for his father by the way.

24 So sent he his brethren away, and they departed: and he said vnto them, ^f Fall not out by the way.

25 ¶ Thei wēt vp from Egypt, & came vnto the land of Canaan vnto Iakob their father,

26 And tolde him, saying, Ioseph ^f is yet aliue, and he also is gouerner ouer all the lād of Egypt, and [Iakobs] heart^b failed: for he beleued them not.

27 And thei tolde him all the wordes of Ioseph, which he had said vnto them: but

when he sawe the charets, which Ioseph had sent to cary him, then the spirit of Iakob their father reuiued.

28 And Israel said, [I haue] ynough: Ioseph my sonne ^f is yet aliue: I wil go and se him yer I dye.

¶ CHAP. XLVI.

1 God assureth Iakob of his iourney into Egypt. 27 The nombre of his familie when he went into Egypt. 29 Ioseph meteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

1 ¶ Then Israel toke his iourney with all that he had, & came to Beer-sheba, and ^a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to go downe into Egypt: for I wil there make of thee a great nation.

4 I wil^b go downe with thee into Egypt, and I wil also^c bring thee vp againe, and Ioseph shal^d put his hand vpo^e thine eies.

5 Then Iakob rose vp from Beer-sheba: and ^f sonnes of Israel caried Iakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And thei toke their cattel & their goods, which they had gotten in the land of Canaan, & came into Egypt, [bothe] Iakob and all his sede with him,

7 His sonnes, and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his sede broght he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, [euen] Iakob & his sonnes: Reuben, Iakobs first borne.

9 ¶ And the sonnes of Reuben: Hanoch, & Phallu, and Hezron, and Carmi.

10 ¶ And the sones of Simeon: Iemuel, & Iamin, and Ohad, and Iachin, & Zohar, & Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of Leui: Gershon, Kohath and Merari.

12 ¶ Also the sonnes of Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er, and Onan dyed in the land of Canaan) And the sonnes of Pharez [were] Hezron and Hamul.

13 ¶ Also the sonnes of Issachar: Tolai, & Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, & Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iakob in Padan Aram, with his daughter Dinah. All the soules of his son-

a whereby he both signified, that he worshiped ^f true God and also, that he kept in his heart the possession of that land from whence present necessities droue him.

b Conducing thee by my power. c In thy posteritie. d Shal shut thine eies when thou diest: & appertained to him ^f was moste dearest or chief of the kindred.

* Iosh. 24, 4. psal. 105, 23. Isa. 52, 4.

† Exod. 1, 2, and 6, 14. nom. 26, 5. 1. chro. 4, 24.

* Exod. 6, 15. 1. chro. 4, 24.

* 1. Chro. 6, 1.

* 1. Chro. 1, 3. & 4, 21. chap. 38, 3.

1. Chro. 7, 1.

† Or persones

Dea

d That is, that I speake in your owne langage, and haue none interpreter.

e Ebr. voice.

f The moste plentiful groun de. g The chiefeest frutes & commodities.

h Ebr. let not your eie spare your vessels.

i Or, he sent as much, to wit, siluer, as ver. 22, & ten asses.

k Seing he had omitted the sutes done toward him he wolde not that thei shulde accuse one another.

l As one betwene hope & feare.

* 1. Chro. 7, 30.

* Chap. 41, 50.

* 1. Chr. 7, 6. & 8, 1.

* Deut. 10, 21.
† Ebr. thighes.

† Or, to prepare him a place.

† Ebr. bounde his charet.

† Ebr. yet, or still.

e He was not ashamed of his father & kinred thogh they were of basse condition.

nes & his daughters [were] thirty & thre.
16 Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbón, Eni, & Arodí, and Areli.

17 ¶ Also the sonnes of * Ashér: Imnáh, & Ishuáh, and Isuí, & Beriáh, & Sérah their sister. And the sonnes of Beriáh: Héber, and Malchiél.

18 These are † children of Zilpáh, whome Labán gaue to Leáh his daughter: & these she bare vnto Iaakób, [euē] sixtene soules.

19 The sonnes of Rahél Iaakobs wife [were] Ioséph, and Beniamín.

20 ¶ And vnto Ioséph in the land of Egypt were borne Manasséh, & Ephraím, which * Asenáth the daughter of Poti-phérah prince of On bare vnto him.

21 ¶ Also † sonnes of, Beniamín: Bélah, & Bécher, & Ashbél, Gerá, & Naamán, Ehi, & Rosh, Muppím, and Huppím, and Ard.

22 These are the sonnes of Rahél, w were borne vnto Iaakób, fourtene soules in all.

23 ¶ Also the sonnes of Dan: Hushím.

24 ¶ Also the sonnes of Nephtalí: Iahzeél, and Guní, and Lézer, and Shillém.

25 These are the sonnes of Bilhá, w Labán gaue vnto Rahél his daughter, & she bare these to Iaakób, in al, seuen soules.

26 All the * soules that came with Iaakób into Egypt, which came out of his † loynes (beside Iaakobs sonnes viues) [were] in † whole, thre score and sixe soules.

27 Also the sonnes of Ioséph, which were borne him in Egypt, [were] two soules: [so that] all the soules of the house of Iaakób, which came into Egypt, [are] seuentie.

28 ¶ Then he sent Iudáh before him vnto Ioséph, to † direct his way vnto Góshen, & they came into the land of Góshen.

29 Then Ioséph † made ready his charet & went vp to Góshen to mete Israél his father, and presented him self vnto him, and fel on his necke, and wept vpon his necke a † good while.

30 And Israél said vnto Ioséph, Now let me dye, since I haue sene thy face, & [that] thou art yet aliue.

31 Then Ioséph said to his brethren, & to his fathers house, I wil go vp, and shewe Pharaóh; and tel him, My brethren and my fathers house, which were in the land of Canáan, are come vnto me,

32 And † mē[are] † shepherdes, & because they are shepherdes, they haue broght their shepe & their cattel, & al † they haue.

33 And if Pharaóh call you, and aske you, What is your trade?

34 Thé ye shal say, Thy seruátes are mé occupied about cattel from our childhode euen vnto this time, bothe we and our fa-

thers: that ye may dwel in the lād of Góshen: for euerie shepekeeper is an † abomination vnto the Egyptians.

¶ CHAP. XLVII.

7 Iaakob commeth before Pharaóh, and telleth him his age. 11 The land of Góshen is giuen him. 21 The idolatrous priests haue liuing of the King. 28 Iaakobs age, when he dyeth. 30 Ioseph sweareth to bury him with his fathers.

1 **T**hen came Ioséph and tolde Pharaóh and said, my father, & my brethrē, & their shepe, & their cattel, and all that they haue, are come out of the land of Canáan, & beholde, they are in † land of Góshen.

2 And Ioséph toke parte of his brethrē, [euē] † siue mē, & presented thē vnto Pharaóh.

3 Thé Pharaóh said vnto his brethrē, What is your trade? And thei answered Pharaóh, Thy seruants [are] shepherdes, bothe we and our fathers.

4 Thei said moreouer vnto Pharaóh, For to sojourne in † land are we come: for thy seruáts haue no pasture for [their] shepe, so fore is the famine in the land of Canáan. Now therefore, we pray thee, let thy seruants dwel in the land of Góshen.

5 Then spake Pharaóh to Ioséph, saying, Thy father and thy brethrē are come vnto thee.

6 The land of Egypt is before thee: in † best place of the land make thy father and thy brethren dwel: let them dwel in the land of Góshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.

7 Ioséph also broght Iaakób his father, & set him before Pharaóh, and Iaakób † saluted Pharaóh.

8 Then Pharaóh said vnto Iaakób, † How olde art thou?

9 And Iaakób said vnto Pharaóh, The whole time of my * pilgrimage [is] an hūdreth & thirty yeres: fewe and euil haue the dayes of my life bene, & I haue not attained vnto the yeres of the life of my fathers, in † dayes of their pilgrimages.

10 And Iaakób † toke leaue of Pharaóh, & departed from the presence of Pharaóh.

11 ¶ And Ioséph placed his father, and his brethren, and gaue them possession in † land of Egypt, in the best of the land, [euē] in the land of * Rámessés, as Pharaóh had commanded.

12 And Ioséph nourished his father, and his brethren, and all his fathers housholde with bread, euen † to the yong children.

13 ¶ Now there was no bread in al the lād, for the famine [was] exceding sore: so that the land of Egypt & the land of Canáan

f God suffereth the worlde to hate his, that they may forsake the fith of the worlde and cleaue to him.

a That † King might be assured they were come, and se what maner of people they were.

b Iosephs modestie appeareth in that he wolde enterprise nothing out of Kings mandement.

† Ebr. blessed.

† Ebr. how many daies are the yeres of thy life.

* Ebr. 11, 9.

† Ebr. blessed.

c which was a citie in † countie of Góshen. * Exod. 1, 11.

d Some read, he fed them with little babes because they could not provide for them selues & gaift † famine.

were

were famished by the reason of famine.

24 And Ioseph gathered all the money that was sold in the land of Egypt, and in the land of Canaan, for the corn which they bought, & Ioseph laid up the money in Pharaohs house.

25 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and said, Giue vs bread: for why shulde [we] dye before thee: for [our] money is spent.

26 Then said Ioseph, Bring your cattel, & I wil giue you for your cattel, if [your] money be spent.

27 So they brought their cattel vnto Ioseph, & Ioseph gaue them bread for the horses, and for the flocks of shepe, and for the herdes of cattel, and for the asses: so he fed them with bread for all their cattel that yere.

28 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my lord, that since our money is spent, & my lord hathe the herdes of the cattel, there is nothing left in the sight of my lord but our bodies & our grounde.

29 Why shal we perish in thy sight, bothe we, and our land: bye vs and our land for bread, and we and our land wil be bonde to Pharaoh: therefore giue vs sede, & we may liue and not dye, and that the land go not to waste.

30 So Ioseph bought al the land of Egypt for Pharaoh: for the Egyptians solde euery man his grounde, because the famine was sore vpon them: so the land became Pharaohs.

31 And he removed the people vnto the cities, from one side of Egypt euen to the other.

32 Onely the land of the Priestes boght he not: for the Priestes had an ordinarie of Pharaoh, and they did eat their ordinarie, which Pharaoh gaue the: wherefore they solde not their grounde.

33 Then Ioseph said vnto the people, Beholde, I haue bought you this day and your land for Pharaoh: lo, [here is] sede for you: sowe therefore the grounde.

34 And of the encrease ye shal giue the fift parte vnto Pharaoh, and foure partes shal be yours for the sede of the field, and for your meate, and for the of your householdes, and for your children to eat.

35 Then they answered, Thou haste saued our liues: let vs finde grace in the sight of my lord, & we wil be Pharaohs seruants.

36 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the fift parte, except the land

of the Priestes onely, & was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iakob liued in the land of Egypt seuentene yeres, so that the whole age of Iakob [was] an hundred and fourtie & seuen yere.

29 Now when the time drew nere for Israel must dye, he called his sonne Ioseph, and said vnto him, If I haue now founde grace in thy sight, put thine hand vnder my thigh, and deale mercifully and truly w me: bury me not, I pray thee, in Egypt,

30 But when I shal slepe with my fathers, thou shalt cary me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Swear vnto me. And he sware vnto him. And Israel worshipped toward the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3. Iakob rehearseth Gods promises. 5 He receiueth Iosephs sonnes, as his. 18 He preferreth the younger. 21 He prophesieth their returne to Canaan.

1 **A** Gaine after this, one said to Ioseph, Lo, thy father is sicke: the he toke with him his two sonnes, Manasseh & Ephraim.

2 Also one tolde Iakob, & said, Beholde, thy sonne Ioseph is come to thee, and Israel toke his strength vnto him and sat vpon the bed.

3 Then Iakob said vnto Ioseph, God Almighty appeared vnto me at Luz in the land of Canaan, and blessed me,

4 And he said vnto me, Beholde, I wil make thee frutefull, and wil multiplie thee, & wil make a great nombre of people of thee, and wil giue this land vnto thee after thee for an euertlasting possession.

5 ¶ And now thy two sonnes, Manasseh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy lineage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethre in their inheritance.

7 Now when I came from Padan, Rahel dyed vpon myne hand in the land of Canaan, by the way, when [there was] but halfe a daies journey of grounde to come to Ephrath: and I buried her there in the way to Ephrath: the same [is] Beth-lehem.

8 Then Israel behelde Iosephs sonnes and said, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, which God hath giue me be-

i Hereby he proved that he died in the faith of his fathers: teaching his children to hope for a promised land. k He reioyced that Ioseph had promised him, and setting him selfe vpon his pillow, praised God, read 1. Chro. 29. 10.

a Ioseph more esteemeth his children than be receiued into Iakobs familie which was the Church of God then to enioy all the treasures of Egypt. † Or, all sufficient * Chap. 28. 13.

* Chap. 41. 50. iosh. 13. 7.

b which is true in the carnal Israel, vnto the coming of Christ, and in the spiritual for euer.

* Chap. 35. 49.

re. then he said, I pray thee, bring them to me, that I may blesse them.

10 (For the eyes of Israel were dim for age, so that he coulde not wel see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel said vnto Ioseph, I had not thought to haue sene thy face: yet lo, God hath shewed me also thy sede.

12 And Ioseph took them away from his knees, and did reuerence t downeto the grounde.

13 Then took Ioseph them bothe, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right had, so he brought [the] vnto him.

14 But Israel stretched out his right hand, and laid it on Ephraims head which was the yonger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh [was] the elder.

15 ¶ Also he blessed Ioseph and said, The God, before whome my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day, [blesse thee.]

16 The Angel, which hath deliuered me from all euil, blesse the children, and let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the middes of the earth.

17 But when Ioseph saw that his father laid his right hand vpon the head of Ephraim, it displeased him: and he stayed his fathers hand, to remoue it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and said, I knowe wel, my sonne, I knowe wel: he shalbe also a people, & he shalbe great likewise: but his yonger brother shalbe greater then he, and his sede shalbe ful of nations.

20 So he blessed them that day, and said, In thee Israel shal blesse, and say, God make thee as Ephraim and as Manasseh. & he set Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Beholde, I dye, and God shalbe with you, & bring you againe vnto the land of your fathers.

22 Moreouer, I haue giuen vnto thee one portion about thy brethren, which I gate out of the hand of the Amorite by my sworde & by my bowe.

¶ CHAP. XLIX.

1 Iakob blesseth all his sonnes by name, & sheweth them what is to come. 29 He wil be buried with his fathers. 33 He dyeth.

1 Then Iakob called his sonnes, & said, Gather your selues together, that I may tel you what shal come to you in the last daies.

2 Gather your selues together, & heare, ye sonnes of Iakob, & hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my b might, & the beginning of my strength, the excellencie of dignitie, & the excellencie of power.

4 [Thou wast] light as water: thou shalst not be excellent, because thou wentest vp to thy fathers bed: then didest thou defile my bed, [thy dignitie] is gone.

5 ¶ Simeon and Levi, brethren [in euil,] the instruments of crueltie are in their habitations.

6 Into their secret let not my soule come: my glorie, be not thou ioyned with their assemblie: for in their wrath they slewe a man, and in their selfewil they digged downe a wall.

7 Cursed be their wrath, for it was scarce, & their rage, for it was cruel: I wil diuide them in Iakob, & scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand [shalbe] in the necke of thine enemies: thy fathers sonnes shal bowe downe vnto thee.

9 Iudah, [as] lions whelpes shalt thou come vp from the spoile, my sonne. He shal lie downe, [and] couche as a lion, & as a lionesse. Who shal ster him vp?

10 The scepter shal not departe from Iudah, nor a lawgiuer from betwene his feete, vntil Shiloh come, & the people [shalbe] gathered vnto him.

11 He shal binde his asse sole vnto the vine, & his asses colte vnto the best vine, he shal wash his garment in wine, & his cloke in the blood of grapes.

12 His eyes [shalbe] red with wine, and his tethe white with milke.

13 ¶ Zebulun shal dwel by the sea side, & he [shalbe] an hauen for shippes: his border [shalbe] vnto Zidon.

14 ¶ Issachar [shalbe] a strong ass, couching downe betwene two burdens:

15 And he shal se that rest is good, and that the land is pleasant, and he shal bowe his shulder to beare, and shalbe subiect vnto tribute.

16 ¶ Dan shal iudge his people as one of the tribes of Israel.

17 Dan shalbe a serpent by the way, an edder by the path, byting the horse heles, so that his ryder shal fall backwarde.

18 O Lord, I haue wated for thy saluation.

19 ¶ Gad,

† Ebr. his face to the grounde.

d Gods iudgement is oft times contrary to mans, & he preferreth that, w man despiseth. Ebr. 11, 21.

e This Angel must be vnderstand of Christ, as chap. 31, 13, & 32, 1. f Let them be taken as my children.

g Ioseph falleth in binding Gods graces to the ordre of nature.

h In whome Gods graces shulde manifestly appeare.

i VWhich they had by faith in the promes. k By my children, whome God spared for my sake.

a VWhen Iakob shal bring you out of Egypt.

b Begotten my youthe.

c If thou hadst not lost birthright by thine offence.

† Or, their fowdes were instruments of violence.

d Or tongue meaning that he nether consented to their word nor thought.

e The Shemites. chap. 31, 26.

f For Levi had no parte, & Simeon was under Iudah.

g As was said in Dan and Christ.

h His enemies shal so feare him.

† Or, kingdome.

i VWhich is Christ the Messias, the giver of all prosperitie: who shal call the Gentiles to saluation.

k A countrey moste abundant with vines and pastures is promised him.

† Ebr. an ass of great bones.

l His force shalbe great, but he shal not lift his enemies.

m Shal haue the honour of a triue.

n That is, of subtiltie.

o Seing the messias, that his posteritie shal fall into, he brauesth out in prayer to God to remedie.

19 ¶ Gad, an host of men shal ouercome him, but he shal ouercome at the last.

20 Concerning Ashér, his bread [shalbe] fat, and he shal giue pleasures for a King.

21 ¶ Naphtali [shalbe] a hinde let go, giuing goodlie wordes.

22 ¶ Ioseph [shalbe] † a fruteful bough, [euen] a fruteful bough by the well side: the small boughes shal runne vpon the wall.

23 And the archers griued him, and shot against him, and hated him.

24 But his bowe abode strong, & the handes of his armes were strengthened by the hands of the mightie [God] of Iaakob, of whome [was] the feeder [appointed by] the stone of Israel,

25 [Euen] by the God of thy father, who shal helpe thee, & by the almightie, who shal blesse thee with heauenlie blessings from aboue, with blessings of the depe, that lieth beneath, with blessings of the breasts, & of the wombe.

26 The blessings of thy father shal be stronger the blessings of mine elders: vnto the end of the hilles of the worlde they shal be on the head of Ioseph, and on the toppe of the head of him that was separat from his brethren.

27 ¶ Beniamin shal rauine [as] a wolfe: in the morning he shal deuoure the praie, & at night he shal diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, & thus their father spake vnto them, & blessed them: euerie one of them blessed he with a seuerall blessing.

29 And he charged them & said vnto the, I am ready to be gathered vnto my people: bury me with my fathers in the caue that is in the field of Ephron the Hittite,

30 In the caue that is in the field of Machpelach besides Mamré in the land of Canaan: which [caue] Abraham bought of the field of Ephron the Hittite for a possession to bury in.

31 There they buryed Abraham & Sarah his wife: there they buryed Izhak & Rebekah his wife: and there I buryed Leah.

32 The purchase of the field and the caue that is therein, [was bought] of the childre of Heth.

33 Thus Iaakob made an end of giuing charge to his sonnes, and plucked vp his feet into the bed, and gaue vp the gost, & was gathered to his people.

¶ CHAP. L.

13 Iaakob is buried. 19 Ioseph forgiveth his brethren. 23 He seeth his childrens children. 25 He dyeth.

1 ¶ Then Ioseph fel vpon his fathers face and wept vpon him, and kissed him.

2 And Ioseph commanded his seruantes the physicians, to enbaume his father, &

the physicians enbaumed Israel.

3 So forty daies were accomplished (for so long did the daies of them that were enbaumed last) and the Egyptians bewailed him seventy daies.

4 And when the daies of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now founde fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me sweare, saying, Lo, I dye, bury me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I praie thee, & bury my father, and I wil come againe.

6 Then Pharaoh said, Go vp and bury thy father, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, & with him went all the seruantes of Pharaoh, [bothe] the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their shepe, and their cattel left they in the land of Goshen.

9 And there went vp with him bothe charrets and horsemen: and they were an exceeding great companie.

10 And they came to Goren Atad, which is beyonde Iordan, and there they made a great and exceeding sore lamentation: & he mourned for his father seven daies.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Arad, thei said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abél Mizraim, which is beyonde Iordan.

12 So his sonnes did vnto him according as he had commanded them:

13 ¶ For his sonnes caried him into the land of Canaan, & buryed him in the caue of the field of Machpelah, which [caue] Abraham bought with the field, to be a place to bury in, of Ephron the Hittite besides Mamré.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buryed his father.

15 And when Iosephs brethren sawe that their father was dead, thei said, It may be that Ioseph wil hate vs, and wil paie vs againe all the euil, which we did vnto him.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euil. And now, we pray thee, forgieue e. j.

b They were more excessive in lamenting then the faithful.

* Chap. 47, 29.

c The very infidels wolde haue others performed.

† Or, the corne floore of Atad.

† Or, the lamentation of the Egyptians.

* Act. 7, 16.

* Chap. 23, 16.

† Or, a possession.

d An euil conscience, is neuer fully at rest.

e Meaning, that they whau one God, shulde be ioyned in moste sure loue.
† Or, 7 messengers.

f who by the good successe semeth to remit it, & therefore it ought not to be reuenged by me

† Eb. to their heart.

g VVho, notwithstanding he bare rule in Egypt about foure hundred yeres, yet was ioyned with the Church of God in faith and religion.

the trespase of the seruantes of thy fathers * God. And Ioseph wept, when they spake vnto him.

18 Also his brethren came vnto him, and fel downe before his face, & said, Beholde, we be thy seruantes.

19 To whome Ioseph said, Feare not: for am not I vnder * God?

20 When ye thought euil against me, God disposed it to good, that he might bring to passe, as it is this day, and saue muche people aliue.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted, and spake kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an * hun-

dreth and ten yeres.

23 And Ioseph sawe Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasse were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethre, * I am ready to dye, & God wil surely viset you, and bring you out of this land vnto the land, which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

25 And Ioseph toke an othe of the childre of Israél, saying, * God wil surely viset you, and yeshal eary my bones hence.

26 So Ioseph dyed, when he was an hundredreth and ten yere olde: and they enbaumed him, & put him in a cheft in Egypt.

* Ebr. 11, 22.

h He speaketh this by the figure of prophetic, exhorting his brethren to haue full trust in Gods promises for their deliuerance.

THE SECONDE BOKE OF MOSES, CALLED

EXODVS.

THE ARGUMENT.

AFTER that Iaakob by Gods commandement Gen. 46, 3. had brought his familie into Egypt, where they remained for the space of foure hundredreth yeres, and of seuentie persones grew to an infinite nombre, so that the King and the countrey grudged and endeouored bothe by tyrannie and cruel slavery to suppress them: the Lord according to his promes Gen. 15, 14. had compassion of his Church & deliuered them, but plagued their enemies in moste strange and sondry sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements increase against them, till Pharaoh & his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderful benefites, and albeit he had giuen them the Pascheouer to be a signe & memorial of the same, yet they fel to distrust, and tempted God with sondry murmurings and grudgings against him and his ministers, sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatrie, or such like. VVherfore God visited them with sharpe rodde and plagues that by his corrections they might seeke to him for remedy against his scourges & earnestly repent them for their rebellions and wickednes. And because God loucheth them to the end whome he hathe once begonne to loue, he punished them not according to their desert, but dealt with them in great mercies, and euer with new benefites labored to ouercome their malice: for he stil gouerned them and gaue them his worde & Law, bothe concerning the manner of seruing him, & also the forme of iudgements and ciuil policie: to the intent that they shulde not leaue God after their owne inuentions, but according to that ordre, which his heauenlie wisdom had appointed.

¶ CHAP. I.

1 The children of Iaakob came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prouidence of God towards them. 15 The Kings commandement to * midwives. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

a Moses describeth the wonderful ordre of God obserued in performing his promise to Abraham, Gen. 35, 14.



OW * these are the names of the children of Israél, which came into Egypt (euerie man and his household came [thither] with Iaakob)

1 Reuben, Simeon, Leti, and Iudah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Nephtali, Gad, and Asher.

5 So all the soules that came out of the loynes of Iaakob, were * seuentie soules: Ioseph was in Egypt already.

6 Now Ioseph dyed and all his brethren,

and that whole generation.

7 ¶ And the * children of Israél brought forth the frute, and increased in abundance, and were multiplied, and were exceeding mightie, so that the land was ful of them.

8 Then there rose vp a newe King in Egypt, who * knewe not Ioseph.

9 And he said vnto his people, Beholde, * people of the children of Israél [are] greater and mightier then we.

10 Come, let vs worke wiselie with them, lest they multiplie, & it come to passe, that if there be warre, they ioine them selues also vnto our enemies, & fight against vs, and * get them out of the land.

11 Therefore did they set taskemasters ouer them, to kepe them vnder with burdens, and they buyt the ciues Pithom & Ramases for the * treasures of Pharaoh.

12 But the more they vexed them, the more they

* A. 7, 17.

b He meant the countrey of Goshen.

c He considered not how God had preferred Egypt for Iosephs sake.

d Into Canaan and so we shal lose our countie.

† Or, come and prouision.

† Or, persones.
* Gen. 46, 28.
deu. 10, 22.

• The more ¶
God bleſſeth
his, the more do
eth the wicked
hate them.

† Ebr. where-
with they ser-
ued them selues
of them by cru-
eltye.

† These ſeme to
haue bene the
chief of the reſt.

† Or, ſeates
wherupon they
ſate in trauel.

† Their diſobe-
dience herein
was lawfull, but
their diſſembliſh-
ing.

h That is, God
increaſed the fa-
milies of the Iſ-
raelites by their
increaſe.
i VVhen ty-
rants can not
preuaile by
craft, they braſt
forthe into opẽ
age.

a This Leuite
was called Am-
ram, who ma-
ried lothabed,
chap. 6, 20.

AA. 7, 20.
11, 23.

b Committing
him to the pro-
vidence of God,
whome he col-
de not kepe frõ
the rage of the
tyrant.

re they multiplied and grewe: therefore
they were more grieued againſt the chil-
dren of Iſraël.

13 Wherefore the Egyptians by crueltye
cauſed the children of Iſraël to ſerue.

14 Thus they made them weary of their
liues by fore labour in claye and in bric-
ke, and in all worke in the field, with all
maner of bondage, † which they laied v-
pon them moſte cruelly.

15 ¶ Moreouer the King of Egypt com-
manded the midwiues of the Ebrewe wo-
men, (of which the ones name was ^f Shi-
phrah, & the name of the other Puah)

16 And ſaid, When ye do the office of a
midwife to the women of the Ebrewes &
ſe them on their † ſtolles, if it be a ſonne,
then ye ſhal kil him: but if it be a daugh-
ter, then let her liue.

17 Notwithſtanding the midwiues feared
God, & did not as the King of Egypt cõ-
manded them, but preſerued aliuie the
men children.

18 Then the King of Egypt called for the
midwiues, and ſaid vnto them, Why haue
ye done thus, and haue preſerued aliuie
the men children?

19 And the midwiues answered Pharaoh,
Because the Ebrewe women [are] not as
the women of Egypt: for they are liuely, &
are deliuered yer the midwife come at
them.

20 God therefore prospered the midwiues,
and the people multiplied and were very
mightie.

21 And becauſe ¶ midwiues feared God,
therefore he ^b made them houſes.

22 Then Pharaoh charged all his people,
ſaying, Euerie manchild that is borne
i caſt ye into the riuer, but reſerue euerie
maidchild aliuie.

¶ CHAP. II.

Mosès is borne and caſt into the ſtagges. ¶ He is taken vp
of Pharaohs daughter & kept. 12 He killeth the Egyp-
tian. 15 He ſleeth and marieth a wife. 23 The Iſraeli-
tes crye vnto the Lord.

Then there went a ^a man of the houſe
of Leui, & toke [to wife] a daughter
of Leui.

2 And the woman conceiued & bare a ſon-
ne: and when ſhe ſawe that he was faire,
she hid him thre moneths.

3 But when ſhe colde no longer hide him,
ſhe toke for him an arke [made] of reede, &
daubed it with ſlime & with pitch, and
laid the childe therein, & put [it] among
the bulruſhes by the riuer brinke.

4 Now his ſiſter ſtoode a far of, to wit what
wolde come of him.

5 ¶ Then the daughter of Pharaoh came

downe to waſh her in the riuer, and her
maidens walked by the riuers ſide: and
when ſhe ſawe the arke among the bulru-
ſhes, ſhe ſent her maid to fet it.

6 Then ſhe opened it, and ſawe it was a
childe: and beholde, the babe wept: ſo ſhe
had compaſſion on it, & ſaid, This is one
of the Ebrewes children.

7 The ſaid his ſiſter vnto Pharaohs daugh-
ter, Shal I go & call vnto thee a nurce of
Ebrewe women to nurce thee ¶ childe?

8 And Pharaohs daughter ſaid to her, Go.
So the maid went and called the ^c childes
mother.

9 To whome Pharaohs daughter ſaid, Ta-
ke this childe away, and nurce it for me,
& I wil rewarde thee. Then the woman
toke the childe and nurced him:

10 Now the childe grewe, and ſhe broght
him vnto Pharaohs daughter, & he was
as her ſonne, and ſhe called his name Mo-
ſes, becauſe, ſaid ſhe, I drewe him out of
the water.

11 ¶ And in thoſe dayes, when Moſes was
grown, he went forth vnto his bre-
thren, and looked on their burdens: alſo he
ſawe an Egyptian ſmiting an Ebrewe one
of his brethren.

12 And he looked trounde about, & when
he ſawe no man, he ^d ſlewe the Egyptian,
and hid him in the ſand.

13 Againe he came forth the ¶ ſeconde day,
and beholde, two Ebrewes ſtroue: and he
ſaid vnto him that did the wrong, Where-
fore ſmitest thou thy fellowe?

14 And he answered, Who made thee a
man of autoritie & a iudge ouer vs? Thin-
keſt thou to kil me, as thou killedſt the E-
gyptian? Then Moſes ^e feared and ſaid,
Certinely this thing is knowne.

15 Now Pharaoh heard this matter, and
ſoght to ſlay Moſes: therefore Moſes fled
from Pharaoh, & dwelt in the land of Mi-
diàn, and he ſate downe by a well.

16 And the ¶ Priet of Midian had ſeuẽ
daughters, which came & drewe [water,]
and filled the troghes, for to water their
fathers ſhepe.

17 Then the ſhepherdes came and droue
them away: but Moſes roſe vp & ¶ defend-
ed them, and watered their ſhepe.

18 And when they came to Reuel their
† father, he ſaid, How are ye come ſo ſone
to day?

19 And they ſaid, A man of Egypt deliue-
red vs from the hand of the ſhepherdes,
& alſo drewe vs water ynough, and wa-
tered the ſhepe.

20 Then he ſaid vnto his daughters, And
where is he: why haue ye ſo left the man?

c. ij.

c Mans counſel
can not hinder
that, which
God hath de-
termined ſhal
come to paſſe.

d That is, waſh
fourtie yere ol-
de, Act. 7, 23.

† Ebr. thus and
thus.
e Being aſſured
that God had
appointed him
to deliuer the
Iſraelites, Act.
7, 25.

f Though by
his feare he ſhe-
wed his infirmi-
tie, yet faith co-
uered it. Ebr.
11, 27.

† Or, prince.

† Ebr. ſaued
them.

† Or, grande
father.

g VVherein he declared a thankfull minde, which wolde recompence the benefite done vnto his
*Char. 18, 3.

h God humbled his by afflictions, that they shulde crye vnto him, & receive the fruite of his promes.

i He iudged their cause: or, acknowledged them to be his.

†Or, far within the desert.

a It was so called after ⁵ Law was giuen.

b Called also Sinai.

c This signifieth that the Church is not consumed by the fier of afflictions, because God is in the middes thereof.

d VVhome he called the Angel, verſ. 2.

e Refigne thy selfe vnto me, Ruth 4, 7. iosh. 5, 15.

f Because of my presence. *Mat. 22, 32. act. 7, 32.

g For sinne cauſeth man to feare Gods iustice.

h VVhose crueltie was intolerable.

i Moste plentiful of all things.

k He heard before, but now he wolde reuenge it.

8 call him that he may eat bread.

2 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter.

22 And she bare a sonne, *whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in procelle of time, the King of Egypt dyed, & the childre of Israel sighed for the bondage & ^h cryed: & their crye for the bondage came vp vnto God.

24 Then God heard their mone, and God remembered his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God ⁱ had respect vnto them.

¶ CHAP. III.

1 Moses kept the shepe, and God appeareth vnto him in a bushe. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to do.

1 **W**hen Moses kept the shepe of Iethro his father in lawe, Priest of Midian, & droue the flocke to the [†] backe side of the desert, & came to the ^a Mountaine of God, ^b Horéb,

2 Then the Angel of the Lord appeared vnto him in a flame of fyre, out of the middes of ^a bushe: & he looked, & beholde, the bushe burned with fyre, and the bushe was not consumed.

3 Therefore Moses said, I wil turne aside now, & se this great sight, why the bushe burneth not.

4 And when the ^d Lord saw that he turned aside to se, God called vnto him out of the middes of the bushe, & said, Moses, Moses. And he answered, I am here.

5 Then he said, Come not hither, *put thy shoes of thy fete: for the place whereon thou standest is ^f holy grounde.

6 Moreouer he said, *I am the God of thy father, the God of Abraham, the God of Izhak, & the God of Iaakob. Then Moses hid his face: for he was ^g afraied to looke vpon God.

7 ¶ Then the Lord said, I haue surely sene the trouble of my people, which are in Egypt, & haue heard their crye, because of their ^h taskmasters: for I knowe their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that floweth with milke & hony, [even] into the place of the Canaanites, & the Hittites, & the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 * And now lo, the crye of the children

of Israel is come vnto me, and I haue also sene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I wil send thee vnto Pharaoh, that thou maiest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am ⁱ I, that I shulde go vnto Pharaoh, and that I shulde bring the children of Israel out of Egypt?

12 And he answered, ^m Certainly I wil be with thee: & this shalbe a tokē vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shal serue God vpon this Mountaine.

13 Then Moses said vnto God, Beholde, [when] I shal come vnto the children of Israel, and shal say vnto them, The God of your fathers hath sent me vnto you: if they say vnto me, What is his Name? what answer shal I giue them?

14 And God answered Moses, I ⁿ AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my name for euer, & this is my memorial vnto all ages.

16 Go and gather the Elders of Israel together, & thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, & Iaakob appeared vnto me, and said, [†] I haue surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I wil bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebusites, vnto a land that floweth with milke and hony.

18 Then shal they obeye thy voyce, & thou and the Elders of Israel shal go vnto the King of Egypt, and say vnto him, The Lord God of the Ebrewes hath [†] met vs: we pray thee now therefore, let vs go thre dayes journey in the wilderness, that we may ^o sacrifice vnto [†] Lord our God.

19 ¶ But I knowe that the King of Egypt wil not let you go, but by strong hand.

20 Therefore wil I stretch out mine hand and smite Egypt with all my wonders, & I wil do in the middes thereof: and after that, shal he let you go.

21 And I wil make this people to be fauored

l He doeth not fully disobey God, but acknowledgeth his owne weakenes.

m Netherfear thine owne weakenes, nor Pharaohs tyrannie.

n The God haue euer been, am & shalbe: the God almightie, by whome all things haue their being, & God of mercie & benefite of my promes, Reuel. 1, 4.

†Ebr. in visiting haue visited.

†Or, appeared vnto vs.

o Because Egypt was full of idolatrie, God wolde appoint them a place where they shulde serue him purely.

P m jo ly G m so of a h

a v izi w th fai

b to w di v firm stin sure voca

†Or, know

†Or, coſiſt

†Ebr. the ſe de be wine m y N de del people

†Ebr. yetherc

†Ebr. mouthe

red of the Egyptians: so that when ye go, ye shal not go emptie.

22 ¶ For euerie woman shal aske of her neighbour, and of her that sojourneth in her house iewels of siluer and iewels of golde, & raiment, & ye shal put them on your sonnes, and your daughters, and shal spoile the Egyptians.

¶ CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 His wife circumciseth her sonne. 27 Aaron meteth with Moses, and thei come to the Israelites, & are beleued.

¶ Then Moses answered, and said, But lo, they wil not beleue me, nor hearken vnto my voyce: for thei wil say, The Lord hathe not appeared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the grounde. So he cast it on the grounde, & it was [turned] into a serpent: & Moses fled from it.

4 Againe the Lord said vnto Moses, Put forth the thine hand, & take it by the taile. Then he put forth his hand and caught it, & it was [turned] into a rod in his hand.

5 [Do this]^b that thei may beleue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, & the God of Iaakob hathe appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when he toke it out [again], beholde, his hand was fleprous as snowe.

7 Moreouer he said, Put thine hand into thy bosome againe. So he put his hand in to his bosome againe, and pluckt it out of his bosome, and beholde, it was turned againe as his [other] flesh.

8 So shal it be, if they wil not beleue thee, nether obey the voyce of the first signe, yet shal they beleue for the voyce of the seconde signe.

9 But if they wil not yet beleue these two signes, nether obey vnto thy voyce, then shalt thou take of the ^c water of the riuer, and powre it vpon the drye land: so the water which thou shalt take out of the riuer, shalbe [turned] to blood vpon the drye land.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, † nether at any time [haue bene], nor yet since thou hast spoken vnto thy seruant: but I am † slowe of speache and slowe of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who ha-

the made the domme, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 Therefore go now, and * I wil be with thy mouth, & wil teache thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the thand [of him,] whome thou^d shuldest send.

14 Then the Lord was ^e very angry with Moses, and said, Do not I knowe Aaron thy brother the Leuite, that he him selfe shal speake? for lo, he commeth also forth to mete thee, & when he seeth thee, he wilbe glad in his heart.

15 Therefore thou shalt speake vnto him, & ^f put these wordes in his mouth, and I wilbe with thy mouth, and ^g his mouth, and wil teache you what ye ought to do.

16 And he shalbe thy spokesman vnto the people: he shalbe, [euen] he shalbe as thy mouth, & thou shalt be to him as ^g God.

17 Moreouer ^h shalt take this rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in lawe, & said vnto him, I pray thee, let me go, and returne to my brethren, which are in Egypt, and se whether they beyet alieue. Then Iethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midian, Go, returne to Egypt: for they are all dead which wet about to kil thee)

20 Then Moses toke his wife, and his sonnes, and † put them on an asse, and returned towarde the land of Egypt, and Moses toke the ^h rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, se that thou do all the wonders before Pharaoh which I haue put in thine hand: but I wilⁱ harden his heart, and he shal not let the people go.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel [is] my sonne [euen] my ^k first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, beholde, I wil slay thy sonne, [euen] thy first borne.

24 ¶ And as he was by the way in the ynnere, the Lord met him, and ^l wolde haue killed him.

25 Then Zipporah toke a sharpe knife, and ^m cut away the foreskinne of her sonne, and cast it at his fete, & said, Thou [art] in dede a bloodie housband vnto me.

26 So † he departed from him. Then she said, O bloodie housband (because of the circumcision)

e.iiij.

¶ This example may not be followed generally, though at Gods commande ment they did it iustly, receiuing some recompence of their labours. Or, in whose house the sojourner is.

a God beareth with Moses doubting, because he was not altogether without faith.

b This power to worke miracles was to confirme his doctrine, & to assure him of his vocation.

† Or, white as snowe.

† Or, the words confirmed by the first signe.

c Because these the signes shulde be sufficient winnesse to prove Moses shulde deliuer Gods people.

† Ebr. from yesterday, and yer yesterday. † Ebr. heauie of mouthe.

* Mat. 10 19. & 12, 13.

† Or, ministerie d That is, of the Messias: or some other, that is more mete the Lawe. Though we prouoke God iustly to angre, yet he wil neuer reiect his.

f Thou shalt instruct him what to say.

g Meaning as a wise counsellor and ful of Gods Spirit.

† Or, in folke, & lignage.

† Ebr. caused them to ride.

h VVhereby he wrought the miracles.

i By reteining my spirit and deliuering him vnto Satan to increase his malice

k Meaning, most dere vnto him.

l God punished with sekene for neglecting his Sacrament. m This acte was extraordinarie: for Moses was sore sicke, and God euen then required it.

† Or, the Angel

† Or, Horēb.

n So that Mo-
ses had now ex-
perience of
Gods promise
he shulde haue
good successe.

a Faith ouerco-
meth feare, and
maketh men
bolde in their
vocation.
b And offer sa-
crifice.

† Or, God hathe
met vs.† Ebr. left he me
te vs with pe-
stilence.e As thegh ye
walde rebel.

d which were
of the Israelites
and had charge
to se the do the-
se worke.

e The more cru-
elly that tyrants
rage, the nerer is
Gods helpe.
f Of Moses and
Aaron.

27 ¶ Then the Lord said vnto Aaron, Go
meet Moses in the wilderness. And he went
and met him in the † Mount of God, and
kissed him.

28 Then Moses tolde Aaron all the wordes
of the Lord, who had sent him, and all
the signes wherewith he had charged him.

29 ¶ So went Moses & Aaron, & gathered
all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which
the Lord had spoken vnto Moses, and he
did the miracles in the sight of the peo-
ple.

31 And the people beleued, and when
they heard that the Lord had visited the
children of Israel, and had looked vpon
their tribulation, they bowed downe, &
worshipped.

¶ CHAP. V.

1 Moses and Aaron do their message to Pharaoh, who let-
teth not the people of Israel departe, but oppresseth them
more and more. 20 They crye out vpon Moses & Aaron
therefore, and Moses complaineth to God.

1 THEN afterward Moses & Aaron went
& said to Pharaoh, Thus saith the
Lord God of Israel, Let my people go, that
they maie celebrate a feast vnto me in the
wildernes.

2 And Pharaoh said, Who is the Lord, that
I shulde heare his voyce, & let Israel go?
I knowe not the Lord, nether wil I let Is-
rael go.

3 And they said, † We worship the God of
the Ebrewes: we pray thee, suffre vs to go
thre daies iourney in the desert, and to sa-
crifice vnto the Lord our God, lest † he
bring vpon vs the pestilence or sworde.

4 The said the King of Egypt vnto them,
Moses and Aaron, why cause ye the peo-
ple to cease from their workes? get you
to your burdens.

5 Pharaoh said furthermore, Beholde, mu-
che people [is] now in the land, & ye make
them leaue their burdens.

6 Therefore Pharaoh gaue commādemēt
the same day vnto the taskemasters of the
people, and to their officers, saying,

7 Ye shal giue the people no more strawe
to make bricke (as in time past) [but] let
them go and gather them straw them sel-
ues.

8 Notwithstanding lay vpon them the
nombre of bricke which they made in time
past, diminish nothing thereof: for they
be idle, therefore they crye, saying, Let vs
go to offere sacrifice vnto our God.

9 Lay more worke vpon the men, & cause
them to do it, and let them not regarde
vaine wordes.

10 ¶ Then went the taskemasters of the peo-
ple & their officers out, and tolde the peo-

ple, saying, Thus saith Pharaoh, I wil gi-
ue you no more straw.

11 Go your selues, get you straw where ye
can finde it, yet shal nothing of your la-
bour be diminished.

12 Then were the people scattered abroad
throughout all the land of Egypt, for to
gather stubble in stede of straw.

13 And the taskemasters hastened them, say-
ing, Finish your daies worke: feuerie daies
take, as [ye did] when ye had straw.

14 And the officers of the children of Is-
rael, which Pharaohs taskemasters had
set ouer them, were beaten, & demāded,
Wherefore haue ye not fulfilled your tas-
ke in making bricke yesterday and to day,
as in times past?

15 ¶ Then the officers of the children of
Israel came, and cryed vnto Pharaoh, say-
ing, Wherefore dealest thou thus with thy
seruants?

16 There is no straw giuen to thy seruants,
and they say vnto vs, Make bricke: and lo,
thy seruants are beaten, and † thy people
is blamed.

17 But he said, † Ye are to muche idle: the-
refore ye say, Let vs go to offere sacrifice
to the Lord.

18 Go therefore now [and] worke: for there
shal no straw be giuen you, yet shal ye de-
liuer the whole tale of bricke.

19 Then the officers of the children of Is-
rael sawe the selues in an euil case, becau-
se it was said, Ye shal diminish nothing of
your bricke, [nor] of euerie daies taske.

20 ¶ And they met Moses & Aaron, which
stode in their way as they came out from
Pharaoh,

21 To whome they said, The Lord loke v-
pon you and iudge: for ye haue made our
sauour to † sincke before Pharaoh & be-
fore his seruants, in that ye haue put a
sworde in their hand to slay vs.

22 Wherefore Moses returned to the Lord,
and said, Lord, why hast thou afflicted
this people: wherefore hast thou thus sent
me?

23 For since I came to Pharaoh to speake
in thy Name, he hathe vexed this people,
and yet thou hast not deliuered thy peo-
ple.

¶ CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israeli-
tes. 9 Moses speaketh to the Israelites, but they beleue
him not. 10 Moses and Aaron are sent againe to Phara-
oh. 14 The genealogie of Reuben, Simeon, and Levi, of
whome came Moses and Aaron.

1 THEN the Lord said vnto Moses, Now
shalt thou see, what I wil do vnto Pha-
raoh: for by a strong hand shal he let them
go, and euen the constrained to driue the

† Ebr. & worke
of a day in his
day.

† Or, thy people
the Egyptians
are in the fam-
† Ebr. idle, ye
are idle.

† Or, looked sad
on them, which
said.

† Read, Gen. 34.
30. It is a grie-
uous thing to
seruants of God
to be accused of
euil, specially of
their brethren,
when they do
as their duetie
requireth.

† Ebr. in a strong
hand.

out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord:

3 And I appeared vnto Abraham, to Izhak and to Iaakob by [the Name] of Almighty God: but by my Name *Iehouah was I not known vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers,

5 So I haue also heard the groning of the children of Israel, whome the Egyptians kepe in bondage, & haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, & I wil bring you out from the burdens of the Egyptians, & wil deliuer you out of their bondage, and wil redeme you in a stretched out arme, and in great iudgements.

7 Also I wil take you for my people, and wil be your God: then ye shal knowe that I the Lord your God bring you out fro the burdens of the Egyptians.

8 And I wil bring you into the land which I sware that I wolde giue to Abraham, to Izhak, and to Iaakob, and I wil giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened not vnto Moses for anguish of spirit & for cruel bondage.

10 Then the Lord spake vnto Moses, saying,

11 Go speake to Pharaoh King of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lord, saying, Beholde, the children of Israel hearken not vnto me, how the shal Pharaoh heare me, which am of vncircumcised lippes:

13 Then the Lord spake vnto Moses and vnto Aaron, & charged them [to go] to the children of Israel & to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heades of their fathers houses: the sonnes of Reuben the first borne of Israel [are] Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 Also the sonnes of Simeon: Iemuél & Iamin, & Ohad, and Iachin, & Zoar, and Shaúl the sonne of a Canaanitish woma: these are the families of Simeon.

16 ¶ These also are the names of the sonnes of Leui in their generations: Gershon & Kohath and Merari (and the yeres of life of Leui [were] an hundred thirty & seuen yere)

17 The sonnes of Gershon [were] Libni and Shimi by their families.

18 And the sonnes of Kohath, Amram & Izhar, & Hebron, and Uzziel, (& Kohath liued an hundred thirty and thre yere)

19 Also the sonnes of Merari were Mahali and Musi: these are the families of Leui by their kindreds.

20 And Amram toke Iochebed his fathers sister to his wife, and she bare him Aaron and Moses (And Amram liued an hundred thirty and seuen yere)

21 ¶ Also the sonnes of Izhar: Korah, and Nepheg, and Zichri.

22 And the sonnes of Uzziel: Misael, and Elzaphan, and Sithri.

23 And Aaron toke Elisheba daughter of Amminadab, sister of Nahasson to his wife, which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Also the sonnes of Korah: Afsir, & Elkana, & Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne toke him [one] of the daughters of Putiel to his wife, which bare him Phinehas: these are the principal fathers of the Leuites through out their families.

26 These are Aaron & Moses to whome the Lord said, Bring the childre of Israel out of the land of Egypt, according to their armies.

27 These are that Moses & Aaron which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, [I say], spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee:

30 Then Moses said before the Lord, beholde, I am of vncircumcised lippes, and how shal Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10. Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs sorcerers do the like.

1 The Lord said to Moses, Beholde, I haue made thee Pharaohs God, & Aaron thy brother shal be thy Prophet.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shal speake vnto Pharaoh, that he suffre the children of Israel to go out of his land.

3 But I wil harden Pharaohs heart, and multiplie my miracles and my wonders in the land of Egypt.

4 And Pharaoh shal not hearken vnto you, that I may lay mine hand vpon Egypt, &

c.iiij.

† Or, all sufficient
a Vherby he
signifieth that
he wil performe
in dede that w
he promised to
their fathers:
for this Name
declareth that
he is constant &
wil performe
his promises.

† Or, plagues.

b He meaneth
as touching the
outward voca-
tion: for electio-
n is life everlasting
is immutable.
† Ebr. lift vp
mine hand.

c So hard a thing
is to shewe
true obedience
vnder the crosse.

d Or, barbarous
and rude in spee-
che, and by this
worde (vncircu-
mised) is signified
the whole cor-
ruption of mans
nature.

e This genealo-
gie sheweth of
whome Moses
& Aaron came.

f For he was 43
yere olde, when
he came into E-
gypt, & there li-
ued 94.

g which kinde
of marriage was
after the lawe
forbidden, Gen.
24.16. & 28.8.
and by yea of
h Isaac and he
were brother
children, whose
rebellion was
punished, Num.
16.1.
i who was a
Prince of Iudah
Num. 2.33.

* Num. 25.10.

k For their fa-
milies were so
great, that they
might be compa-
red to armies.

l The disobedi-
ence bothe of
Moses & of the
people sheweth
that their deliue-
rance came on-
ly of Gods free
mercie.

a I haue giuen
thee power and
authoritie to
speake in my
name & to exe-
cute my iudge-
ments vpon him.
† Or, shal speake
for thee (before
Pharaoh.)

Plagues of Egypt.

Exodus.

b To strengthen
Moses faith,
God promisceth
again to pu-
nish muste shar-
pely the oppres-
sion of his
Church.

e Moses lined
in affliction &
banishment
40 yere before
he enjoyed his
officers deli-
uer Gods peo-
ple.

†Or, dragon.

d It seneth
that these were
Iannes & Iam-
bres, read 2.
Tim. 3, 8: fo-
ewer the wicked
maliciously re-
sist the trueth of
God.

†Or, heavy and
dul.

e To wit, the
riuer Nilus.

†Or, they shal-
be weary, and
abhorre to drin-
ke.

bring out mine armies, [euen] my people,
the children of Israel out of the land of
Egypt, by great iudgements.

5 Then the Egyptians shal knowe y I am
y Lord, when I stretch forth mine hand
vpon Egypt, and bring out the children
of Israel from among them.

6 So Moses and Aaron did as the Lord
commanded them, [euen] so did they.

7 (Now Moses was foure score yere ol-
de, & Aaron foure score and thre, when
they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses
and Aaron, saying,

9 If Pharaoh spake vnto you, saying,
Shewe a miracle for you, then thou shalt
say vnto Aaron, Take thy rod & cast it
before Pharaoh, [and] it shalbe [turned]
into a serpent.

10 ¶ Then went Moses and Aaron vnto
Pharaoh, and did euen as the Lord had
commanded: and Aaron caste forth his
rod before Pharaoh and before his ser-
uants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise
men and forcerers: and those charmers
also of Egypt did in like maner with their
enchantments.

12 For they cast downe euerie mā his rod,
and thei were [turned] into serpents: but
Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, & he
hearkened not to the, as y Lord had said.

14 ¶ The Lord then said vnto Moses, Pha-
raohs heart is obstinat: he refuseth to let
the people go.

15 Go vnto Pharaoh in the morning, (lo,
he wil come vnto the water) & thou shalt
stand & mete him by * the riuers brinke,
and the rod, which was turned into a ser-
pent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord
God of y Ebrews hath sent me vnto thee,
saying, Let my people go, that they may
serue me in the wildernes: & beholde, hi-
therto thou woldest not heare.

17 Thus saith the Lord, In this thou shalt
knowe that I am the Lord: beholde, I wil
smite with the rod that is in mine hand
vpon the water that is in the riuer, and it
shalbe turned to blood.

18 And the fish that is in the riuer shal dye,
and the riuer shal stinke, & it shal greue
the Egyptians to drinke of the water of
the riuer.

19 ¶ The Lord then spake to Moses, Say
vnto Aaron, Take thy rod, & stretch out
thine hand ouer the waters of Egypt, ouer
their streames, ouer their riuers, and ouer
their pondes, and ouer all pooles of their

waters, and they shalbe blood, and there
shalbe blood throughout all the land of
Egypt, bothe in [vessels] of wood, and of
stone.

20 So Moses & Aaron did euen as the Lord
commanded: * and he lift vp the rod, and
smote the water that was in the riuer in y
sight of Pharaoh, and in the sight of his
seruants: and all the water that was in the
riuer was turned into blood.

21 And the fish that was in the riuer dyed,
and the riuer stanke: so that the Egypti-
as colde not drinke of the water of y riuer:
and there was blood throughout all the
land of Egypt.

22 And the enchanterers of Egypt did like
wise w their sorceries: & the heart of Pha-
raoh was hardened: so y he did not hear-
ken vnto them, as the Lord had said.

23 Then Pharaoh returned, & wet againe
into his house, † nether did this yet entre
into his heart.

24 All the Egyptians then digged round
about the riuer [for] waters to drinke: for
they colde not drinke of the water of the
riuer.

25 And [this] continued fully seven dayes
after the Lord had smiten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moses praiech and they dye. 17
Lyc are sent, whereby the forcerers acknowledge Gods
power. 24 Egypt is plagued with noy som flies. 30 Moses
praiech againe: 32 But Pharaohs heart is hardened.

1 A fterwarde the Lord said vnto Mo-
ses, Go vnto Pharaoh, and tel him,
Thus saith the Lord, Let my people go,
that they may serue me:

2 And if thou wilt not let them go, behol-
de, I wil smite all thy countrey with * frog-
ges:

3 And the riuer shal scrall ful of frogges,
which shal go vp and come into thine
house: and into thy chambre, where thou
slepest, and vpon thy bed, & into the hou-
se of thy seruants, and vpon thy people,
and into thine ouens, and into thy knea-
ding troghes.

4 Yea, the frogges shal climme vp vpon
thee, and on thy people, and vpon all thy
seruants.

5 ¶ Also the Lord said vnto Moses, Say
thou vnto Aaron, Stretch thine had with
thy rod vpon the streames, vpon the ri-
uers, and vpon the pondes, & cause frog-
ges to come vp vpon the land of Egypt.

6 Then Aaron stretched his had vpon the
waters of Egypt, and the * frogges came
vp, and couered the land of Egypt.

7 And y forcerers did likewise with their
sorceries, & brought frogges vp vpon the
land of Egypt.

8 Then

† The first pla-
gue.

Chap. 17, 1.

f To signifye
y it was a true
miracle, & that
God plagued
them in that, w
was moste ne-
cessarie for the
preseruacion of
life.

g In outward
appearance, &
after that the 7
daies were en-
ded.

† Ebr. he set on
his heart at al
thereunto.

a There is no
thing so weak
that God can
not cause to o-
uercome the
greatest power
of man.

† Or, vpon thy
dough. or, into
thine ambries.

† The seconde
plague.

b But Goshen
where Gods
people dwelt,
was excepted.

8 Then Pharaoh called for Moses & Aaron, & said, 'Pray ye vnto the Lord that he may take away the frogges from me, and from my people, & I will let the people go, that they may do sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, 'As concerning me, euen commande when I shal pray for thee, and for thy seruants, and for thy people, to destroye the frogges from thee & from thine houses, that they may remaine in the riuer onely.

10 Then he said, To morowe. And he answered, Be it as thou hast said, that thou maiest knowe, that there is none like vnto the Lord our God.

11 So the frogges shal departe from thee, & from thine houses, and from thy seruants, and from thy people: onely they shal remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: & Moses cryed vnto the Lord concerning the frogges, which he had sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogges dyed in the houses, in the townes, & in the fields.

14 And they gathered them together by heapes, and the land stanke [of them.]

15 But when Pharaoh sawe that he had rest [giuen him,] he hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretche out thy rod, & smite the dust of the earth, that it may be [turned] to lye throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lye came vpon man & vpon beast: all the dust of the earth was lye throughout all the land of Egypt.

18 Now the enchanters assaied likewise with their enchantments to bring forth the lye, but they coulde not. so the lye were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obstinat, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (lo, he wil come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people go, that they may serue me.

21 Els, if thou wilt not let my people go, beholde, I wil send swarmes of flies both vpon thee, and vpon thy seruants, and

vpon thy people, & into thine houses: & the houses of the Egyptians shalbe full of swarmes of flies, & the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be without flies in that day, so that no swarmes of flies shal be there, & thou maiest knowe that I am the Lord in the middes of the earth.

23 And I wil make a deliuerance of my people from thy people: to morowe shal this miracle be.

24 And the Lord did so: for there came great swarmes of flies into the house of Pharaoh, and [into] his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, & said, Go, do sacrifice vnto your God in this land.

26 But Moses answered, It is not mete to do so: for [then] we shulde offere vnto the Lord our God [that, which is] an abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go thre daies iourney in the desert, & sacrifice vnto the Lord our God, as he hath commanded vs.

28 And Pharaoh said, I wil let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but go not farre away, pray for me.

29 And Moses said, Beholde, I wil go out from thee, & pray vnto the Lord, that the swarmes of flies may departe from Pharaoh, from his seruants, and from his people to morowe: but let Pharaoh see henceforth that he deceiue no more, in not suffering his people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, & the swarmes of flies departed from Pharaoh, from his seruants, & from his people, & there remained not one.

32 Yet Pharaoh hardened his heart euen then also, & did not let the people go.

CHAP. IX.

1 The moraine of beastes. 10 The plague of botches & sores. 23 The horrible haile, thundre, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednes. 33 Moses prayeth for him, 35 Yet is he obstinat.

1 Then the Lord said vnto Moses, Go to Pharaoh, and tel him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let [them] go, & wilt yet holde them still,

3 Beholde, the hand of the Lord is vpon thy flocke

c Not loue, but feare causeth the very infidels to seke vnto God.

† Ebr. Haue this honour ouer me.

† Ebr. according to thy worde.

† Or, laid vpon.

d In things of this life God oft times heareth the prayers of the iust for the vngodly

† The third plague.

e God confounded their wisdom & autumie in a thing most vile. They acknowledge that this way done by Gods power & not by forcerie.

† Or, a multitude of venomous beasts, as serpents, &c.

† Or, I will separate.

† Or, land of Egypt.

† The fourth plague.

g For the Egyptians worshipped diuers beastes, as the ox, & shepe, and such like, which the Israelites offered in sacrifice.

h So the wicked prescribe vnto Gods messengers how far they shal go.

i He coulde not iudge his heart, but yet he charged him to do this vnfaithfully.

k Where God giueth not faith, no miracles can preuaile.

Plagues of Egypt.

Exodus.

¶ The first plague.
a He shal declare his heauie iudgement against his enemies, & his fauour toward his children.

b In to the land of Goshen, where the Israelites dwelled.

¶ The sixth plague.

* Chap. 4, 21.

c So that thine owne conscience shal condemne thee of ingratitude and malice.

* Rom. 9, 17.
† Or, set thee vp
† Or, to shewe thee.
d That is, that all the worlde may magnifie my power in overcoming thee.

flocke which is in the field: [for] vpon the horses, vpon the asses, vpon the camels, vpon the cattel, & vpon the shepe [shal be] a ¶ mightie great moraine.

4 And the Lord shal do *wonderfully betwene the beastes of Israél, and the beastes of Egypt: so that there shal nothing dye of all, that [pertineth] to the children of Israél.

5 And the Lord appointed a time, saying, To morowe ¶ Lord shal finish this thing in this land.

6 So the Lord did it on the morowe, & all the cattel of Egypt dyed: but of the cattel of the children of Israél dyed not one.

7 Then Pharaóh^b sent, and beholde, there was not one of the cattel of the Israelites dead: and the heart of Pharaóh was obstinat, and he did not let the people go.

8 ¶ And the Lord said to Mosés & to Aaron, Take your hand ful of ashes of the fornace, and Mosés shal sprinkle them toward the heauen in the sight of Pharaóh,

9 And thei shal be [turned] to dust in all the land of Egypt: & it shal be as a scab breaking out into blisters vpon man & vpon beast throughout all the land of Egypt.

10 Then thei toke ashes of the fornace, & stode before Pharaóh: and Mosés sprinkled them toward the heauen, and there came ¶ a scab breaking out into blisters vpon man and vpon beast.

11 And the forcerers colde not stand before Mosés, because of the scab: for the scab was vpon the enchanter, & vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaóh, & he hearkened not vnto them, *as the Lord had said vnto Mosés.

13 ¶ Also the Lord said vnto Mosés, Rise vp early in the morning, and stand before Pharaóh, and tel him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

14 For I wil at this time send all my plagues vpon^c thine heart, and vpon thy seruants, & vpon thy people, that thou maiest know that there is none like me in all the earth.

15 For now I wil stretche out mine hand, that I may smite thee & thy people with the pestilence: & thou shalt perish from the earth.

16 And in dede, *for this cause haue I appointed thee, to shewe my power in thee, & to declare my^d Name throughout all the worlde.

17 Yet thou exaltest thy selfe against my people, and lettest them not go.

18 Beholde, to morowe this time, I wil cause to raine a mightie great haile, suche as was not in Egypt since the fundatiō thereof was laid, vnto this time.

19 Send therefore now, [and] ¶ gather thy cattel, and all that thou hast in the field: [for] vpon all the men, & ¶ beastes, which are founde in the field, and not brought home, the haile shal fall vpon them and they shal dye.

20 Suche [then] as feared the worde of the Lord among the seruants of Pharaóh, made his seruants and his cattel flee into the houses:

21 But suche as ¶ regarded not the^f worde of the Lord, left his seruants, and his cattel in the field.

22 ¶ And the Lord said to Mosés, Stretche forth the thine hand toward heauē, that there may be haile in all the land of Egypt, vpon man & vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Mosés stretched out his rod toward heauen, and the Lord sent thunder, & ¶ haile, and ¶ lightening vpon the ground: and the lord caused haile to raine vpon the land of Egypt.

24 So there was haile, & fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both the man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israél were) was no haile.

27 Then Pharaóh sent and called for Mosés and Aaron, and said vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto ¶ Lord (for it is ynough) that there be no more ¶ mightie thunders & haile, and I wil let you go, and ye shal tary no longer.

29 Then Mosés said vnto him, As sone as I am out of the cite, I wil spreade mine handes vnto the Lord, [¶] the thunder shal cease, nether shal there be any more haile, that thou maiest knowe that the earth is the Lords.

30 Now I knowe that thou & thy seruantes feare the Lord God,^h before I pray.

31 (And the flaxe, & the barly were smitten: for the barly was eared, and the flaxe was bolled.

32 But the wheat & the rye were not smitten, for they were [hid] in the grounde)

33 Then Mosés went out of the cite from

e Here we see though Gods wrath be kindled, yet there is a certain mercie shewed euen to his enemies.

† Ebre. set not his heart to. f The worde of the minister is called the worde of God.

¶ The seventh plague. † Ebr. fire was kindled.

† Or, since it was inhabited

g The wicked confesse their sinnes to their condemnation, but thei can not beleue to obtayne remission. † Ebr. voyced God.

h Meaning, when thei haue their request, they are neuer the better.

† Or, late sown

Pha-

Pharaoh, & spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thunder were ceased, he sinned againe, and hardened his heart [bothe] he, and his seruants.

35 So the heart of Pharaoh was hardened: neither wolde he let the children of Israël go, as the Lord had said † by Moses.

¶ CHAP. X.

7 Pharaoh seruants counsel him to let the Israelites departe. 13 Greshoppers destroye the country. 16 Pharaoh confesseth his sinne. 22 Darkenes is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

1 **A** Gaine † Lord said vnto Moses, Go to Pharaoh: for * I haue hardened his heart, & the heart of his seruants, that I might worke these my miracles † in the midde of his [realme.]

2 And that thou maiest declare in the * eares of thy sonne, and of thy sonnes sonne what things I haue done in Egypt, & my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then Moses and Aaron came vnto Pharaoh, and said vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse † to humble thy selfe before me? Let my people go, that they may serue me.

4 But if thou refuse to let my people go, beholde, to morowe wil I bring † greshoppers into thy coastes.

5 And they shal couer † face of the earth, that a man can not se the earth: and they shal eat the residue which remaineth vnto you, and haue escaped from the haile: & they shal eat all your trees that bud in the field.

6 And they shal fil thine houses, & all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue sene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shal he be † an * offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, & he said to them, Go, serue the Lord your God: but who are they that shal go?

9 And Moses answered, We wil go with our yong and with our olde, with our sonnes and with our daughters, with our shepe and with our cattel wil we go: for

we [must celebrate] a feast vnto the Lord.

10 And he said vnto them, Let † the Lord so be with you as I wil let you go & your children: beholde, for * euil is before your face.

11 [It shal] not [be] so: now go ye [that are] men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, † Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the greshoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, [euē] al that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning, † East winde brought the † greshoppers.

14 So the greshoppers went vp vpon all the land of Egypt, and † remained in all quarters of Egypt: so grievous greshoppers like to these were neuer before, neither after them shal be such.

15 For they couered all the face of † earth, so that the land was darcke: and they did eat all the herbes of the land, and all the frutes of the trees, which † haile had left, so that there was no grene thing left vpon the trees, nor among † herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for † Moses and Aaron in halte, and said, I haue sinned against the Lord your God, and against you.

17 And now forgine me my sinne onely this once, and pray vnto the Lord your God, that he may take away from me this death onely.

18 [Moses] then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie strong West winde, and toke away the greshoppers, & violently cast them into the † red Sea, [so that] there remained not one greshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israël go.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darcknes, euē darcknes that may be † felt.

22 Then Moses stretched forth his hand toward heauen, and there was a † blacke * darcknes in all the land of Egypt three dayes.

23 No man sawe another, neither rose vp from

d That is, I wolde the Lord were no more affliction to ward you, then I am minded to let you go. e Punishment is prepared for you. Some read, Ye entend some mischief.

† The eight plague.

† Or, he caused them to remaine.

f The wicked in their miserie seke to Gods ministers for helpe, albeit their hate & detest them.

g The water semeth red because the sand or grauel is red: the Ebrewes call the Sea of bulrushes.

h Because it was so thicke.

† The ninth plague. v. V. 17, 2.

† Ebre. by the hand of Moses.

* Chap. 4, 14.

† Or, in his presence.

a The miracles shoulde be so great, that they shoulde be spoken of for euer, where also we see the due of parents toward their children.

b The end of afflictions is to humble our selues with true repentance vnto the hand of God. † Or, locustes.

† Or, snare. Meaning the occasion of all these euils: for the godlie are charged, as Elias was by Achab.

¶ Vid. 3. 1.

from the place where he was [for] three days: * but all the children of Israël had light where they dwelt.

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your shepe and your cattel shal abide,, and your children shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offrings, that we may do [sacrifice] vnto the Lord our God.

26 Therefore our cattel also shal go with vs: there shal not an i hoofe be left, for thereof must we take to serue ¶ Lord our God: nether do we knowe k how we shal serue the Lord, vntil we come thither.

27 (But ¶ Lord hardened Pharaohs heart, and he wolde not let them go)

28 And Pharaoh said vnto him, Get thee from me: loke thou se my face no more: for whensoever thou comest in my sight, thou shalt d¹ye.

29 Then Moses said, Thou hast said wel: from henceforthe wil I se thy face no more.

¶ CHAP. XI.

1 God promisseth their departure. 2 He willet them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

1 **N**OW (the Lord had said vnto Moses, Yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he wil let you go hence: when he letteth you go, he shal * at once chase you hence.

2 Speake thou now to the people, that euerie man ¶ require of his neighbour, and euerie woman of her neighbour * iewels of siluer and iewels of golde.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses [was] verie great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people)

4 Also Moses said, Thus saith the Lord, * About midnight wil I go out into the middes of Egypt.

5 And all the firstborne in the land of Egypt shal dye, from the firstborne of Pharaoh that sitteth on his throne, vnto the firstborne of the maide seruant that is at b the mille, & all the first borne of beastes.

6 Then there shal be a great crye throughout all the land of Egypt, suche as was neuer none like, nor shal be.

7 But against none of the children of Israël shal a dog moue his tongue, nether against man nor beast, that ye may knowe that the Lord putteth a difference betweene the Egyptians and Israël.

8 And all these thy seruantes shal come

downe vnto me, and fall before me, saying, Get thee out, and all the people that are at thy fete, & after this wil I departe.

9 So he wet out from Pharaoh very angry. 10 And the Lord said vnto Moses, Pharaoh shal not heare you, * that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffred not the children of Israël to go out of his land.

¶ CHAP. XII.

1 The Lord instituteth the Pascheuer. 26 The fathers must teache their children the myserie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The nombre that departeth out of Egypt. 40 How long they were in Egypt.

1 **T**HEN the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This * moneth [shal be] vnto you the beginning of moneths: it [shal be] to you the first b moneth of the yere.

3 Speake ye vnto all the Congregation of Israël, saying, In the tenth of this moneth let euerie man take vnto him a lambe according to the house of the * fathers, a labe for an house.

4 If the household be to litle for the lambe, he shal take his neighbour, which is next vnto his house, according to the nombre of the persones: euerie one of you, according to his d eating shal make your compt for the lambe.

5 Your lambe shal be without blemish, a male of a yere olde: ye shal take it of the lambes, or of the kiddes.

6 And ye shal kepe [it] vntil the fourteenth day of this moneth: then * all the multitude of the Congregation of Israël shal kill it ¶ at euen.

7 After thei shal take of the blood & strike it on the two postes, and on the vpper doore post of the houses where thei shal eat it.

8 And thei shal eat the flesh ¶ same night, roste with fyre, and vnleauened bread: w fower [herbes] thei shal eat it.

9 Eat not thereof rawe, boiled, nor sodden in water, but roste with fyre, bothe his f head, his fete, and his purtenance.

10 And ye shal reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shal ye burne with fyre.

11 ¶ And thus shal ye eat it, Your loynes girded, your shoes on your fete, & your staues in your hands, and ye shal eat it in haste: [for] ¶ it is the Lords passeouer.

12 For I wil passe through the land of E-

c That is, with thy power and gouernement.

d God hath neth the house of the reprob that his glorie thereby might be the more forth, Rom. 17.

a Called Ma containing part of Maiche and parts of April. b As touching the obseruance of feastes: as for other policies, they reckon frō September. c As the name of the house had greater small families.

d He shal be so many as sufficient to the Lambe.

e Euerie one his house.

f Ebr. between the two euen or twilight.

f That is, it may be eaten.

g The Lamb was not ¶ pauer, but figured it: as sacrifices are nothing it selfe, thei do represent but figure it.

¶ The ministers of God ought not to yelde one side to the wicked as touching their charge. k That is, with what beastes or how many.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

a without any condition, but with haste & violence.

† Or, borrowe

* Chap. 3, 22.

* Ecc. 45, 1.

b From the highest to the lowest.

gypt the same night, and wil smite all the first borne in the land of Egypt bothe man and beast, and I wil execute iudgement vpon all the gods of Egypt. [I am] the Lord.

13 And the blood shalbe a token for you vpon the houses where ye are: so when I se the blood, I wil passe ouer you, and the plague shal not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shalbe vnto you a remembrance: and ye shal kepe it an holy feast vnto the Lord, throughout your generations: ye shal kepe it holy by an ordinance for euer.

15 Seuen daies shal ye eat vnleavened bread, & in any case ye shal put away leauen the first day out of your houses: for whosoever eateth leavened bread from the first day vntil the seuenth day, that persone shalbe cut off from Israel.

16 And in the first day [shalbe] an holy assemblie: also in the seuenth day shalbe an holy assemblie vnto you: no worke shalbe done in them, save about that which euerie man must eat: that only may ye do.

17 Ye shal kepe also the feast of vnleavened bread: for that same day I wil bring your armies out of the land of Egypt: therefore ye shal obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth and the fourth day of the moneth at euen, ye shal eat vnleavened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shal no leauen be founde in your houses: for whosoever eateth leavened bread, that person shalbe cut off from the congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shal eat no leavened bread: [but] in all your habitations shal ye eat vnleavened bread.

21 ¶ Then Moses called all the elders of Israel, and said vnto them, Chose out and take you for [euerie] of your householdes a lambe, and kil the Passeouer.

22 And take a bunche of hyssope, and dip it in the blood that is in the bassen, and strike the lintel and the dore chekes with the blood that is in the bassen, & let none of you go out at the dore of his house, vntil the morning.

23 For the Lord wil passe by to smite the Egyptians: and when he seeth the blood vpon the lintel & on the two dore chekes, the Lord wil passe ouer the dore, and wil not suffre the destroyer to come into your houses to plague [you].

24 Therefore shal ye obserue this thing as an ordinance [bothe] for thee and thy son-

nes for euer.

25 And when ye shal come into the land, which the Lord wil giue you as he hath promised, then ye shal kepe this seruice.

26 * And when your childre aske you, What seruice is this ye [kepe]?

27 Then ye shal say, it is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed them selues, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses & Aaron: so did they.

29 ¶ Now at midnight, the Lord smote all the first borne of the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto the first borne of the captiue that was in prison, and all the first borne of beastes.

30 And Pharaoh rose vp in the night, he, & all his seruantes, and all the Egyptians: & there was a great crye in Egypt: for there [was] no house where there [was] not one dead.

31 And he called to Moses and to Aaron by night, & said, Rise vp, get you out from among my people, bothe ye, and the children of Israel, and go serue the Lord as ye haue said.

32 Take also your shepe and your cattel as ye haue said, and departe, and be blest me also.

33 And the Egyptians did force the people, because they wolde send them out of the land in haste: for they said, We dye all.

34 Therefore the people toke their dowe before it was leavened, [euen] their dowe bounde in clothes vpon their sholders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer and iewels of golde, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

37 Then the children of Israel toke their journey from Rameses to Succoth about six hundred thousand men of fote, beside children.

38 And a great multitude of sundry sortes of people went out with them, and shepe, and beues, [and] cattel in great abundance.

39 And they baked the dowe which they brought out of Egypt, [& made] vnleavened cakes: for it was not leavened, because they were thrust out of Egypt, nether colde f.j.

m The land of Canaan.

† Or, ceremonies
* Josh. 4, 6.

n Thei gaue God thanks for so great a benefite.

* Chap. 11, 4.
† The tenth plague.

* VVild. 18, 5.

o Of these houses, wherein any first borne was either of men or beastes.

p Pray for mee also.

* Chap. 3, 22.
& 11, 2.
Josh. 14, 6.

† Or, lent them.

* Nom. 33, 3.
q VVhich was aerie in Goshen, Gen. 47, 11.
r VVhich were strangers, and not borne of the Israelites.

† Or, prices, or, idoles.

† Of the benefite received for your deliuerance.

† That is, vntil Christs coming: for then ceremonies had an end.

† Or, calling together of the people to serue God.

† For in olde times thei began the day at sunne set, til the next day at the same time.

* Ex. 11, 28.

† Or, transome, or, upper dore postes.

† Or, two side postes.

† The Angel sent of God to kill the first borne.

Departure out of Egypt.

Exodus.

*Gen. 15, 16.
act. 7, 6.
gala. 3, 17.
From Abrahams
departing from
Vr in Chaldea
vnto the depart-
ing of the chil-
dren of Israel
from Egypt, are
430 yeres.

t Except he be
circumcised and
onely profess
your religion.

*Nomb. 9, 18.

*Iohn 19, 36.

u Thei that are
of the household
of God must be
all ioyned in
one faith & reli-
gion.

*Chap. 12, 29.
& 34, 19.
leui. 27, 26.
nom. 3, 13. &
3, 16. loka, 23.
*Chap. 23, 13.
† Ebr. house of
seruantes.
a where thei
were in moiste
cruel slauerie.
b To signifie
thei had no lea-
sure to leaue
their bread.

they tary, nor yet prepare them selues vi-
tailes.

40 ¶ So the dwelling of the children of Isra-
el, while they dwelled in Egypt, [was]
* foure hundreth and thirty yeres.

41 And when the foure hundreth & thirty
yeres were expired, euen the selfe same day
departed all the hostes of the Lord out of
the land of Egypt.

42 It [is] a night to be kept [holy] to ¶ Lord,
because he broght them out of the land
of Egypt: this is that night of the Lord,
which all the children of Israel must kepe
throughout their generations.

43 Also the Lord said vnto Moses and Aa-
ron, This is the Lawe of the Passeouer:
* no stranger shal eat thereof.

44 But euerie seruant that is bought for mo-
ney, when thou hast circumcised him, then
shal he eat thereof.

45 A stranger or an hyred seruant shal not
eat thereof.

46 * In one house shal it be eaten: thou shalt
cary none of the flesh out of the house,
* nether shal ye breake a bone thereof.

47 All the Congregation of Israel shal ob-
serue it.

48 But if a stranger dwel with thee, & wil
obserue the Passeouer of the Lord, let him
circumcise all the males, that belong vnto
him, and then let him come and obserue
it, and he shalbe as one that is borne in
the land: for none vncircumcised persone
shal eat thereof.

49 One^u law shalbe to him that is borne in
the land, and to the stranger that dwelleth
among you.

50 Then all the children of Israel did as the
Lord commanded Moses and Aaron: so
did thei.

51 And the selfe same day did the Lord
bring the children of Israel out of the land
of Egypt by their armies.

¶ CHAP. XIII.

1 The first borne are offered to God. 3 The memorial of
their deliuerance. 8. 14. An exhortation to teache their
children to remembre this deliuerance. 17 Why they are
led by the wildernes. 19 The bones of Iosaph. 21 The
pillar of the cloude and of the fire.

1 And the Lord spake vnto Moses,
saying,

2 * Sanctifie vnto me all the first borne: [that
is] ieuerie one ¶ [first] openeth the wombe
among the children of Israel, as wel of mā
as of beast: [for] it is mine.

3 ¶ Then Moses said vnto the people, * Re-
membre this day in the which ye came
out of Egypt, out of the house of bondage:
for by a mightie hand the Lord broght
you out from thence: therefore no leaue-
ned bread shalbe^b eaten.

4 This day come ye out in the moneth of
Abib.

5 ¶ Now whē the Lord hath broght thee
into the land of the Canaanites, and Hit-
tites, and Amorites, and Hiuites, and Ie-
busites, (which he sware vnto thy fathers,
that he wolde giue thee, a land flowing
with milke and hony) then thou shalt kepe
this seruice in this moneth:

6 Seuen daies shalt thou eat vnleauened
bread, & the^d seuenth day [shalbe] the feast
of the Lord:

7 Vnleauened bread shalbe eaten seuē dai-
es, and there shal no leauened bread be
sene with thee, nor yet leauen be sene with
thee in all thy quarters.

8 ¶ And thou shalt shewe thy sonne^e in
that day, saying, [This is done,] because of
that which the Lord did vnto me, when I
came out of Egypt.

9 And it shalbe a signe vnto thee^f vpon
thine hand, & for a remembrance betwene
thine eies, that the Lawe of the Lord may
be in thy mouth: for by a strong hand the
Lord broght thee out of Egypt.

10 Kepe therefore this ordinance in his sea-
son appointed from yere to yere.

11 ¶ And when the Lord shal bring thee
into the lād of the Canaanites, as he sware
vnto thee and to thy fathers, and shal giue
it thee,

12 * The^g thou shalt set aparte vnto the Lord
all that [first] openeth the wombe: also eue-
rie thing that [first] doeth open [the wombe,
&] commeth forth of thy beast, the males
[shalbe] the Lords.

13 But euerie first sole of an^h asse thou shalt
redeme with a lambe: and if thou redeme
him not, then thou shalt breake his necke:
likewise all the first borne of man among
thy sonnes shalt thou^h bye out.

14 ¶ And when thy sonne shal aske thee
tomorrowe, saying, What is this? thou
shalt then say vnto him, With a mightie
hand the Lord broght vs out of Egypt,
out of the house of bondage:

15 For whē Pharaoh was hardhearted a-
gainst our departing, the Lord then slewe
all the first borne in the land of Egypt: from
the first borne of man, euē to the first borne
of beast: therefore I sacrifice vnto ¶ Lord
all the males that [first] open the wombe,
but all^h first borne of my sonnes I redeme.

16 And it shalbe as a token vpon thine hād,
and as[†] frountelers betwene thine eies,
that the Lord broght vs out of Egypt by
a mightie hand.

17 ¶ Now whē Pharaoh had let the people
go, God caryed the^h not by the way of the
Philistims countrey, though it [were] nerer:

c Containing
parte of Mar-
che & parte of
April, whē can-
ne begā to ripe
in that countrey.

d Eache the se-
uenth and the
first day were
holy, as chap.
12, 16.

e VVhen thou
doest celebrate
the feast of vn-
leauened bread,

f Thou shalt
haue continual
remembrance
thereof, as thou
wouldest of a
thing that is in
thine hand or
before thine
eies.

* Chap. 12, 29.
& 34, 19.
ezech. 4, 30.

g This is also
vnderstand of
the horse & o-
ther beastes, w
were not offered
in sacrifice.
h By offering a
cleane beast in
sacrifice, Leui.
12, 6.
† Or, here after-
wardes.

† Or, signes of
remembrance.

† Or, because,

(fo

1 which the Philistines would have made against them by stopping them the passage. k That is not privily, but openly, and as the worde doeth signifie, set in order by force & force.

* Gen. 50, 25. ioh. 14, 32.

* Num. 14, 14. doct. 1, 13. ioh. 14, 14. 1. cor. 10, 12. To defend them from the heat of the sunne. Numb. 9, 19.

From toward the country of the Philistines. b So the Sea was before them, mountains on either side, and Pharaoh at their backe: yet they obeyed God & were delivered.

(for God said, Lest the people repent when they see warre, and turne againe to Egypt) 18 But God made the people to go about by the waye of the wilderness of the red Sea: and the children of Israel went v^karmed out of the land of Egypt.

19 (And Moses toke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God wil surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they toke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a cloude to leade them the way, and by night in a pillar of fire to giue them light, & they might go bothe by day and by night.

22 * He toke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

¶ CHAP. XIII.

4, 8 Pharaohs heart is hardened, and pursueth the Israelites 11 The Israelites striken with feare, murmure against Moses. 21 He deuiceth the Sea. 23, 27 The Egyptians followe and are drowned.

¶ Then the Lord spake vnto Moses saying,

2 Speake vnto the children of Israel, & they shall returne and campe before Pi-hahiroth, betwene Migdol and the Sea, ouer against Baal-zephon: about it shall ye campe by the Sea.



3 For Pharaoh wil say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I wil harden Pharaohs heart that he shall follow after you: so I wil get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

5 ¶ Then it was tolde the King of Egypt that the people fled: & the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, & haue let Israel go out of our seruice?

6 And he made ready his charrets, and toke his people with him,

7 And toke sixe hundred chosen charrets, & all the charrets of Egypt, and captaines ouer euerie one of them.

8 For the Lord had hardened the heart of Pharaoh King of Egypt, and he followed after the children of Israel: but the children of Israel went out with an a hie hand)

9 * And the Egyptians pursued after them, & all the horses (and) charrets of Pharaoh, and his horsemen & his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon,

10 And when Pharaoh drewe nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were fore affraid: wherefore the children of Israel cryed vnto the Lord.

In this figure foure chief points are to be considered. first that the Church of God is ever subiect in this worlde to the Crosse & to be afflicted after one sorte or other. The seconde, that the ministers of God following their vocation shal be euil spoken of, and murmured against, even of them that pretend the same cause and religion that they do. The third that God deliuereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles, yea and often tymes augmenteth them, as the Israelites were now in lesse hope of their liues then whē they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side of them huge rocks & mountains, before them the Sea, behinde them most cruel enemies, so that there was no way left to escape to mans iudgement.

we shulde dye in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and beholde the saluation of the Lord which he wil shewe to you this day. For the Egyptians, whome ye haue sene this day, ye shall neuer see them againe.

14 The Lord shall fight for you: therefore holde you your peace.

f.ij.

c By punishing his obstinate rebellion.

d Iosephus writeth that besides these charrets there were 50000. horsemen, & 100000. footmen.

e with great ioy & boldnes. ioh. 14, 6. 1. mac. 4, 5.

f They which a liue before in their deliuerance reioyce, being now in danger are affraid and murmure.

h Only ye trust in God without grudging or doubting.

i Thus in tentations faith fighteth against flesh, and cryeth with inward groanings to the Lord.

15 ¶ And the Lord said vnto Moſes, Wherefore cryeſt thou vnto me? ſpeake vnto the children of Iſrael that thei go forward:

16 And liſt thou vp thy rod, and ſtretch out thine hand vpon the Sea, & deuide it, and let the children of Iſrael go on drye ground through the middes of the Sea.

17 And I, beholde I wil harden the heart of the Egyptians that thei may followe them, and I wil get me honour vpon Pharaoh, & vpon al his hoſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhal knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, & vpon his horſemen.

19 (And the Angel of God, which went before the hoſte of Iſrael, remoued and wēt behind them: alſo the pillar of the cloude went from before them, & ſtoode behinde them,

20 And came betwene the campe of the Egyptians and the campe of Iſrael: it was bothe a cloude and darcknes, yet gaue it light by night, ſo that all the night long ¶ one came not at the other)

21 And Moſes ſtretched forth his hand vpon the Sea, & the Lord cauſed the Sea to runne backe by a ſtrong Eaſt winde all the night, and made the Sea drye land: for the waters were * deuided.

22 Then the * childre of Iſrael wēt through the middes of the Sea vpon the drye ground, and the waters [were] a wall vnto the on the right hand, and on their left hand.

23 And the Egyptians purſued and went after them to the middes of the Sea, [euē] all Pharaohs horſes, his charets, and his horſemen.

24 Now in the morning ¶ watche, whē the Lord looked vnto the hoſte of the Egyptians, out of the ſky and cloudy pillar, he ſtroke the hoſte of the Egyptians with feare.

25 For he toke of their charet wheles, and thei draue them ¶ with muche a do: ſo that the Egyptians [euē] one ſaid, I wil flee fro the face of Iſrael: for the Lord fighteth for them againſt the Egyptians.

26 ¶ Then the Lord ſaid to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, & the Egyptians fled againſt it: but the Lord ouerthrew the Egyptians in the middes of the Sea.

28 So the water returned & couered ¶ charets and the horſemen, [euē] all the hoſte of Pharaoh that came into ¶ Sea after the: there remained not one of them.

29 But the children of Iſrael walked vpon drye land through the middes of the Sea, and the waters [were] a wall vnto them on their right hand, and on their left.

30 Thus ¶ Lord ſaued Iſrael the ſame day out of the hand of the Egyptians and Iſrael ſawe ¶ Egyptians dead vpon ¶ Sea bancke.

31 And Iſrael ſawe ¶ mighty power, which the Lord ſhewed vpon the Egyptians: ſo the people feared the Lord, and beleued ¶ Lord, and his ſeruant Moſes.

CHAP. XV.

1 20. Moſes with the men and women ſing praifes vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moſes the bitter waters are ſweete. 26 God teacheth the people obedience.

1 ¶ **T**Hē ſang * Moſes & the children of Iſrael this ſong vnto the Lord, and ſaid in this maner, I wil ſing vnto the Lord: for he hath triumphed gloriously: the horſe and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord [is] my ſtrength & ¶ praife, & he is become my ſaluation. He is my God, & I wil ¶ prepare him a tabernacle. [he is] my fathers God, and I wil exalt him.

3 The Lord [is] a man of warre, his ¶ Name [is] Iehouah.

4 Pharaohs charets & his hoſte hath he caſt into the Sea: his choſen captaines alſo were drowned in the red Sea.

5 The depths haue couered the: they ſancke to the bothome as a ſtone.

6 Thy ¶ right hād, Lord, is glorious in power: thy right hand, Lord, hath bruised ¶ ennemie.

7 And in thy great glorie thou haſt ouerthrowen the that roſe againſt thee: thou ſenteſt forth thy wrath, [which] conſumed them as the ſtubble.

8 And by ¶ blaſt of thy noſtrels the waters were gathered, the floods ſtoode ſtil as an heape, the depths congeled together in the ¶ heart of the Sea.

9 The ennemie ſaid, I wil purſue, I wil ouertake [them], I wil deuide the ſpoile, my luſt ſhal be ſatiſfied vpon the, I wil drawe my ſworde, mine hand ſhal deſtroy them.

10 Thou blewſt with thy winde, the Sea couered them, they ſancke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the ¶ gods [who is like thee] ſo glorious in holines, ¶ fearful in praifes, ſhewing wonders.

12 Thou ſtretchedſt out thy right hād, the earth ſwallowed them.

† Hebr. hand.

n That is, the doctrine which he taught them in the Name of ¶ Lord.

a Praiſing God for the overthrow of his enemies & their deliuerance. * Wiſd. 10, 24.

† Or, the occaſion of my ſong of praife.

b To worſhip him therein.

c In battell he ouercometh.

d Euer conſtant in his promiſe.

† Or, power.

e Thoſe, that are enemies to Gods people, are his enemies.

† Or, in the depth of ¶ Sea.

f For ſo, often times ¶ Scripture calleth the mightie men of the world. ¶ which ought to be praized for all feare and reverence.

11 Thou

k The cloude ſheweth light to ¶ Iſraelites, but to the Egyptians it was darkened, ſo that their two hoſtes coulde not ioyne together.

* Joſh. 4, 23. pſal. 114, 3. * Pſal. 78, 13. 1. cor. 10, 1. abe. 13, 29.

l which was about ¶ thre laſt houres of the night.

† Or, heauely.

m So the Lord by the water ſaued his, and by the overſprowd his enemies.

^b That is into the land of Canaan: or into mount Zion.

^c Deut. 1. 25. Ioh. 1. 9. [†] Or, for thy great power.

[†] Which was mount Zion, where afterwards the Temple was built.

^k Signifying their great ioye, which custome the Iewes obserued in certaine solemnities. Iud. 11. 34. & 21. 21: but it ought not to be a cover for our wanton dances. [†] By singing the praises of thanksgiving.

[†] Or, Bitterness.

[†] Deut. 33. 5.

[†] That is, God, or Moses in Gods name.

[†] Which is, to do that onely that God commandeth.

[†] Num. 33. 9.

13 Thou wilt by thy mercie carye this people, [which] thou deliueredst: [†] wilt bring [them] in thy strength vnto thine holy habitation.

14 The people shal heare[&] be afraied: sorrowe shal come vpon [†] inhabitants of Palestina.

15 Then the Dukes of Edóm shalbe amased and trembling shal come vpon the great men of Moáb: al the inhabitants of Canaan shal waxe faint hearted.

16 ^{*} Feare & dread shal fall vpon them: because of the [†] greatnes of thine arme, they shalbe stil as a stone, til thy people passe, ^o Lord: til this people passe, [which] thou hast purchased.

17 Thou shalt bring them in, and plant the in the mountaine of thine inheritance, [which is] the place [that] thou hast prepared, ^o Lord, for to dwell in, [euē] the sanctuarie, ^o Lord, [which] thine hands shal establish.

18 The Lord shal reigne for euer and euer.

19 For Pharaohs horses went with his charrets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israël went on drye land in the middes of the Sea.

20 ¶ And Miriám the prophetesse sister of Aarón toke a timbrel in her hand, and all the women came out after her with timbrels and ^k daunces.

21 And Miriám answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israël from the red Sea, and they went out into the wilderness of Shur: and they went thre dayes in the wilderness, & founde no waters.

23 And whē they came to Maráh, they coulde not drinke of the waters of Maráh, for they were bitter: therefore the name of the place was called [†] Maráh.

24 Thē the people murmured against Moses, saying, What shal we drinke?

25 And he cryed vnto the Lord, & [†] Lord shewed him a ^{*} tre, [which] whē he had cast into the waters, the waters were swete: there he made them an ordinance and a lawe, and there he ^m proued them,

26 And said, If thou wilt diligently hearken ^o Israël, vnto the voyce of the Lord thy God, and wilt do that, which is ⁿ right in his sight, and wilt giue eare vnto his commandements, and kepe all his ordinances, then wil I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I ^{am} the Lord that healeth thee.

27 ¶ And they came to Elim, where [were]

twelf founteines of water, & seuentie [†] palm trees, & they cāped there by [†] waters.

CHAP. XVI.

¹ The Israelites come to the desert of Sin, and murmure against Moses and Aaron. ¹³ The Lord sendeth quailen and Manna. ²⁷ The seuenth day Manna coulde not be founde. ³² It is kept for a remembrance to the posteritie.

¹ Afterward all the Cōgregation of the children of Israël departed from Elim and came to the wilderness of ^a Sin, (which is betwene Elim and Sinai) the fiftenth day of the seconde moneth after their departing out of the land of Egypt.

² And the whole Cōgregation of the children of Israël murmured against Moses & against Aarón in the wilderness.

³ For the children of Israël said to them, Oh that we had dyed by the hand of the Lord in the land of Egypt, when we sate by the ^b flesh pottes, when we ate bread [our] bellies full: for ye haue brought vs out into this wilderness, to kil this whole companie with famine.

⁴ ¶ Then said the Lord vnto Moses, Beholde, I wil cause bread to raine from heauen to you, and the people shal go out, & gather that [†] is sufficient for euery ^c day, that I may proue them, whether they wil walke in my Lawe, or no.

⁵ But the sixt day they shal prepare that ^w they shal bring [home], and it shalbe twise as muche as they gather dayly.

⁶ Then Moses and Aarón said vnto all the children of Israël, At euē ye shal knowe that the Lord brought you out of the land of Egypt:

⁷ And in the morning ye shal see the glorie of the Lord: ^d for he hath heard your grudging against the Lord: & what are we that ye haue murmured against vs?

⁸ Againe Moses said, At euē shal the Lord giue you flesh to eat, and in the morning your fil of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? your murmurings [are] not against vs, but against the ^{*} Lord.

⁹ ¶ And Moses said to Aarón, Say vnto all the Congregation of the children of Israël, Drawe nere before the Lord: for he hath heard your murmurings.

¹⁰ Now as Aarón spake vnto [†] whole Congregation of the children of Israël, they looked toward the wilderness, and beholde, the glorie of [†] Lord appeared ^{*} in a cloude.

¹¹ (For the Lord had spoken vnto Moses, saying,

¹² ^{*} I haue heard the murmurings of [†] children of Israël: tel them [therefore,] & say, [†] At euē ye shal eat flesh, & in the morning [†] f. liij.

[†] Or, date trees.

^a This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place, wherein they camped: and is also called Kadish, Num. 33. 36.

^b So hard a thing it is to the flesh not to murmure against God, when the belly is picked.

^c To signifie, that they shulde patiently aspead vpon Gods prouidence from day to day.

^d He gaue th^{is} not manna because they murmured, but for his promises sake.

^e He that conterneth Gods ministers conterneth God him self.

^{*} Chap. 16. 23.

^{*} Exod. 45. 4.

[†] Or, in the night.

*Nomb. 11, 31.

*Nomb. 11, 7.
psal. 78, 24.
wild. 16, 20.

v Which signifieth a parte, portion, or gift: also meat prepared.

*John 6, 31.
3. cor. 10, 3.g VWhich containeth about a pottle of our measure.
† Ebr. for an head.

*1. Cor. 8, 15.

h God is a richeder of all, & none can utterly complaine.

i No creature is so pure, but being abused it turneth to our destruction.

k VWhich portion shulde serue for the Sabbath & the day before.

l God took away the occasion from their labour, to signifye how holy he wolde haue the Sabbath kept. m Their infidelitie was so great, that they said expressly against Gods commandment.

ye shalbe filled with bread, and ye shal knowe that I am the Lord your God)

13 And so at euen the * quailles came & couered the campe: and in the morning the dew laye round about the hoste.

14 * And when the dewe that was fallē was ascended, beholde, a smale round thing [was] vpon the face of ^{the} wildernes, smale as the hore frost on the earth.15 And when the children of Israël sawe it, they said one to another, It is ^{the} M A N, for they wist not what it was. And Mosēs said vnto them, * This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath commanded: gather of it euerie man according to his eating, & an Omer † for a man [according] to the nombre of your persons: euerie man shal take for them which are in his tent.

17 And the children of Israël did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, & he that had gathered little, had no ^{lacke}: [so] euerie man gathered according to his eating.

19 Mosēs then said vnto them, Let no man reserue thereof til morning.

20 Norwithstāding they obeyd not Mosēs: but some of the reserued of it til morning, and it was ful of wormes, & ^{it} stanke: therefore Mosēs was angry with them.

21 And they gathered euerie morning, euerie man according to his eating: for whē the heat of the sunne came, it was melted.

22 ¶ And the sixt day they gathered ^k twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Mosēs.

23 And he answered the, This is that which the Lord hath said, To morrowe [is] the rest of the holy Sabbath vnto the Lord: bake that [to daie] which ye wil bake, and sethe that which ye wil sethe, & all that remaineth, lay it vp to be kept til the morning for you.

24 And they laied it vp til the morning, as Mosēs bade, and it stanke not, nether was there any worme therein.

25 Then Mosēs said, Eat that to day: for to day [is] the Sabbath vnto the Lord: to day ye shal not ^{finde} it in the field.

26 Six dayes shal ye gather it, but in the seventh day [is] the Sabbath: in it there shalbe none.

27 ¶ Notwithstanding, there ^m went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord said vnto Mosēs, How

long refuse ye to kepe my commandments and my lawes?

29 Beholde how the Lord hath giuen you the Sabbath: therefore he giueth you the sixt day bread for two dayes: tary [therefore] euerie man in his place: let no man go out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israël called the name of it, M A N, and it was like ^a to coriandre seede, [but] white: and the taste of it was like vnto wafers [made] with hony.

32 And Mosēs said, This is that which the Lord hath commanded, Fil an Omer of it, to kepe it for your posteritie: that they may se the bread wherewith I haue fed you in wildernes, when I broght you out of the land of Egypt.

33 Mosēs also said to Aarōn, Take ^o a pot & put an Omer ful of M A N therein, and set it before the Lord to be kept for your posteritie.34 As the Lord commanded Mosēs, so Aarōn laied it vp before the ^p Testimonie to be kept.35 And the childre of Israël did eat M A N ^{fourty} yeres, vntil they came vnto a land inhabited: they did eat M A N vntil they came to the borders of the land of Canaan.36 The Omer [is] the tenth part of the ^q Ephāh.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 VWater is giuen them out of the rocke. 11 Mosēs holdeth vp his hands & they ouercome the Amalekites.

1 And all the Congregatiō of the childre of Israël departed from the wildernes of Sin, by their iourneies at the commandment of the Lord, & camped in Rephidim, where [was] no water for the people to drinke.

2 * Wherefore the people contended with Mosēs, and said, Giue vs water that we may drinke. And Mosēs said vnto them, Why contend ye with me? wherefore do ye ^b tempt the Lord?

3 So the people thirsted there for water, & the people murmured against Mosēs, and said, Wherefore hast thou thus broght vs out of Egypt to kil vs and our children & our cattel with thirst?

4 And Mosēs cryed to the Lord, saying, What shal I do to this people? for they be almost ready to ^c stone me.5 And the Lord answered to Mosēs, Go before the people, & take with thee of the Elders of Israël: and thy rod, wherewith thou ^{*} smotest the riuier, take in thine hand

m In forme & figure, but not in colour, Nomb. 11, 7.

o Of this vessel read, Ebre. 9, 4.

p That is, the Arke of the covenant: to wit, after that the Arke was made.

* Iosh. 5, 11.
nehe. 9, 35.
Iudith 5, 15.

q VWhich measure contained about ten pottels.

† wor. at the mouth.

a Mosēs here noteth nor euerie place where they camped, Nom. 33, but onely those places where some notable thing was done.

* Nomb. 10, 4.

b VWhy distrust you God? why loke you not for succour of him without murmuring against vs?

c How ready the people are for their own matters to slay true prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets. * Chap. 7, 26.

and go:

6 * Beholde I wil stand there before thee vpon \bar{y} rocke in Horéb, & thou shalt smite on the rocke, and water shal come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israël.

7 And he called \bar{y} name of the place, \bar{t} Masfah and \bar{t} Meribáh, because of the contention of the children of Israël, and because they had tempted the Lord, saying, Is the \bar{d} Lord among vs, or no?

8 ¶ Then came Amalék and foght with Israël in Rephidím.

9 And Moses said to Ioshúa, Chuse vs out men, & go fight with Amalék: to morrowe I wil stand on the top of the \bar{f} hil with the rod of God in mine hand.

10 So Ioshúa did as Moses bad him & foght with Amalék: and Moses, Aaron, and Hur went vp to the top of the hil.

11 And when Moses held vp his hand, Israël preuailed: but when he let his hand \bar{d} downe, Amalék preuailed.

12 Now Moses háds were heauy: therefore they toke a stone and put it vnder him, & he sate vpon it: and Aaron and Hur staid vp his hands, the one on the one side, and the other on the other side: so his hands weresteady vntil the going downe of the sunne.

13 And Ioshúa discomfited Amalék & his people with the edge of the sworde.

14 ¶ And \bar{y} Lord said to Moses, Write this for a remembrance^b in the booke, and \bar{t} rehearse it to Ioshúa: for * I wil vtterly put out the remembrance of Amalék from vnder heauen.

15 (And Moses buylte an altar, and called the name of it, \bar{i} Iehouah-nissi)

16 Also he said, \bar{t} The Lord hathe sworne, that he wil haue warre with Amalék from generation to generation.

¶ CHAP. XVIII.

¹ Iethro commeth to se Moses his sonne in lawe. ⁸ Moses telleth him of the wonders of Egypt. ⁹ Iethro reioyseth and offreth sacrifice to God. ²⁴ Moses obeith his counsel in appointing officers.

¶ **W**hen Iethró the * Priest of Midian Moses father in Lawe heard all that God had done for Moses, and for Israël his people, [&] how the Lord had broght Israël out of Egypt,

2 Then Iethró the father in lawe of Moses toke Zipporáh Moses wife, (after he had \bar{a} sent her away)

3 And her two sonnes, (whereof the one was called Gersóm: for he said, I haue bene an aliant in a strange land:

4 And the name of the other [was] Eliéfer:

for the God of my father, [said he, was] mine helpe, and deliuered me from the sworde of Pharaoh)

5 And Iethró Moses father in lawe came with his two sonnes and his wife vnto Moses into the wildernes, where he caped by the \bar{b} mount of God.

6 And he \bar{c} said to Moses, I thy father in lawe Iethró am come to thee, & thy wife and her two sonnes with her.

7 ¶ And Moses went out to mete his father in lawe, and did obeifance & kissed him, & eche asked other of his \bar{t} welfare: & they came into the tent.

8 Then Moses tolde his father in lawe all that the Lord had done vnto Pharaoh and to the Egyptians for Israels sake, [and] all the trauaile that had come vnto them by the way, & [how] the Lord deliuered the.

9 And Iethró reioyed at all the goodnes which the Lord had shewed to Israël, [&] because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethró said, \bar{d} Blessed [be] the Lord who hath deliuered you out of the hád of the Egyptians, and out of the hand of Pharaoh: who hathe [also] deliuered the people fró vnder the hád of the Egyptians.

11 Now I knowe that the Lord is greater then all the gods: \bar{e} for as they haue dealt proudly with them, [so are they \bar{e} recompensed.]

12 Then Iethró Moses father in lawe toke burnt offrings & sacrifices [to offre] vnto God. And Aaron and all the Elders of Israël came to eat bread with Moses father in lawe \bar{f} before God.

13 ¶ Now on the morrowe, when Moses sate to iudge the people, the people stode about Moses from morning vnto euen.

14 And when Moses father in lawe saw all that he did to the people, he said, What is this that thou doest to the people? Why sit test thou thy self alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in lawe, Because the people come vnto me to seke \bar{g} God.

16 When they haue a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in lawe said vnto him, The thing which thou doest is not wel.

18 Thou bothe \bar{t} weariest thy selfe greatly, and this people that is with thee: for the thing [is] to heauie for thee: thou art not able to do it thy selfe alone.

19 * Heare now my \bar{t} voyce, (I wil giue \bar{f} .)

^b Horeb is called the mount of God, because God wrought many miracles there. ^c That is, he se messengers to say vnto him. ^f Ebr. peace.

^d VWhereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter.

^e Chap. 1. 10. also Ver. 16. 22. chap. 5. 7. chap. 14. 18.

^f For they that drowned the children of the Israelites, perished themselves by water.

^g They ate in that place where the sacrifice was offered: for parte was burned & the rest eaten.

^h That is, to knowe Gods will, and to haue iustice executed.

ⁱ Ebr. thou wilt faint and fall.

^j Deu. 1. 9. ^k Or, counsel.

* Nomb. 20. 9. wild. 11. 4. gal. 7. 15. & 10. 41. 1. cor. 10. 4.

† Or, tentation. † Or, strife.

¶ when in aduersities we thinke God to be absent, we neglect his promises and make him a liar. * Deut. 32. 17. wild. 11. 3. who came of Eliphaz, sonne of Esau, Gene. 36. 12. That is Horeb, which is also called Sinai.

¶ So that we feele how dangerous a thing it is to faint in prayer.

¶ I knowe the lawe. † Ebr. put it in the eares of Ioshua. * Nomb. 14. 30. 1. Sam. 15. 3. i. That is, the Lord is my banner, the declaration by holding up his rod and his hands. † Ebr. the hand of the Lord vpon the throne.

* Chap. 2. 16.

¶ it may seme that he sent her backe to her father for her impatience, left she should be a lawe to his vocati- on, & was so da- mous, chap. 6. 3.

h Iudge thou in harde causes w can not be decided but by consulting w God.

i VVhat manner of men ought to be chosen to beare office.

k Godlie confidence ought euer to be obeyed, though it come of our inferiours: for to such God often times giueth wisdom to humble them that are exalted.

l Read the occasion, Numb. 27, 29.

m VVhich was in the beginning of 4 moneth Siuan, concerning parte of May and parte of Iune.
n That they departed from Rephidim.
o Aet. 7, 38.
p God called Iakob Israel: therefore the house of Iakob, and the people of Israel signify onely Gods people.
q Deut. 29, 2.
r For the eagle by flying hie, is out of danger, & in carrying her birdes rather on her wings then in her talants declareth her loue.
s Deut. 5, 2.
t Deut. 10, 14.
u psal. 24, 1.

thee counsel, and God shalbe with thee) be thou for the people to^h Godwarde, & reporte thou the causes vnto God,

20 And admonish them of the ordinances, and of the Lawes, and shewe the way, wherein they must walke, and the worke that they must do.

21 Moreouer prouide thou among all the peopleⁱ men of courage, fearing God, me dealing truely, hating couetousnes: & appoint [such] ouer them [to be] rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euerie great matter let the bring vnto thee, & let them iudge all smale causes: so shal it be easier for thee, when they shal beare [the burden] with thee.

23 If thou do this thing, (and God [so] comāde thee) bothe thou shalt be able to endure, and al this people shal also go quietly to their place.

24 So Moses^k obeyed the voyce of his father in lawe, and did all that he had said.

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, [but] they broght the hard causes vnto Moses: for they iudged all smale matters them selues.

27 Afterward Moses^l let his father in lawe departe, and he went into his country.

CHAP. XIX.

1 The Israelites come to Sinai. 3 Israel is chosen from among all other nations. 8 The people promises to obey God. 12 He that toucheth the hill dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the^a third moneth, after the children of Israel were gone out of the land of Egypt, the same^b day came they into the wildernes of Sinai:

2 For they departed from Rephidim, and came to the desert of Sinai, & cāped in the wildernes: euen there Israel camped before the mount.

3 *But Moses wēt vp vnto God, for^c Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of^d Iakob, and tel the children of Israel,

4 *Ye haue sene what I did vnto the Egyptians, and [how] I caryed you vpon^e egles wings, and haue broght you vnto me.

5 Now therefore^f if ye wil heare my voyce in dede, & kepe my couenāt, the ye shalbe my chief treasure aboue all people, *thogh all the earth be mine.

6 Ye shalbe vnto me also a kingdome of

*Priestes, and an holy nation. These [are] the wordes which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came & called for the Elders of the people, and proposed vnto the all these things, which the Lord commanded him.

8 And the people answered altogether, & said, * All that the Lord hath commāded, we wil dō. And Moses reported the wordes of the people vnto the Lord.

9 And^g Lord said vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, & that they may also beleue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreouer the Lord said vnto Moses, Go to the people, and^h sanctifie them to daie and to morrowe, and let them wash their clothes.

11 And let the be ready on the third daie: for the third daieⁱ Lord wil come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take hede to your selves that ye go not vp to the mount, nor touche the border of it: whosoeuer toucheth the^j mount, shal surely dye.

13 No hand shal touche it, but he shalbe stoned to death, or stricken through with dartes: whether it be beast or man, he shal not liue: when the^k horne bloweth long, thei shal come vp^l into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, be ready on the third daie, [and] come not at [your]^m wiues.

16 And the third daie, whē it was morning, there was thunders & lightnings, & a thicke cloude vpon the mount, and the sound ofⁿ trumpet exceding loude, so that all the people, that was in the campe, was afraid.

17 Then Moses broght the people out of the tents to mete with God, & they stode in the nether parte of the mount.

18 *And mount Sinai [was] all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount trembled exceedingly.

19 And when the sounde of the trumpet blew long, and waxed louder & louder, Moses spake, and God answered him by^o voyce.

20 (For the Lord came downe vpon^p mount Sinai)

* 1. Pet. 2, 9, reue. 1, 6.

* Chap. 24, 16. deut. 5, 27, and 26, 17. ioh. 24, 16.

e Teacheth them to be pure in heart, as they shewe them selues outwardly cleane by washing.

* Exe. 12, 34.

† Or, trumpet. † Or, towarde.

f But give your selues to praye & abstinence, that you may at this time attend only vpon the Lord, 1. Cor. 7, 5.

* Deut. 4, 10.

g God vnto these fearfulnes that his Lawe should be had in greater reuerence, and his maiestie the more feared. h He gave authority to Moses by plain wordes, that the people might vnderstand.

Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Go downe, charge the people, that they breake not [their boundes] to go vp to the Lord to gaze, lest manie of them perish.

22 And let the Priests also which come to the Lord be sanctified, lest the Lord destroye them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, & sanctifie it.

24 And the Lord said vnto him, Go, Get the downe, and come vp, thou, and Aaron with thee: but let not the Priests & the people breake [their boundes] to come vp vnto the Lord, lest he destroye them.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

1 The commandements of the first table. 12. The commandements of the seconde. 18. The people afraid are comforted by Moses. 23. Gods of siluer and golde are againe forbidden. 24. Of what sorte the altar ought to be.

1 Then God ^a spake all these wordes, saying,

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other Gods ^b before me.

4 * Thou shalt make thee no graven image, nether anie similitude [of things] ^c that are in heauen above, nether that are in the earth beneth, nor that are in the waters vnder the earth.

5 Thou shalt not bowe downe to them, nether serue them: for I am the Lord thy God, a ^d ielouse God, visiting the iniquitie of the fathers vpon the children, vpon the third [generation] and vpon the fourth of them that hate me.

6 And shewing mercie vnto ^e thousandes to them that loue me and keepe my commandements.

7 * Thou shalt not take the Name of the Lord thy God in ^f vaine: for the Lord wil not holde him guiltles that taketh his Name in vaine.

8 Remembre the Sabbath daie, ^g to keepe it holy.

9 * Six daies shalt thou labour, and do all thy worke,

10 But the seventh daie [is] the Sabbath of ^h the Lord thy God: in it thou shalt not do anie worke, thou, nor thy sone, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within

thy gates.

11 * For in six daies the Lord made the heauen and the earth, the sea, and all that in them is, & rested the seventh daie: therefore the Lord blessed the Sabbath daie, & hallowed it.

12 ¶ Honour thy ⁱ father and thy mother, that thy daies may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not ^k kill.

14 Thou shalt not ^l commit adulterie.

15 Thou shalt not ^m steale.

16 Thou shalt not beare false ⁿ witnes against thy neighbour.

17 * Thou shalt not ^o couet thy neighbours house, nether shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his ox, nor his asse, nether any thing that is thy neighbours.

18 ¶ And all the people ^p sawe ^q thunders, and the ^r lightnings, and the sounde of the trumpet, and the mountaine smoking, and when the people sawe it, they fled and stode as farre of,

19 And said vnto Moses, * Talke thou with vs, and we wil heare: but let not God talke with vs, lest we dye.

20 Then Moses said vnto the people, Feare not: for God is come to ^s proue you, and that his feare may be before you, that ye sinne not.

21 So the people stode as farre of, but Moses drew nere vnto the darcknes where God [was].

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue sene that I haue talked with you from heauen.

23 Ye shal not make [therefore] with me gods of siluer, nor gods of golde: you shal make you none.

24 * An altar of earth ^t shalt thou make vnto me, & thereon shalt offer thy brunt offerings, & thy ^u peace offerings, thy shepe, and thine oxen: in all places, where I shal put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if ^v wilt thou make me an altar of stone, thou shalt not buyld it of hewen stones: for [if] thou lifte vp thy tole vpon them, ^w hast polluted ^x them.

26 Nether shalt thou go vp by steppes vnto mine altar, that thy ^y filthines be not discovered thereon.

CHAP. XXI.

Temporal and ciuile ordinances, appointed by God, touching seruitude, murders, and wronges: the obseruation whereof doeth not iustifie a man, but are giuen to bridle oure corrupt nature, which els wolde breake out into all mischief and crueltie.

1 Now

† Or, citie.

* Gen. 2, 2.

* Deu. 5, 16. mat. 15, 4. ephes. 6, 2.

h By the which is ment all that haue autoritie ouer vs.

* Mar. 5, 16.

i But loue and preserue thy brothers life.

k But be pure in heart, word, and dede.

l But studie to saue his goods.

m But further, his good name, & speak true.

* Rom. 7, 7.

n Thou maiest not so muche as wishe his hinderance in anie thing.

† Or, heard.

† Ebr. fire brads

* Deu. 5, 24. & 18, 16. ebr. 12, 18.

o whether you wil obey his precepts as you promised, ch. 19, 8.

* Chap. 27, 8. & 34, 7.

* Leui. 3, 2.

* Deu. 17, 5. iosh. 8, 51.

† Ebr. it, that is, the stone.

p which might be by his stouping, or lying abroad of his clothes.

† Or, rulers.

† Or, breake out vpon them.

i Nether dignite nor multitude of autoritie to passe by boyndes, that Gods word precribeth.

s when Moses & Aaron were gone vp, or had passed the boundes of the people, God spake thus out of the mount Horeb, that all the people heard.

* Deu. 5, 6.

psal. 11, 11.

† Or, seruants.

† To whose eyes all things are open.

* Leui. 16, 1.

psal. 97, 7.

t By this outwards gesture all kinde of seruile and worshipping to idoles is forbidden.

u And wil be reuenged of the contemners of his honour.

v So ready is he to shewe mercie then to sinners.

* Rom. 9, 12.

psal. 113, 5.

psal. 9, 28.

† Which is by visiting the spiritual rest, by hearing Gods words, and resting his world hereinales.

* Chap. 23, 12.

psal. 10, 12.

* Leui. 25, 39.
deu. 15, 12.
Ierem. 34, 14.
a Paying no mo
ney for his liber
tie,
b Not having
wife nor childre

c Til her time
of seruitude
was expired, w
might be the se
uenth yere or y
fiftieth.

+ Ebr. gods.
d where the
iudges sate.
e That is, to the
yere of Iubile, w
was euery fifti
eth yere.
f Constrained
ether by pouer
rie, or els, that y
maister, shulde
mary her.

g By geuing an
other money to
by her of him.
+ Or, defouled
her.

h That is he shal
giue her dower

i For his sonne.

k Nether mary
her him selfe,
nor giue an o
ther money to
bye her, nor be
stowe her vpon
his sonne.

* Leui. 24, 17.
l Though a man
be killed at
vnwares, yet it
is Gods prou
idence, that it
shulde so be.
* Deut. 19, 11.

m The holines
of y place ought
not to defend y
murther.

n Ether far of
him or nere.

o By the ciuile
iustice.

+ Or, losing of
his time.

1 Now these are the lawes, which thou shalt set before them:

2 * If thou bye an Ebrewe seruant, he shal serue six yeres, and in the seuenth he shal go out fre, ^a for nothing.

3 If he came ^b him self alone, he shal go out him self alone: if he [were] married, the his wife shal go out with him.

4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and hir children shal be her ^c maisters, but he shal go out him self alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I wil not go out free,

6 Then his master shal bring him vnto the ^d Iudges, and set him to the ^d dore, or to the poste, and his master shal bore his eare through with a nawle, and he shal serue hi for ^e euer.

7 ¶ Likewise if a man ^f sel his daughter to be a seruant, she shal not go out as the men seruants do.

8 If she please not her master, who hath betrothed her to him selfe, then shal ^g he cause to by her: he shal haue no power to sel her to a strange people, seing he ^h despised her.

9 But if he had betrothed her vnto his sone, he shal deale with her ⁱ according to the custome of the daughters.

10 If he take him an other [wife], he shal not diminish her fode, her rayment, and recompence of her virginite.

11 And if he do not these ^k thre vnto her, the shal she go out fre, paying no money.

12 ¶ He that smiteth a man, and he dye, shal dye the death.

13 And if a man hath not laied waite, but ^l God hath offered [him] into his had, ^m the I wil appoint thee a place whither he shal flee.

14 But if a man come presumptuously vpon his neighbour to slaine him with guile, thou shalt take him from mine ⁿ altar, that he may dye.

15 ¶ Also he that smiteth his father or his mother, shal dye the death.

16 ¶ And he that stealeth a man, and selleth him, if it be founde with him, shal dye ^o death.

17 ¶ And he that curseth his father or his mother, shal dye the death.

18 ¶ When men also strue together, & one smite another with a ^p stone, or with the fist, and he dye not, but lyeth in bed,

19 If he rise againe and walke without vpon his staffe, then shal he that smote him go ^q quite, saue onely he shal beare his charges ^r for his resting, and shal pay for his

healing.

20 ¶ And if a man smite his seruant or his mayd with a rod, and he dye vnder his had he shal be surely punished.

21 But if he continue a day, or two daies, he shal not ^s be punished: for he [is] his money.

22 ¶ Also if men strue, & hurt a woman with childe, so that her childe departe fro her, and death followe not, he shal be surely punished according as the womans housband shal appoint him, or he shal pay as the ^t Iudges determine.

23 But if death followe, the thou shalt paye life for life,

24 * Eie for eie, tothe for tothe, hand for hand, fote for fote,

25 Burning for burning, wonde for wonde, stripe for stripe.

26 ¶ And if a man smite his seruant in the eie, or his maid in the eie, & hath perished it, he shal let him go fre for his eie.

27 Also if he smite ^u out his seruants tothe, or his maydes tothe, he shal let him go out fre for his tothe.

28 ¶ If an ox gore a man or a woman, that he dye, the ^v ox shal be stoned to death, and his flesh shal not be eaten, but the owner of the ox [shal go] quite.

29 If the ox were wont to push in times past, & it hath bene ^w tolde his master, and he hath not kept him, and after he killeth a man or a woman, the ox shal be stoned, and his owner shal dye also.

30 If there be set to him a ^x summe of money, then he shal pay the rason of his life, whatsoeuer shal be laied vpon him.

31 Whether he hath gored a sonne, or gored a daughter, he shal be iudged after the same maner.

32 If the ox gore a seruant or a maide, he shal giue vnto their master thirty ^y shekles of siluer, and the ox shal be stoned.

33 ¶ And when a man shal open a well, or when he shal dig a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shal ^z make it good [and] giue money to the owners thereof, but the dead [beast] shal be his.

35 ¶ And if a mans ox hurt his neighbours ox, and he dye, then they shal sel the liue ox, and deuide the money thereof, & the dead [oxe] also they shal deuide.

36 Or if it be knowne that the ox hath ^{aa} used to push in times past, and his master hath not kept him, he shal pay oxe for oxe, but the dead shal be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 Lending.

p By the ciuile
Magistrates, be
fore God he
is a murtherer.

q Of the mo
ther, or child.

+ Or, arbiters.

* Leui. 24, 17.
deut. 19, 10.
mat. 5, 43.
+ The executi
of this Law
onely belongeth
to y Magist
mat. 5, 33.

f So God requi
geth crueltye in
most leastring

* Gen. 9, 6.
+ If the bea
punished, mo
more shal the
murtherer.

+ Or, testified
his.

u By the next
of the kindred
him that is sl
slayne.

x Read. Ge
25, 15.

y This law
biddeth more
ly not to harm
but to be merc
Jest any be
to that
Sano in that

z This law
biddeth more
ly not to harm
but to be merc
Jest any be
to that
Sano in that

aa Or if it be knowne that the ox hath
used to push in times past, and his master
hath not kept him, he shal pay oxe for oxe,
but the dead shal be his owne.

16 Intifing of maides. 18 V Virchecraft. 20 Idolatrie. 21 Support of strangers, widowes, and fatherles. 25 vsurie. 26 Reuerence to Magistrates.

a7 Ether great
beast of 5 herd,
or a male beast
of the stocke.
* 2. Sam. 11, 6.

b Breaking an
house to entre
in, or ynderma-
ining.

c Ebr. when the
sunne riseth vpo
him.
e He shalbe put
to death.

f Abin his hid.

1 If a man steale an^a oxe or a shepe, and
kilit, or sel it, he shal restore fwe ox-
en for the oxe, * and foure shepe for the
shepe.

2 ¶ If a thefe be founde^b breaking vp, &
be smitten, that he dye, no blood [shalbe
shed] for him.

3 [But] if it be^c in the day light, blood [shal-
be shed] for him: [for] he shulde make ful
restitution: if he had not [wherewith,] then
shulde he be solde for his theft.

4 If the theft be founde^d with him, aliue,
(whether it be oxe, asse, or shepe,) he shal
restore the double.

5 ¶ If a man do hurt field, or vineyarde, &
put in his beast to fede in an other mans
field, he shal recompence of the best of
his owne field, and of the best of his owne
vineyarde.

6 ¶ If fire breake out, and catche in the
thornes, and the stackes of corne or the
standing corne, or the field be consumed,
he that kindled the fire shal make ful resti-
tution.

7 If a man deliuer his neighbour money
or stuffe to kepe, and it be stollen out of
his house, if the thefe be found, he shal
paye the double.

8 If the thefe be not founde, then the ma-
ster of the house shalbe brought vnto the
Iudges [to sweare] whether he hath^e put
his hand vnto his neighbours good, or
no.

9 In all maner of trespassse, whether it be
for oxen, for asse, for shepe, for rayment,
or for any maner of lost thing, which an o-
ther chalégth to be his, the cause of bothe
[parties] shal come before the Iudges, [&]
whome the Iudges condemne, he shal pay
the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to
kepe asse, or oxe, or shepe, or any beast,
and it dye, or be^f hurt, or taken away by
ennemies, [&] no man se it,

11 * An othe of the Lord shalbe betwene
them twaine, that he hath not put his
hand vnto his neighbours good, and the
owner of it shal take [the othe,] & he shal
not make it good:

12 * But if it be stollen from him, he shal
make restitution vnto the owner thereof.

13 If it be torne in pieces, he shal bring
[record, &] shal not make that good,
[which is] deuoured.

14 ¶ And if a mā borowe [oght] of his neigh-
bour, and it be hurt, or els dye, the owner
thereof not being by, he shal surely make

it good.

15 If the owner thereof be by, he shal not
make it good: [for] if it [be] an hired thing
it came for his hire.

16 ¶ And if a mā entise a mayd that is not
betrothed, and ly with her, he shal endowe
her, and take her to his wife.

17 If her father refuse to giue her to him,
he shal pay money, according to the dow-
rie of virgines.

18 ¶ Thou shalt not suffre a witche to liue.

19 ¶ Who so euer lyeth with a beast, shal
dye the death.

20 ¶ He that offreth vnto [any] gods, saue
vnto the Lord onely, shalbe slaine.

21 ¶ Moreouer thou shalt not do iniurie to
a stranger, nether oppresse him: for ye were
strangers in the land of Egypt.

22 ¶ Ye shal not trouble any widowe, nor
fatherles childe.

23 If thou vex or trouble fuche, and so he
call and crye vnto me, I wil surely heare
his crye.

24 Then shal my wrath bekindled, and I
wil kil you with the sworde, & your^h wi-
ues shalbe widowes, and your children fa-
therles.

25 ¶ If thou lend money to my people,
[that is,] to the poore with thee, thou shalt
not be as an vsurer vnto him: ye shal not
oppresse him with vsurie.

26 If thou take thy neighbours rayment to
pledge, thou shalt restore it vnto him be-
fore the sunne go downe:

27 For that is his couering onely, [&] this is
his garment for his skin: wherein shal he
slepe: therefore when he cryeth vnto me,
I wil heare him: for I am merciful.

28 ¶ Thou shalt not raile vpo the Iudges,
nether speake euil of the ruler of thy
people.

29 ¶ Thine^k abundance & thy licour shalt
thou not kepe backe. * The first borne of
thy sonnes shalt thou giue me,

30 Likewise shalt thou do with thine oxen
and with thy shepe: seuen dayes it shalbe
with his damme, [&] the eight day thou
shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, * ne-
ther shal ye eat any flesh that is torne [of
beastes] in the field: ye shal cast it^l to the
dog.

CHAP. XXIII.

1 Not to followe the multitude. 13 Not to make mention
of the strange gods. 14 The three solenne feastes. 15. 23
The Angel is promised to leade the people. 25 VVhat God
promiseth, if they obey him. 30 God wil cast out the Ca-
naanites by litle and litle, and why.

1 Thou shalt not^t receiue a false tale,
nether shalt thou put thine hand with

g He that hired
it shalbe fre by
paying the hire.
Deu. 22, 29.

* Deu. 13, 13.
1. mac. 2, 24.

* Leui. 19, 33.

* Zach. 7, 10.

h The iust pla-
gue of God vpo
the oppressors.

* Leui. 25, 37.
deu. 23, 16.
psal. 15, 5.

i For colde and
necessitie.

* A. 23, 5.

k Thine abun-
dance of thy
corne, oyle &
wine.
* Chap. 13, 29
& 34, 19.

* Leui. 23, 8.
ezek. 44, 31.

l And so haue
nothing to do
with it.

+ Or, reports a
false tale.

† Or, cruel.

† Ebr. answer.
a Do that & is
godlie though
fewe do fauour
it.

b If we be bon-
de to do good,
to our enemies
beast, muche
more to him
selfe. Mat. 5, 44.
c If God com-
mande to helpe
vp our enemies
asse vnder his
burden, wil he
suffere to cast
downe our bre-
thren with hea-
uie burden?
d whether thou
be magistrat or
art commanded
by magistrat
* Deut. 16, 19.
eccl. 20, 32.
† Ebr. seing.

e For in that
he is a stranger,
his heart is so-
rowful ynough.
* Leu. 22, 3, &
26, 43. deut. 15,
3.

* Chap. 20, 3.
deut. 5, 12.

f Nether by
swearing by the
nor speaking of
them. Psal. 16, 4
ephes. 5, 3.

g That is, Ea-
ster, in remem-
brance that the
Angel passed o-
uer and spared
the Israelites,
when he slewe
the firstborne of
the Egyptians.

h VVhich is,
VVitfontide, in
token that the
Law was giuen
50. daies after
they departed
from Egypt.

i This is the
feast of taberna-
cles, signifying
that they dwel-
led 40. yere vn-
der the tents or
the tabernacles
in wilderness.

the wicked, to be a † false witnes.

2 ¶ Thou shalt not followe a multitude to
do euill, nether † agre in a controuersie * to
decline after many & ouerthrow [† truth].

3 ¶ Thou shalt not esteeme a poore man in
his cause.

4 ¶ If thou mete thine ennemies ox or his
asse going astraye, thou shalt^b bring him to
him againe.

5 If thou se thine ennemies^c asse lying vn-
der his burden, wilt thou cease to helpe
him^c? thou shalt helpe him vp againe
with it.

6 ¶ Thou shalt not ouerthrowe the right of
thy poore in his sute.

7 Thou shalt kepe thee farre from a false mat-
ter, and shalt not slay the^d innocent and
the righteous: for I wil not iustifie a wic-
ked man.

8 ¶ * Thou shalt take no gift: for the gift
blindeth the^e † wise, & peruerteth the wor-
des of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for
ye knowe the^e heart of a stranger, seing ye
were strangers in the land of Egypt.

10 * Moreover, six yeres thou shalt sowe thy
land, and gather the frutes thereof,

11 But the seuenth yere thou shalt let it rest
and lye stil, that the poore of thy people
may eat: and what they leaue, the beastes
of the field shal eat. In like maner thou
shalt do with thy vineyarde, and with thi-
ne oliue trees.

12 * Six daies thou shalt do thy worke, and
in the seuenth day thou shalt rest, that
thine ox, & thine asse may rest, & the so-
ne of thy maid and the stranger may be
refreshed.

13 And ye shal take hede to all things that
I haue said vnto you: and ye shal make
no mention of the name of other gods,
nether shal it be heard out of thy mouth.

14 ¶ Thre times thou shalt keape a feast vn-
to me in the yere.

15 Thou shalt kepe the feast^g of vnleau-
ened bread: thou shalt eat vnleauened bread
seuen daies, as I commanded thee, in the
season of the moneth of Abib: for in it^h
camest out of Egypt: and none shal appea-
re before me emptie:

16 The^h feast also of the haruest of the
first frutes of thy labours, which thou hast
sowne in the field: and theⁱ feast of ga-
thering [frutes] in the end of the yere, whē
thou hast gathered in thy labours out of
the field.

17 [These] thre times in the yere shal al thy
men children appeare before the Lord
Iehouah.

18 Thou shalt not offre the blood of my

sacrifice with^k leauened bread: nether
shal the fat of my sacrifice remaine vntil
the morning.

19 The first of the first frutes of thy land
thou shalt bring into the house of the Lord
thy God: [yet] shalt thou not seth a kid in
his^l mothers milke.

20 ¶ Beholde, I send an Angel before thee,
to kepe thee in the way, and to bring thee
to the place which I haue prepared.

21 Beware of him, and heare his voyce, [†] &
prouoke him not: for he wil not spare your
misdedes, because my^m Name is in him.

22 But if thou hearken vnto his voyce, and
do all that I speake, Then I wil be an ene-
mie vnto thine enemies, and wil afflict theⁿ
that afflict thee.

23 For mine Angel^{*} shal go before thee, &
bring thee vnto the Amorites, & the Hit-
tites, and the Perizzites, and the Canaanites,
the Hiuites, and the Iebusites, and I
wil destroye them.

24 Thou shalt not bowe downe to their
gods, nether serue them, nor do after the
workes of them: but^a vtterly ouerthrowe
them, and breake in pieces their images.

25 For ye shal serue the Lord your God, &
he shal blesse thy^o bread and thy water, &
I wil take all sickenes away from the mid-
des of thee.

26 ¶ * There shal none cast their frute nor
be barren in thy land: the nombre of thy
dayes wil I fulfil.

27 I wil send my^p feare before thee, & wil
destroy all the people amōg whome thou
shalt go: and I wil make all thine enemies
[turne] their backs vnto thee.

28 And I wil send hornets before thee, &
shal driue out the Hiuites, the Canaanites,
and the Hittites from thy face.

29 I wil not cast them out from thy face in
one yere, lest the land growe to a wilder-
nes, and the beastes of the field multiplie
against thee.

30 By litle and litle I wil driue them out frō
thy face vntil thou increase, and inherite
the land.

31 And I wil make thy coastes from the red
Sea vnto the sea^q of the Philistims, and
from the^r desert vnto the^r Riuer: for I wil
deliuer the inhabitants of the land into
your hand, and thou shalt driue them out
from thy face.

32 * Thou shalt make no couenant with the^s
nor with their gods:

33 Nether shal they dwel in thy land, lest
they make the sinne against me: for if thou
serue their gods, surely it shal be thy^t de-
struction.

k No leauened
bread shal be
then in thine
house.

l Meaning that
no frutes shal
be taken before
iust time: and
hereby are be-
deled all crad
and wanton
appetites.

m I wil giue
mine autority,
and he shal
gouerne you
in my name.

* Chap. 33, 2.
deut. 7, 21.
iosh. 24, 11.

n God com-
meth his not
ly not to
ship idoles,
to destroy
o That a
thiges neede
rie for this
sent life.

* Deut. 7, 14.

p I wil
them afraie
thy comming

q Called
sea of Syrie
r Of Arabia
led deserts
s To wilder-
phases.

* Chap. 34
deut. 7, 2.

† Ebr. offere
or sacr.

CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the childe lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron & Hur haue the charge of the people. 18 Moses was 40 daies & 40 nights in the mountaine.

1 Now he had said vnto Moses, Come vp to the Lord, thou, & Aaron, Nadab, & Abihu, and seuentie of the Elders of Israel, & ye shall worship a farre of.

2 And Moses himselfe alone shall come nere to the Lord, but they shall not come nere, neither shall the people go vp with him.

3 ¶ Afterwarde Moses came & tolde the people all the wordes of the Lord and all the lawes: and all the people answered with one voyce, and said, * All the things which the Lord hath said, will we do.

4 And Moses wrote all the wordes of the Lord, and rose vp early, & set vp an altar vnder the mountaine, & twelue pillars according to the twelue tribes of Israel.

5 And he sent yongemen of the children of Israel, which offered burnt offerings of beues, & sacrificed peace offering vnto the Lord.

6 Then Moyses toke halfe of the blood, & put it in basens, and halfe of the blood he sprinkled on the altar.

7 After he toke the booke of the couenant and read it in the audience of the people who said, All that the Lord hath said we wil do, and be obedient.

8 Then Moyses toke the blood, and sprinkled it on the people, and said, Beholde, the blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moyses and Aaron, Nadab, & Abihu, and seuentie of the Elders of Israel.

10 And they sawe the God of Israel, and vnder his feet [was] as it were a worke of a Saphir stone, & as the verie heauen white it is cleare.

11 And vpon the nobles of the children of Israel he laid not his hand: also they sawe God, and did eat and drinke.

12 ¶ And the Lord said vnto Moyses, Come vp to me into the mountaine, and be there, and I wil giue thee tables of stone, and the Law & the commandement which I haue written, for to teache them.

13 Then Moyses rose vp & his minister Iosaphat, and Moyses went vp into the mountaine of God.

14 And said vnto the Elders, Tarry vs here, vntill we come againe vnto you: & beholde, Aaron & Hur [are] with you: whosoever hath any matters, let him come to them.

15 Then Moyses went vp to the mount, & the cloude couered the mountaine.

16 And the glorie of the Lord abode vpon mount Sinai, and the cloude couered it six daies: & the seuenth day he called vnto Moyses out of the middes of the cloude.

17 And the sight of the glorie of the Lord [was] like consuming fire on the top of the mountaine, in the eyes of the children of Israel.

18 And Moyses entred into the middes of the cloude, & went vp to the mountaine: & Moyses was in the mount fourtie daies and fourtie nightes.

CHAP. XXV.

2 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The mercy seat. 23 The Table. 31 The Candlestick. 34 All must be done according to the pattern.

1 Then the Lord spake vnto Moyses, saying,

2 * Speake vnto the children of Israel, that they receiue an offering for me: of euery man, whose heart giueth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall bring of them, golde, and siluer, and brasse,

4 ¶ And blew silke, and purple, and skarlet, and fine linen, and goates [haire],

5 And ramme skinned colored red, & the skins of badgers, & the wood of Shittim.

6 Oyle for the light, spices for anointing oyle, & for the perfume of swete savour,

7 Onix stones, & stones to be set in the Ephod, and in the breste plate.

8 Also they shall make me a Sanctuary, that I may dwel among them.

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the facion of all the instruments thereof.

10 ¶ They shall make also an Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt ouerlaie it with pure golde: within & without shalt thou ouerlaie it, and shalt make vpon it a crowne of golde rounde about.

12 And thou shalt caste foure rings of golde for it, and put them in the foure corners thereof, that is, two rings [shall be] on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the Testimonie which I shall giue thee.

1 The Lord appeared like deuouring fire to carnal men: but to them that had draweth with his Spirit, he is like pleasant Saphir. * Chap. 34. 29. deut. 9. 4.

a After the moral and iudicial lawes, he giueth them: the ceremonial law thus nothing should be left to mans inuention. * Chap. 35. 5. b For the buying and use of the Tabernacle. Or, yellow. c which is thought to be a kind of cedar, which will not rot. d Ordained for the Priests. * Chap. 28. 4. * Chap. 28. 15. e A place both to offer sacrifice & to heare the Law.

* Chap. 37. 11

Or, a circle & a border.

Or, set

f The stones, the rod of Aaron & Manna, which were a testimonie of Gods presence.

THE ARKE OF THE TESTIMONIE.



- A B The length two cubites, & an halfe.
 B C The breadth a cubite and an halfe.
 A D The height a cubite and an halfe.
 E E The golden crowne about the Arke.
 F The four rings of golde in the four corners.
 G The barres couered with golde to put through the rings, to cary the Arke.
 H The inner parte of the Arke where the Testimonie was put.
 I The mercieseat, which was the couering of the Arke: where were the two Cherubims, and whence the quicke came.

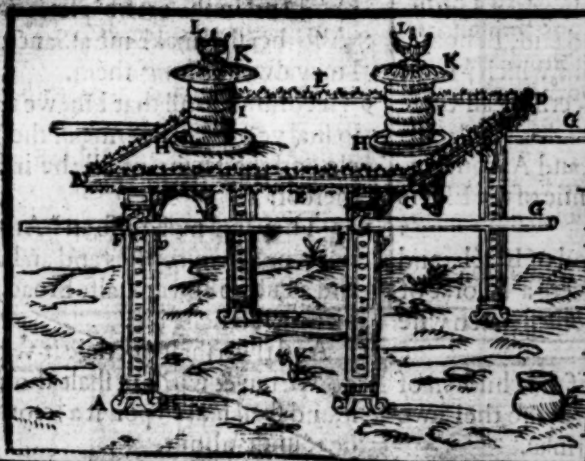
† Or, couering:
 or, propitiato-
 rio.
 ‡ There God
 appeared mar-
 vellously vnto
 them: and this
 was a figure of
 Christ.

- 17 Also thou shalt make a † Mercieseat of pure golde, two cubites and an halfe long, and a cubite and an halfe broad.
 18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercieseat.
 19 And the one Cherub shalt thou make at the one end, & the other Cherub at the other end: of [the matter] of the Mercieseat shalt ye make the Cherubims, on the two endes thereof.
 20 And the Cherubims shall stretch their

wings on hie, coueting † Mercieseat with their wings, & their faces one to another: to the Mercieseat ward shall † faces of the Cherubims be.

- 21 And thou shalt put the Mercieseat about vpon the Arke, and in the Arke thou shalt put † Testimonie, which I will give thee.
 22 And there I will † declare my selfe vnto thee, and from about the Mercieseat * betweene † two Cherubims, which are vpon the Arke of the Testimonie, I will tel thee all things which I will give thee in coman-
 † Or, will ap-
 pear with thee.
 * Numb. 7.

THE TABLE OF THE SHEVE BREAD.



- A B The height a cubite & an halfe.
 B C The length two cubites.
 C D The breadth a cubite.
 E A couering of golde about & beneath separated the one from the other by a border of an halfe breadth thicke, which declared that the table was an halfe breadth thicke.
 F The four rings.
 G The barres to cary the table which were put through the rings.
 H Dishes wherein the shew bread was put.
 I The twelve cakes of bread called the shew bread.
 K The goblets or coverings.
 L The incense cuppes.

† Chap. 37, 16.

- 23 ¶ Thou shalt also make a table of Shittim wood, of two cubites long, & one cubite broad, & a cubite & an halfe hie:
 24 And thou shalt couer it w pure golde, & make thereto a crowne of golde rounde about:
 25 Thou shalt also make vnto it a border of foure fingers rounde about: and thou shalt make a golden crowne rounde about the border thereof.
 26 After, thou shalt make for it foure rings of golde, & shalt put the rings in the foure corners that are in the foure setes thereof.

27ouer against the border shall the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with golde, that the Table may be borne with them.

29 Thou shalt make also † dishes for it, and [incens] cups for it, & coverings for it, & goblets, wherewith it shall be covered, [euen] of fine golde shalt thou make them.

30 And thou shalt set vpon the Table shew bread before me continually.

† Or, an hand
 bread.

To be
 bread vpon.

THE CANDELSTICKE.



Because the facion of the candlestick is so plaine and euident, I need not to describe the particular partes thereof according to y order of letters. Onely where as it is said in the 34 verse, that there shulde be foure bowles or cups in the candlestick, it must be vnderstand of the shaft or shank: for there are but three for enerie one of the other branches. Also the knoppes of the candlestick are those which are vnder the branches as they issue out of the shaft on y that side.

31 ¶ Also thou shalt make a Candelstick of pure golde: of worke beaten out with the hāmer shal the Candelstick be made, his shaft, and his branches, his bolles, his knops: & his floures shalbe of the same.

32 Six brāches also shal come out of y sides of it: three branches of y Candelstick out of the one side of it, and three branches of the Candelstick out of y other side of it.

33 Three bolles like vnto almondes, one knop and [one] floure in one branche, & three bolles like almonds in the [other] brāche, one knop & [one] floure: so through out the six branches that come out of the Candelstick.

34 And in the [shaft] of the Candelstick [shalbe] foure bolles like vnto almondes, his knops and his floures.

35 And [there shalbe] a knop vnder two

branches [made] thereof: and a knop vnder two brāches [made] thereof: & a knop vnder two branches [made] thereof according to the six branches comming out of the Candelstick.

36 Their knops and their branches shalbe thereof, all this shalbe one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof, and the lampes thereof shalt thou put thereon, to giue light towarde that that is before it.

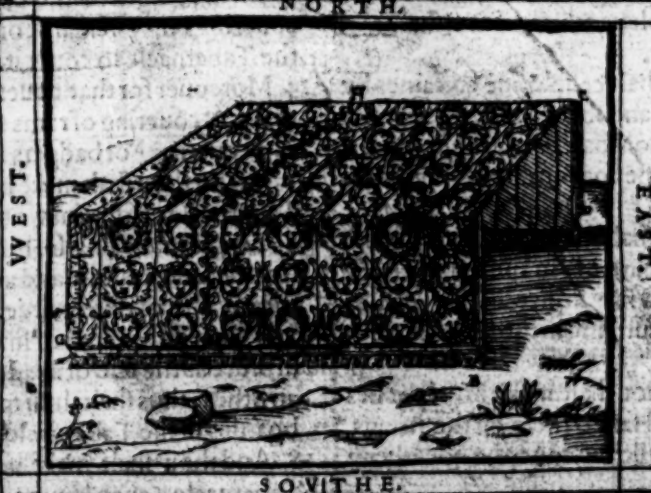
38 Also the snuffers, & snuffdishes thereof [shalbe] of pure golde.

39 Of a talent of fine golde shalt thou make it with all these instruments.

40 *Loke therefore that thou make [them] after their facion, that was shewed thee in the mountaine.

* This was y talent weight of the Temple and waied 120 pounds.
Ebr. 1, 9.
20. 7, 44.

THE FIRST COVERING OF THE TABERNACLE.



A B C D These curtains, which were eight & twentie cubites long of C are bly worke.
E The breadth of a curtaine was foure cubites, and so the ten were foure cubites broad.

F G Two curtains and an half: so that the whole laid together declareth that the tabernacle was thirtie cubites long and twelfe broad.

H Taches or hooks to tie the curtains together.

E. B.

CHAP. XXVI.

¹ The forme of the Tabernacle and the apperтенances.
³³ The place of the Arke, of the Mercies, of the Table, and of the Candlesticks.

Afterward thou shalt make the Tabernacle with ten curtaynes of fine twined linen, and blewē silke, and purple, & skarlet: and in them thou shalt make Cherubims of^a broidred worke.

2 The length of one curtaine [shalbe] eight and twentie cubites: & the breadth of one curtaine foure cubites: euērie one of the curtaynes shal haue one measure.

3 Fiue curtaynes shalbe coupled one to another, & the [other] fiue curtaynes shalbe coupled one to another.

4 And thou shalt make strings of blewē silke vpon the edge of the one curtaine, [which is] in the seluedge^b of the coupling, and likewise shalt thou make in the edge of the [other] curtaine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings [shalbe] one right against an other.

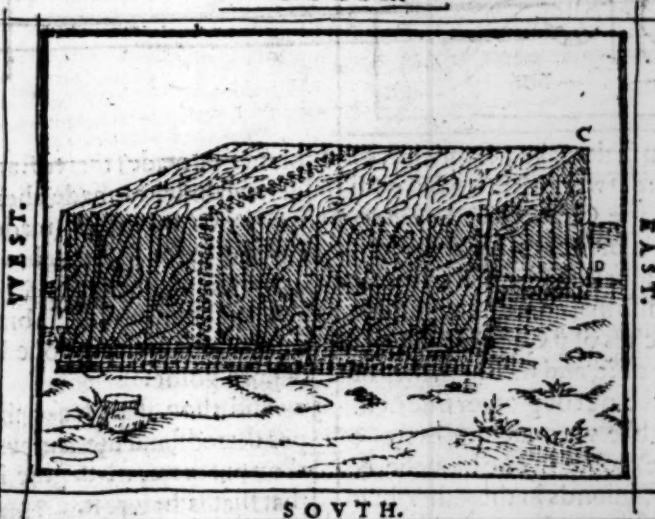
6 Thou shalt make also fiftie † taches of golde, and couple the curtaynes one to another with the taches, and it shalbe one tabernacle.

^b On the side that the curtaynes might be ed together.

^c In tying the other booke of des.

† Or, hokes.

† Or, paries.

THE CURTAINES OF GOATES HEERE.
NORTH.

These eleuen curtaynes of goates heere were put aboue the other ten & the eleuenth hinged before y^e entrie of the Tabernacle, loke E. These also were 30. cubites lōg & the other but eight and twenty, & therefore on the South side thei were a cubite longer then the other, loke A, And also another on the North side, that the boardes might be couered.

^d Left raine & whether shulde marre it.

7 ¶ Also thou shalt make curtaynes of goates [heere] to be a^d couering vpon the Tabernacle: thou shalt make the^e [to the nōber] of eleuen curtaynes.

8 The length of a curtaine [shalbe] thirtie cubites, & the breadth of a curtaie foure cubites: the eleuenth curtaynes [shalbe] of one measure.

9 And thou shalt couple fiue curtaynes by them selues, and the six curtaynes by the selues: but thou shalt double the^e six curtaine vpon the fore fronte of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of y^e coupling, and fiftie strings in the edge of the [other] curtaine in the second coupling.

11 Likewise thou shalt make fiftie † taches of brasse, and fasten them on the strings, and shalt couple the couering together y^e it may be one.

12 And the^e remnant that resteth in the cur-

taynes of the couering, [euē] the half curtaine that resteth, shalbe left at the backside of the Tabernacle.

13 That the cubite on the one side, & the cubite on the other side of that which is left in the length of the curtaynes of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreover for that couering thou shalt make a^s couering of rams skins died red, & a couering^b of badgers skins aboue.

15 ¶ Also thou shalt make boardes for the Tabernacle of Shittim wood to stand vp.

16 Ten cubites [shalbe] the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons [shalbe] in one boarde set in ordre as the fete of a ladder, one against an other: thus shalt thou make for all the boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, [euē] twentie boardes on y^e South side, euē ful South.

^g To be put vpon the couering, y^e was made of goates heere.

^h This was the thirde couering for the Tabernacle.

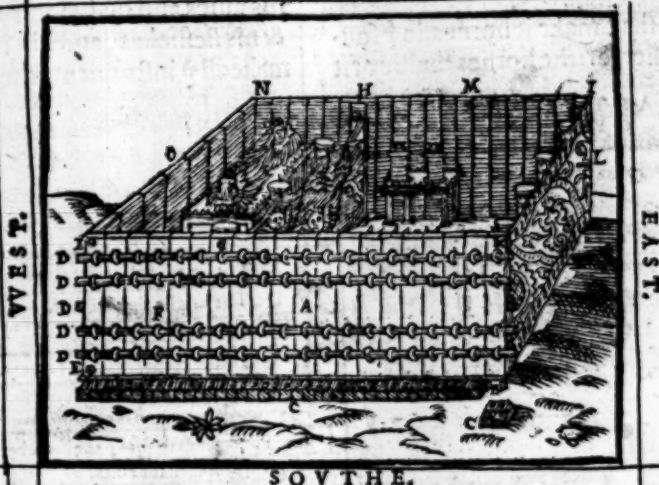
^e That is, fiue on the one side, and fiue on the other, and the sixt shulde hāg ouer the dore of the Tabernacle.

† Or hokes.
^f For these curtaynes were two cubites longer then the curtaynes of the Tabernacle: so y^e they were sider by a cubite on both sides.

19 And

THE TABERNACLE.

NORTH.



A M Twentie boardes on the South side and twentie on the North side.

B K The length of euerie one ten cubites, & the breadth a cubite and an halfe.

E K & N I Declare that all the boardes ioyned together made thirtie cubites, which was the length of the Tabernacle. Iosephus writeth that euerie board was an handfull thicke.

For, basse piece, wherein were the mortises for the tenons.

19 And thou shalt make fourtie [†] sockets of siluer vnder the twentie boardes, two sockets vnder one board for his two tenons, & two sockets vnder an other board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side [shalbe] twentie boardes,

21 And their fourtie sockets of siluer, two sockets vnder one board, & two sockets vnder another board.

22 And on the side of [†] Tabernacle, toward [†] West shalt thou make six boardes.

23 Also two boardes shalt thou make in [†] corners of the Tabernacle in [†] two sides.

24 Also they shalbe [†] ioyned beneth, & likewise they shalbe ioyned aboue to a ring: thus shal it be for the two: thei shalbe for the two corners.

25 So they shalbe eight boardes hauing sockets of siluer, [euē] sixtene sockets, [that is] two sockets vnder one board, and two sockets vnder an other board.

26 ¶ Then thou shalt make fise barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And fise barres for the boardes of the other side of the Tabernacle: also fise barres for the boardes of the side of the Tabernacle toward the Westside.

28 And the middle barre shal go through the middes of the boardes, from end to end.

29 And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, & thou shalt couer the barres with golde.

30 So thou shalt reere vp the Tabernacle

* according to the facion thereof, which was shewed thee in the mount.

31 ¶ Moreouer thou shalt make a vaile of blew silk, and purple and skarlet, and fine twined linnen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt haue it vpon foure pillars of Shittim wood couered with golde, (whose ^k hokes shalbe of golde) [standing] vpon foure sockets of siluer,

33 ¶ Afterward thou shalt hang the vaile [†] on the hokes, that thou maicst bring in thither, [that is] (within the vaile) the Arke of the Testimonie: and the vaile shal make you a separation betwene the Holy place and the moste Holy place.

34 Also thou shalt put the Mercieseat vpon the Arke of the Testimonie in the moste holy place,

35 And thou shalt set the Table ^m without the vaile, & the Candellsticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an ⁿ hanging for the dore of the Tabernacle of blew silk, and purple, and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging fise pillars of Shittim, and couer them w golde: their heads [shalbe of] golde, and thou shalt cast fise sockets of bras for them.

¶ CHAP. XXVII.

¹ The altar of the burnt offering. ² The court of the Tabernacle. ³ The lampes continually burning.

Moreouer thou shalt make the altar of Shittim wood, fise cubites long

Chap. 25, 30 & 40. ebr. 8, 5. act. 7, 44.

^k Some read, heades of [†] pillars

[†] Ebr. vnder [†] hokes: meanig [†] it shulde haue downward fro the hokes. ¹ VVhereunto the hie Priest onely entred once a yere.

^m Meaning in the holy place.

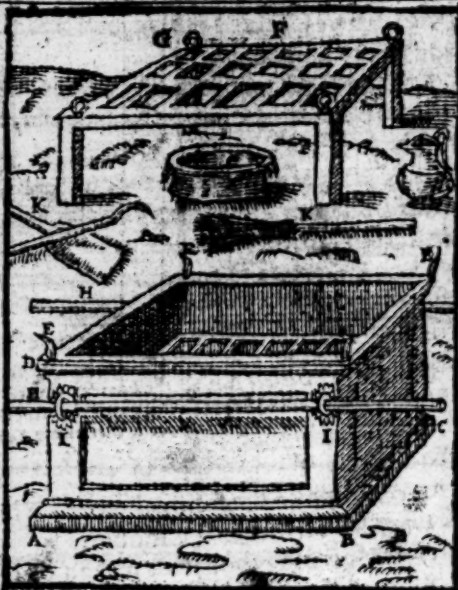
ⁿ This hanging of vaile was betwene the holy place & there where [†] people were.

¹ For [†] burnt offering.

and five cubites broad (the altar shall be four square) & the height thereof three cubites.

2 And thou shalt make it horns in 4 four corners thereof: the horns shall be of it

THE ALTAR OF BURNT OFFERING.



3 selfe, and thou shalt cover it with brasse. 4 Also thou shalt make his ashpannes for his ashes and his besoms, and his basens, & his fleshokes, and his censers: 5 thou shalt make all 6 instruments thereof of brasse.

b Of the fine wood and meter, not silver vnto it.

Or, fire place

A B The length containing five cubites.

A D The height three cubites.

C The breadth as much.

E The four horns or four corners.

F The grate, which was put within the altar, and whereupon the sacrifice was burnt.

G Four rings to lift up the grate by, when they should avoid the ashes.

H The barres to carry the altar.

I The rings through the which the barres were put.

K Ashpan, besom, fleshoke, basen and censers instruments appertaining to the altar.

4 And thou shalt make vnto it a grate [like] networke of brasse: also vpon 5 the grate shalt thou make four brassen rings vpon the four corners thereof,

6 And thou shalt put it vnder the compass of the altar beneath, that 7 the grate may be in the middes of the altar.

8 Also thou shalt make barres for the altar, barres, [I say] of Shittim wood and shalt cover them with brasce.

9 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

10 Thou shalt make the [altar] holowe [betwene] the boordes: as [God] shewed thee in the mount, so shalt they make it.

11 ¶ Also thou shalt make the 12 court of the Tabernacle in the Southside, euen full South: the court shall haue curtaynes of fine twined linen, of an hundred cubites long, for one side.

13 And it shall haue twentie pillars, with their twentie sockets of brasce: the heades of 14 pillars, & their 15 fillets [shall be] siluer.

16 Likewise on the Northside in length [there shall be] hangings of an hundred cubites long, & the twentie pillars thereof with their twentie sockets of brasce: 17 the heades of 18 pillars & the fillets [shall be] siluer.

19 ¶ And the breadth of the court on the Westside [shall haue] curtaynes of fiftie cubites, [with] their ten pillars and their ten sockets.

13 And the breadth of 14 the court Eastward full East [shall haue] 15 fiftie cubites.

16 Also hangings of fiftie cubites [shall be] on the 17 one 18 side [with] their three pillars and their three sockets.

19 Likewise on the other side [shall be] hangings of fiftie cubites, [with] their three pillars, and their three sockets.

20 ¶ And in the gate of the court [shall be] a vaile of twentie cubites, of blew, silke, and purple, and skarlet, & fine twined linen wrought with needle, [with] the four pillars thereof and their four sockets.

21 All the pillars of the court shall haue fillets of siluer round about, [with] their heades of siluer, & their sockets of brasce.

22 ¶ The length of the court, [shall be] an hundred cubites, & the breadth fiftie cubites, & the height five cubites, [& the hangings] of fine twined linen, & their sockets of brasce.

23 All the vessels of the Tabernacle for all maner seruice thereof, and all the 24 pins thereof, & all the pins of the court [shall be] brasce.

25 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle of olie 26 beaten for the light, that the lampes may alway 27 burne.

28 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dressethem from euen to morning before the

a Meaning the curtains of the cubites. b Of the door of the court.

c Ebr. fiftie fiftie.

d Or beaten with the mallets as beaten.

e Such as are from the olie when first pressed & beaten.

f Or, as soon as

Alt. 100

a This was the first entrie into the Tabernacle where the people abode.

b They were certaine hopes or circles for to beautifie the pillar.

the Lord, for a statute for euer vnto their generations [to be obserued] by the children of Israël.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 2 Their garments 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 And cause thou thy brother Aaron to come vnto thee, & his sonnes wth him from among the children of Israël, & he may serue me in the Priests office: [I meane] Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, glorious and beautiful.

3 Therefore thou shalt speake vnto all Iconning men, whome I haue filled with the spirite of wisdom, that they make Aarons garments to consecrate him, that he may serue me in the Priests office.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod, or vpon coat, which was like cloth of golde and was girded vnto him, wherein was a breast plate with the twelue stones, which was tied about with two cheines to two onix stones and beate wth two laces.

B The robe which was next vnder the Ephod, wherein were loyned the pomegranates and belles of golde.

C The tunicle or broidred tunicle, which was vnder the robe and longer then it, and was also without sleeves.

4 Now these shalbe the garments, w^{ch} they shal make, a breast plate, and an Ephod & a robe, and a broidred coat, a mitre, & a girdle, [so these] holy garments shal they make for Aaron thy brother, & for his sonnes, that he may serue me in the Priests office.

5 Therefore they shal take golde, & blew silk, and purple, and skarlet, & fine linen,

6 And they shal make the Ephod of golde, blew silk, and purple, skarlet and fine

twined linen of broidred worke.

7 The two sholders thereof shalbe loyned together by their two edges: so shal it be closed.

8 And the embroidred garde of the same Ephod, which shalbe vpon him, shalbe of the self same worke and stuffe, [euen] of golde, blew silk, and purple, and skarlet, and fine twined linen.

9 And thou shalt take two onix stones, & graue vpon them the names of the children of Israël.

10 Six names of them vpon the one stone, & the six names y^e remaine, vpon the seconde stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israël by a grauer of signets, that worketh and graueth in stone, & shalt make them to be set and embossed in golde.

12 And thou shalt put the two stones vpon the sholders of the Ephod, [as] stones of remembrance of the children of Israël: for Aaron shal beare their names before y^e Lord vpon his two sholders for a remembrance.

13 So thou shalt make bosses of golde,

14 And two cheines of fine golde: at y^e ende, of wrethed worke shalt thou make them, and shalt fasten the wrethed cheines vpon the bosses.

15 Also thou shalt make the breast plate of iudgement with broidred worke: like the worke of the Ephod shalt thou make it: of golde, blew silk, and purple, & skarlet, and fine twined linen shalt thou make it.

16 Four square it shalbe [8] double, an hand bred long & an hand bred broad.

17 Then thou shalt set it ful of places for stones [euen] foure rowes of stones: the ordre [shalbe this:] a ruby, a topaze, and a carbuncle in the first rowe.

18 And in the second rowe [thou shalt set] an emeraude, a saphir, & a diamond.

19 And in the third rowe a turkis, an achat, and an hematite.

20 And in the fourte rowe a chrysolite, an onix, and a iasper: & they shalbe set in golde in their embossments.

21 And the stones shalbe according to the names of the children of Israël, twelue, according to their names graued as signets, euerie one after his name, [8] they shalbe for the twelue tribes.

22 Then thou shalt make vpon y^e breast plate two cheines at the endes of the wrethed worke of pure golde.

23 Thou shalt make also vpon the breast plate two rings of golde, & put the two rings

d VVhich was about his vpon most coat.

e As they were in age, so should they be graued in ordre.

f That Aaron might remembre the Israelites to God ward.

g Of bosses.

h It was so called, because the high Priest could not giue sentence in iudgement without that on his breast.

i The description of y^e breast plate.

† Or, sardine.

† Or, emeraude.

† Or, carbuncle.

† Or, iasper.

† Or, Turke.

† Or, iasper.

k VWhich are
vpon most toward
the shoulder.

on^k the two endes of the brest plate.

24 And thou shalt put the two wrethen
cheines of golde in the two rings in the
endes of the brest plate.

25 And the [other] two endes of the two
wrethen [cheines] thou shalt fasten in the
two embossments, and shalt put [thē] v-
pon the shoulders of the Ephod on [†] fore-
side of it.

j VWhich are
beneth.

26 ¶ Also thou shalt make two rings of
golde, which thou shalt put in the two [o-
ther] ends of the brest plate, vpon the bor-
der thereof, toward the inside of the E-
phod.

27 And two [other] rings of golde [†] shalt
make and put them on the two sides of [†]
Ephod, beneth in the fore parte of it ouer
against the coupling of it vpon the broy-
dred garde of the Ephod.

28 Thus they shal binde the brest plate by
his rings vnto the rings of the Ephod, wth
a lace of blewe silke, that it may be [fast]
vpon the broyded garde of the Ephod,
and that the brest plate be not losed from
the Ephod.

m Aaron shal
not entre into
the holy place
in his owne na-
me, but in the
name of all [†]
children of Is-
rael.

29 So Aarón shal ^m beare the names of [†]
children of Israël in the brest plate of iud-
gement vpon his heart, when he goeth in
to the holy place, for a remembrance con-
tinually before the Lord.

30 ¶ Also thou shalt put in the brest plate
of iudgementⁿ the Vrim and the Thum-
mim, which shalbe vpon Aaróns heart,
when he goeth in before the Lord: & Aa-
rón shal beare the iudgement of the chil-
dren of Israël vpon his heart before the
Lord continually.

n Vrim signifi-
eth light, and
Thummim per-
fection: decla-
ring that the
stones of the
brest plate we-
re most cleare,
and of perfect
beautie: by V-
rim also is mee
knowledge, &
Thummim ho-
liness, shewing
what vertues
are required in
the Priests.

31 ¶ And thou shalt make the robe of the
Ephod altogether of blew silke,

32 And the hole for his heade shalbe in [†]
middles of it, hauing an edge of wouen
worke rounde about the collar of it: so it
shalbe as the collar of an habergeon that
it rent not.

33 And beneth vpon the skirtes thereof
thou shalt make pomegranates of blewe
silke, and purple, & skarlet, round about
the skirtes thereof, and belles of golde be-
twene them round about:

*Eccles. 45, 10.

34 [That is,] * a golden bell & a pomgra-
nate, a golden bel & a pomgranate round
about vpon the skirtes of the robe.

35 So it shalbe vpon Aarón, when he mi-
nistreth, & his sounde shalbe heard, whē
he goeth into the holie place before the
Lord, and when he commeth out, and he
shal not dye.

o Holines ap-
pertaineth to [†]
Lord: for he is
moste holy, and
nothig vnholie
may appeare
before him,

36 ¶ Also thou shalt make a plate of pure
golde, & graue thereō, as signets are graue
• HOLINES TO THE LORD.

37 And thou shalt put it on a blewe silke la-
ce, and it shalbe vpon the mitre: [euen] v-
pon the fore front of the mitre shal it be.

38 So it shalbe vpon Aarons forehead, [†]
Aarón may [†] beare the iniquitie of the of-
frings, which the childre of Israël shal of-
fre in all their holy offrings: and it shalbe
alwaies vpon his forehead, to make them
acceptable before the Lord.

p Their of-
frings could
be so perfect
but some sin-
ners wolde be-
lieue in: which
the hie Pri-
est bare and
paid God.

39 Likewise thou shalt embroydre the fi-
ne linen coat, and thou shalt make a mi-
tre of fine linen, but thou shalt make a gir-
del of nedle worke,

40 Also thou shalt make for Aaróns son-
nes coates, and thou shalt make them gir-
dels, & bonets shalt thou make them for
glorie and comelines.

41 And thou shalt put them vpon Aarón
thy brother, and on his sonnes with him,
and shalt anoynt them, and [†] fil their hāds
and sanctifie them, that they may mini-
stre vnto me in the Priests office.

q That is, to
secreat them,
giuing them
things to offe-
re and thereby
mirth to the
office.

42 Thou shalt also make them linen bre-
ches to couer their priuities: from the
loynes vnto the thighs shal they reache.

43 And they shalbe for Aarón and his son-
nes when they come into the Tabernacle
† of the Congregation, or when they co-
me vnto the altar to ministre in the holy
place, that they [†] commit not iniquitie, &
so dye. [This shalbe] a lawe for euer vnto
him and to his sede after him.

† Or, of mine

r In not his
their naked

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The conti-
nual sacrifice 45 The Lord promisth to dwell among
the children of Israël.

1 **T**His thing also shalt thou do vnto thē
when thou consecratest them to be
my Priests, * Take a yong calf, & two rās
without blemish,

*Leu. 9, 3.

2 And vnleauened bread & cakes vnleau-
ned tempered with oyle, & wafers vnleau-
ened anoynted wth oyle: (of fine wheat
flower shalt thou make them)

3 Then thou shalt put them in one basket,
and * present them in the basket with the
calf and the two rams,

a To offe-
re in sacrifice.

4 And shalt bring Aarón and his sonnes
vnto the dore of the Tabernacle of [†] Cō-
gregation, and wash them with water.

5 Also thou shalt take the garments, & put
vpon Aarón the tunicle, and the robe of
the ^b Ephod, and the Ephod, and the brest
plate and shalt close [them] to him with [†]
broydred garde of the Ephod.

b VWhich was
next vnder the
Ephod.

6 Then thou shalt put the mitre vpon his
head, and shalt put the holy * crowne vpo
the mitre.

* Chap. 28, 36

7 And thou shalt take the anoynting * oy-
le, and shalt powre vpon his head, and
anoint

* Chap. 30, 31

anoint him.

8 And thou shalt bring his sonnes, & put coates vpon them,

9 And shalt gird them with girdels, [both] Aaron & his sonnes: & shalt put the bonets on them, & the Priests office shall be theirs for a perpetual lawe: thou shalt also fill the hands of Aaron, & the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So thou shalt kil the calfe before the Lord, at the dore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, & shalt powre all [the rest] of the blood at the fote of the altar,

13 * Also thou shalt take all the fat that couereth the inwardes, & the kall, [that is] on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne the vpon the altar.

14 But the flesh of the calfe, and his skin, & his dounge shalt thou burne with fire without the hoste: it is a sinne offering.

15 ¶ Thou shalt also take one ram, & Aaron and his sonnes shall put their hands vpon the head of the ram.

16 Then thou shalt kil the ram, & take his blood and sprinkle it round about vpon the altar.

17 And thou shalt cut the ram in pieces, & wash the inwardes of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar: [for] it is a burnt offering vnto the Lord for a swete sauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their hands vpon the head of the ram.

20 Then shalt thou kil the ram, and take of his blood and put it vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right fote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, & vpon his garments, and vpon his sonnes and vpon the garments of his sonnes with him: so he shall be halowed, & his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rams the fat and the rompe, euē the fat that couereth the inwardes, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shulder, (for it is the ram of consecration)

23 And one loaf of bread, and one cake of bread [tempered] with oyle, & one wafer, out of the balker of the vnleauened [bread] that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to & fro before the Lord.

25 Again, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a swete sauour before the Lord: [for] this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy parte.

27 And thou shalt sanctifie the brest of the shaken offering, and the shulder of the heaue offering, which was shaken to & fro, and was heaued vp of the ram of the consecration, which [was] for Aaron, & which [was] for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their peace offerings, [euē] their heaue offering to the Lord.

29 ¶ And the holy garments, which [appertain] to Aaron, shall be his sonnes after him, to be anointed therein, & to be consecrate therein.

30 That sonne that shall be Priest in his steede, shall put them on seven dayes, when he cometh into the Tabernacle of the Congregation, to minister in the holie place.

31 ¶ So thou shalt take the ram of the consecration, and seeth his flesh in the holie place.

32 * And Aaron and his sonnes shall eat the flesh of the ram, & the bread that is in the balker, at the dore of the Tabernacle of the Congregation.

33 So they shall eat these things, whereby their atonement was made to consecrate them, [and] to sanctifie them: but a stranger shall not eat [thereof], because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fyre: it shall not be eaten, because it is an holy thing.

* Chap. 28, 41.

† Or, consecrate them.

* Leuit. 1, 3.

† Signifying the sacrifice was also offered for them, & they did agree vnto.

* Leuit. 3, 3.

† Ebr. sonne, 3.

† 2, 12.

† Or, a sauour of rest, which sauereth the life of God to state.

† Meaning the fote & neither part of the eare.

† VVhere with the altar must be sprinkled.

Chap. 28, 36.

Chap. 30, 31.

† VVhich is offered for the consecration of the Priest.

h This sacrifice the Priest did moue toward the East, VVest, North, & South. So called, because it was not onlie shaken to and fro, but also lifted vp.

k VVhich were offerings of thanks giuing to God for his benefices.

* Leuit. 3, 3. & 20, 9. may 23, 4.

† That is, by sacrifices.

†Ebr. fil their hands.

m To appease Gods wrath & sinne may be pardoned.

¶ Num. 18, 3.

n That is, an Omer, read Chap. 16, 16. o VVhich is, about a pinte.

†Or, declare my self to you.

p Because of my glorious presence.

¶ Leu. 26, 12. 21. cor. 26, 16.

q It is I the Lord, that am their God.

a Vpon the & the swete perfume was burnt, vers. 34.

b Of the same wood and material.

35 Therefore shalt thou do thus vnto Aaron and vnto his sonnes, according to all things which I haue comanded thee: seuen daies shalt thou † consecrate them.

36 And shalt offer euerie day a calfe or a sinne offering for^m reconciliation: & thou shalt cleanse the altar, whē thou hast offered vpon it for reconciliation, & shalt anoint it, to sanctifie it.

37 Seuen daies shalt thou cleanse the altar, and sanctifie it, so the altar shalbe moste holy: [and] whatsoever toucheth the altar, shalbe holy.

38 ¶ Now this is that which thou shalt present vpon the altar: [euen] two lābes of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, aⁿ tenth part of fine floure mingled wth the fourte parte of an o^mer of beaten oyle, and the fourte parte of an Hin of wine, for a drinke offering.

41 And the other lābe thou shalt present at euen: thou shalt do thereto according to the offering in the morning, and according to the drinke offering thereof, [to be] a burnt offering for a swete sauour vnto the Lord.

42 [This shalbe] a continuall burnt offering in your generations at the dore of the Tabernacle of the Congregation, before the Lord, where I wil † make appointment wth you, to speake there vnto thee.

43 There I wil appoint with the children of Israel, and [the place] shalbe sanctified by my p^r glorie.

44 And I wil sanctifie the Tabernacle of the Congregation and the altar: I wil sanctifie also Aaron and his sonnes to be my Priests.

45 And I wil dwel among the children of Israel, and wil be their God.

46 Then shal they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwel among them: I am the Lord their God.

¶ CHAP. XXX.

The altar of incense. 14 The summe that the Israelites shulde pay to the Tabernacle. 16 The brazen Laver. 21 The anoynting Oyle. 34 The making of the perfume.

¶ Furthermore thou shalt make an altar for swete perfume, of Shittim wood thou shalt make it.

The length thereof a cubite & the breadth thereof a cubite (it shalbe foure square) and the height thereof two cubites: the hornes thereof [shalbe] b of the same, And thou shalt ouerlaie it wth fine golde,

[bothe] the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it † a crowne of golde round about.

† Or a circle border.

THE ALTAR OF SVETE PERFUME.



This altar was one cubite long and one cubite broad, and in height it was two cubites: the rest may be vnderstande by the figures.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: [euen] on euerie side shalt thou make [them,] that they may be as places for the barres to beare it withall:

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

6 After thou shalt set it before the vaile, that is nere the Arke of Testimonie, before the Mercieseat that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shal burne thereon swete incense euerie morning: when he d^resseth the lampes thereof, shal he burne it.

8 Likewise at euen, when Aaron setteth vpon the lampes thereof, he shal burne incense: [this] perfume [shalbe] perpetually before the Lord, throughout your generatiōs.

9 Ye shal offre no strange incense thereon nor burnt sacrifice, nor offering, nether powre anie drinke offering thereon.

10 And Aaron shal make reconciliation vpon the hornes of it once in a yere with the blood of the sin offering [in the day] of reconciliation, once in the yere shal he make reconciliation vpon it throughout your generatiōs: this is most holie vnto the Lord.

11 ¶ Afterwarde the Lord spake vnto Moses, saying,

12 ¶ When thou takest the summe of the children of Israel after their nomber, the they shal giue euerie man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shal euerie man giue that goeth into the nombre, halfe a shekel, after the shekel of the Sanctuarie: (*a shekel [is] mune shekles: & the gerah valued about, 2. pence after 5. shillings sterling. the once of siluer. * Leu. 27, 25. nom. 3, 47. ezek 45, 12.

c That is, a Sanctuarie, not in the highest of all.

d Meaning when he dresseth them, and refresheth the oyle.

e Otherwise made then this, which is described. f But it was onely for to burne perfume.

¶ Nom. 1, 2, 3.

g VVhereby he testified that he redeemed his life & he had forsaite: as is declared by David, 1. Sa. 24, 13. This shal be valued two shillings sterling.

(twenty gerahs) the halfe shekel [shalbe] an offering to the Lord.

14 All that are nombred fro twenty yere olde and aboue, shal giue an offering to the Lord.

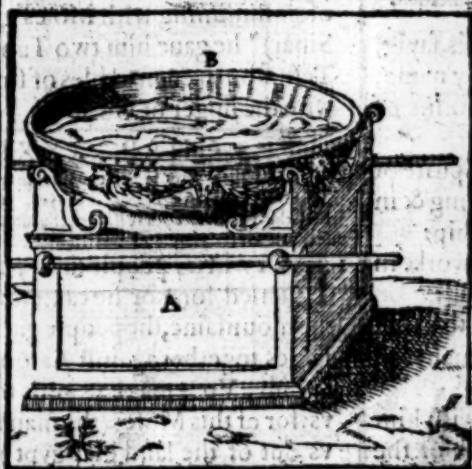
15 The riche shal not passe, and the poore shal not diminish from halfe a shekel, when ye shal giue an offering vnto the

Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memorial vnto the children of Israel before the Lord for the redemption of your liues.

That God should be merciful vnto you.

THE LAVER OF BRASSE.



A The fundation or fote of the Laver.

B The Laver. Because Moses describeth not the maner of this Laver, this figure is made after the facion of Salomons, which seemeth to be most agreeable to this, 1. King. 7. 38. saue in steede of wheles are put barres to beare it, as in the other figures also appeareth.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a laver of brasse & his fote of brasse to wash, and shalt put it betwene the Tabernacle of the Congregation and the altar, and shalt put water therein.

19 For Aaron and his sonnes shal wash their hands and their fete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister [&] to make perfume of the burnt offering to the Lord, they shal wash the selues with water, lest they dye.

21 So they shal wash their hands & their fete, they dye not: & [this] shalbe to them an ordinance for euer, [bothe] vnto him & to his sede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principal spices of the moste pure myrre five hundred [shekels], of swete cinamom halfe so muche, [that is,] two hundred and fiftie, and of swete calamus, two hundred and fiftie:

24 Also of cassia five hundred, after the shekel of the Sanctuarie, and of oile oliue an Hin.

25 So thou shalt make of it the oile of holy ointment, [euen] a moste precious ointment after the arte of the apotecarie: this shalbe the oile of holy ointment.

26 And thou shalt anoint the Tabernacle of the Congregation therewith; and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, & the Candellsticke, with all the instruments thereof, & the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the laver, & his fote.

29 So thou shalt sanctifie them, and they shalbe moste holy: all that shal touche them, shalbe holy.

30 Thou shalt also anoint Aaron & his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Morcouer thou shalt speake vnto the children of Israel, saying; This shal be an holy ointing oyle vnto me, throughout your generations.

32 None shal anoint mans flesh therewith, neither shal ye make any composition like vnto it: [for] it is holy, [&] shalbe holy vnto you.

33 Whosoever shal make like ointment, or, whosoever shal put any of it vpon a stranger, euen he shalbe cut of from his people.

34 And the Lord said vnto Moses, Take vnto thee [these] spices, pure myrre & cleare gumme & galbanum, [these] odoures with pure frankincense, of eche like weight:

35 The thou shalt make of them perfume composed after the arte of apotecary, mingled together, pure [and] holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I wil make appointments

Nether as their burialls nor other such

the Priests.

In Ebrew, Shabeteche de

a swete kind of gumme and

thepoke as the

hails.

the Priests.

the Priests.

the Priests.

the Priests.

with thee: it shalbe vnto you most holy.

27 And ye shal not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for ^{the} Lord.

28 Whosoever shal make like vnto that to smel thereto, euē he shalbe cut off from his people.

CHAP. XXXI.

1 God maketh Bezalel & Aholiab mete for his worke.

2 The Sabbath day is the signe of our sanctification.

3 The tables written by the finger of God.

And ^{the} Lord spake vnto Moses, saying, Beholde, I haue called by name, Bezalel, the sonne of Uri, the sonne of Hur of the tribe of Iudah.

3 Whome I haue filled with the Spirit of God, in wisdom, & in vnderstanding & in knowledge & in all workmanship:

4 To finde out curious workes to worke in golde, & in siluer, and in brasse,

5 Also in the art to set stones, and to carue in timber, [and] to worke in all maner of workmanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamah of the tribe of Dan, & in the heartes of all that are wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 [That is,] the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercieseat that shalbe thereupon, with all instruments of the Tabernacle.

8 Also the Table & the instruments thereof, and the pure Candellsticke with all his instruments & the Altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, & the Lawer, with his fote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the anointing oyle, & sweet perfume for the Sanctuary: according to all that I haue commanded thee, shal they do.

12 Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, & say, Notwithstanding kepe ye my Sabbaths: for it is a signe betwene me & you in your generations, that ye may knowe that I the Lord do sanctifie you.

14 Ye shal therefore kepe the Sabbath: for it is holy vnto you: he that defileth it, shal dye the death: therefore whosoever worketh therein, the same person shalbe cutten out of from among his people.

15 Six dayes shal men worke, but in the seventh day [is] the Sabbath of the holy rest to ^{the} Lord: whosoever doeth any wor-

ke in the Sabbath day, shal dye the death.

16 Wherefore the childre of Israel shal kepe the Sabbath, that they may obserue the rest through out their generations for an euerlasting couenant.

17 It is a signe betwene me & the children of Israel for euer: *for in six dayes ^{the} Lord made the heauen and the earth, & in the seventh day he ceased, and rested.

18 Thus (when ^{the} Lord had made an end of communing with Moses vpon mount Sinai) *he gaue him two Tables of the Testimonie [even] tables of stone, written with the finger of God.

CHAP. XXXII.

1 The Israelites impute their delinquencies to the calf.

2 God is appalled by Moses prayer. 3 Moses breaketh the Tables. 4 He slayeth the idolaters. 5 Moses zeale for the people.

But when ^{the} people sawe, that Moses taried long or he came downe from the mountaine, the people gathered them selues together against Aaron, & said vnto him, Vp, *make vs gods to go before vs: for of this Moses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, Plucke of the golden earrings, which are in the eares of your wives, of your sonnes, & of your daughters, and bring them vnto me.

3 Then all the people pluckt from them selues the golden earrings, which were in their eares, and they brought [them] vnto Aaron,

4 *Who receiued them at their hands, & fashioned it with the graving tole, & made of it a molten calf: then they said, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron sawe [that,] he made an altar before it: and Aaron proclaimed, saying, To morowe [shalbe] the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, & brought peace offerings: also *the people sate them downe to eat and drinke, and rose vp to playe.

7 Then the Lord said vnto Moses, *Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, haue corrupted [their waies.]

8 They *are sone turned out of the way, which I commanded them: [for] they haue made them a molten calf, & haue worshipped it, & haue offered thereto, laying, *These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, *I haue sene this people, and beholde, it is a stiffneck-

Only dedicated to the use of the Tabernacle.

I haue chosen & made mete, Chap. 35. 30.

This sheweth that handy crafts are the gifts of Gods spirit, & therefore ought to be esteemed.

I haue instructed them, and increased their knowledge.

So called, because of the conning and art used therein, or because the whole was beaten out of one piece.

Which one was to anoint the Priests and the instruments of the Tabernacle, & not to burne.

Though I command these workes to be done, yet will I not that you breake my Sabbath dayes.

Chap. 20. 8.

God reproveth this point because the whole keeping of the Lawe standeth in the true use of the Sabbath, & is so cease from our workes, & to obey the will of God.

For Sabbath

Gen. 1. 1. & 2. 3.

From creating his creatures, but not governing, preferring the Dec. 5. 1. V. whereby he declared his will to his people.

The rest of idolatrie, when men take that God is at hand, except they seem naturally.

I think that these rather suppose idolatrie, to signify the molten jewels.

Suche is the rage of the heart, that it spare no satisfaction, which wicked men find in the use of their idols, as they see calves, oxen, serpents, &c. they ped.

1. King. 12. 28.

1. Cor. 10.

Whereby we see what necessity we have to pray earnestly to God, to keep us in his true obedience, and to send us good guides.

1. King. 14. 18.

Chap. 33. 2. de. 9. 13.

stiffneck-

stifnecked people.

10 Nowe^e therefore let me alone, that my wrath may waxe hote against them, for I wil consume them: but I wil make of thee a mightie people.

11 * But Moses praied vnto the Lord his God, and said, O Lord, why doeth thy wrath waxe hote against thy people, w^h thou hast brought out of ^e land of Egypt with great power & with a mightie hand?

12 * Wherefore shal the Egyptians^s speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth: turne from thy fearece wrath, and change thy minde from this euil toward thy people.

13 Remembre^s Abraham, Izhak, & Israel thy seruants, to whome thou swarest by thine owne selfe, and saidest vnto them, * I wil multiplie your sede as the starres of the heauen, and all this land that I haue spoken of, wil I giue vnto your sede, and thei shal inherite it for euer.

14 Then ^e Lord changed his minde from the euil, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables [were] writte on bothe their sides, eu^e on the one side and on the other were they written.

16 And these Tables were the worke of God, and this^e writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noise of the people, as thei shewted, he said vnto Moses, [There is] a noise of warre in the hoste.

18 Who answered, It is not the noise of them that haue the victorie, nor the noise of them that are ouercome: [but] I do heare the noise of singing.

19 Now, as sone as he came nere vnto the hoste, he sawe the calf and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneth the mountaine.

20 * After, he toke the calf, which they had made, & burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What didst thou do vnto thee, ^e thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fearece: ^e knowest this people, that thei are [euen set] on

mischief,

23 And they said vnto me, Make vs gods to go before vs: for we knowe not what is become of this Moses (the man ^e brought vs out of the land of Egypt)

24 The I said to them, Ye that haue golde, plucke it of: and thei brought it me, and I did cast it into the fire, & [thereof] came this calf.

25 Moses therefore sawe that the people were^k naked (for Aaron had made them naked vnto [their] shame among their enemies)

26 And Moses stode in the gate of the cap, and said, Who [pertineth] to the Lord? [let him come] to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euerie man his sworde by his side: go to and fro, from gate to gate, through the hoste, & slay euerie man his brother, and euerie man his companion, & euerie man his neighbour.

28 So the children of Leui did as Moses had commanded: & there sel of the people ^e same day about thre thousand men.

29 (For Moses had said, Consecrat your hands vnto the Lord this day, euen euerie man vpon his^m sonne, and vpon his brother, that there may be giuen you a blessing this day)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but now I wil go vp to the Lord, if I may pacifie [him] for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, & haue made them gods of golde.

32 Therefore now if thou pardone their sinne, [thy mercie shal appeare]: but if ^e wilt not, I pray thee, rale meⁿ out of thy booke, which thou hast writt.

33 Then the Lord said to Moses, Whosoever hath sinned against me, I wil put him out of my^o booke.

34 Go now therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel shal go before thee, but yet in the day of my visitation I wil^p visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron [to make] the calf which he made.

CHAP. XXXIII

1 The Lord promisseth to send an Angel before his people. 4 Thei are glad because the Lord denieth to go vp with them. 6 Moses talketh familiarly with God. 13 He praieth for the people. 18 And desireth to see the glory of the Lord.

hij.

k Bothe destitute of Gods fauour, & an occasion to their enemies to speake euil of their God.

l This fact did so please God, that he turned the curse of Iakob against Leui, to a blessing, Deut. 33, 9

m In reueging Gods glorie we must haue no respect to person, but put of all carnal affection.

n So much he esteemed the glorie of God, that he preferred it euen to his owne saluation.

o I wil make it knowne that he was our predestinate in mine eternal counsell to life everlasting.

p This declarer how grieuous a sinne idolatrie is, seeing that at Moses praier God wold not fully reuise it.

^a The land of Canaan was compassed wth hilles: so thei, that entred into it, must passe vp by the hilles.

^{*Gen.} 12, 7.
^{exod.} 23, 27.
^{iosh.} 24, 11.
^{*Deut.} 7, 21.

^{*Chap.} 32, 9.
^{deut.} 9, 13.

^b That ether I may shewe mercie, if thou repent, or els punish thy rebellion.

^c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they shulde be instructed of the Lords will.

^d Moses plainly and familiarly of all others, Nomb. 12, 7.

^e I care for thee and will preferue thee in this thy vocation.

¹ Afterwarde the Lord said vnto Moses, Departe, ^ago vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iakob, saying, ^{*}Vnto thy sede wil I giue it.

² And ^{*}I wil send an Angel before thee, & wil cast out the Canaanites, [†]Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

³ To a land, [I say,] that floweth with milke and hony: for I wil not go vp with thee, ^{*}because thou art a stifnecked people, lest I consume the in the way.

⁴ And when the people heard this euil tidings, thei sorowed, & no man put on his best rayment.

⁵ (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stifnecked people, I wil come sodenly vpon thee, and consume thee: therefore now put thy costly rayment fro^m thee, that I may know ^bwhat to do vnto thee)

⁶ So the children of Israel laied their good rayment from them, [after Moses came downe] from the mount Horeb.

⁷ Then Moses toke [his] tabernacle, & pitched it without the hoste far of from the hoste, and called it ^cOhel-moed. And when any did seke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

⁸ And when Moses went out vnto the Tabernacle, all the people rose vp, & stode euerie man at his tent dore, and looked after Moses, vntil he was gone into the Tabernacle.

⁹ And as sone as Moses was entred into [†]the Tabernacle, the cloudy pillar descended and stode at the dore of the Tabernacle, and [the Lord] talked with Moses.

¹⁰ Now when all [†]the people sawe the cloudy pillar stand at the Tabernacle dore, all the people rose vp, & worshipped euerie man in his tent dore.

¹¹ And the Lord spake vnto Moses ^dface to face, as a man speaketh vnto his friend. After he turned againe into the hoste, but his seruant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

¹² ¶ Then Moses said vnto the Lord, Se, [†]I laiest vnto me, Lead this people forth, & thou hast not shewed me whome thou wilt send with me: thou hast said moreover, I knowe thee by ^ename, & thou hast also founde grace in my sight.

¹³ Now therefore, I pray thee, if I haue founde fauour in thy sight, shewe me now

thy way, that I may know thee, [and] that I may finde grace in thy sight: consider also that this nation [is] thy people.

¹⁴ And he answered, My ^{††}presence shal go [with thee,] and I wil giue thee rest.

¹⁵ Then he said vnto him, If thy presence go not [with vs,] cary vs not hence.

¹⁶ And wherein now shal it be knowne that I, & thy people haue founde fauour in thy sight: shal it not be wheⁿ thou goest with vs? so I, & thy people shal haue preeminence before all the people that are vpon the earth.

¹⁷ And the Lord said vnto Moses, I wil do this also that thou hast said: for thou hast founde grace in my sight, and I knowe thee by name.

¹⁸ Againe he said, I beseeche thee, shew me thy ^gglorie.

¹⁹ And he answered, I wil make all my ^hgood go before thee, and I wil ⁱproclaime the Name of the Lord before thee: ^{*}for I wil shewe ^kmercie to whome I wil shewe mercie, & wil haue compassion on whome I wil haue compassion.

²⁰ Furthermore he said, Thou canst not see my face, for there shal no man see me, & ^lliue.

²¹ Also the Lord said, Beholde, [there is] a place by ^mme, & thou shalt stande vpon the rocke:

²² And while my glorie passeth by, I wil put thee in a cleft of the rocke, & wil couer thee wth mine hand whiles I passe by.

²³ After I wil take away mine hand, and thou shalt see my ⁿbacke partes: but my face shal not be sene.

¶ CHAP. XXXIII.

¹ The Tables are renewed. ⁶ The description of God. ¹² All fellowship with idolaters is forbidden. ¹⁸ The three feasts. ²⁸ Moses is 40. daies in the mount. ³⁰ His face shineth, and he couereth it with a vail.

¹ And the Lord said vnto Moses, ^{*}Heare thee two Tables of stone, like vnto the first, & I wil write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

² And be ready in the morning, that thou maiest come vp early vnto the mount of Sinai, and [†]waite there for me in the top of the mount.

³ But let no man come vp with thee, neither let any man be sene throughout all the mount, nether let the shepe nor cattell fede before this mount.

⁴ ¶ Then Moses shewed two tables of stone like vnto the first, & rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had comanded him, & toke in his hand two Tables of stone.

⁵ And the Lord descended in the cloude,

[†]Ebr. face.
[†] Signifying the Israelites shulde excell through Gods fauour all other people, vers. 16.

^g Thy face, thy substance, and thy maiestie.

^h My mercie, & fatherlie care.

ⁱ Read chap. 34, vers. 6, 7.

^k Rom. 9, 15. For finding nothing in man that can deserue mercie, he wil freely salue his.

^l For Moses sawe not his face in ful maiestie, but as mans weaknes coler beare.

^m In mount Horeb.

ⁿ So much as my glorie as in this mortal life thou art able to see.

[†]Deut. 10, 1.

[†]Ebr. stande me.

[†]Or, polished.

and stode with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and ^acryed, The Lord, the Lord, strong, merciful, & gracious, slow to angre, & abundant in goodnes and trueth,

7 Reseruing mercie for thousands, forgiving iniquitie, & transgression, and sinne, and not [†]making [the wicked] innocent, ^{*}visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste & bowed himself to the earth, and worshipped,

9 And said, o Lord, I praye thee, if I haue founde grace in thy sight, that the Lord wolde now go with vs, (^b for it is a stif-necked people) and pardone our iniquitie & our sinne, and take vs for thine enheritance.

10 And he answered, Beholde, ^{*}I wil make a couenant before all thy people, [&] wil do meruels, suche as haue not bene done in all the world, nether in all nauions: and all the people among whome thou art, shal se the worke of the Lord: for it is a terrible thing that I wil do with thee.

11 Kepe diligently that which I commande thee this day: beholde, I wil cast out before thee the Amorites, & the Canaanites, and the Hittites, & the Perizzites, and the Hiuites, and the Iebusites.

12 ^{*}Take hede to thy self, that thou make no compact with the inhabitants of the land whither thou goest, lest thei be the cause of ^cruine among you:

13 But ye shal ouerthrowe their altars, and breake their images in pieces, and cut downe their ^dgroues,

14 (For thou shalt bowe downe to none other god, because the Lord, whose Name [is] ^{*}Ielous, is a Ielous God)

15 Lest thou make a ^{*}compact with the inhabitants of the land, and when they go a whoring after their gods, and do sacrifice vnto their gods, [some man] call thee, and thou ^{*}eat of his sacrifice.

16 And [lest] [†]thou of their ^{*}daughters vnto thy sonnes, and their daughters go a whoring after their gods, and make thy sonnes go a whoring after their gods,

17 Thou shalt make thee no gods of ^emetal.

18 ¶ The feast of vnleauened bread shalt thou kepe: feuen dayes shalt thou eat vnleauened bread, as I commanded thee, in the time of the ^{*}moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 ^{*}Euerie [male,] that first openeth the

wōbe, [shalbe] mine: also all [†]first borne of thy flocke shalbe reconed [mine, bothe] of beues and shepe.

20 But the first of the asse thou shalt bye out with a lambe: & if thou redeme [him] not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeme, and none shal appeare before me ^fempty.

21 ¶ Six daies thou shalt worke, and in the seuēth day thou shalt rest: bothe in caring time, and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes [in the time] of the first frutes of wheat haruest, and the feast of gathering [frutes] in ^gthe end of the yere.

23 ¶ Thrice in a yere shal all your ^{mē} children appeare before the Lord Iehouah God of Israël.

24 For I wil cast out the nations before thee, and enlarge thy coastes, so that no man shal ^hdesire thy land, whē thou shalt come vp to appeare before the Lord thy God thrise in the yere.

25 Thou shalt not offer the blood of my sacrifice with leauen, nether shal ought of the sacrifice of the feast of Passcouer be left vnto the morning.

26 The first ripe frutes of thy land thou shalt bring vnto the house of the Lord thy God: [yet] shalt thou not ⁱsethe a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these wordes: for after the tenoure of ^{*}these wordes I haue made a couenant with thee and with Israël.

28 So he was there with the Lord ^kfourtie daies & fourtie nights, [and] did nether eat bread nor drinke water: and he wrote in the Tables ^{*}the wordes of the couenāt, [cuen] the ten [†]commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie [were] in Moses hand, as he descended from the mount: (now Moses wist not [†]the skin of his face shone bright, after that [God] had talked with him)

30 And Aaron & all the children of Israël looked vpon Moses, and beholde, the skin of his face shone bright, and they were ^lafraied to come nere him.

31 But Moses called them: and Aaron & all the chief of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the childre of Israël came nere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing h.ij.

^a This ought to be referred to the Lord & not to Moses proclaiming: as chap. 33, 19.

[†]Ebr. not making innocent. ^{*}Deut. 5, 9. iere. 32, 18.

^b Seing [†]people are thus of nature, & rulers haue nede to call vpon God, that he wolde alwaies be present with his Spirit. ^{*}Deut. 5, 2.

^{*}Deut. 7, 12.

^c If thou followe their wickednes, & pollute thy selfe wth their idolatrie. ^dVVhich places they chose for their idoles.

^{*}Chap. 20, 5.

^{*}Chap. 23, 32. deut. 7, 2.

[†]1. Cor. 8, 10.

[†]1. King. 11, 2.

^e As golde, silver, brasse, or anything that is molten.

^{*}Chap. 13, 4.

^{*}Chap. 13, 3. & 12, 29. psal. 44, 30.

^f VVithout offering some thing.

^{*}Chap. 23, 16.

^g VVhich was in September, when the sunne declined, which in the counte of political things thei called the ende of the yere

^h God promiſeth to defend them & theirs, which obey his commandemēt.

ⁱ Read chap. 23, 19. deu. 14, 21.

^{*}Chap. 24, 18. deu. 9, 9.

^k This miracle was to confirme the autoritie of the Lawe, and ought no more to be followed then other miracles. ^{*}Deut. 4, 13. [†]Or, wordes.

^l Read 1. Cor. 3, 7.

*2, Cor. 3, 13.

in which was in
the Tabernacle
of the Congre-
gation.

with them, * & had put a couering vpon his face.

34 But, when Mosés came ^m before the Lord to speake with him, he toke of the couering vntil he came out: then he came out, and spake vnto the children of Israël that which he was commanded.

35 And the children of Israël sawe the face of Mosés, how the skin of Mosés face shone bright: therefore Mosés put the couering vpon his face, vntil he went to speake with God.

¶ CHAP. XXXV.

^a The Sabbath. ⁵ The fre giftes are required. ²¹ The readines of the people to offer. ³⁰ Bezaleel & Aholiab are praised of Mosés.

Then Mosés assembled all the Congregation of the children of Israël, & said vnto them, These are the wordes which the Lord hathe commanded, that ye shulde do them:

* Chap. 20, 8.

a wherein ye
shal rest from al
bedellie worke.

2 *Six dayes thou shalt worke, but the se-
uēth day shal be vnto you the holy^a Sab-
bath of rest vnto the Lord: whosoever
doeth [any] worke therein, shal dye.

3 Ye shal kindle no fire throughout all
your habitations vpon the Sabbath day.

4 ¶ Againe, Mosés spake vnto all the Con-
gregation of the childre of Israël, saying,
This is the thing which the Lord com-
mandeth, saying,

* Chap. 25, 2.

5 Take from among you an offering vnto
† Lord: whosoever is of a *willing heart,
let him bring this offering to the Lord,
[namely] golde, and siluer, and brasse:

6 Also blewe silke, & purple, and skarlet,
and fine linen, and goates [heere,]

7 And rams skins died red, and badgers
skins, with Shittim wood:

8 Also oyle for light, & spices for the ano-
inting oyle, and for the swete incense,

9 And onix stones, and stones to be set in
the Ephód, and in the brest plate.

b Read Chap.
28, 3.

10 And all the wise^b hearted among you
shal come & make all that the Lord hath
commanded:

* Chap. 26, 31.

11 [That is,] † * Tabernacle, the pauillion
thereof, and his couering, & his taches, &
his boardes, his barres, his pillers, and his
sockets,

12 The Arke, and the barres thereof: the
Mercisear, & the vaile that^c couereth [it,]

c which hanged
before the Mer-
cisear † it coulde
not be seene.

13 The Table, and the barres of it, and all
the instruments thereof, & † shewe bread:

14 Also the Candelsticke of light and his
instruments and his lampes with the oyle
for the light:

* Chap. 30, 1.

15 * Likewise the Altar of perfume and his
barres, and the anointing oyle, and the
swete incense, and the vaile of the dore at
the entring in of the Tabernacle,

16 The * Altar of burnt offering with his
brazen grate, his barres and all his instru-
ments, the lauer and his fote,

17 The hangings of the courte, his pillers
& his sockets, and the vaile of the gate of
the courte,

18 The pins of the Tabernacle, and the
pins of the courte with their cordes,

19 The^d ministring garments to minis-
tre in the holy place, [and] the holy garments
for Aaron the Priest, and the garments
of his sonnes, that they may minis-
tre in † Priestes office.

* Chap. 27, 1.

d Such as ap-
teine to the
uice of the Ta-
bernacle.

20 ¶ Then all the Congregation of † chil-
dren of Israël departed from the presence
of Mosés.

21 And euerie one, whose heart † encoura-
ged him, & euerie one, whose spirit made
him willing, came [and] broght an offering
to the Lord, for the worke of the Taber-
nacle of the Congregation, and for all his
vses, and for the holy garments.

* Ebr. lifted him
up.

22 Bothe men & women, as many as were
fre hearted, came [and] broght † taches &
carings, and rings, and bracelets, all [were]
jewels of golde: & euerie one that offred
an offering of golde vnto the Lord:

† Or, hooks.

23 Euerie man also, which had blewe silke,
and purple, & skarlet, and fine linen, and
goats [heere,] and rams skins died red, &
badgers skins, broght [them.]

24 All that offred an oblation of siluer &
of brasse, broght the offering vnto the
Lord: & euerie one that † had Shittim
wood for any maner worke of the mini-
stration, broght [it.]

† Ebr. † who-
me was found

25 And all the womē that were^e wise hear-
ted, did spin with their handes, & broght
the spun worke, [euē] the blewe silke, &
the purple, the skarlet, & the fine linen.

e which were
witty & exper.

26 Likewise all the women, whose heartes
were moued with knowledge, spun goa-
tes [heere.]

f That is, which
were good spin-
ners.

27 And the rulers broght onix stones, and
stones to be set in the Ephód, and in the
brest plate:

28 Also spice, and oyle for light, and for
* the anointing oyle, and for the swete
perfume.

* Chap. 30, 1.

29 Euerie man and woman of the children
of Israël, whose heartes moued them wil-
lingly to bring for all the worke which the
Lord had commanded them to make † by
the hād of Mosés, broght a fre offering to
the Lord.

g Vsing Mosés
as a minister
thereof.

30 ¶ Then Mosés said vnto the children
of Israël, Beholde, * the Lord hathe called
by name Bezaleel the sonne of Uri, the
sonne of Hur of the tribe of Iudáh,

* Chap. 31, 1.

31 And hathe filled him † with an excellēt
spirit

† Or, with the
Spirit of God.

spirit of wisdom, of vnderstanding, and of knowledge, and in all manner worke,

32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set them, & in karuing of wood, [euē] to make any manner of fine worke.

34 And he hath put in his heart that he may teache [other:] bothe he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all manner^h of conning,* & broyded, & needle worke: in blewe silke, and in purple, in skarlet, and in fine linen & weauing, [euē] to do all manner of worke and subtile inuentions.

¶ CHAP. XXXVI.

The great readines of the people, in so much that he commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boardes. 31 The barres, 35 And the vail.

Then wrought Bezaleel, and Aholiab, and all conning men, to whome the Lord gaue wisdom and vnderstanding to knowe how to worke all manner worke for the seruice of the^a Sanctuarie, according to all that the Lord had commanded. For Moses had called Bezaleel, & Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, [euē] as manie as their heartes encouraged to come vnto that worke to worke it.

And they receiued of Moses all^f offering which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also^b they brought stil vnto him fre gifts euery morning.

4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring^c to muche, [&] more then ynough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, & they caused it to be proclaimed throughout the hoste, saying, Let nether man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offering.

7 For the stuffe they had was sufficient for all the worke to make it, and to muche.

8 * All the conning men therefore among the workemen, made [for] the Tabernacle ten curtaines of fine twined linen, and of blewe silke, and purple, and skarlet: d Cherubims of broyded worke made they [vpon] them.

9 The length of one curtaine [was] twenty and eight cubites, & the breadth of one

curtaine foure cubites: [&] the curtaines were all of one cise.

10 And he coupled fve curtaines together, and other fve coupled he together.

11 And he made strings of blewe silke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the [other] curtaine in the seluedge in the seconde coupling.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the [other] curtaine, which was in the seconde coupling: the strings were set one against an other.

13 After, he made fiftie taches of golde, & coupled the curtaines one to an other w^t the taches: [so] was it one Tabernacle.

14 ¶ Also he made curtaines of goates [heere] for the couering vpon the Tabernacle: he made them [to the number] of eleuen curtaines.

15 The length of one curtaine [had] thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines [were] of one cise.

16 And he coupled fve curtaines by them selues, and six curtaines by them selues:

17 Also he made fiftie strings vpon the edge of [one] curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the [other] curtaine in the seconde coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a^e couering vpon the pauillion of rams skins died red, & a couering of badgers skins aboute.

20 ¶ Likewise he made the boardes for the Tabernacle of Shittim wood^f to stand vp.

21 The length of a boarde [was] ten cubites, & the breadth of one boarde [was] a cubite and an halfe.

22 One boarde had two tenons, set in ordre as the fete of a ladder, one against an other: thus made he for all the boardes of the Tabernacle.

23 So he made twentie boardes for the Southside of the Tabernacle, euē ful South.

24 And fourtie sockets of siluer made he vnder^f twentie boardes, two sockets vnder one boarde, for his two tenons: and two sockets vnder another boarde for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boardes,

26 And their fortie sockets of siluer, two sockets vnder one boarde, & two sockets vnder another boarde.

h. iij.

^h Pertening to grauing, or karuing, or such like. * Chap. 26, 1.

^f Ebr. wife in heart.

^a By the sanctuarie we meane th^e here all the Tabernacle.

^b Meaning the sacrifices.

^c A rare example and notable to the people (so ready to serue God with their goods).

* Chap. 26, 4.

^d which were little pictures w^t twines in the forme of children.

* Chap. 26, 16.

^f Or, hoker.

^f Or, pauillion.

^e These two were about the couering of goates heere.

^f And to beare vp the curtaines of the Tabernacle.

8 Or towards the sea, & was the sea called mediterraneum westward from Jerusalem.
9 Chap. 26, 24.

10 Chap. 25, 27 & 30, 4.

11 Which was betwene the Sanctuarie and the Holiest of all.

12 Or, headers.

13 Which was betwene the court and the Sanctuarie.

14 Or, grauen borders.

15 Chap. 25, 10.

16 Like battlements.

17 Chap. 25, 17.

27 Likewise towards the Westside of the Tabernacle he made six boardes.

28 And two boardes made he in the corners of the Tabernacle for ether side:

29 And they were *ioyned beneth, and likewise were made sure aboue with a ring: thus he did to bothe in bothe corners.

30 So there were eight boardes and their sixtene sockets of siluer, vnder euerie board two sockets.

31 ¶ After, he made *barres of Shittim wood, five for the boardes in the one side of the Tabernacle,

32 And five barres for the boardes in the other side of the Tabernacle, & five barres for the boardes of the Tabernacle on the side toward the West.

33 And he made ¶ middest barre to shote through the boardes, from the one end to the other.

34 He ouerlaid also the boardes with golde, & made their rings of golde for places for the barres, and couered the barres with golde.

35 ¶ Moreouer he made a^h vaile of blew filke, and purple, and of skarlet, and of fine twined linē: with Cherubims of broyded worke made he it:

36 And made thereunto foure pillers of Shittim, and ouerlaid them with golde: whose ¶ hokes [were also] of golde, and he cast for them foure sockets of siluer.

37 And he made an^h hanging for the Tabernacle dore of blew filke, and purple, and skarlet, and fine twined linen, [and] nedle worke,

38 And the five pillers of it with their hokes, and ouerlaid their chapiters & their ¶ filets with golde, but their five sockets [were] of brasse.

¶ CHAP. XXXVII.

1 The Arke. 6 The Mercieat. 10 The Table. 17 The Candellsticke. 25 The Altar of incense.

1 ¶ After this, Bezaleel made the * Arke of Shittim wood two cubites & an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

2 And ouerlaid it with fine golde within and without, and made a^a crowne of golde to it round about:

3 And cast for it foure rings of golde for ¶ foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, & couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And he made the * Mercieat of pure golde: two cubites and an halfe [was] the

length thereof, & one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde vpon the two ends of ¶ Mercieat: [euen] of worke beaten with the hammer made he them.

8 One Cherub on ¶ one end, & an other Cherub on the other end: ^b of the Mercieat made he the Cherubims, at the two ends thereof.

9 And ¶ Cherubims spread out their wings on hie, and couered the Mercieat with their wings, and their faces [were] one towards an other: toward the Mercieat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites [was] the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaid it with fine golde, and made thereto a crowne of golde round about.

12 Also he made thereto a border of an ¶ hand breadth round about, and made vpon the border a crowne of golde round about.

13 And he cast for it foure rings of golde, & put the rings in the foure corners that [were] in the foure fete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

16 * Also he made the instruments for the Table of pure golde, dishes for it, & [incē] cups for it, and goblets for it, & coverings for it, wherewith it shulde be couered.

17 ¶ Likewise he made the Candellsticke of pure golde, of worke beaten out with the hammer made he the Candellsticke: [&] his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: thre branches of the Candellsticke out of the one side of it, and thre branches of the Candellsticke out of the other side of it.

19 In one branche thre bolles made like almondes, a knop and a floure: and in an other branche thre bolles made like almondes, a knop & a floure: [and] so throughout the six branches that proceeded out of the Candellsticke.

20 And vpon the Candellsticke [were] foure bolles after the facion of almondes, the knops thereof and the floures thereof:

21 That is, vnder euerie two branches a knop [made] thereof, & a knop vnder the seconde branche thereof, & a knop vnder the

b Of ¶ Gold matter that the Mercieat was

† Or, four square.

* Chap. 25, 19.

the third branche thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure golde.

23 And he made for it seuen lampes with $\frac{1}{2}$ snuffers, & snuffdishes thereof of pure gold.

24 Of a $\frac{1}{2}$ talent of pure golde made he it with all the instruments thereof.

25 Furthermore he made the * perfume alter of Shittim wood: $\frac{1}{2}$ length of it [was] a cubite, and the breadth of it a cubite (it was square) and two cubites hie, [and] the hornes thereof was of the same.

26 And he couered it with pure golde, bothe the tope and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlaied them with golde.

29 And he made the holy * anointing oyle, & the swete pure incense after the apotecaries arte.

¶ CHAP. XXXVIII.

1 The Altar of burnt offerings. 8 The brasen Lauer. 9 The Courte. 24 The summe of that the people offered.

Also he made the altar of the burnt offering * of Shittim wood: five cubites [was] the length thereof, and five cubites the breadth thereof: [it was] square, and three cubites hie.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, & he ouerlaied it with brasē.

3 Also he made all the instruments of the Altar: the * ash pans, & the besomes, and the basins, the flesh hokes, & the censers: all the instruments thereof made he of brasē.

4 Moreouer he made a brasē grate wrought like a net to the Altar, vnder the compass of it beneth in the * middes of it,

5 And cast foure rings of brasē for $\frac{1}{2}$ foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasē.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it holowe [within] the boardes.

8 ¶ Also he made the Lauer of brasē, and the fote of it of brasē of the $\frac{1}{2}$ glasses of the women that did assemble and came together at the dore of the Tabernacle of the Congregation.

9 ¶ Finally he made $\frac{1}{2}$ courte on the South

side ful South: $\frac{1}{2}$ hangings of the courte [were] of fine twined linen, hauing an hundreth cubites.

10 Their pillers [were] twentie, and their brasen sockets twentie: the hokes of the pillers, and their filets [were] of siluer.

11 And on the Northside [the hangings were] an hundreth cubites: their pillers twentie, & their sockets of brasē twentie, the hokes of the pillers & their filets of siluer.

12 On the Westside also [were] hangings of fiftie cubites, their ten pillers with their ten sockets: the hokes of the pillers and their filets of siluer.

13 And toward the Eastside, ful East, [were] hangings] of fiftie cubites.

14 The hangings of the one side [were] fiftene cubites, their thre pillers, and their thre sockets.

15 * And of the other side of the courte gate on bothe sides [were] hangings of fiftene cubites, [with] their thre pillers and their thre sockets.

16 All the hangings of the courte round about [were] of fine twined linen:

17 But the sockets of the pillers [were] of brasē: the hokes of the pillers and their filets of siluer, and the couering of their chapiters of siluer: and all the pillers of $\frac{1}{2}$ courte were hooped about with siluer.

18 [He made] also the hanging of the gate of the courte of nedle worke, blewē filke, and purple, and skarlet, and fine twined linen [euē] twentie cubites long, & five cubites in height & breadth, like the hangings of the courte.

19 And their pillers [were] foure, with their foure sockets of brasē, their hokes of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the * pins of the Tabernacle and of $\frac{1}{2}$ courte round about [were] of brasē.

21 ¶ These are the partes of the Tabernacle, [I meane,] of the Tabernacle of the Testimonie, which was appointed by the commandement of Moyses for the office of the * Leuites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah made all $\frac{1}{2}$ the Lord commanded Moyses:

23 And with him Aholiab sonne of Ahimach of the tribe of Dan, a cunning workman and an embroyderer and a worker of nedle worke in blewē filke, and in purple, and in skarlet, and in fine linen.

24 All the golde that was occupied in all $\frac{1}{2}$ worke wrought for the holy place (which was the golde of the offering) was nine hundred.

Chap. 27, 24

† Ebr. ouer against.

Chap. 27, 19

c That the Leuites might haue the charge thereof, and minister in the sanctuary, as did Eleazar & Ithamar, Nomb. 3, 4.

d As a grauer or carpenter, chap. 31, 4.

Chap. 25, 31

Read chap. 25, 39

Chap. 30, 34

Chap. 30, 35

Chap. 27, 1

Chap. 27, 3

Of fire pans.

So $\frac{1}{2}$ the gridiron or grate was half so hie as the altar, & stood within it.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasē or fine metal, & offered them freely into the use of the Tabernacle: which was a bright thing and of great maiestie.

& twentie talents, and seuen hundredth & thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were nombred in the Congregation, [was] an hundredth talents, and a thousand seuen hundredth seuentie and five shekels, after the shekel of the Sanctuarie.

† Or, halfe a shekel.

26 A portion for a man, [that is,] halfe a shekel after the shekel of the Sanctuarie for all them that were nombred from twentie yere olde and aboue, among six hundredth thousand, and thre thousand, & five hundredth and fiftie men.

27 Moreouer there were an hundredth talents of siluer to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundredth sockets of an hundredth talents, a talent for a socket.

28 But he made the hokes for the pillars of a thousand seuen hundredth & seuentie & five [shekels,] and ouerlaid their chapiters, and made filets about them.

29 Also the brasie of the offering [was] seuentie talents, and two thousand, and four hundredth shekels:

Read the weight of a talent, Chap. 25, 39.

30 Whereof he made the sockets to the dore of the Tabernacle of the Congregation and the brasen Altar, and the brasen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the courte round about, and the sockets for the courte gate, and all the pins of the Tabernacle, & all the pins of the courte round about.

Chap. 27, 19.

CHAP. XXXIX.

1 The apparel of Aaron and his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses blessed the people.

As covering for the Arke, Candellsticke, Altars & such like.

Chap. 31, 10. & 35, 19.

Moreouer they made garments of ministration to minstre in the Sanctuarie of blewe silke, and purple, & skarlet: thei made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of golde, blewe silke, and purple, and skarlet, and fine twined linen.

3 And thy did beate the golde into thin plates, and cut it into wiers, to worke it in the blewe silke, & in the purple, and in the skarlet, & in the fine linen, with broyded worke.

4 For which thei made sholders to couple together: for it was closed by the two edges thereof.

5 And the broyded garde of his Ephod that was vpon him, was of the same stuffe, & of like worke: [even] of golde, of blewe silke, and purple, and skarlet, and fine twi-

ned linen, as the Lord had commanded Moses.

6 ¶ And they wrought [two] onix stones closed in ouches of golde, and graued, as signers are grauen, with the names of the children of Israel.

* Chap. 21, 3.

7 And put them on the sholders of the Ephod, [as] stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

That is, of very fine & curious workmanship.

* Chap. 21, 11.

8 ¶ Also he made the brest plate of broyded worke, like the worke of the Ephod: [to wit,] of golde, blewe silke, and purple, & skarlet, and fine twined linen.

9 They made the brest plate double, and it was square, an hand breadth long, & an hand breadth broad: [it was also] double.

10 And they filled it with foure rowes of stones. The ordre [was thus,] a ruby, a topaze, and a carbuncle in the first rowe:

11 And in the seconde rowe, an emeraude, a saphir, and a diamond:

12 Also in the third rowe, a turkeis, an achate, and an hematite:

Or a ligur, stone autom. write & cometh of & mine of the beast called linx.

13 Likewise in the foure rowe, a chrysolite, an onix, and a iasper: closed and set in ouches of golde.

14 So the stones [were] according to the names of the children of Israel, [even] twelue after their names, graue like signers euerie one after his name according to the twelue tribes.

That is, euerie tribe had his name written in a stone.

15 After, they made vpon the brest plate cheines at the endes, of wrethen worke [&] pure golde.

16 They made also two bosses of golde, & two golde rings, and put the two rings in the two corners of the brest plate.

17 And they put the two wrethen cheines of golde in the two rings, in the corners of the brest plate.

18 Also the two [other] endes of the two wrethen cheines they fastened in the two bosses, and put them on the sholders of the Ephod vpon the fore fronte of it.

19 Likewise thei made two rings of golde, and put them in the two [other] corners of the brest plate vpon the edge of it, w^{ch} was on the inside of the Ephod.

20 Thei made also two [other] golde rings, and put them on the two sides of the Ephod, beneath on the fore side of it and ouer against his coupling aboue the broyded garde of the Ephod.

21 Then they fastened the brest plate by his rings vnto the rings of the Ephod, with a lace of blewe silke, that it might be fast vpon the broyded garde of the Ephod, and that the brest plate shulde not be loosed from the Ephod, as the Lord had com-

man-

manded Moses.

22 ¶ Moreover he made the robe of the Ephod of wouen worke, altogether of blew filke.

23 And^f the hole of the robe [was] in the middes of it, as the collar of an habergeon, with an edge about the collar, that it shulde not rent.

24 And they made vpon the skirtes of the robe pomegranates of blew filke, & purple, and skarlet, and [fine linen] twined.

25 They made also *belles of pure golde, & put the belles betwene the pomegranates vpon the skirtes of the robe rounde about betwene the pomegranates.

26 A bel & a pomegranate, a bel & a pomegranate round about the skirtes of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, thei made coates of fine linen, of wouen worke for Aaron and for his sonnes.

28 And the mitre of fine linen, & goodlie bonnets of fine linen, and linen *breches of fine twined linen,

29 ¶ And the girdel of fine twined linen, & of blew filke, & purple, & skarlet, [euen] of needle worke, as the Lord had commanded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription [like] to the graving of a signet, *HOLINES TO THE LORD.

31 And thei tied vnto it a lace of blew filke to fasten it on hye vpon the mitre, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, [euen] of the *Tabernacle of the Congregation finished: & the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 ¶ Afterwarde they brought the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his boardes, his barres, and his pillars, & his sockets,

34 And the couering of rammes skinned red, & the couerings of badgers skinned, and the couering vaile,

35 The Arke of the Testimonie, and the barres thereof, and the Mercieseat,

36 The Table, with all the instruments thereof, and the shewe bread,

37 The pure Candellstick, the lampes thereof, [euen] the lampes^h set in ordre, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, & the anointing oyle, & the sweet incense, & the hanging of the Tabernacle dore,

39 The brasen Altar with his grate of brasen, his barres and all his instruments, the Lauer & his fote,

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the courte gate, [&] his cordes, and his pinnes, and all the instruments of the seruice of the Tabernacle, [called] the Tabernacle of the Congregation.

41 [Finally,] ¶ ministring garments to serue in the Sanctuarie, [&] the holie garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euerie point that ¶ Lord hadⁱ commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and beholde, thei had done it as the Lord had commanded: so had thei done: & Moses^k blessed them.

¶ CHAP. XL.

1 The Tabernacle with the appertinances is reared vp.
34 The glorie of the Lord appeareth in the cloude couering the Tabernacle.

1 ¶ Then the Lord spake vnto Moses, saying,

2 In the^a [first] day of the first moneth in the [very] first [of the same] moneth shalt thou set vp the Tabernacle [called] the Tabernacle of the Congregation.

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the *Table, and set it in ordre as it doeth require: thou shalt also bring in the Candellstick, and light his lampes,

5 And thou shalt set the incense Altar^b of golde before the Arke of the Testimonie, and put the^c hanging at the dore of the Tabernacle.

6 Moreover thou shalt set the burnt offering Altar before the dore of the Tabernacle [called] the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betwene the Tabernacle of the Congregation and the Altar, & put water therein.

8 The^d thou shalt appoint the court round about, and hang vp the hanging at the courte gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, & shalt sanctifie the Altar, that it may be an altar moste holy.

11 Also thou shalt anoint the Lauer and his fote, and shalt sanctifie it.

12 They

¶ Which was set vnder the Ephod.
¶ Where he shulde put through his head.

* Chap. 28, 33.

* Chap. 28, 42.

* Chap. 28, 36.

* Chap. 27, 11.

g So called, because it hanged before the Mercieseat & couered it fro sight chap. 35, 12.

h Or, which Aaron dressed and refreshed with oyle euenie morning, chap. 30, 7.

i Signifying in Gods matters man may nether adde, nor diminish.

k Praised God for the peoples diligence and praised for this.

a After ¶ Moses had bene 40 daies and 40 nights in mount, that is, from the beginning of August to the 10 of Sept. he came downe, & caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe Marche and halfe April.
* Read chap. 26, 35.

b That is, the altar of perfume, or to burne incense on.
c This hanging or vaile was betwene the Sanctuarie and the court.

12 Then thou shalt bring Aarón and his sonnes vnto the dore of the Tabernacle of the Congregation, & wash them with water.

13 And thou shalt put vpon Aarón the holy garments, and shalt anoint him, & sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priests office: for their anointing shall be [a signe] that the priesthode shall be euerlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in the seconde yere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, & set vp the boardes thereof, and put in the barres of it, and reared vp his pillers.

19 And he spread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moses.

20 ¶ And he toke & put the Testimonie in the Arke, and put the barres in [the rings] of the Arke, and set the Mercieseat on hie vpon the Arke.

21 He brought also the Arke into the Tabernacle, and hanged vp the couering vaile, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation, in the Northside of the Tabernacle, without the vaile,

23 And set the bread in ordre before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candellsticke in the Tabernacle of the Congregation ouer against the Table towarde the Southside of the Tabernacle.

25 And he lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover he set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt swete incense thereon, as the Lord had commanded Moses.

28 ¶ Also he hanged vp the vaile at the dore of the Tabernacle.

29 After, he set the burnt offering Altar [without] the dore of the Tabernacle [called] the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betwene the Tabernacle of the Congregation & the Altar, and powred water therein to wash with.

31 So Moses, and Aarón, and his sonnes washed their hands & their fete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, he reared vp the courte round about the Tabernacle and the Altar, and hanged vp the vaile at the courte gate: so Moses finished the worke.

34 ¶ Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses coulde not entre into the Tabernacle of the Congregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneis.

37 But if the cloude ascended not, then they iourneied not til the day that it ascended.

38 For the cloude of the Lord [was] vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their iourneis.

d Tilbothe & priesthode and the ceremonies shulde ende, was at Christs coming.
*Nomb. 7, 1.

e After they came out of Egypt. Nomb. 7, 1.

f That is, the tables of the Lawe, chap. 31, 18. & 34, 29.

*Chap. 35, 12.

† Or, set vp.

g Betwene the sanctuary and the courte.

*Nomb. 9, 11.
1. King. 8, 10.

h Thus the presence of God preserved and guided them night and day til they came to the land promised.

THE THIRD BOKE OF MOSES, CALLED

LEVITICVS.



THE ARGUMENT.

AS God daily by moste singulare benefites declared him selfe to be mindeful of his Church, so he wolde not that they shulde haue any occasion to trust ether in them selues, or to depend vpon others for lacke of temporal things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offenses (if thei offered them in true faith and obedience) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they shulde obserue, and in what times. Moreouer he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of finnes. And because thei shulde giue no place to their owne inuentions (which thing God moste detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things what thei shulde do, as what beastes they shulde offre and eat: what diseases were contagious and to be auoyded: what ordre they shulde take for all maner of filthines and pollution: whose companie they shulde flee: what mariages were lawful: and what politike lawes were profitable. VVhich things declared, he promised fauour and blessing, to them that kept his lawes, and threatened his curse to them that transgressed them.

¶ CHAP. I.

2 Of burnt offerings for particular persons. 3. 10. & 14. The maner to offre burnt offerings a swel of bullocks, is of shepe and birdes.

NOW ^a Lord called Moses, & spake vnto him out of the Tabernacle of the Congregation, saying, Speake vnto ^b children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offre your sacrifice of ^c cattel, [as] of beues and of the shepe.

3 *If his sacrifice [be] a burnt offering of ^d herde, he shall offer a male without blemish, presenting him of his owne voluntary wil at the dore of the ^e Tabernacle of the Congregation before the Lord.

4 And he shall put his hand vpon the head of the burnt offering, and it shall be accepted ^f to [the Lord,] to be his atonement.

5 And ^g he shall kil the bullocke before the Lord, & the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the ^h altar that is by the dore of the Tabernacle of the Congregation.

6 Then shall he slay the burnt offering and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in ordre vpon the fire.

8 Then ⁱ Priestes Aarons sonnes shall lay the partes in ordre, the head and the ^j skull vpon the wood that is in the fire which is vpon the altar.

9 But the inwardes thereof and the legs thereof he shall wash in water, and the Priest shall burne all on the altar: [for] it is

a burnt offering, an oblation made by fire for a swete sauour ^k vnto the Lord.

10 ¶ And if his sacrifice for the burnt offering [be] of the flockes ([as] of the shepe, or of the goates) he shall offer a male without blemish.

11 & And he shall kil it on the Northside of the altar ^l before the Lord, & the Priestes Aarons sonnes shall sprinkle the blood the reof round about vpon the Altar.

12 And he shall cut it in ^m pieces, [separating] his head and his ⁿ kall, and the Priest shall lay them in ordre vpon the wood that [lieth] in the fire which is on the altar:

13 But he shall wash the inwardes, and the legs with water, and the Priest shall offre the whole, & burne it vpon the altar. [for] it is a burnt offering, an oblation made by fire for a swete sauour vnto the Lord.

14 ¶ And if his sacrifice [be] a burnt offering to the Lord of the foules, then he shall offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and ^o wring the necke of it a sunder, and burne it on the altar: and the blood thereof shall be ^p shed vpon the side of the altar.

16 And he shall plucke out his mawe ^q with his fethers, and cast them beside the altar on the ^r Eastparte in the place of the ashes.

17 And he shall cleaue it with his wings, [but] not deuide it a sunder: & the Priest shall burne it vpon the altar vpon the wood that is in the fire: [for] it is a burnt offering, an oblation made by fire for a swete sauour vnto the Lord.

¶ CHAP. II.

1 The meat offering is after thre sortes: of fine flour vnbaken, 4 Of bread baken, 14 And of corne in the eare.

† Because in this boke is chiefly intreated of the Leuites, and of things pertaining to their office.

a Hereby Moses declareth that he taught nothing to the people but that which he receiued of God.

b So thei could offre of no other sort, but of those which were commanded. *Exod. 29, 10. c Meaning within ^h court of the Tabernacle.

f Ebr. to him. d The Priest or Leuite.

e Of the burnt offering, Exod. 27, 1.

† Or, the body of the beast, or the fat.

k Or a sauour of rest, which pacifieth the angrie of the Lord.

l Read vers. 9. h Before the altar of the Lord.

m Ebr. into his pieces. n Or, fat.

o The Hebrew worde signifieth to pinch of with the mayle. p Or, strained, or, pressed.

q On the side of the court gate in the panes, which stode with ashes, Exod. 27, 3.

a Because the burnt offering wolde not be without the meat offering.

b The Priest.

c To signifie that God remembreth him that offereth.

*Eccle. 7, 34.

d Therefore none colde eat of it but the Priests.

e VWhich is a gift offered to God to pacifie him.

*Vers. 2.

*Exod. 29, 18.

f That is, frutes, which are swete as hony, ye may offer.

g But reserved for the Priests.

*Mar. 9, 49.

h VWhich they were bound (as by a covenant) to vse in all sacrifices, Nomb. 18, 19. ezech. 43, 24. or it meaneth a sure and pure covenant.

*Chap. 23, 14.

i Or, full eares, for the worde signifieth a fruitful field.

1 And when any wil offer a ^ameat offering vnto ^f Lord, his offering shalbe of fine floure, and he shal powre oyle vpon it, and put incense thereon,

2 And shal bring it vnto Aarons sonnes the Priests, and ^bhe shal take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shal burne it for a ^c memorial vpon the altar, [for] it is an offering made by fire for a swete sauour vnto the Lord.

3 *But the remnant of the meat offering [shal be] Aarons & his sonnes: [for] it is ^d moste holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meat offering baken in the oven, [it shal be] an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy ^e meat offering [be] an oblatiō of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

6 And thou shalt parte it in pieces, and powre oyle thereon: [for] it is a meat offering.

7 ¶ And if thy meat offering [be] an oblatiō [made] in the caudron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meat offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shal bring it to the altar.

9 And the Priest shal take from the meat offering a ^a memorial of it, and shal burne it vpon the altar: [for] it is an oblation ^e made by fire for a swete sauour vnto the Lord.

10 But that which is left of ^f meat offering, [shal be] Aarons and his sonnes: [for it is] moste holy of the offerings of the Lord made by fire.

11 All the meat offerings which ye shal offer vnto the Lord, shalbe made without leauen: for ye shal nether burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ [In] the oblation of the first frutes ye shal offer ^f them vnto the Lord, but they shal not be burnt vpon the altar for a swete sauour.

13 (All the meat offerings also shalt thou season with ^a salt, nether shalt thou suffre the salt of the ^b covenant of thy God to be lacking from thy meat offering, [but] vpon all thine oblations thou shalt offer ^g salt)

14 If then thou offer a meat offering of thy first frutes vnto the Lord, thou shalt offer for thy meat offering of thy first frutes ^a eares of corne dried by the fire, and wheat beaten out of ⁱ the grene eares.

15 After, thou shalt put oyle vpon it, and

lale incense thereon: [for] it is a meat offering.

16 And the Priest shal burne the memorial of it, [euē] of that that is beaten & of the oyle of it with all the incense thereof: [for] it is an offering vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offerings, and beasts for the lame. 17 The Israelites may nether eat fat, nor blood.

1 A Lso if his oblation [be] a ^a peace offering, if he wil offer of the droue (whether it be male or female) he shal offer suche as is without blemish, before the Lord.

2 And shal put his hand vpon the head of his offering, and kil it at the dore of the Tabernacle of the Congregation: & Aarons sonnes the Priests shal sprinkle the blood vpon the altar round about.

3 So he shal offer ^b [parte] of the peace offerings [as] a sacrifice made by fire vnto the Lord, [euē] the ^a fat that couereth the inwardes, and all the fat that is vpon the inwardes.

4 He shal also take away the two kidnies, and the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shal burne it on the altar with the burnt offering, which is vpon the wood, that is on the fire: [this is] a sacrifice made by fire for a swete sauour vnto the Lord.

6 ¶ Also if his oblation [be] a peace offering vnto the Lord out of the flocke, whether it be ^a male or female, he shal offer it without blemish.

7 If he offer a lambe for his oblation, then he shal bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shal kil it before the Tabernacle of the Congregation, and Aarons sonnes shal sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offerings he shal offer ^d an offering made by fire vnto ^f Lord: he shal take away the fat thereof, & the rumpe altogether, hard by the backe bone, & the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

10 Also he shal take away the two kidnies, with the fat that is vpon them, and vpon the ^a flanks, & the kall vpon the liuer with the kidneis.

11 Then the Priest shal burne it vpon the altar, [as] the meat of an offering made by fire vnto the Lord.

12 ¶ Also if his offering [be] a goat, then shal he offe it before the Lord.

a A sacrifice thanksgiving offered for peace & prosperitie, ether generally or particularly.

b One part was burnt, as other was to Priests, & the third to him that offered. *Exod. 29, 25.

c Or, the kidneis are on the flanks.

e In the peace offering it was indifferent, whether it was male or female, but in the burnt offering onely male: so he can be offered, but in the burnt offering they might be offered, if there was consumed with fire, and in the peace offering but a parte.

d The burnt offering was wholly consumed, & offered by fire onely the inwardes &c. were burnt: the liver and breast with the two chawes and the mawe were offered to Priests, & the rest his that offered. *Vers. 4.

Meaning at
Northside of
altar, chap. 1, 1.

3 And shall put his hand vpon the head of it, and kil it before the * Tabernacle of the Congregation, and the sonnes of Aarón shall sprinkle the blood thereof vpon the altar round about.

14 Then he shall offer therof his offering, [euē] an offering made by fyre vnto the Lord, the fat that couereth the inwards, & all the fat that is vpon the inwards.

15 Also he shall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, [as] the meat of an offrig made by fire for a swete sauour: * all f fat [is] the Lords.

17 [This shall be] a perpetual ordinance for your generations, throughout all your dwellings, [so that] ye shall eat nether f fat nor * blood.

Chap. 7, 15.

f By eating fat,
was ment to be
carnal, and by
blood eating,
was signified
crueltye.

Gen. 9, 4.
chap. 2, 2.

CHAP. III.

1 The offering for sinnes done of ignorance. 3 For f Priest
13 The Congregation, 23 The ruler, 27 And the priuate man.

1 Moreouer the Lord spake vnto Moyses, saying,

2 Speake vnto the children of Israël, saying, If t anie shall sinne through * ignorance in anie of the commādements of the Lord (which ought not to be done) but shall do [contrarie] to anie of them,

3 If the b Priest that is anointed do sinne (according to the sinne of the people) the shall he offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

4 And he shall bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullocks head, and *kil the bullocke before the Lord.

5 And the Priest that is anointed shall take of the bullocks blood, & bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the Sanctuarie.

7 The Priest also shall put [some] of the blood before the Lord, vpon the homes of the altar of swete incense, which is in the * Tabernacle of the Congregation, then shall he powre * all [the rest] of the blood of the bullocke at the fore of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: [to wit,] the fat that couereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneis, & the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 *But the skin of the bullocke, and all his flesh, with his head, and his legs, & his inwards, and his dounge [shall he beare out]

12 So he shall cary the whole bullocke out of the * hoste vnto a cleane place, where the ashes are powred, & shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the * whole Congregation of Israël shall sinne through ignorance, and the thing be * hid from the eies of the multitude, and haue done [against] anie of the commandements of the Lord, which shuld not be done, and haue offended:

14 When the sinne which they haue comitted shall be knowen, then the Congregation shall offere a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and t he shall kil the bullocke before the Lord.

16 Then the Priest that is anointed shall bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, [euē] before the vaile.

18 Also he shall put [some] of the blood vpon the homes of the altar, which is before the Lord, that is in the tabernacle of the Congregation: then shall he powre all the [rest] of the blood at the fore of the altar of burnt offering, which is at the dore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and t burne it vpon the altar.

20 And f Priest shall do with this bullocke as he did with the bullocke for [his] sinne: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall cary the bullocke without the hoste, and burne him as he burned the first bullocke: [for] it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, & do through ignorance [against] anie of the commandements of the Lord his God, which shulde not be done, and shall offende,

23 If one shewe vnto him his sinne, which he hath committed, then shall he bring for

* Exod. 18, 19.
nomb. 19, 5.

* Ebre. 13, 11.

f The multitude
deceiveth not
the sinne.
* Chap. 5, 2.

g For all the
people colde
not lay on their
hands: therefo-
re it was suffi-
cient that the
Anciens of the
people did it in
the name of all
the Congrega-
tion.
† Or, the Priest.

† Or, make a
perfume with
it.

† Ebre. a foule.
a That is, of ne-
gligence or ig-
norance, special
ly of the ceremo-
nial lawe: for o-
therwise f pu-
nishments for
crimes are ap-
pointed accord-
ing to the trans-
gression, Nom.
15, 32.

b Meaning the
his Priest.

c Hereby offe-
ring that he de-
faced the sa-
me punishment
which the beast
suffered.

d VWhich was
between the
Holiest of all &
the Sanctuarie.

e VWhich was
in the court:
meaning by the
Tabernacle the
Sanctuarie: &
in the end of
this verse it is
taken for the
court.

* Chap. 5, 9.

crifere
giuing
or peau
perit
genera
cular

ne pane
unt, as
wasto
s, & th
to him
offred.
d. 19, 11.

the whi
eis an
anks.

In the po
ing it wa
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the burn
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des, burn
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and in the
ace offe
at a parte.
The burn
ring was
holly con
ed, & of
fring made
fire onely
e inwards
c. were
burnt: the
and break
with the
awes and
awe were
riests, & th
st his th
ffred.
Ver. 4.

Or, the male goat of the fold. In That is, the Priest shal kill it for it was not lawful for anie out of y^e office to kill the beaſt.

wherein he represented Ieſus Chriſt. Or, priuſt per ſonne.

Or, the female of the goates.

k Read verſ. 24.

Exod. 29, 18.

Meaning that the puniſhment of his ſinne ſhulde be laid vpon that beaſt, or, y^e he had receiued all things of God, and offered this willingly.

Or, beſides y^e burnt offerings, which were daily offered to the Lord.

his offering an t^e the goat without blemiſh, 24 And ſhal lay his hand vpon the head of the he goat, & kill it in the place where he ſhulde kill the burnt offering before the Lord: [for] it is a ſinne offering.

25 Then the Prieſt ſhal take of the blood of the ſinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and ſhal powre [the reſt] of his blood at the fote of the burnt offering altar,

26 And ſhal burne all his fat vpon the altar, as the fat of the peace offering: ſo the Prieſt ſhal make an atonement for him, concerning his ſinne, and it ſhal be forgiven him.

27 Likewise if anie of the t^e people of the land ſhal ſinne through ignorance in doing [againſt] anie of the commandements of the Lord, which ſhulde not be done, and ſhal offend,

28 If one ſhewe him his ſinne which he hath committed, then he ſhal bring for his offering t^e a ſhe goat without blemiſh for his ſinne which he hath committed,

29 And he ſhal lay his hand vpon the head of the ſinne offering, and ſlay the ſinne offering in the place of burnt offering.

30 Then the Prieſt ſhal take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & powre all [the reſt] of the blood thereof at the fote of the altar,

31 And ſhal take away all his fat, as the fat of of the peace offerings is taken away, & the Prieſt ſhal burne it vpon the altar for a ſweete ſauour vnto the Lord, & the Prieſt ſhal make an atonement for him, and it ſhal be forgiven him.

32 And if he bring a lambe for his ſinne offering, he ſhal bring a female without blemiſh, 33 And ſhal lay his hand vpon the head of the ſinne offering, and he ſhal ſlay it for a ſinne offering in the place where he ſhulde kill the burnt offering.

34 Then the Prieſt ſhal take of the blood of the ſinne offering with his finger, and put it vpon the hornes of the burnt offering altar, & ſhal poure all [the reſt] of the blood thereof at the fote of the altar.

35 And he ſhal take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Prieſt ſhal burne it vpon the altar with the oblations of the Lord made by fire, & the Prieſt ſhal make an atonement for him concerning his ſinne that he hath committed, and it ſhal be forgiven him.

CHAP. V.

Of him that teſtiſieth falſely, if he heare another ſwear falſely. 4. Of him that voweth caſtly. 15. Of him that ſwears with a ſwear, and ſwears to the Lord.

1 A lſo if t^e anie haue ſinned, [that is] if he haue heard the voyce of an othe, & he can be a witneſs, whether he hath ſeene or knowen of it, if he do not vter it, he ſhal beare his iniquitie:

2 Ether if one touche anie vnclane thing, whether it be a cariō of an vnclane beaſt, or a cariō of vnclane cattel, or a cariō of vnclane creeping things, & is not ware of it, yet he is vnclane, and hath offended:

3 Ether if he touche anie vnclennes of man (whatſoeuer vnclennes it be that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath ſinned:

4 Ether if anie b^e ſwear, & pronounce with his lippes to do euil, or to do good (whatſoeuer it be that a man ſhal pronounce vⁿ an othe) and it be hid from him, and after knoweth that he hath offended in one of theſe [points],

5 When he hath ſinned in anie of theſe things, then he ſhal confeſſe that he hath ſinned therein.

6 Therefore ſhal he bring his treſpaſſe offering vnto the Lord for his ſinne which he hath committed, [euen] a female from the ſlocke, [be it] a lambe or a ſhe goate for a ſinne offering, & the Prieſt ſhal make an atonement for him, concerning his ſinne.

7 But if he be not able to bring a ſhepe, he ſhal bring for his treſpaſſe which he hath committed, two turtle doves or two yong pigeōs vnto the Lord, one for a ſinne offering, & the other for a burnt offering,

8 So he ſhal bring them vnto the Prieſt, who ſhal offer the ſinne offering firſt, and w^ring the necke of it a ſundre, but not plucke it cleane of,

9 After he ſhal ſprinkle of the blood of the ſinne offering vpon the ſide of the altar, and the reſt of the blood ſhal t^e be ſhed at the fote of the altar: [for] it is a ſinne offering.

10 Alſo he ſhal offer the ſeconde for a burnt offering t^e as the maner is: ſo ſhal the Prieſt make an atonement for him (for his ſinne which he hath committed) and it ſhal be forgiven him.

11 But if he be not able to bring two turtle doves, or two yong pigeons, then he that hath ſinned, ſhal bring for his offering the tenth parte of an Ephah of fine flour for a ſinne offering, he ſhal put none oyle thereto, neither put anie incenſe thereon: for it is a ſinne offering.

12 Then ſhal he bring it to the Prieſt and the Prieſt ſhal take his handful of it for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: [for] it is a ſinne offering.

† Ebr. a iou. Or, if he hath taken othe of anie other.

a whereby he beare witneſs to the truth and diſcloſe the ſecret of y^e vngodly.

b Or, vowerly without examination of the circumſtances, and not knowing what ſhall be the iſſue of the ſame.

c which bene mentioned before in this chapter.

† Ebr. if he can not touch meaning for povertie.

Chap. 1, 15.

Or, power.

† Or, according to the lawe. Or, declare him to be purged of y^e ſinne.

Verſ. 7, 1.

e which is about a pottle. As in the margin of Chap. 2, 1.

Chap. 2, 3.

Chap. 4, 15.

13 So the Priest shal make an atonement for him, as touching his sinne that he hath committed in one of these [points], & it shalbe forgiven him: and [the remnant] shalbe the Priests, as the meat offering.

14 ¶ And the Lord spake vnto Moses, saying,

15 If anie persone transgresse and sinne through ignorāces [by taking awaie] things consecrated vnto the Lord, he shal then bring for his trespass offering vnto the Lord a ram without blemish out of the flocke, [worth] two shekels of siluer^b by the estimation after the shekel of the Sanctuarie, for a trespass offering.

16 So he shal restore that wherein he hath offended; [in taking awaie] of the holy thing, & shal put the fift parte more thereto, and giue it vnto the Priest: so the Priest shal make an atonement for him with the ram of the trespass offering, and it shalbe forgiven him.

17 ¶ Also if anie sinne & do [against] anie of the commandments of the Lord, which ought not to be done, and knowe not, and sinne and beare his iniquitie,

18 Then shal he bring a ram without blemish out of the flocke, in thy estimation [worth] two shekels for a trespass offering vnto the Priest: & the Priest shal make an atonement for him concerning his^k ignorance wherein he erred, and was not ware: so it shalbe forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meat offering. 20 The offerings of Aaron, and his sonnes.

1 And the Lord spake vnto Moses, saying,

2 If anie sinne and commit a trespass against the Lord, and denie vnto his neighbour that, which was giuen him to kepe, or that which was put to him^a of trust, or doeth by^b robberie or by violence oppress his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsly, * for anie of [these] things that a man doeth, ^c wherein he sinneth:

4 When, I say, he thus sinneth & trespasseth, he shal then restore the robbery that he robbed, or the thing taken by violence w^h he toke by force, or the thing which was deliuered him to kepe, or the lost thing which he founde,

5 Or for whatsoever he hath sworne falsely, he shal bothe^d restore it in the whole summe, and shal adde the fift parte more

thereto, [and] giue it vnto him to whom it pertaineth, the same day that he offered for his trespass.

6 Also he shal bring for his trespass vnto the Lord, a ram without blemish out of the * flocke in thy estimation [worth] two shekels for a trespass offering vnto the Priest.

7 And the Priest shal make an atonement for him before the Lord, and it shalbe forgiven him whatsoever thing he hath done and trespassed therein.

8 ¶ The Lord spake vnto Moses, saying, 9 Command Aaron and his sonnes, saying, This is the^d lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shal put on his linnen garment, and shal put on his linnen breeches vpon^e his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the^f altar.

11 After he shal put on his garments, & put on other raiment, and cary the ashes forth without the host vnto a cleane place.

12 But the fire vpon the altar shal burne thereon [&] neuer be put out: wherefore^g the Priest shal burne wood on it euery morning, & lay the burnt offering in ordre vpon it, & he shal burne thereon^h fat ofⁱ peace offerings.

13 The fire shal euery burne vpon the altar, [&] neuer go out.

14 ¶ Also this is the Lawe of the meat offering, which Aarons sonnes shal offer in the presence of the Lord, before the altar.

15 He shal euen take thence his handful of fine flour of the meat offering and of the oyle, and al the incens which [is] vpon the meat offering, and shal burne it vpon the altar for a sweate sauour, [as] a * memorial therefore vnto the Lord:

16 But the rest thereof shal Aaron and his sonnes eat: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shal eat it.

17 It shal not be baken with leauen: I have giuen it for there portion of mine offerings made by fire: [for] it is as the sinne offering and as the trespass offering.

18 All the males among the children of Aaron shal eat of it: [It shalbe] a statute for euer in your generations concerning the offerings of the Lord, made by fire: whatsoever toucheth them shalbe holy.

19 ¶ Again the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shal offer vnto the Lord in the day wh^e he is anointed: the tenth parte

iij.

As touching
first frutes or
riches due to
Priests & Leui-
tes.

h By the estima-
tion of the Pri-
est, chap. 27, 12.

Chap. 4, 2.

i That is, after-
ward remem-
bereth^g he hath
sinned when his
conscience doeth
accuse him.

Exod. 30, 13.
k Els if his sinne
against God co-
me of malice he
must die, Nöb.
15, 30.

a To bestowe
and occupie for
the use of him^g
giue it.

b By anie guile
or vnlawfull
meanes.

* Nömb. 5, 6.
c wherein he
can not but sin-
neior, wherein
a man accuseth
himself to sinne
by perurie or
such like thing.

* Nömb. 5, 7.

* Chap. 5, 15.

d That is, the
ceremonies w^h
ought to be obser-
ued therein.

e Vpon his fer-
ret partes,
Exod. 28, 43.

f In the ashpā-
bes appointed
for that vse.

* Chap. 3, 1.
nömb. 15, 4.

* Chap. 3, 9.

g Or kned w^h
leauen & after
baken, 7, 11.

* Exod. 29, 37.

* Exod. 6, 36.

h So as the
the Priest shal be
electd & anoi-
nted.

*Exod. 16, 16.

h So oft as the
hie Priest shall
be elected and
anointed.

†Or, fried.

i His sonne
that shall succe-
de him.k Meaning the
garment of the
Priest.l Which was
in the laver,
Exod. 30, 16.*Chap. 4, 5.
ebre. 13, 11.m Out of the
scape.a VWhich is
for y smaller sin-
nes, & such as
are committed
by ignorance.
b At the court-
to gate.

c The Priest.

of an Ephah of fine flour, for a meat of-
fring^h perpetual; halfe of it in the mor-
ning and halfe thereof at night.

21 In the frying pan it shall be made with oyle: thou shalt bring it fried[†] and shalt offer the [†] baken pieces of the meat offering for a swete sauour vnto the Lord.

22 And the Priest that isⁱ anointed in his steede, among his sonnes shall offer it: [it is] [†] Lords ordinance for euer, it shall be burnt altogether.

23 For euerie meat offering of the Priest shall be [burnt] altogether, it shall not be eaten.

24 ¶ Further more the Lord spake vnto Moyses, saying,

25 Speake vnto Aaron, and vnto his sonnes and say, This is the lawe of the sin offering, In the place where the burnt offering is killed, shall the sin offering be killed before the Lord, [for] it is moste holy.

26 The Priest that offereth this sin offering, shall eat it: in the holy place shall it be eaten in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touche [†] flesh thereof shall be holy: and when there droppeth of the blood thereof vpon a^k garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthe pot that it is sodden in, shall be broken, but if it be sodden in a brasen pot, it shall bothe be scoured and washed with^l water.

29 All the males among the Priests shall eat thereof, [for] it is moste holy.

30 *But no sin offering, whose blood is brought into the tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, [but] shall be burnt in [†] fire.

¶ CHAP. VII.

1 The lawe of the trespass offering, 11 Also of the peace offerings. 23 The fat & the blood may not be eaten.

1 Likewise this is the lawe of the^a trespass offering, it is moste holy.

2 In the place^b where they kil the burnt offering, shall they kil the trespass offering, & the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall^c he offer, the rumpe & the fat that couereth the inwards.

4 After he shall take away the two kidneis, with the fat that is on them and vpon the flanks, and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shall eat thereof, it shall be eaten in the holy place, [for] it is moste holy.

7 As the sin offering [is], so [is] the trespass offering, one^d lawe serueth for bothe, * that wherewith the Priest shall make an atonement, shall be his.

8 Also the Priest that offereth anie mans burnt offering, shall haue the skin of the burnt offering, which he hath offered.

9 And all the meat offering that is baken in the oven, and that is dressed in the pan, & in the frying pan, shall be the Priests that offereth it.

10 And euerie meat offering mingled with oyle, and that is^f drie, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore this is the lawe of [†] peace offerings, which he shall offer vnto the Lord.

12 If he offer it to giue thanks, then he shall offer for his thanks offering, vnleavened cakes mingled with oyle, and vnleavened wafers anointed with oyle, and fine flour fried [with] the cakes mingled with oyle.

13 He shall offer [also] his offering with cakes of leavened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shall offer one [cake] for an heauie offering vnto the Lord, [&] it shall be the Priests that sprinkle the blood of the peace offerings.

15 Also the flesh of his peace offerings for thanks giuing, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntil the morning.

16 But if the sacrifice of his offering [be] a^h vowe, or a fre offering, it shall be eaten the same day that he offereth his sacrifice: & so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto [†] third day, shall be burnt w[†] fire.

18 For if anie of [†] flesh of his peace offerings be eaten the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, [but] shall be an abomination: therefore the persone that eateth of it shallⁱ beare his iniquitie.

19 The flesh also that toucheth anie vnclane^k thing, shall not be eaten, [but] burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if anie eat of the flesh of the peace offerings that pertaineth to the Lord, hauing^{*} his vnclennes vpon him, euen the same persone shall be cut of fro his people.

21 Moreouer, when anie toucheth anie vnclane thing, as the vnclennes of mā, or of an vnclane beast, or of anie filthie abomination, and eat of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that persone shall be cut of from his people.

22 ¶ Again

d The same remonies: notwithstanding that this word trespass signifieth less than sinne.

e Meaning the rest which is left and not burnt.

f Because he had no oyle in his offering.

g Peace offerings containe a confession and thanksgiuing for a benefite receaued, & also a vowe, & the offering to receiue a benefite.

h If he make a vowe to offer for els the flesh of the peace offerings must be eaten the same day.

i The sinne wherefore he offered shall remaine.
k After it be sacrificed.
l Of the peace offering that is cleane.

* Chap. 15, 3.

CHAP. VIII.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, *Ye shall eat no fat of beues, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that, which is torne [with beastes], shall be occupied to anie vse, but ye shall not eat of it.

25 For whosoever eateth the fat of ^h beast, of the which he shall offer an offering made by fire to the Lord, euen the persone that eateth, shall be cut of from his people.

26 Nether shall ye eat anie blood ether of foule, or of beast in all your dwellings.

27 Euerie persone that eateth anie blood, euen the same persone shall be cut of from his people.

28 ¶ And ^h Lord talked wth Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings.

30 His ^m hands shall bring the offerings of the Lord made by fire: [euen] the fat with the breast shall he bring, that the breast may be ^{*} shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sonnes.

32 And the right shulder shall ye giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shulder for his parte.

34 For the breast shaken to and fro, and the shulder lifted vp, haue I take of the childre of Israel, [euen] of their peace offerings, and haue giuen them vnto Aaron the Priest & vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the ⁿ anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which [portions] the Lord commanded to giue the in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is [also] the lawe of the burnt offering, of the meat offering, & of the sinne offering, & of the trespass offering, and of the ^o consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

1 Afterwarde the Lord spake vnto Moses, saying,

2 *Take Aaron and his sonnes with him, & the garments and the ^{*}anointing oyle, and a bullocke for the sin offering, and two rams, and a basket of vneleavened bread,

3 And assemble all the companie at the dore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the companie was assembled at the dore of the Tabernacle of the Congregation.

5 Then Moses said vnto the companie, *This is the thing which the Lord hath commanded to do.

6 And Moses brought Aaron & his sonnes, and washed them with water,

7 And put vpon him the coat, & girded him with a girdel, and clothed him with the robe, and put the Ephod on him, which he girded with the broidred girdle of the Ephod, and bonde it vnto him therewith.

8 After he put the breast plate thereon, and put in the breast plate ^{*} the Vrim and the Thummim.

9 Also he put the mitre vpon his head, and put vpon the mitre on the fore fronte the golden plate, [and] the ^{*}holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, and anointed the ^b Tabernacle, & all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, & anointed the altar and all his instruments, and the laver, and his fote, to sanctifie them)

12 *And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdels, and put bonets vpon their heades, as the Lord had commanded Moses.

14 *Then he brought the bullocke for the sin offering, & Aaron & his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slewe him, & toke the blood, which he put vpon the hornes of the ^{*}Altar round about with his finger, and purified the Altar, and powred [the rest] of the blood at the fote of the Altar: so he sanctified ^d it, to make reconciliation vpon it.

16 Then he toke all the fat that was vpon the inwards, and the kalle of the liver & the two kidneis, with their fat, which Moses burned vpon the Altar.

i.iiij.

* Chap. 3. 17.

* Gen. 9. 4. chap. 17. 14.

And shulde not send it by another.

* Exod. 29. 24.

a That is, his priuledge, rewarde and portion.

o which sacrifice was offered while the Priests were consecrated Exod. 29. 22.

* Exod. 29. 4. * Exod. 31. 24.

* Exod. 29. 4.

* Exod. 28. 30.

a So called because this superscription, Holiness to the Lord was graue in it. b That is, the Holiest of all, the Sanctuary and the court.

* Eccles. 45. 18. psal. 133. 2.

* Exod. 29. 24.

c Of the burnt offering.

d To offer for the finnes of people.

^aIn other burnt offerings, which are not of consecration, or offering for him selfe, the Priest hathe & skinne, Chap. 7, 8.

^bExod. 29, 31.

^cMoses did this because that the Priests were not yet established in their office.

^dExod. 29, 14.

^eExod. 29, 16.

17 But the bullocke and his^a hide, and his flesh, and his dounge, he burnt with fire without the hoste as the Lord had commanded Moses.

18 ¶ Also he broght the ram for the burnt offering, and Aaron & his sonnes put their hands vpon the head of the ram.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ram in pieces, and burnt the head with the pieces, & the fat,

21 And washed the inwardes and the legs in water: so Moses burnt the ram euerie whit vpon the Altar. [for] it was a burnt offering for a swete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he broght the other ram, the ram of consecrations, and Aaron and his sonnes laied their hands vpon the head of the ram,

23 Which Moses^c slewe, and toke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thombe of his right hand, and vpon the great toe of his right fote.

24 Then Moses broght Aarons sonnes, & put of the blood on the lap of their right eares, & vpon the thombes of their right hands, & vpon the great toes of their right fete, and Moses sprinkled [the rest] of the blood vpon the Altar rounde about.

25 And he toke the fat, and the rumpe, and all the fat that was vpon the inwardes, and the kalle of the liuer, and the two kidneis with their fat, and the right shulder.

26 Also he toke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake, & a cake of oyled bread, and one wafer, and put them on the fat, & vpon the right shulder.

27 So he put^d all in Aarons hands, and in his sonnes hands, and shoke it to and fro before the Lord.

28 After, Moses toke the^e out of their hands, and burnt them vpon the Altar for a burnt offering: [for] these were consecrations for a swete sauour, which were made by fire vn to the Lord.

29 Likewise Moses toke the breast of the ram of consecrations, and shoke it to and fro before^f the Lord: [for] it was Moses^g portion, as the Lord had commanded Moses.

30 Also Moses toke of the anointing oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron & his sonnes, Sethe the flesh at the dore of the^h Tabernacle of the Congregation, & thereⁱ eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shal eat it,

32 But that which remaineth of the flesh & of the bread shal ye burne with fire.

33 And ye shal not departe from the dore of the Tabernacle of the Congregation seuen daies, vntil the daies of your consecrations be at an end: ^jfor seuen daies, [said the Lord,] shal he^k consecrate you,

34 As the hath done this day: [so] the Lord hathe commanded to do, to make an atonement for you.

35 Therefore shal ye abide at the dore of the Tabernacle of the congregation day and night, seuen daies, and shal kepe the watch of the Lord, that ye dye not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the^l hand of Moses.

¶ CHAP. IX.

¹ The first offerings of Aaron. ²³ Aaron blesteth the people. ²³ The glorie of the Lord is shewed. ²⁴ The fire commeth from the Lord.

¹ **A**ND in the^a eight day Moses called Aaron and his sonnes, and the Elders of Israel:

² ¶ Then he said vnto Aaron, Take thee a yong calf for a^b sinne offering, and a ram for a burnt offering, [bothe] without blemish, and bring [them] before the Lord.

³ And vnto the children of Israel thou shalt speake, saying, Take ye an goate for a sinne offering, and a calf, and a lambe bothe of a yere olde without blemish, for a burnt offering:

⁴ Also a bullocke and a ram for peace offerings, to offer before the Lord, & a meat offering mingled with oyle: for to day the Lord wil appeare vnto you.

⁵ ¶ Then thei broght that which Moses commanded before the Tabernacle of the Congregation, & all the assemblie drew nere and stode before the^c Lord.

⁶ (For Moses had said, This is the thing whiche the Lord commanded that ye shulde do, and the glorie of the Lord shal appeare vnto you)

⁷ Then Moses said vnto Aaron, Drawe nere to the Altar, & offer thy sin offering, & thy burnt offering, and make an atonement for^d thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hathe commanded.

⁸ ¶ Aaron therefore went vnto the Altar, & killed

^g At the dore of the court. ^h Exod. 29, 31. chap. 28, 9.

ⁱ Exod. 29, 31. ^j Ebr. fill your hands. ^k Or, I haue done.

^l By coming given to Moses.

^a After their consecration for seuen daies before, the Priests were consecrated. ^b Exod. 29, 1. ^c Aaron entred into & possession of & priesthood and offered the foure principall sacrifices: the burnt offering, sin offering, the peace offerings, and the meat offering.

^d Before the altar, where his glorie appeared.

^e Read for the understanding of this place, Ebr. 5, 3. & 27.

CHAP. X.

^a Nadab and Abihu are burnt. ^b Israel mourneth for them. but the Priests might not. ^c The Priests as forbid den wine.

& killed the calf of the sin offering, which was for him self.

¹ And the sonnes of Aarón broght the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, & powred [the rest] of ^f blood at the fote of the Altar.

¹⁰ But the fat and the kidneis & the kall of the liuer of the sin offering, he ^e burnt vpon the Altar, as the Lord had commanded Moses.

¹¹ The flesh also and the hyde he burnt with fire without the hoste.

¹² After, he slew the burnt offering, and Aarons sonnes broght vnto him the blood, which he sprinkled round about vpon the Altar.

¹³ Also thei broght the burnt offering vnto him, with the pieces thereof, and the head, and he burnt [them] vpon the Altar.

¹⁴ Likewise he did wath the inwardes and the leggs, & ^f burnt [them] vpon the burnt offering on the Altar.

¹⁵ ¶ Then he offred the peoples offering, and toke a goat, which was the sin offering for the people, and slew it, and offred it for sinne, as the first:

¹⁶ So he offred the burnt offering, & prepared it, according to the maner.

¹⁷ He presented also the meat offering, and filled his hand thereof, * and beside the burnt sacrifice of the morning, he burnt [this] vpon the Altar.

¹⁸ He slewe also the bullocke, and the ram for the peace offerings, that was for the people, and Aarons sonnes broght vnto him the blood, which he sprinkled vpon the Altar round about,

¹⁹ With the fat of the bullocke, and of the ram, the rumpe, and that which couereth the inwardes, and the kidneis, and the kall of the liuer.

²⁰ So thei laied the fat vpon the breastes, & he burnt the fat vpon the Altar.

²¹ But the ^g breasts and the right shulder Aarón shooke to and fro before the Lord, as the Lord had commanded Moses.

²² So Aarón lift vp his hand toward the people, and blessed them, & ^h came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

²³ After, Moses and Aarón went into the Tabernacle of the Congregation & came out, and ⁱ blessed the people, * and the glorie of the Lord appeared to all the people.

²⁴ * And there came a fire out frō the Lord & consumed vpon the Altar ^j burnt offering & the fat: which whē all the people sawe, thei gaue thanks, and fel on their faces.

¹ **B**Vt * Nadab and Abihu, the sonnes of Aarón, toke ether of them his censor, and put fire therein, and put incens thereupon, and offred ^a strange fire before the Lord, which he had not commanded the.

² Therefore a fire went out from the Lord, and deuoured them: so thei dyed before the Lord.

³ Then Moses said vnto Aarón, This is it that the Lord spake, saying, I wil be ^b sanctified in them that come nere me, and before all the people I wil be glorified: but Aarón held his peace.

⁴ And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aarón, and said vnto them, Come nere, cary your [†] brethren from before the Sanctuarie out of the hoste.

⁵ Then thei went, & caryed them in their coates out of the hoste, as Moses had commanded.

⁶ After, Moses said vnto Aarón and vnto Eleazar & Ithamar his sonnes, ^c Vncover not your heades, nether rent your clothes, lest ye dye, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath ^d kindled.

⁷ And go not ye out from the dore of the Tabernacle of the Congregation, lest ye dye: for the anointing oyle of the Lord [is] vpon you: & thei did according to Moses commandement.

⁸ ¶ And ^e Lord spake vnto Aarón, saying, ⁹ Thou shalt not drinke wine nor [†] strong drinke, thou, nor thy sonnes with thee, whē ye come into the Tabernacle of the Congregation, lest ye dye: [this is] an ordinance for euer throughout your generations,

¹⁰ That ye may put difference betwene the holy and the vnholie, and betwene the cleane and the vncleane,

¹¹ And that ye may teache the children of Israel all the statutes which the Lord hath commanded them by the [†] hand of Moses.

¹² ¶ Then Moses said vnto Aarón and vnto Eleazar & to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, and eat it without leauen beside the altar: for it is moste holy:

¹³ And ye shal eat it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord made by fire: for so I am commanded.

¹⁴ Also * the shaken breast and the heauie shulder shal ye eat in [†] a cleane place: thou,

i. iij.

* Nomb. 3. 4. 26. 62. 1. chro. 24. 1.

^a Not taken of the altar. ^b was sent from heauē and endured til the captiuitie of Babilon.

^b I wil punish them that serue me otherwise then I haue commanded not sparing the chief, that the people may feare and praise my iudgements.

[†] Or, cosines.

^c As though ye lamented for the, preferring your carnal affection to Gods iust iudgement, Deut. 14. 1. & 33. 9.

^d In destroying Nadab & Abihu the chief, and menacing [†] rest except their repent.

[†] Or, drinke * maketh dronke

[†] Or, commandment.

* Exod. 29. 32. [†] Or, where [†] no vncleannes

^a That is, he laied them in order, and so thei were burnt when the Lord sent downe fire.

^f All this must be vnderstand of the preparation of the sacrifices [†] was burnt at [†] ver. 24.

^g Gen. 22. 28.

^g Of the bullocke and the ram.

^h Because the altar was nere the Sanctuarie which was the upper end, there fore he is said to come downe.

ⁱ Or praised for the people. [†] 1. Mac. 2. 11.

^j Gen. 4. 4. 1. King. 18. 38. 1. chro. 7. 1. [†] Or, gaue a shout for ioye.

^a For the breast and sholders of the peace offerings might be brought to their families so that their daughters might eat of the, as also of the offerings of first fruits, & first borne, and the Easter labe, read chap. 22, 12.

† Or, right, or portion,
* 2. Mac. 2, 11.

^f And not consumed as Nadab, & Abihu.

* Chap. 6, 16.

^g That is, Nadab, & Abihu.

^h Moses bare with his infirmities considering his great sorow, but dothe not leave an example to forgive them that maliciously transgressed the commandment of God.

* Gen. 7, 2.

deut. 14, 4.

act. 10, 14.

^a Or whereof ye may eat.

^b He noteth foure sortes of beasts: some chewe the cud onely, and some haue onely the fore cleft: others nether chewe & cud nor haue y^e hoofe cleft: the fourth bothe chewe the cud and haue the hoofe deuided which may be eaten.

* 2. Mac. 6, 18.

^c God wolde hereby for a time thei shulde be discerned as his people from the Gentiles.

and thy sonnes, and thy daughters with thee: for thei are giuen as thy due and thy sonnes due, of the peace offerings of the children of Israel.

15 The heave shulder, and the shaken breast shal they bring with the offerings made by fire of the fat, to shake [it] to and fro before the Lord, and it shalbe thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ And Moses fought the goat that was offred for sinne, and lo it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were left [aliue] saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seing it is moste holy? and [God] hath giuen it you to beare the iniquitie of the Congregation, to make an atonement for the before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye shulde haue eaten [it] in the holy place, as I commanded.

19 And Aaron said vnto Moses, Beholde, this day we haue they offred their sin offering and their burnt offering before the Lord, & suche things [as thou knowest] are come vnto me: if I had eaten the sin offering to day, shulde it haue bene accepted in the sight of the Lord?

20 So when Moses heard [it], he was comforted.

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, & which be vncleane.

1 After, the Lord spake vnto Moses & to Aaron, saying vnto them,

2 Speake vnto the children of Israel, & say, These are the beastes, which ye shal eat, among all the beastes that are on the earth.

3 Whatsoeuer parteth the hoofe, and is clouen foted, and chaweth the cud among the beastes, that shal ye eat:

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shal not eat: as the camel, because he cheweth the cud, & deuideth not the hoofe, he shalbe vncleane vnto you.

5 Likewise the conie, because he cheweth the cud & deuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, and deuideth not the hoofe, he shalbe vncleane vnto you.

7 ¶ And the swine, because he parteth the hoofe and is clouen foted, but cheweth not the cud, he shalbe vncleane to you.

8 Of their flesh shal ye not eat, and their carkeis shal ye not touche: [for] thei shalbe vncleane to you.

9 ¶ These shal ye eat, of all that are in the waters: whatsoeuer hath the finnes & skales in the waters, in the seas, or in the riuers, them shal ye eat.

10 But all that haue not fins nor skales in the seas, or in the riuers, of all that moueth in the waters & of all liuing things that are in the waters, thei shalbe an abomination vnto you.

11 Thei, I say, shalbe an abomination to you: ye shal not eat of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath not fins nor skales in the waters, that shalbe abomination vnto you.

13 ¶ These shal ye haue also in abomination among the foules, thei shal not be eat: [for] thei are an abomination, the eagle, and the goshauke, and the osprey:

14 Also the vultur, & the kite after his kinde,

15 And all rauens after their kinde:

16 The ostriche also, and the night crowe, and the seamawe, and the hauke after his kinde:

17 The idle owle also, and the cormorant, and the great owle.

18 Also the redshake, and the pelicane, and the swanne:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euerie foule that crepeth [&] goeth vpon all foure, suche shalbe an abomination vnto you.

21 Yet these shal ye eat: of euerie foule that crepeth: [and] goeth vpon all foure, which haue their fete and leggs all of one to leape with all vpon the earth,

22 Of them ye shal eat these, the grasshoper after his kinde, and the solean after his kinde, the hargol after his kinde, and the hagab after his kinde.

23 But all [other] foules that crepe [&] haue foure fete, thei [shalbe] abomination vnto you.

24 For by suche ye shalbe polluted: who soeuer toucheth their carkeis, shalbe vncleane vnto the euening.

25 Whosoever also beareth of their carkeis, shal wash his clothes, and be vncleane vntil euen.

26 Euerie beast y^e hath clawes deuided, & is not clouen foted, nor cheweth the cud, suche shalbe vncleane vnto you: euerie one that toucheth them shalbe vncleane.

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, suche shalbe vncleane vnto you: who so doeth touche their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash

^d As little as engendred of slime.
^e As thei which come of generation.

† Or, gryphon, is in the greke.

† Or, cormorant.

† Or, porphyrio.

† Or, haene bowings on their fete.

^f These were certeine kinds of grasshoppers, are not now properly known.

^g Out of the campe.

† Or, hath his fote cloued in two.

wash his clothes, and be vncleane vntil the euen: [for] such shall be vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that crepe and moue vpon the earth, the weasel, and the mouse, and the ^h frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shall be vncleane to you among all y^e crepe: whosoever doeth touche them when they be dead, shall be vncleane vntil the euen.

32 Also whatsoever anie of the dead carkeises of the doeth fall vpon, shall be vncleane, whether it be vessel of wood, or raiment, or iⁿ skin, or sacke: whatsoever vessel it be that is occupied, it shall be put in the water as vncleane vntil the euen, and [so] be purified.

33 But euery earthen vessel, whereinto anie of them falleth, whatsoever is within it shall be vncleane, and * ye shall breake it.

34 All meat also that shall be eaten, if anie [such] water come vpon it, shall be vncleane: and all drinke that shall be dronke in all [such] vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the fornais or the pot shall be broken: [for] they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines & welles where there is plentie of water shall be cleane: but that which toucheth their carkeises shall be vncleane.

37 And if there fall of their dead carkeis vpon anie sede, which vseth to be sown, it shall be cleane.

38 But if anie¹ water be powred vpon the sede, and there fall of their dead carkeis thereon, it shall be vncleane vnto you.

39 If also any beast, wherof ye may eat, dye, he that toucheth the carkeis thereof shall be vncleane vntil the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntil the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntil the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall be an abomination, [and] not be eaten.

42 Whatsoever goeth vpon the breast, and whatsoever goeth vpon all foure, or that hath manie fete among all creeping things that crepe vpon the earth, ye shall not eat of them, for they shall be abomination.

43 Ye shall not pollute your selues with anie thing that creepeth, nether make your selues vncleane with them, nether defile your selues thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be^m holy, for I am holy, and defile not your selues with anie creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the lawe of beastes, & of fowles, and of euery living thing that moueth in the waters, & of euery thing, that creepeth vpon the earth:

47 That there may be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

¹ A lawe how women shulde be purged after their deliuerance.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say, When a woman hath brought forth the sede, and borne a manchild, she shall be vncleane * seuen daies, like as she is vncleane, when she is put aparte for her^t * disease.

3 (* And in the eight day, the foreskin of the [childes] fleshe shall be circumcised)

4 And she shall continue in the blood of her purifying thre^b and thirry daies: she shall touche no^c hallowed thing, nor come into the^d Sanctuary, vntil the time of her purifying be out.

5 But if she beare a maide child, then she shall be vncleane two^e weekes, as when she hath her disease: and she shall continue in the blood of her purifying thre score & six daies.

6 Now when the daies of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yere old for a burnt offering, and a yong pigeon or a turtle dove for a sin offering, vnto the dore of the^f Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood. this is the lawe for her that hath borne a male or female.

8 But if she be not able to bring a lambe, she shall bring two^g turtles, or two yong pigeons: the one for a burnt offering, and the other for a sin offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

² VVhat considerations the Priest ought to obserue in iudging the leprosie, 29 The black spot or skab, 47 And the leproie of the garment.

1 Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skin of his

m. He sheweth why God did chuse them to be his people, 1. Pet. 1, 15.

a So that her husband for y^e sinne coulde not resort to her. f Or, floures. Chap. 15, 19.

Luk. 2, 21. ioh. 7, 22. b Besides y^e first seuen daies.

c As sacrifice or such like.

d That is, into the court gate, till after fourtie daies.

e Twise so long as if she bare a man child.

f where y^e burnt offerings were wont to be offered.

g Ebr. if she had finde not the worths of a lambe. Luk. 2, 24.

h The grene frog that sitteth on the bushes. f Or, crocodile.

i As a bowl or bag.

Chap. 13.

k So much of the water as toucheth it.

l He speaketh of sede, that is layed to sowe before it be sown.

Out of the npe.

or, hath the face clowd.

a That it may be suspected to be the leprosie.

b That is, shonke in, & be lower then the rest of the skin. † Ebr. shal pollute him.

† Ebr. in his skin

c As hauing y^e skin drawn together, or blackish. † Ebr. shal cleane him.

† Or, be spread abroad. d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sinne.

† Or, bud.

e For it is not that contagious leprosie y^e infecteth, but a kinde of skirfe, which hath not the flesh rawe as y^e leprosie.

f That is, declareth that y^e flesh is not sounde, but is in danger to be leprous.

flesh a swelling or a skab, or a white spot, so that in the skin of his flesh it be like the plague of leprosie: then he shal be brought vnto Aaron the Priest, or vnto one of his somes the Priests,

3 And the Priest shal loke on the sore in the skin of [his] flesh: if the heere in the sore be turned into white, and the foreseme to be lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shal loke on him, and † pronounce him vncleane:

4 But if the white spore be in the skin of his flesh, and seime not to be lower then the skin, nor the heere thereof be turned vnto white, then the Priest shal shut vp [him that hath] the plague, seuen daies.

5 After, the Priest shal loke vpon him the seuenth day: and if the plague seme † to him to abide stil, and the plague growe not in the skin, the Priest shal shut him vp yet seuen daies more.

6 Then the Priest shal loke on him againe the seuenth day, and if the plague be darcke, and the sore growe not in the skin, then the Priest shal † pronounce him cleane, [for] it is a skab: therefore he shal wash his clothes, and be cleane.

7 But if the skab growe more in the skin, after that he is sene of the Priest, for to be purged, he shal be sene of the Priest yet againe.

8 Then the Priest shal consider: and if the skab † growe in the skin, then the Priest shal pronounce him vncleane: [for] it is leprosie.

9 ¶ Whē the plague of leprosie is in a man, he shal be brought vnto the Priest,

10 And † the Priest shal se [him]: & if the swelling [be] white in the skin, & haue made the heere white, and there be rawe flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie † breake out in the skin, & the leprosie couer all the skin of the plague, from his head euen to his fete, where soeuer the Priest loketh,

13 Then the Priest shal consider: and if the leprosie couer all his flesh, he shal pronounce the plague to be cleane, because it is all turned into whitenes: [so] he shal be cleane.

14 But if [there be] rawe flesh on him when he is sene, he shal be vncleane.

15 For the Priest shal se the rawe flesh, and declare him to be vncleane: [for] the rawe flesh is vncleane, [therefore] it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shal beholde him: and if the fore be changed into white, then the Priest shal pronounce the plague cleane, [for] it is cleane.

18 ¶ The flesh also in whose skin there is † a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shal be sene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, and the heere thereof be changed into white, the Priest then shal pronounce him vncleane: [for] it is a plague of leprosie, broken out in the bile.

21 But if the Priest loke on it, and there be no white heeres therein, & if it be not lower then the skin, but be darcker, then the Priest shal shut him vp seuen daies.

22 And if it spread abroad in the flesh, the Priest shal pronounce him vncleane, [for] it is a sore.

23 But if the spot continue in his place, and growe not, it is a burning bile: therefore the Priest shal declare him to be cleane.

24 ¶ If there be anie flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a † white spot, somewhat reddish or pale,

25 Then the Priest shal loke vpon it: and if the heere in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: [for] it is the plague of leprosie.

26 But if the Priest loke on it, and there be no white heere in the spot, and be no lower then the [other] skin, but be darcker, the Priest shal shut him vp seuen daies,

27 After, the Priest shal loke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shal pronounce him vncleane: [for] it is the plague of Leprosie.

28 And if the spot abide in his place, not growing in the skin, but it is darcke, it is a rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shal se the sore: and if it appeare lower then the skin, and there be in it a smale yelow^e heere, then the Priest shal pronounce him vncleane: [for] it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest loke on the sore of the blacke spot, and if it seme not lower then the

† Or, impol- are.

g None were emptied, but if the Priest pronounce him vncleane, he was put out from among the people: as appeareth by Maneth propheticke, 12, 14, and by King Ozias, 1. Chro. 26, 30.

h If he haue a white spot in place, where the burning was, it was after healed.

† Or, swelling.

i which was not to be changed, or els (inalterable) in anie other parte of y^e body.

the skin, nor haue anie black heere in it, the Priest shal shut [vp him, that hathe] the fore of the blacke spot, seuen daies.

32 After in the seuenth day the Priest shal loke on the fore: & if the black spot growe nor, and there be in it no yelowe heere, & the blacke spot seme not lower then the skin,

33 Then he shalbe shauen, but [the place] of the black spot shal he not shaue: but the Priest shal shut vp [him that hathe] the blacke spot, seuen daies more.

34 And the seuenth day the Priest shal loke on the blacke spot: and if the black spot growe not in the skin, nor seme lower then the [other] skin, the Priest shal clense him, and he shal wash his clothes, and be cleane.

35 But if the blacke spot growe abroad in the flesh after his clensing,

36 Then the Priest shal loke on it: and if the black spot growe in the skin, the Priest shal not seke for the yelowe heere: [for] he is vnclane.

37 But if the blacke spot seme to him to abide, and that blacke heere growe therein, the blacke spot is healed, he [is] cleane, & the Priest shal declare him to be cleane.

38 Furthermore if there be manie white spots in the skin of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skin of their flesh be somewhat darcke and white withall, it is but a white spot broken out in the skin: [therefore] he is cleane.

40 And the man whose heere is fallen of his head [and] is belde, is cleane.

41 And if his head lose the heere on the fore parte, [and] be beld before, he is cleane.

42 But if there be in the beld head, or in the belde forehead a white reddish sore, it is a leprosie springing in his beld head, or in his beld forehead.

43 Therefore the Priest shal loke vpon it, & if the rising of the sore be white reddish in his belde heade, or in his balde fore head, appearing like leprosie in the skin of the flesh,

44 He is a leper and vnclane: [therefore] the Priest shal pronounce him altogether vnclane: [for] the fore [is] in his head.

45 The leper also in whome the plague is, shal haue his clothes rent, and his head bare, and shal put a covering vpon his lip- pes, and shal crye, [I am] vnclane, [I am] vnclane.

46 As long as the disease shal be vpon him, he shalbe polluted; [for] he is vnclane: he shal dwell alone, without campe [shal]

his habitation [be.]

47 Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen, ether in a skin or in any thing made of skin,

49 And if the sore be grene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in anie thing that is made of skin, it is a plague of leprosie, & shal be shewed vnto the Priest.

50 Then the Priest shal se the plague, & shut vp [it that hathe the] plague, seuen daies,

51 And shal loke on the plague the seuenth day: if the plague growe in the garment or in the warpe, or in the woofe, or in the skin or in anie thing that is made of skin, that plague [is] a fretting leprosie and vnclane.

52 And he shal burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie: [therefore] it shalbe burnt in the fire.

53 If the Priest yet se that the plague growe not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the Priest shal command them to wash the thing wherein the plague is, and he shal shut it vp seuen dayes more.

55 Againe the Priest shal loke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spred no further, it is vnclane: thou shalt burne it in the fire, [for] it is a fire at inwarde, whether [the spot] be in bare place of the whole, or in parte thereof.

56 And if the Priest se that the plague be darcker, after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment or in the warpe, or in the woofe, or in anie thing made of skin, it is a spreading [leprosie] thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague be departed there from, then shal it be washed the seconde time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in anie thing of skin, to make it cleane or vnclane.

CHAP. XIII.

3 The clensing of the leper, 34 And of the habitation that he is in.

1 And

o whether it be garment, vessel, or instrument.

p But abide stil in one place, as ver. 37.

q But remaine as it did before.

r Or whether it be in anie bare place before or behind.

s To the entent he might be sure that the leprosie was departed & that all occasions of infection might be taken away.

He shal not care whether the yelowe heere be there, or no.

By sickness or anie other inconvenience.

Or, swelling.

In signe of sorrow & lamentation. Either in token of mourning, or for feare of infecting others.

Nom. 5, 1. King. 19, 5.

a That it may be suspected to be the leprosie.

b That is, shonke in, & be lower then the rest of the skin. † Ebr. shal pollute him.

† Ebr. in his eie

c As hauing y skin drawn together, or blackish. † Ebr. shal cleane him.

† Or, be spread abroad. d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sinne.

† Or, bud.

e For it is not that contagious leprosie & infecteth, but a kinde of skirfe, which hath not the flesh rawe as y leprosie.

f That is, declareth that y flesh is not sounde, but is in danger to be leprous.

flesh a swelling or a skab, or a white spot, so that in the skin of his flesh it be like the plague of leprosie: then he shalbe brought vnto Aaaron the Priest, or vnto one of his somes the Priests.

3 And the Priest shal loke on the sore in the skin of [his] flesh: if the heere in the sore be turned into white, and the sore seme to be lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shal loke on him, and † pronounce him vncleane:

4 But if the white spote be in the skin of his flesh, and seime not to be lower then the skin, nor the heere thereof be turned vnto white, then the Priest shal shut vp [him that hath] the plague, seuen daies.

5 After, the Priest shal loke vpon him the seuenth day: and if the plague seme † to him to abide stil, and the plague growe not in the skin, the Priest shal shut him vp yet seuen daies more.

6 Then the Priest shal loke on him againe the seuenth day, and if the plague be darcke, and the sore growe not in the skin, then the Priest shal † pronounce him cleane, [for] it is a skab: therefore he shal wash his clothes, and be cleane.

7 But if the skab growe more in the skin, after that he is sente of the Priest, for to be purged, he shalbe sene of the Priest yet againe.

8 Then the Priest shal consider: and if the skab † growe in the skin, then the Priest shal pronounce him vncleane: [for] it is leprosie.

9 ¶ Whe the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And † the Priest shal se [him]: & if the swelling [be] white in the skin, & haue made the heere white, and there be rawe flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shal pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie † breake out in the skin, & the leprosie couer all the skin of the plague, from his head euen to his fete, wheresoeuer the Priest loketh,

13 Then the Priest shal consider: and if the leprosie couer all his flesh, he shal pronounce the plague to be cleane, because it is all turned into whitenes: [fo] he shalbe cleane.

14 But if [there be] rawe flesh on him when he is sene, he shalbe vncleane.

15 For the Priest shal se the rawe flesh, and declare him to be vncleane: [for] the rawe flesh is vncleane, [therefore] it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shal beholde him: and if the sore be changed into white, then the Priest shal pronounce the plague cleane, [for] it is cleane.

18 ¶ The flesh also in whose skin there is † a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shalbe sene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skin, and the heere thereof be changed into white, the Priest then shal pronounce him vncleane: [for] it is a plague of leprosie, broken out in the bile.

21 But if the Priest loke on it, and there be no white heeres therein, & if it be not lower then the skin, but be darcker, then the Priest shal shut him vp seuen daies.

22 And if it spread abroad in the flesh, the Priest shal pronounce him vncleane, [for] it is a sore.

23 But if the spot continue in his place, and growe not, it is a burning bile: therefore the Priest shal declare him to be cleane.

24 ¶ If there be anie flesh, in whose skin there is an hote burning, and the quicke flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shal loke vpon it: and if the heere in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: [for] it is the plague of leprosie.

26 But if the Priest loke on it, and there be no white heere in the spot, and be no lower then the [other] skin, but be darcker, the Priest shal shut him vp seuen daies,

27 After, the Priest shal loke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shal pronounce him vncleane: [for] it is the plague of Leprosie.

28 And if the spot abide in his place, not growing in the skin, but it is darcke, it is a rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shal se the sore: and if it appeare lower then the skin, and there be in it a smale yelowish heere, then the Priest shal pronounce him vncleane: [for] it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest loke on the sore of the blacke spot, and if it seme not lower then the

† Or, impetigine.

g None were emptied, but the Priest pronounced him vncleane, he was put out from among people: as appeareth by Marcs propheticke, 12, 14, and by King Ozias, Chro. 26, 30.

h If he haue a white spot in place, where the burning was, it was after healed.

† Or, swelling

which was wont to be the same in anie other parte of y body

the skin, nor haue anie black heere in it, the Priest shal shut vp him, that hathe the fore of the blacke spot, seuen daies.

32 After in the seuenth day the Priest shal loke on the fore: & if the black spot growe nor, and there be in it no yelow heere, & the blacke spot seme not lower then the skin,

33 Then he shalbe shauen, but [the place] of the black spot shal he nor shau: but the Priest shal shut vp him that hathe the blacke spot, seuen daies more.

34 And the seuenth day the Priest shal loke on the blacke spot: and if the black spot growe not in the skin, nor seme lower then the [other] skin, the Priest shal clense him, and he shal walsh his clothes, and be cleane.

35 But if the blacke spot growe abroad in the flesh after his clensing,

36 Then the Priest shal loke on it: and if the black spot growe in the skin, the Priest shal not seke for the yelow heere: [for] he is vnclane.

37 But if the blacke spot seme to him to abide, and that blacke heere growe therein, the blacke spot is healed, he [is] cleane, & the Priest shal declare him to be cleane.

38 ¶ Furthermore if there be manie white spots in the skin of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skin of their flesh be somewhat darcke and white withall, it is but a white spot broken out in the skin: [therefore] he is cleane.

40 And the man whose heere is fallen of his head [and] is belde, is cleane.

41 And if his head lose the heere on the fore parte, [and] be belde before, he is cleane.

42 But if there be in the belde head, or in the belde forehead a white reddish fore, it is a leprosie springing in his belde head, or in his belde forehead.

43 Therefore the Priest shal loke vpon it, & if the rising of the fore be white reddish in his belde heade, or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 He is a leper and vnclane: [therefore] the Priest shal pronounce him altogether vnclane: [for] the fore [is] in his head.

45 The leper also in whome the plague is, shal haue his clothes rent, and his head bare, and shal put a covering vpon his lippes, and shal crye, [I am] vnclane, [I am] vnclane.

46 As long as the disease shal be vpon him, he shalbe polluted: [for] he is vnclane: he shal dwell alone, without campe [shal]

his habitation [be.]

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen, ether in a skin or in any thing made of skin,

49 And if the fore be grene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in anie thing that is made of skin, it is a plague of leprosie, & shal be shewed vnto the Priest.

50 Then the Priest shal se the plague, & shut vp [it] that hathe the plague, seuen daies,

51 And shal loke on the plague the seuenth day: if the plague growe in the garment or in the warpe, or in the woofe, or in the skin or in anie thing that is made of skin, that plague [is] a fretting leprosie and vnclane.

52 And he shal burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie: [therefore] it shalbe burnt in the fire.

53 If the Priest yet se that the plague growe not in the garment, or in the woofe, or in whatsoever thing of skin it be,

54 Then the Priest shal command them to walsh the thing wherein the plague is, and he shal shut it vp seuen dayes more.

55 Againe the Priest shal loke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spred no further, it is vnclane: thou shalt burne it in the fire, [for] it is a fretting leprosie, whether [the spot] be in bare place of the whole, or in parte thereof.

56 And if the Priest se that the plague be darcker, after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment or in the warpe, or in the woofe, or in anie thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoever thing of skin it be, if the plague be departed there from, then shal it be washed the seconde time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in anie thing of skin, to make it cleane or vnclane.

CHAP. XIII.

3 The clensing of the leper, 34 And of the house that he is in.

1 And

o whether it be garment, vessel, or instrument.

p But abide still in one place, as vers. 37.

q But remaine as it did before.

r Or whether it be in anie bare place before or behind.

f To the entent he might be sure that the leprosie was departed & that all occasion of infection might be taken away.

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one were
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vnclane,
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pheticall
14, and by
ing Ozias,
ro. 26, 30.

He shal not
care whether
yelow heere be
there, or no.

If he haue
white spot
in place, where
turning was
was after hee

By sciences
and other in
conuenience.

Or, swelling

which was
wot to bech
or els smal
in anie othe
parte of y

In signe of
owe & lam
in.
ether in toke
mourning, or
fear of in
ring others.

Tom. 4, 3.
ing. 15, 5.

*Mat. 8, 1.
mar. 1, 40.
luk 5, 12.

a Or the cere-
monie which
shalbe vsed in
his purgation.

† Or, litle bir-
des.
b Of birdes
which were per-
mitted to be ea-
ten.
c Running wa-
ter, or of the
fountaine.

d Signifying
hethat was ma-
de cleane, was
set at libertie, &
restored to the
companie of
others.

e VWhich hath
no imperfectio
in any member.
f This measu-
re in Ebrewe is
called, log, and
contains six
eggs in measu-
re.

*Exod. 29, 24.

Chap. 7.

1 And the Lord spake vnto Moses,
saying,
2 * This is the^a lawe of the leper in the day
of his clensing: that is, he shalbe brought
vnto the Priest,
3 And the Priest shal go out of the campe,
and the Priest shal consider [him]: & if the
plague of leprosie be healed in the leper,
4 Then shal the Priest commande to take
for [him] that is clensed, two sparowes ali-
ue and^b cleane, and cedar wood, & a skar-
let [lace,] and hyssope.
5 And the Priest shal commande to kil one
of the birdes ouer^c pure water in an earth-
en vessel.
6 After, he shal take the liue sparowe with
the cedar wood, and the skarlet [lace,] and
the hyssope, and shal dip them and the li-
uing sparowe in the blood of the spar-
owe slaine, ouer the pure water,
7 And he shal sprinkle vpon him, that must
be clensed of his leprosie, seuen times, and
clense him, and shal^d let go the liue spar-
owe into the broade field.
8 Then he that shalbe clensed, shal wash
his clothes, and shaue of all his heere, and
wash him selfe in water, so he shalbe clea-
ne: after that, shal he come into the hoste,
but shal tarie without his tent seuen dayes.
9 So in the sequenth day he shal shaue of all
his heere, [bothe] his head, and his beard,
& his eye browes: euē all his heere shal he
shaue, & shal wash his clothes & shal wash
his flesh in water: so he shalbe cleane.
10 Then in the eight day he shal take two
he lambes without^e blemish, and an ewe
lambe of an yere oldē without blemish, &
thre tenth deales of fine floure for a meat
offring, mingled with oyle, ^f and a pinte
of oyle.
11 And the Priest that maketh him cleane
shal bring the man which is to be made
cleane, and those things, before the Lord,
at the dore of the Tabernacle of the Con-
gregation.
12 Then the Priest shal take one lambe, and
offer him for a trespassse offering, and the
pinte of oyle, and^{*} shake them to and fro
before the Lord.
13 And he shal kil the lambe in the place
where the sinne offering and the burnt of-
firing are slaine, [euē] in[†] holy place: for
as the^{*} sin offering is the Priests, [so] is the
trespassse offering: [for] it is moste holy.
14 So the Priest shal take of the blood of the
trespassse offering, and put it vpon the lap of
the right eare of him that shalbe clensed,
and vpon the thumbe of his right
hand, and vpon the great toe of his
right fote.

15 The Priest shal also take of the pinte of
oyle, and powre it into the palme of his
left hand,
16 And the Priest shal dip his[†] right finger
in the oyle that is in his left hand, & sprin-
kle of the oyle with his finger seuen times
before the Lord.
17 And of the rest of the oyle that is in his
hand, shal the Priest put vpon the lap of
the right eare of him that is to be clen-
sed, and vpon the thumbe of his right hād,
and vpon the great toe of his right fote,
† where the blood of the trespass offering
[was put.]
18 But the remnant of the oyle that is in the
Priests hand, he shal powre vpon the head
of him that is to be clensed: so the Priest
shal make an atonement for him before
the Lord.
19 And the Priest shal offer the sin offering
and make an atonement for him that is to
be clensed of his vncleannes: then after shal
he kil the burnt offering.
20 So the Priest shal offer the burnt offering
& the meat offering vpon the altar: and the
Priest shal make an atonement for him: so
he shalbe cleane.
21 But if he be poore, &[†] not able, then he
shal bring one lambe for a trespassse offering
to be shaken, for his reconciliation, and a
tenth deale of fine floure mingled with
oyle, for a meat offering, w^a pinte of oyle.
22 Also two turtle doues, or two yong pi-
geons, as he is able, whereof the one shal-
be a sinne offering, and the other a burnt
offring:
23 And he shal bring them the eight day
for his clensing vnto the Priest at the do-
re of the Tabernacle of the Congregatio
before the Lord.
24 Then the Priest shal take the lambe of
the trespassse offering, and the pinte of oyle,
and the Priest shal^b shake them to and fro
before the Lord.
25 And he shal kil the lambe of the trespas
offring, & the Priest shal take of the blood
of the trespass offering, and put it vpon the
lap of his right eare that is to be clensed,
and vpon the thumbe of his right hand, &
vpon the great toe of his right fote.
26 Also the Priest shal powre of the oyle in-
to the palme of his owne[†] left hand.
27 So the Priest shal with his right finger
sprinkle of the oyle that is in his left hand,
seuen times before the Lord.
28 Then the Priest shal put of the oyle
that is in his hand, vpon the lap of the
right eare of him that is to be clensed, and
vpon the thumbe of his right hand, and
vpon the great toe of his right fote: vpon
the

† Ebr. the finger
of his right
hand.

† Ebr. vpon the
blood of the
trespas offering.

† Ebr. his hand
can not take it.

g VWhich is
an omer, read
Exod. 16, 16.

h Or shal offer
them as[†] offering
that is shaken
and fro.

† Ebr. in the
palme of the
Priests left hand.

Or, where the blood of the trespass offering was put, as ver. 17.

Whether of them he can get.

Or, besides the meat offering.

k This ordre is appointed for the poore man.

This declareth that no plague nor punishment cometh to man without gods providence & his sending.

Or, blacknes, or hollow strakes.

Or, polluted.

Whereas rones were cast, and other filth that the people might not be therewith infected.

the place for the blood of the trespass offering.

29 But the rest of the oyle that is in the Priests hand, he shal put vpon the head of him that is to be clenfed, to make an atonement for him before the Lord.

30 Also he shal present one of the turtle doves, or of the yong pigeons, as he is able:

31 Suche, I say, as he is able, the one for a sinne offering, & the other for a burnt offering with the meat offering: so the Priest shal make an atonement for him that is to be clenfed before the Lord.

32 This is the lawe of him which hathe the plague of leprosie, who is not able in his clenfing [to offere the whole.]

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shal come and tel the Priest, saying, Me thinke there is like a plague [of leprosie] in the house.

36 Then the Priest shal commande them to empty the house before the Priest go into it to se the plague, that all that is in the house be not made vncleane, & then shal the Priest go in to se the house.

37 And he shal marke the plague: and if the plague [be] in the walles of the house, and that there be [†]depe spots, grenish or reddish, which seme to be lower then the wall,

38 Then the Priest shal go out of the house to the dore of the house, and shal cause to shut vp the house seuen daies.

39 So the Priest shal come againe the seuenth day: and if he se that the plague be increased in the walles of the house,

40 Then the Priest shal commande them to take away the stones wherein the plague [is,] and thei shal cast them into a [†]foule place without the citie.

41 Also he shal cause to scrape the house within round about, and powre the dust, that they haue pared of, without the citie in ^man vncleane place.

42 And they shal take other stones, & put them in the places of those stones, & shal take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that he hathe taken away the stones, and after that he hathe scraped and plaistred the house,

44 Then the Priest shal come and see; and

if the plague growe in the house, it is a freating leprosie in the house: it is [therefore] vncleane.

45 And he shal ⁿbreake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and he shal carie them out of the citie vnto an vncleane place.

46 Moreover he that goeth into the house all the while that it is shut vp, he shal be vncleane vntil the euen.

47 He also that slepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

48 But if the Priest shal come and se that the plague hathe spred no further in the house, after the house be plaistred, the Priest shal pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house two sparowes, & cedar wood, ^o& a skarlet [lace,] and hyssope.

50 And he shal kil one sparowe ouer pure water in an earthen vessel,

51 And shal take the cedar wood, and the hyssope, & the skarlet [lace] with the liue sparowe, and dip them in the blood of the slaine sparowe, and in the pure water, & sprinkle the house seuen times:

52 So shal he clense the house wth the blood of the sparowe and with the pure water, and with the liue sparowe, & with the cedar wood, and with the hyssope, and with the skarlet [lace,]

53 Afterwarde he shal let go [†]liue sparowe out of the [†]towne into the [†]broad fieldes: so shal he make atonement for the house and it shal be cleane.

54 This is the lawe for euerie plague of leprosie and ^{*}blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the [†]swelling, and of the skab, & of the white spot.

57 This is the lawe of the leprosie to teache [when] [a thing] is vncleane, and when it is cleane.

¶ CHAP. XV.

2, 19 The maner of purging the vncleane issues bothe of men and women. 31 The children of Israel must be separated from all vncleannes.

1 Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hathe an issue fro^m his ^aflesh, is vncleane, [because] of his issue.

3 And this shal be his vncleannes in his issue, [when] his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his ^bvncleannes.

n That is, he shal commande it to be pulled downe, as ver. 40. Or, dust.

o It semeth that this was a lace or string to binde the hyssope to the wood, & so was made a sprinkle: the Apostle to the Hebrewes calleth it skarlet wolles, Ebre. 9, 19.

† Ebr. citie. † Ebr. on the face of the field.

* Chap. 13, 30.

† Or, rising.

† Ebr. in the day of the vncleane, and in the day of the cleane.

a VVhose seede either in sleeping, or els of weakenes of nature issueth at his secret parte.

b Or, & thing wherefore he shal be vncleane.

4 Euerie bed whereon he lieth that hathe the issue, shalbe vncleane, & euerie thing whereon he sitteth, shalbe vncleane.

5 Whosoever also toucheth his bed, shal wash his clothes, and wash him selfe in water, & shalbe vncleane vntil the euen.

6 And he that sitteth on any thing, whereon he sate that hathe the issue, shal wash his clothes, & wash him selfe in water, and shal be vncleane vntil the euen.

7 Also he that toucheth the flesh of him that hathe the issue, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vntil the euen.

8 If he also, that hathe the issue, spit vpon him ^{is} cleane, ^{he} shal wash his clothes, & wash him selfe in water, & shal be vncleane vntil the euen.

9 And what ^{is} sadle soeuer he rideth vpon, that hathe the issue, shalbe vncleane,

10 And whosoever toucheth any thing that was vnder him, shalbe vncleane vnto the eue: & he that beareth those [things], shal wash his clothes, and wash him selfe in water, and shal be vncleane vntil the euen.

11 Likewise whome soeuer he toucheth ^{that} hathe the issue (and hathe not washed his hands in water) shal wash his clothes & wash him selfe in water, & shal be vncleane vntil the euen.

12 * And the vessel of earth that he toucheth, which hathe the issue, shalbe broken: and euerie vessel of wood shalbe rinsed in water.

13 But if he that hathe an issue be ^{is} clenfed of his issue, then shal he count him seuen daies for his clensing, and wash his clothes, and wash his flesh in pure water: so shal he be cleane.

14 Then the eight day he shal take vnto him two turtle doves or two yong pigeons, and come before the Lord at the dore of the Tabernacle of the Congregation, & shal giue them vnto the Priest.

15 And the Priest shal make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shal make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of fede departe from him, he shal wash all his ^{is} flesh in water, and be vncleane vntil the euen.

17 And euerie garment, and euerie skin whereupon shalbe issue of fede, shalbe euen washed with water, and be vncleane vnto the euen.

18 If he that hathe an issue of fede do lie with a woman, thei shal bothe wash them selues with water, and be vncleane vntil

the euen.

19 ¶ Also whē a woman shal haue an issue, [&] her issue in her flesh shalbe blood, she shalbe put aparte seuen daies: & whosoever toucheth her, shalbe vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in ^{is} her separation, shalbe vncleane, & euerie thing that she sitteth vpon, shalbe vncleane.

21 Whosoever also toucheth her bed, shal wash his clothes, and wash him selfe with water, & shalbe vncleane vnto the euen.

22 And whosoever toucheth any thing ^{that} she sate vpon, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touche her bed, or any thing whereon she hathe sit, he shal be vncleane vnto the euen.

24 And if a man lie with her, & [the floures] of her separation ^{is} touche him, he shalbe vncleane seue daies, & all the whole bed whereon he lieth, shalbe vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her floures, or whē she hath an issue longer then her floures, all the daies of the issue of her vncleannes she shalbe vncleane, as in the time of her floures.

26 Euerie bed whereon she lieth (as long as her issue lasteth) shalbe to her as her ^{is} bed of her separation: and whatsoeuer she sitteth vpon, shalbe vncleane, as her vncleannes when she is put aparte.

27 And whosoever toucheth these [things], shalbe vncleane, & shal wash his clothes, and wash him selfe in water, & walbe vncleane vnto the euen.

28 But if she be clenfed of her issue, then she shal ^{is} counte her seuen daies, & after, she shalbe cleane.

29 And in the eight day she shal take vnto her two turtles or two yong pigeons, and bring them vnto the Priest at the dore of the Tabernacle of the Congregation.

30 And the Priest shal make of the one a sinne offering, and of the other a burnt offering, & the Priest shal make an atonement for her before the Lord, for the issue of her vncleannes.

31 Thus shal ye ^{is} separate the children of Israel from their vncleannes, that thei dye not in their vncleannes, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hathe an issue, & of him from whome goeth an issue of fede whereby he is defiled:

33 Also of her that is sicke of her floures, & of him that hathe a running issue, whether it be man or woman, and of him that lieth

c On whom the vncleane man spat.

d The word signifieth euerie thing whereof a man rideth.

Chap. 6, 28.

e That is, be restored to his old state, and be healed thereof.

f Meaning all his bodie.

† Or, secret.

That is, the floures, when by she is separated from her husband, from the tabernacle, and from touching of any holy thing.

h If any of vncleannes do onely touch him in the bed for els the man that copulneth with such a woman shall dye, Chap. 18.

† Or, separation.

i Shalbe vncleane as the bed whereon she lay when she had her natural disease.

k After the time that she is recovered.

l Being & Co requireth of him, putting on cleannes: we are not be his, except our flesh and sinnes be purged with the blood of Iesus Christ.

lieth with her which is vncleane.

CHAP. XVI.

3 The Priest might not at all times come into the moste holy place. 8 The scape goat. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the finnes of the people. 29 The feast of cleansing finnes.

1 Furthermore the Lord spake vnto Moyses, after the death of the two sonnes of Aaron, when they came [to offer] before the Lord, and dyed,

2 And the Lord said vnto Moyses, Speake vnto Aaron thy brother, * that he come not at all times in to the Holy place, within the vaile, before the Merciseat, which is vpon the Arke, that he dye not: for I wil appeare in the cloude vpo the Merciseat.

3 After this [sort] shal Aaron come into the Holy place: [euery] with a yong bullocke for a sinne offering, and a ram for a burnt offering.

4 He shal put on the holy-linen coat, and shal haue linen breches vpon his flesh and shalbe girded with a linen girdel, and shal couer his head with a linen mitre: these are the holy garments: therefore shal he wash his flesh in water, when he doeth put them on.

5 And he shal take of the Congregation of the children of Israel two he goates for a sinne offering, and a ram for a burnt offering.

6 Then Aaron shal offer the bullocke for his sinne offering, * & make an atonement for him selfe, and for his house.

7 And he shal take the two he goates, and present them before the Lord at the dore of the Tabernacle of the Congregation.

8 Then Aaron shal cast lots ouer the two he goates: one lot for the Lord, and the other for the Scape goat.

9 And Aaron shal offre the goat, vpon which the Lords lot shal fall, & make him a sinne offering.

10 But the goat, on which the lot shal fall to be the Scape goat, shalbe presented aliue before the Lord, to make reconciliation by him, [&] to let him go (as a Scape goat) into the wilderness.

11 Thus Aaron shal offer the bullocke for his sinne offering, & make a reconciliation for him selfe, and for his house, & shal kil the bullocke for his sinne offering.

12 And he shal take a censer full of burning coles from of the Altar before the Lord, and his handfull of swete incense beaten small, and bring [it] within the vaile.

13 And shal put the incens vpon the fire before the Lord, that the cloude of the incens may couer the Merciseat: that is vpo the Testimonie: so he shal not dye.

14 And he shal take of the blood of the bullocke, * and sprinkle it with his finger vpon the Merciseat Eastward: and before the Merciseat shal he sprinkle of the blood with his finger seuen times.

15 ¶ Then shal he kil the goat that is the peoples sinne offering, & bring his blood within the vaile, and do with that blood as he did with the blood of the bullocke, & sprinkle it vpon the Merciseat, and before the Merciseat.

16 So he shal purge the Holy place from the vncleannes of the children of Israel, & from their trespasses of all their finnes: so shal he do also for the Tabernacle of the Congregation * placed with them, in the middes of their vncleannes.

17 * And there shal be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, & haue made an atonement for him selfe, and for his householde, and for all the Congregation of Israel.

18 After, he shal go out vnto the Altar that is before the Lord, & make a reconciliation vpon it, & shal take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shal he sprinkle of the blood vpon it with his finger seuen times, and clense it, and halowe it from the vncleannes of the children of Israel.

20 ¶ When he hathe made an end of purging the Holy place, & the Tabernacle of the Congregation, and the altar, then he shal bring the liue goat:

21 And Aaron shal put bothe his hands vpon the head of the liue goat, & confesse ouer him all the iniquities of the childre of Israel, & all their trespasses, in all their finnes, putting them vpon the head of the goat, and shal send [him] away (by the hand of a man appointed) into the wilderness.

22 So the goat shal beare vpon him al their iniquities into the land that is not inhabited, and he shal let the goat go into the wilderness.

23 After, Aaron shal come into the Tabernacle of the Congregation, & put of the linen clothes, which he put on when he went into the Holie place, & leaue them there.

24 He shal wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him self,

kij.

Ebr. 1, 13. & 10, 4. Chap. 4, 6. d That is, on the side which was toward the people: for the head of the Sanctuary stood VVestward.

* Placed among them which are vncleane.

* Luk 1, 10, 17.

f VVhereupon the swete incense and perfume was offered.

g Herein this goat is a true figure of Iesus Christ, who beareth the finnes of the people, Isai 53, 4.

* Ebr. the land of separation.

h In the court where was the Lauer, Exod. 30, 18.

and for the people.

25 Also the fat of the sinne offering shal he burne vpon the Altar.

26 And he that caryed forthe the goat, [cal-
led] the scape goat, shal wash his clothes,
and wash his flesh in water, and after that
shal come into the hoste.

27 Also the bullocke for the sinne offering,
and the goat for the sinne offering (whose
blood was brought to make a reconciliati-
on in the Holy place) shal one * cary out
without the hoste to be burnt in the fire,
with their skins, and with their flesh, and
with their dounge.

28 And he that burneth them shal wash
his clothes, and wash his flesh in water, &
afterwarde come into the hoste.

29 ¶ So this shalbe an ordinance for euer
vnto you: the tenth [day] of the seuenth
moneth, ye shal * humble your soules, and
do no worke at all, whether it be one of
the same countrey or a stranger that so-
iourneth among you.

30 For y * day shal the Priest make an at-
onemēt for you to cōse you: ye shalbe clea-
ne from all your sinnes before the Lord.

31 This shalbe a Sabbath of rest vnto you,
and ye shal humble your soules, by an or-
dinance for euer.

32 And the Priest ^m whome he shal anoint,
and whome he shal cōsecrate (to minister
in his fathers stede) shal make the atone-
ment, and shal put on the linen clothes &
holy vestements,

33 And shal purge the holy Sanctuarie and
the Tabernacle of the Congregation, and
shal clense the Altar, & make an atonemēt
for the Priests, & for all the people of the
Congregation.

34 And this shalbe an euerlasting ordināce
vnto you, to make an atonement for the
childrē of Israël for all their sinnes * once
a yere: and as the Lord commanded Mo-
ses, he did.

¶ CHAP. XVII.

¶ All sacrifices muste be brought to the dore of the Ta-
bernacle. 7 To deuils may they not offer. 10 They may
not eat blood.

¶ And the Lord spake vnto Moses, say-
ing,

2 Speake vnto Aaron, and to his sonnes, &
to all the children of Israël, and say vnto
them, This is the thing which the Lord
hath * commanded, saying,

3 Whosoever [he be] of the house of Israël
that killeth a bullocke, or lambe, or goat
in the hoste, or that killeth it out of the
hoste,

4 And bringeth it not vnto the dore of the
Tabernacle of the Congregation to offer
an offering vnto the Lord before the Ta-

bernacle of the Lord, * blood shalbe im-
puted vnto that mā. he hath shed blood,
wherefore that man shalbe cut of from a-
mong his people.

5 Therefore the children of Israël shal
bring their offerings, which they wolde of-
fer abroad in the field, and present them
vnto the Lord at the dore of the Taber-
nacle of the Congregation by the Priest,
and offer them for peace offerings vnto
the Lord.

6 Then the Priest shal sprinkle the blood
vpon the altar of the Lord before the do-
re of the Tabernacle of the Congregation,
and burne the fat for a * swete saour vnto
the Lord.

7 And thei shal no more offer their offri-
ngs vnto deuils, after whome they haue gone
a whoring: this shalbe an ordinance for
euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whoso-
euer [he be] of the house of Israël, or of the
strangers which soiourne among them,
that offreth a burnt offering or sacrifice,

9 And bringeth it not vnto the dore of the
Tabernacle of the Congregation to offer
it vnto the Lord, euen that man shal be
cut of from his people.

10 ¶ Likewise whosoever [he be] of the
house of Israël, or of the strangers that so-
iourne among the, that eateth any blood,
I wil euen set my face against that perso-
ne that eateth blood, and wil cut him of
from among his people:

11 For the life of the flesh is in the blood,
& I haue giuen it vnto you [to offer] vpon
the altar, to make an atonement for your
soules: for this blood shal make an atone-
ment for the soule.

12 Therefore I said vnto the children of
Israël, None of you shal eat blood: nether
the stranger that soiourneth among you,
shal eat blood.

13 Moreouer whosoever [he be] of the chil-
dren of Israël, or of the strangers that so-
iourne among them, which by hunting
taketh any beast or foule that may be hea-
ten, he shal powre out the blood thereof,
and couer it with dust:

14 For the life of all flesh is his blood, it is
[ioyned] with his life: therefore I said vnto
the children of Israël, * Ye shal eat the
blood of no flesh: for the life of all flesh
is the blood thereof: whosoever eateth it
shal be cut of.

15 And euerie persone that eateth it which
dyeth [alone], or that which is torne [with
beasts], whether it be one of the same cou-
trei or a stranger, he shal bothe wash his
clothes, and washe him selfe in water, and be

* Chap. 6, 30.
ebre. 13, 11.

¶ Which was
Tifse, and an-
swereth to par-
te of September
and parte of
October.

k Meaning by
abstinence and
fasting.

* Chap. 23, 7.

¶ Ora rest
ye shal kepe
moste diligent-
ly.

m ¶ Whome the
Priest shal a-
noint by Gods
commandemēt
to succede in
his fathers
gouern.

* Exod. 30, 10.
ebre. 9, 7.

a Left they
shulde practise
that idolatrie,
which they had
learned among
the Egyptians.
b To make a
sacrifice or of-
firing thereof.

e I do abhorre
it as though he had
killed a man
lsa. 66, 3.

d wherefore
they were ap-
pointed with foolish
deuotion to
fire it.

* Exod. 29, 11.
chap. 4, 11.

e Meaning
whatsoever
not true God
1. Cor. 10, 19.
p[er] 95, 5.

f For idolatrie
is spiritual whor-
dome, because
faith towards
God is broken.

g I wil dede
my wrath by
bringing vengeance
on him, as chap.
20, 3.

h which law
permitteth to
be eat, because
it is cleane.

* Gen. 9, 5.
† Or, liuing crea-
ture.

be vncleane vnto the euen : after he shal be cleane.

16 But if he wash [them] not, nor wash his flesh, then he shal beare his iniquitie.

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The marriages that are vnlawful.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shal ye not do : & after the maner of the land of Canaan, whither I wil bring you, shal ye not do, nether walke in their ordinances,

4 [But] do after my iudgements, and kepe mine ordinances, to walke therein : I am the Lord your God.

5 Ye shal kepe therefore my statutes, and my iudgements, * which if a man do, he shal then liue in them : I am the Lord.

6 ¶ None shal come nere to any of his kindred of his flesh to vncouer [her] shame : I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother : [for] she is thy mother, thou shalt not discover her shame.

8 * The shame of thy fathers wife shal thou not discover : [for] it is thy fathers shame.

9 Thou shalt not discover the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without : thou shalt not discover their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame : for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father ([for] she is thy sister) thou shalt not, [I say,] discover her shame.

12 * Thou shalt not vncouer the shame of thy fathers sister : [for] she is thy fathers kinswoman.

13 Thou shalt not discover the shame of thy mothers sister : for she is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy fathers brother : [that is,] thou shalt not go into his wife, [for] she is thine tante.

15 * Thou shalt not discover the shame of thy daughter in law : [for] she is thy sonnes wife : [therefore] shalt thou not vncouer her shame.

16 * Thou shalt not discover the shame of

thy brothers wife : [for] it is thy brothers shame.

17 Thou shalt not discover the shame of the wife & of her daughter, nether shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame : [for] they are [thy] kinsfolkes, [8] it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to vex [her], in vncouering her shame vpon her.

19 * Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put aparte for her disease.

20 Moreouer, thou shalt not giue [thy] selfe to thy neighbours wife by carnal copulation, to be defiled with her.

21 * Also thou shalt not giue thy children to offer [the] vnto Molech, nether shalt thou defile the Name of thy God : [for] I am the Lord.

22 Thou shalt not lie with the male as one lieth with a womā : [for] it is abominatiō.

23 * Thou shalt not also lie with any beast to be defiled therewith, nether shalt any woman stand before a beast, to lie downe thereto : [for] it is abominatiō.

24 Ye shal not defile your selues in any of these things : for in all these the nations are defiled, which I wil cast out before you :

25 And the land is defiled : therefore I wil visit the wickednes thereof vpon it, and the land shal vomit out her inhabitants.

26 Ye shal kepe therefore mine ordinances, and my iudgements, and commit none of these abominations, [as wel] he that is of the same countrey, as the stranger that sojourneth among you :

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled :

28 And shal not the land spue you out, as it spued out the people that were before you ?)

29 For whosoever shal commit any of these abominations, & persones that do [so], shal be cut off from among their people.

30 Therefore shal ye kepe mine ordinances that ye do not any of the abominable customes, which haue bene done before you, & that ye defile not your selues therein : [for] I am the Lord your God.

CHAP. XIX.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the Congregation of the children of Israel, and say vnto them, * Ye shal be holy, for I the Lord your God [am] holy,

kij.

Because the idolaters, among whom Gods people had dwelt & shulde dwell, were giuen to these horrible incests, God chargeth his to beware of the same.

By being thine affection more bent to her sister then to her.

Or, while she hath her sores.

Chap. 20, 3. King. 23, 10. Ebr. of thy selfe.

Or, to make them pass. Which was an idol of the Ammonites, unto whom they burned & sacrificed their children. 2. Kin. 23, 10. Chap. 20, 15. Or, confusion.

I wil punish the land where such incestuous marriages & pollutions are suffered. He compareth the wicked to euil humours and surfeiting, which corrupt the stomacke & oppress nature, & therefore must be cast out by vomit. Bothe for their wicked marriages, & natural copulations, idolatrie or spiritual whoredome & Molech, and such like abominations. Either by the civile sword, or by some plague that God wil send vpon such.

Chap. 11, 44 & 10, 7. 1. pet. 1, 16. That is, void of all pollution, idolatrie, and superstition bothe of soule and body.

Or, counted cleane. Or, him selfe. Or, the punishment of his sin.

Ye shal preserve your selves from these abominations following, which the Egyptians and Canaanites did.

Ezek. 20, 11. Rom. 10, 5. Galat. 3, 12. And therefore ye ought to follow me alone, as my people. That is, to be with her, though it be vncleane of marriage.

Chap. 20, 11. Which is thy stepmother.

Either by father or mother, or in marriage or otherwise.

There are her children whose shame thou shalt vncouer.

Chap. 20, 19. Or, secrets.

Chap. 20, 20. Which thine wife doeth discover.

Ebr. thy fathers brothers wife.

Chap. 20, 12.

Chap. 20, 21.

3 ¶ Ye shall feare euerie man his mother & his father, & shall kepe my Sabbaths: [for] I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

6 ¶ It shall be eaten the day ye offer it, or on the morowe: & that which remaineth vntil the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, and that persone shall be cut off from his people.

9 ¶ When ye reape the haruest of your land, ye shall not reape euerie corner of your field, neither shalt thou gather the gleanings of thy haruest.

10 Thou shalt not gather the grapes of thy vineyarde cleane, neither gather euery grape of thy vineyarde, [but] thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither deale falsely, neither lie one to another.

12 ¶ Also ye shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbour wrong, neither robbe him. The workmans hire shall not abide with thee vntil the morning.

14 ¶ Thou shalt not curse the deafe, neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not do vniustly in iudgement. Thou shalt not fauour the persone of the poore, nor honour the persone of the mighty, [but] thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not walke about with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, [but] thou shalt plainly rebuke thy neighbour, & suffice him not to sinne.

18 ¶ Thou shalt not avenge, nor be minded full of wrong against the children of thy people, but shall loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall kepe mine ordinances. Thou shalt not let thy cattel gender with others of diuers kinds. Thou shalt not sow thy field with mingled seed, neither shalt a garment of diuers things, [as]

offinen and wolle n come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bonde maide, affianced to a housband, and not redeemed nor freedome giuen her, she shall be scourged, [but] they shall not dye, because she is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the dore of the Tabernacle of the Congregation, a ram for a trespass offering.

22 Then the Priest shall make an atonement for him with the ram of the trespass offering before the Lord, concerning his sinne which he hath done, & pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted euerie tree for meat, ye shall counte the frute thereof as vncircumcised: thre yere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yere all the frute thereof shall be holy to the praise of the Lord.

25 And in the fift yere shall ye eat of the frute of it, that it may yeelde to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eat [the flesh] with the blood, ye shall not vse witchcraft, nor obserue times.

27 ¶ Ye shall not cut round the corners of your heades, neither shalt thou marre the tuftes of thy beard.

28 ¶ Ye shall not cut your flesh for the dead, nor make any printe of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter commun, to cause her to be a whore, lest the land also fall to whoredome, and the land be full of wickednes.

30 ¶ Ye shall kepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye shall not regarde them that worke with spirits, neither sothsaies: ye shall not seke [to them] to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the horehead, & honour the persone of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

34 ¶ [But] the stranger that dwelleth with you, shall be as one of your selues, & thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not do vniustly in iudgement, in line, in weight, or in measure.

36 ¶ You shall haue iuste balances, true weigh-

b Of your own accord.
* Chap. 7, 16.

c Toward, of God.

* Chap. 23, 22.

† Or, gathering & leavings.

d In that which is committed to your credit.
* Exod. 20, 7.
* deut. 5, 11.
* mat. 5, 34.

e Or, oppress him by violence.
* Deut. 24, 14.
* Job. 4, 15.
* Deut. 27, 18.

* Exod. 23, 3.
* deut. 1, 17.
* Job. 6, 15.
* prou. 24, 23.
* ier. 22, 1.

f As a slanderer, backbiter, or quarreller.

g By consenting to his doings, or counselling with the wicked.

† Ebr. suffice not sinne vpon him.

* Mat. 5, 45.
* rom. 13, 9.
* gal. 5, 14.
* ian. 3, 2, 3.

g As a horse, to leape an altar, or a mule, for basel.

† Ebr. a beating shall be. Some read they shall be beaten.

h It shall be vncleane, as a thing which is not circumcised.

† Or, that God may multiply.

i To make luckie or vnluckie daies.

* Chap. 21, 1.
k As did the Gentiles in signe of mourning.

† Or, cut, or teare.

* Deut. 14, 1.
† Ebr. soule, persone.

l By whipping your bodies, or burning with leather.

m As did the Cyprians, and Locrenses.

* 1. Sam. 28, 1.

n In token of reuerence.

† Or, do him wrong.

* Exod. 23, 21.

o As in measuring the ground.

* Prou. 11, 1.
* & 16, 11.
* & 20, 10.

By these two
measures he
meaneth all o-
ther: of Ephah
read Exod. 16:
26. & of Hin
Exod. 29:40.

weightes, a true Ephah, & a true Hin. I
am your Lord your God, which haue broght
you out of the land of Egypt.

37 Therefore shal ye obserue all mine or-
dinances, and all my iudgements, and do
them: I am the Lord.

¶ CHAP. XX.

3 They that giue of their seede to Molech, must dye. 6 Thei
that haue recours to forcerers. 10 The man that com-
mitteth adulterie, 11 Incest, or fornication with the
kinred or affinitie. 24 Israel a peculiar people to the
Lord.

And the Lord spake vnto Moses, say-
ing,

2 Thou shalt say also to the children of Is-
rael, *Whosoever [he be] of the children
of Israel, or of the strangers that dwel in
Israel, that giueth his children vnto a Mo-
lech, he shal dye the death: the people of
the land shal stone him to death.

3 And I wil set my face against that man
and cut him off from among his people, be-
cause he hathe giuen his children vnto
Molech, for to defile my Sanctuarie, and
to pollute mine holy Name.

4 And if the people of the land hide their
eyes, [and] winke at that man when he gi-
ueth his children vnto Molech, and kil
him not,

5 Then wil I set my face against that man,
and against his familie, & wil cut him off,
and all that go a whoring after him to co-
mit whoredome wth Molech, from among
their people.

6 ¶ If any turne after such as worke with
spirits, & after soothsaiers, to go a^d who-
ring after them, then wil I set my face a-
gainst that persone, & wil cut him off from
among his people.

7 ¶ Sanctifie your selues therefore, * & be
holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and
do them. I am the Lord which doeth san-
ctifie you.

9 ¶ If [there be] any that curseth his father
or his mother, he shal dye the death: [se-
ing] he hathe cursed his father & his mo-
ther, his blood [shal be] vpon him.

10 ¶ And the man that committeth adul-
terie with an other mans wife, because he
hathe committed adulterie with his neigh-
bours wife, the adulterer and the adulte-
resse shal dye the death.

11 And the man that lieth with his fathers
wife, [because] he hathe vncovered his
fathers shame, thei shal bothe dye: their
blood [shal be] vpon them.

12 Also the man that lieth with his daugh-
ter in lawe, thei bothe shal dye the death,
they haue wrought an abomination, their

blood [shal be] vpon them.

13 *The man also that lieth with the male,
as one lieth with a woman, they haue
bothe committed abomination: thei shal
dye the death, their blood [shal be] vpon
them.

14 Likewise he that taketh a wife and her
mother, committeth wickednes: they
shal burne him and them with fire, that
there be no wickednes among you.

15 *Also the man that lieth wth a beast, shal
dye the death, and ye shal slay the beast.

16 And if a woman come to any beast, &
lie therewith, then thou shalt kil the wo-
man & the beast: they shal dye the death,
their blood [shal be] vpon them.

17 Also the man that taketh his sister, his
fathers daughter, or his mothers daugh-
ter, & seeth her shame, & she seeth his sha-
me, it is villenie: therefore they shal be
cut off in the sight of their people, [becau-
se] he hathe vncovered his sisters shame,
he shal beare his iniquitie.

18 *The man also that lieth with a woman
hauing her disease, & vncovereth her sha-
me, [&] openeth her fountaine, & she ope-
neth fountaine of her blood, thei shal be cut
bothe cut off from among their people.

19 Moreouer thou shalt not vncover the sha-
me of thy mothers sister, nor of thy fa-
thers sister, because he hathe vncovered
his kin: they shal beare his iniquitie.

20 Likewise the man that lieth with his fa-
thers brothers wife, & vncovereth his vn-
cles shame: they shal beare their iniquitie,
[and] shal dye childles.

21 So the man that taketh his brothers wi-
fe, committeth filthines, [because] he ha-
the vncovered his brothers shame: they
shal be childles.

22 ¶ Ye shal kepe therefore all mine *ordi-
nances & all my iudgements, and do the
that the land, whither I bring you to dwell
therein, *spue you not out.

23 Wherefore ye shal not walke in the ma-
ners of this nation which I cast out befo-
re you: for they haue committed all these
things, *therefore I abhorred them.

24 But I haue said vnto you, ye shal inheri-
their land, and I wil giue it vnto you to
possesse it, [euen] a land that floweth with
milke & honie: I am the Lord your God,
which haue separated you from [other]
people.

25 *Therefore shal ye put difference be-
twene cleane beastes, and vncleane, & be-
twene vncleane foules and cleane: neither
shal ye *defile your selues with beastes &
foules, nor with any [creeping thing,] that
the ground bringeth forth, which I ha-
ke. iiii.

* Chap. 13, 22.

f It is an ex-
crable & dete-
stable thing.

* Chap. 13, 9.

f He that vncovereth
the children
of their people.

* Chap. 13, 19.
Or, Mourne.

f Ebr. scd.

g They shal be
cut off from their
people, & their
children shal be
taken as ba-
stards: and not
counted among
the Israelites.

Read Chap.
13, 16.

* Chap. 13, 26.

* Chap. 13, 25.

* Deut. 9, 3.

f Full of abun-
dance of all
things.

* Chap. 13, 3.
Deut. 14, 4.

k By eating
them contrarie
to my command-
ment.

*Vers. 7.

*Dent. 18, 7.
1. Sam. 28, 7.

a By touching
the dead, lament-
ing, or being at
their burial.

b For being
married she seem-
ed to be cut
off from his fa-
mily.
† Ebr. he may
be defiled.
c Onely the
Priest was per-
mitted to mour-
ne for his next
kinred.
* Chap. 19, 27.

d VWhich ha-
th an euill na-
me or is defa-
med.
e Thou shalt
counte them ho-
ly & reuerence
them.
f The shewe
bread.

g He shal vse
no suche cere-
monies as the
mourners ob-
serued.
† Or, to the hou-
ses of the dead.

h To go to
the dead.
i For by his
anointing he
was preferred
to the other
Priests, & there-
fore colde not
lament & dead
lest he shulde
haue polluted
his holy an-
ointing.

ue separated from you as vncleane.

26 Therefore shal ye be * holie vnto me :
for I the Lord am holy, and I haue separa-
ted you, from [other] people, that ye shul-
de be mine.

27 ¶ And if a man or woman haue a spirit
of diuination, or sothefaying in them, thei
shal dye the death : they shal stonethem
to death, their blood [shalbe] vpon them.

¶ CHAP. XXI.

3 For whome the Priests may lament. 6 How pure the
Priests ought to be, bothe in them selues and in their fami-
lies.

1 And the Lord said vnto Moses, Spe-
ake vnto the Priests the sonnes of
Aarón, and say vnto them, Let none be
a defiled by the dead among his people.

2 But by his kinsman that is nere vnto
him, [to wit,] by his mother, or by his fa-
ther, or by his sonne, or by his daughter,
or by his brother,

3 Or by his sister a b maid, that is nere vnto
him, which hath not had a housband:
for her † he may lament.

4 He shal not lament for the c prince amog
his people, to pollute him selfe.

5 Thei shal not make * belde partes vpon
their head, nor shauue of the lockes of their
beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and
not pollute the Name of their God : for
the sacrifices of the Lord made by fire,
[and] the bread of their God thei do of-
fer: therefore they shalbe holy.

7 Thei shal not take to wife an whore, or
one polluted, nether shal thei marie a wo-
man diuorced from her housband: for su-
che one [is] holy vnto his God.

8 Thou shalt e sanctifie him therefore, for
he offereth the f bread of thy God : he shal
be holy vnto thee: for I the Lord, which
sanctifie you, am holy.

9 ¶ If a Priests daughter fall to playe the
whore, she pollureth her father: [therefore]
shal she be burnt with fire.

10 ¶ Also f hie Priest among his brethren,
(vpon whose head the anointing oyle was
powred, and hath consecrated his hand
to put on the garments) shal not synouer
his head, nor rent his clothes,

11 Nether shal he go to any † dead body,
nor make him selfe vncleane by his father
or by his mother.

12 Nether shal he go out of the h Sanctua-
rie, nor pollute f holy place of his God:
for the i crowne of the anointing oyle of
his God [is] vpon him: I am the Lord.

13 Also he shal take a maide vnto his wife:

14 [But] a widowe, or a diuorced woman,
or a polluted, [or] an harlot, these shal he
not mary; but shal take a maide of his

owne k people to wife:

15 Nether shal he defile his l sede among
his people : for I am the Lord which san-
ctifie him.

16 ¶ And f Lord spake vnto Moses, saying,

17 Speake vnto Aarón, and say, Whosoe-
uer of thy sede in their generations hath
any blemishes, shal not preace to offer f
bread of his God.

18 For whosoeuer hath any blemish, shal
not come nere: [as] a man blinde, or lame,
or that hath m a flat nose, or that hath any
n mishapen [member,]

19 Or a man that hath a broken fore, or a
broken hand,

20 Or [is] croke backt, or bleare eied, o or
hath a blemish in his eie, or be skirue,
or [skabbed,] or haue [his] stones broken.

21 None of the sede of Aarón the Priest f
hath a blemish, shal come nere to offer
the sacrifices of the Lord made by fire, ha-
uing a blemish : he shal not preace to of-
fer the p bread of his God.

22 The bread of his God, [euen] of the
q moste holy, and r of the holy shal he eat:

23 But he shal not go in vnto the s vaile,
nor come nere the altar, because he hath
a blemish, lest he pollute my Sanctuaries:
for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aarón, and to
his sonnes, & to all the children of Israël.

¶ CHAP. XXII.

3 VWho ought to abstaine from eating the things that were
offred. 19 VWhat oblations shulde be offred.

1 And the Lord spake vnto Moses, say-
ing,

2 Speake vnto Aarón, and to his sonnes,
that thei be s separated from f holy things
of the children of Israël, and that they
pollute not mine holy Name in those
things, which they halowe vnto me: I am
the Lord.

3 Say vnto them, Whosoeuer [he be] of all
your sede among your generations after
you, that t toucheth the holy things which
the children of Israël halowe vnto the
Lord, hauing his vncleannes vpon him, e-
uen that persone shalbe cut off from my
fight: I am the Lord.

4 ¶ Whosoeuer also of the sede of Aarón
is a leper, or hath a running issue, he shal
not eat of the holy things vntil he be clea-
ne: and whoso toucheth any that is v
cleane [by reason] of the dead, or a man
whose issue of sede runneth from him,

5 Or the man that toucheth any creeping
thing, whereby he may be made vncleane,
or a man, by whome he may take vncle-
nes, [whosoeuer] vncleannes he hath,

k Not onely
of his tribe but
of all Israël.
l By marryng
any vncleane
defamed wo-
man.

m VWhich is
deformed or
bruised.
n As not of
equal propor-
tion, or haue
in nombre me-
re or lesse.
o Or that ha-
th a web, or
perle.

p As the shewe
bread, and
offerings.
q As of sacri-
fice for sinne.
r As of the
thes & first-
fructes.
s Into the Sa-
ctuarie.

a Meaning
the Priests
steine from
ting, so long
as they are pol-
luted.

b To eat the
reof.

* Chap. 15, 24.

c By touching
any dead thing
or being at bu-
rial of the dead.

† Ebr. accord-
ing to all his va-
cencies.

11 *And whosoever bringeth a peace offering vnto. ¶ Lord to accomplish his vow, or for a fre offering, of the beues, or of the shepe, his fre offering shall be perfect, no ble

3 Which haue brought you out of the land
of Egypt, to be your God: I am the Lord.

In the first moneth, [and] in the fourth
day] of the moneth at evening [shall be] the
Passover of the Lord.

Exod. 12, 13.
nomb. 28, 17

b Or, bodellie
labour, saue a-
bout 7 which
were the first
Exod. 12, 16.

c The first day
of the feast and
the seventh we-
re kept holy: in
the rest they
might worke,
except any feast
were interme-
ded, as the
feast of vnleau-
ened bread
the fifth day
& the feast of
the first day
the sixth day
the seventh day

d Or, an omer
reade Deut. 24
19. ruth 2, 15
psal. 129, 7.
e That is, the
seconde Sab-
bath of the Pas-
chouer.

f VWhich is, 7
fift parte of an
Ephah or two
omers, read
Exod. 16, 16.
f Read Exod.
29, 40.

g Or, fulcres.

h That is, the
seuenth day af-
ter the first Sab-
bath of the pas-
seouer.
i Or, weekes.

i Because the
Priest shulde
eat them, as
chap. 7, 13. and
thei shulde not
be offered to the
Lord vpon the
altar.

j Or, a young bullocke
and two rams:
they shalbe for a burnt offering vnto the
Lord, without their meat offerings & their
drinke offerings, for a sacrifice made by fire
of a swete sauour vnto the Lord.

6 And on the fiftenth day of this moneth
shalbe the feast of vnleauened bread
vnto the Lord: seuen daies ye shal eat
vnleauened bread.

7 In the first day ye shal haue an holy con-
uocation: ye shal do no seruile worke
[therein.]

8 Also ye shal offer sacrifice made by fire
vnto the Lord seuen daies, [and] in the se-
uenth day shalbe an holy conuocation:
ye shal do no seruile worke [therein.]

9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and
say vnto them, When ye be come into
the land, which I giue vnto you, & reape
the harvest thereof, then ye shal bring a
sheafe of the first frutes of your harvest
vnto the Priest.

11 And he shal shake the sheafe before
the Lord, that it may be acceptable for
you: the morowe after the Sabbath, the
Priest shal shake it.

12 And that day when ye shake the sheafe,
shal ye prepare a lambe without blemish
of a yere olde, for a burnt offering vnto the
Lord:

13 And the meat offering thereof [shalbe]
two tenth deales of fine floure mingled
with oyle, for a sacrifice made by fire vn-
to the Lord of swete sauour: and the drin-
ke offering thereof the fourth part of an
Hin of wine.

14 And ye shal eat nether bread nor parched
corne, nor grene eares vntil the sel-
fe same day that ye haue broght an of-
fing vnto your God: [this shal be] a lawe
for euer in your generations, & in all your
dwellings.

15 ¶ Ye shal count also to you from the
morowe after the Sabbath, [euen] from
the day that ye shal bring the sheafe of
the shake offering, seuen Sabbaths, they
shalbe complete.

16 Vnto the morowe after the seuenth Sab-
bath shal ye nombre fifty daies: then ye
shal bring a newe meat offering vnto the
Lord.

17 Ye shal bring out of your habitations
bread for the shake offering: thei shalbe
two [loaves] of two tenth deales of fine
floure, [which] shalbe baken with leauen
for first frutes vnto the Lord.

18 Also ye shal offer with the bread seuen
lambes without blemish of one yere ol-
de, and a yong bullocke and two rams:
they shalbe for a burnt offering vnto the
Lord, without their meat offerings & their
drinke offerings, for a sacrifice made by fire
of a swete sauour vnto the Lord.

19 Then ye shal prepare an he goat for a

sinne offering, and two lambes of one yere
olde for peace offerings.

20 And the Priest shal shake them to and
fro with the bread of the first frutes, befo-
re the Lord, [and] with the two lambes:
they shalbe holy to the Lord, for the
Priest.

21 So ye shal proclame the same day, [that]
it may be an holy conuocation vnto you:
ye shal do no seruile worke [therein]: it
shalbe an ordinance for euer in all your
dwellings, throughout your generations.

22 ¶ And when you reape the harvest of
your land, thou shalt not rid cleane the
corners of thy fiede when thou reapest,
nether shalt thou make any aftergather-
ing of thy harvest, [but] shalt leaue the
vnto the poore and to the stranger: I am
the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,
24 Speake vnto the children of Israel, and
say, In the seuenth moneth, [and] in the
first [day] of the moneth shal ye haue a
Sabbath, for the remembrance of blowing
the trumpets, an holy conuocation.

25 Ye shal do no seruile worke [therein],
but offer sacrifice made by fire vnto the
Lord.

26 ¶ And the Lord spake vnto Moses, say-
ing,

27 The tenth also of this seuenth moneth
shalbe a day of reconciliation: it shal be
an holy conuocation vnto you, & ye shal
humble your soules, & offer sacrifice ma-
de by fire vnto the Lord.

28 And ye shal do no worke the same day: for
it is a day of reconciliatiō, to make an at-
onement for you before the Lord your God.
29 For euerie persone that humbleth not
him selfe that same day, shal euen be cut
off from his people.

30 And euerie persone that shal do anie
worke the same day, the same persone also
wil I destroye from among his people.

31 Ye shal do no maner worke [therefore]:
this shalbe a lawe for euer in your gene-
rations, [throughout] all your dwellings.

32 This shalbe vnto you a Sabbath of rest,
& ye shal humble your soules: in the ninth
[day] of the moneth at euen, from euen
to euen shal ye celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,
34 Speake vnto the children of Israel, and
say, In the fiftenth day of this seuenth
moneth [shalbe] for seuen daies the feast
of Tabernacles vnto the Lord.

35 In the first day [shalbe] an holy conuoca-
tiō: ye shal do no seruile worke [therein.]

36 Seuen daies ye shal offer sacrifice made
by fire vnto the Lord, [and] in the eight day
shalbe

That is, of-
ficed to the Lord
& the offering
de be for the
Priests.

Chap. 19, 5.
deut. 24, 19.

k That is, a-
bout the end
of September.
l Or, an holy
day to the Lord
m VWhich blow-
ing was to re-
membre of the
moneth of the
feasts that were
in the moneth
& of the Tabernacles.

Chap. 16,
nomb. 29, 35.

n By fasting.

o VWhich con-
taineth a night
and a day: ye
chei toke it
for their natu-
ral day.

p Ebr. rest your
Sabbath.
q Nomb. 29, 35.
iohn 7, 37.

r Exod. 29, 11.

Or, a day
wherein the
people are sta-
yed from all
worke.

Or, peace
offring.

Or, a solem-
ne feast.

Or, of bowes
thick with
arrows.

In the wil-
dernes, foras-
much as they
would not cre-
dit Iohua and
Caleb, when
they returned
from spying the
land of Ca-
naan.

And Exod.
29, 30.

Which val-
separated the
holiest of all,
where was the
Ark of the re-
stimonie, from
the Sanctuarie.

Exod. 31, 3.

Exod. 29, 30.
That is, two
Omers: read
Exod. 16, 16.

shalbe an holy conuocation vnto you, & ye shal offer sacrifices made by fire vnto the Lord: it is the Solemne assemblie, ye shal do no seruile worke [therein.]

37 These are the feastes of the Lord (which ye shal call holy conuocations) to offere sacrifice made by fire vnto the Lord, [as] burnt offering, and meat offering, sacrifice, and drinke offerings, euerie one vpon his day,

38 Beside the Sabbaths of the Lord, & beside your gifts, and beside all your voves, and beside all your fre offerings, which ye shal giue vnto the Lord.

39 But in the fiftenth day of the seuenth moneth, whē ye haue gathered in the frute of the land, ye shal kepe an holy feast vnto the Lord seuen daies: in the first day [shalbe] a Sabbath: likewise in the eight day [shalbe] a Sabbath.

40 And ye shal take you in the first day the frute of goodlie trees, branches of palme trees, and the boughes of thicke trees, & willowes of the broke, and shal reioyce before the Lord your God seuen daies.

41 So ye shal kepe this feast vnto the Lord seuen daies in the yere, by a perpetual ordinance through your generations: in the seuenth moneth shal you kepe it.

42 Ye shal dwel in bootes seuen daies: all that are Israelites borne, shal dwel in bootes,

43 That your posteritie may knowe that I haue made the children of Israel to dwel in bootes, when I broght them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

¶ CHAP. XXIII.

1 The oyle for the lampes. 5 The shewbread. 14 The blasphemers shalbe stoned. 17 He that killeth shalbe killed.

1 And the Lord spake vnto Moses, saying,

2 Commande the children of Israel that thei bring vnto thee pure oyle oliue beaten, for the light, to cause the lampes to burne continually.

3 Without the vaile of the Testimonie, in the Tabernacle of the Congregation, shal Aaron dresse them, bothe euen and morning before the Lord alwaies: [this shalbe] a lawe for euer through your generations.

4 He shal dresse the lampes vpon the pure Candellsticke before the Lord perpetually.

5 Also thou shalt take fine floure, & bake twelue cakes thereof: two tenth deales shal be in one cake.

6 And thou shalt set them in two rowes, six in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stede of the bread it may be for a remembrance, [and] an offering made by fire to the Lord.

8 Euerie Sabbath he shal put them in rowes before the Lord euermore, [receauing them] of the children of Israel for an euerlasting couenant.

9 And the [bread] shalbe Aarons & his sonnes, & thei shal eat it in the holy place: for it is moste holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, & a man of Israel stroue together in the hoste.

11 So the Israelitish womans sonne blasphemed the Name [of the Lord,] & cursed, and thei broght him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And thei put him in ward, til he tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemers without the hoste, and let all that heard him, put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the childre of Israel, saying, Whosoeuer curseth his God, shal beare his sinne.

16 And he that blasphemeth the Name of the Lord, shal be put to death: all the Congregation shal stone him to death: as wel the stranger, as he that is borne in the land: when he blasphemeth the Name [of the Lord,] let him be slaine.

17 He also that killeth any man, he shalbe put to death.

18 And he that killeth a beast, he shal restore it, beast for beast.

19 Also if a man cause [any] blemish in his neighbour: as he hathe done, so shal it be done to him.

20 Breache for breache, eie for eie, to the for to the: suche a blemish as he hathe made in any, suche shalbe repaied to him.

21 And he that killeth a beast shal restore it: but he that killeth a man shal be slaine:

22 Ye shal haue one lawe: it shalbe as wel for the stranger as for one borne in the country: for I am the Lord your God.

23 Then Moses tolde the children of Israel,

d For it was burnt euerie Sabbath when the bread was taken away.

*Exod. 29, 33. chap. 8, 31. mat. 12, 1.

* Out of his centre.

* By swearing, or dispuing God.

* Nomb. 15, 34.

* Deut. 13, 9. & 17, 7.

* Shalbe punished.

* Exod. 21, 12. deut. 19, 4.

† Ebr. smite the soule of any man. † Ebr. soule for soule.

* Exod. 21, 24. deut. 19, 21. mat. 5, 24.

* Exod. 12, 49. h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, & tolde the people what God commanded.

Israel, and thei broght the blasphemers out of the hoste, and stoned him with stones: so the children of Israel did as the Lorde had commanded Moses.

¶ CHAP. XXV.

^a The Sabbath of the seventh yere. ^b The Iubile in the fiftieth yere. ^c Nor to oppresse their brethren. ^d The sale, and redeeming of lands, houses and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shal come into the land which I giue you, the ^{*}land shal kepe Sabbath vnto the Lord.

3 Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the frute thereof:

4 But the seventh yere shalbe a Sabbath of rest vnto the land: [it shalbe] the Lords Sabbath: thou shalt nether sowe thy field, nor cut thy vineyarde.

5 That which groweth of it ^bowne accorde of thy haruest, thou shalt not reape, nether gather the grapes that thou hast ^cleft vnlaboured: [for] it shalbe a yere of rest vnto the land.

6 And the ^drest of the lād shalbe meat for you, [euen] for thee, & for thy seruant, & for thy maid, & for thy hyred seruant, and for ^estranger that sojourneth with thee:

7 And for thy cattel, and for the beasts ^fare in thy land shal all the increase thereof be meat.

8 ¶ Also thou shalt number seuen Sabbath of yeres vnto thee, [euen] seuen times seuen yere: and the space of the seuen Sabbaths of yeres wilbe vnto thee nine and fourty yere.

9 Then thou shalt cause to blowe the trumpet of the Iubile in the tenth [day] of the seventh moneth: euen in the day of the reconciliation shal ye make the trumpet blowe throughout all your land.

10 And ye shal halowe that yere, [euen] the fiftieth yere, and proclaime libertie in the land to all the ^finhabitants thereof: it shal be the Iubile vnto you, and ye shal returne euerie man vnto his ^gpossession, and euerie man shal returne vnto his familie.

11 This fiftieth yere shalbe a yere of Iubile vnto you: ye shal not sowe, nether reape that which groweth of it selfe, nether gather [the grapes] thereof, that are left vnlaboured.

12 For it is the Iubile, it shal be holy vnto you: ye shal eat of the increase thereof out of the field.

13 In the yere of this Iubile, ye shal returne euerie man vnto his possession.

14 And whē thou sellest ought to thy neigh-

bour, or byest at thy neighbours hand, ye shal ^hnot oppresse one another:

15 [But] according to the number of yeres after the Iubile thou shalt bye of thy neighbour: [also] according to the number of the yeres of the reuenues he shal sel vnto thee.

16 According to the multitude of yeres thou shalt encrease the price thereof, and according to the fewenes of yeres thou shalt abate the price of it: for the number of ^kfrutes doeth he sel vnto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shal obey mine ordinance, and kepe my lawes, and do them, and ye shal dwel in the land ^lin safetie.

19 And the land shal giue her frute, and ye shal eat your fil, and dwel therein in safetie.

20 And if ye shal say, What shal we eat the seventh yere, for we shal not sowe, nor gather in our increase?

21 I will send my blessing vpon you in the sixt yere, and it shal bring forth the frute for thre yeres.

22 And ye shal sowe the eight yere, & eat of the olde frute vntil the ninth yere: vntil the frute thereof come, ye shal eat the olde.

23 ¶ Also the land shal not be solde to be cut of [from the familie:] for the land is mine, [and] ye be but strangers & sojourners with me.

24 Therefore in all the land of your possession ye shal ^mgrante a redemption for the land.

25 ¶ If thy brother be impouerished, & sel his possession, the ⁿhis redemer shal come, [euen] his nere kinsman, and bye out that which his ^obrother solde.

26 And if he haue no redemer, but ^phe hath gotten and founde to bye it out,

27 Then shal he ^qcounte the yeres of his sale, and restore the ouerplus to the man to whome he solde it: so shal he returne to his possession.

28 But if he can not get sufficient to restore to him, then that which is solde, shal remaine in the hād of him that hath bought it, vntil the yere of the Iubile: and in the Iubile it shal come ^rout, and he shal returne vnto his possession.

29 Likewise if a man sel a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is solde: within a yere may he by it out.

30 But if it be not bought out within the space of a ful yere, then the house that is

^h By decem otherwise. If the Iubile to come beare, thou shalt better chape it be farr of dearer.

^k And nether full possession of the land.

^l Or, boldly without fiane.

^m Ebr. I will mande.

ⁿ It coulde be solde foreuer, but must tuffne to the Iubile. ^m Ye shal be on condition it may be redeemed.

^o Or, kinsman.

^p Ebr. his hath gotten.

^q Abating the money of the yeres past, and paying for the rest of the yere to come.

^r From his handes ^g bought it.

^a Exod. 23. 10.

^b Ebr. shal rest a rest.

^c The Iewes begā the count of this yere in September: for then all the frutes were gathered.

^d By reason of the come that fel out of the eares theyere past.

^e Or, which thou hast separated from thy selfe, and consecrated to God for the poore.

^f That which the land bringeth forth in her rest.

^g Or, weekes.

^h In the beginning of the 50 yere was the Iubile, so called, because the joyfull tidings of libertie was publicly proclaimed by the sounde of a cornet. ⁱ VVhich were in bondage.

^j Because the tribes shulde nether haue their possessions or families diminished nor contigaded.

in the

That is, for
head verse,

in the walled citie, shalbe stablished, & as cut of [from] familie,] to him that bought it, throughout his generations: it shal not go out in the Iubile.

31 But the houses of villages, which haue no walles rounde about them, shalbe esteemed as the field of the countrie: thei may be bought out againe, and shal go out in the Iubile.

32 Notwithstanding, the cities of the Leuites, [&] the houses of the cities of their possession, may the Leuites redeme at all seasons.

33 And if a man purchase of the Leuites, the house that was solde, and the citie of their possession shal go out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities, shal not be solde: for it is their perpetual possession.

35 ¶ Moreouer if thy brother be impouerished, & fallen in decay with thee, thou shalt releue him, and [as] a stranger and sojourner, so shal he liue with thee.

36 *Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitales for increase.

38 I am the Lord your God, which haue broght you out of the land of Egypt, to giue you the land of Canaan, [&] to be your God.

39 ¶ If thy brother also that [dwelleth] by thee, be impouerished, and be solde vnto thee, thou shalt not compel him to serue as a bonde seruant,

40 [But] as an hyred seruant, and as a sojourner he shalbe with thee: he shal serue thee vnto the yere of the Iubile.

41 Then shal he departe from thee, [bothe] he, and his children with him, and shal returne vnto his familie, and vnto the possession of his fathers shal he returne.

42 For they are my seruants, whome I broght out of the land of Egypt: they shal not be solde as bonde men as solde.

43 *Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bonde seruant also, & thy bonde maid, which thou shalt haue, [shalbe] of the heathen that are rounde about you: of them shal ye bye seruants and maids.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shal ye bye, and of their families that are with you, which they begate in

your land: these shalbe your possession.

46 So ye shal take them as inheritance for your children after you, to possesse them by inheritance, ye shal vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with crueltie.

47 ¶ If a sojourner or a stranger [dwelling] by thee, get [riches,] & thy brother by him be impouerished, and sel him selfe vnto a stranger or sojourner [dwelling] by thee, or to the stocke of the strangers familie,

48 After that he is solde, he may be bought out: one of his brethren may bye him out,

49 Or his vncl, or his vncles sonne may bye him out, or [any] of the kinred of his flesh among his familie may redeme him: ether if he can get [so much,] he may bye him selfe out.

50 Then he shal reken with his byer from the yere that he was solde to him, vnto the yere of Iubile: and the money of his sale shalbe according to the number of yeres: according to the time of an hyred seruant shal he be with him.

51 If there be many yeres behinde, according to them he shal giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeres vnto the yere of Iubile, then he shal counte with him, & according to his yeres giue againe for his redemption.

53 He shalbe with him yere by yere as an hyred seruant: he shal not rule cruelly ouer him in thy sight.

54 And if he be not redemed thus, he shal go out in the yere of Iubile, he, and his children with him.

55 For vnto me the children of Israel [are] seruants: they are my seruants, whome I haue broght out of the land of Egypt: I am the Lord your God.

¶ CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandments. 34 The curse to those that breake the.

41 God promisseth to remember his covenant. ¶ YE shal make you none idoles nor grauen image, nether reare you vp any pillar, nether shal ye set anie image of stone in your land to bowe downe to it: for I am the Lord your God.

2 Ye shal keepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.

3 ¶ If ye walke in mine ordinances, and keepe my commandments, and do them,

4 I wil then send you raine in due season, and the land shal yelde her increase, and the trees of the field shal giue their frute.

5 And your threshing shal reachie vnto the l.j.

For thei shal not be bought out in the Iubile.

Ebr. If his bid take holde.

If he be able

VVhich remaine yet to the Iubile.

Thou shalt not suffice him to intreat him rigorously, if thou knowe it.

Erod. 34.4. deut. 5.1. psal. 97.7. Or, stone having any imagerie.

Chap. 19.30. Deut. 28.1.

By promising abundance of earthly things he stirreth the mindes so consider the gifts & treasures of the spiritual blessing.

[†]Job 11, 19.

[†]Ebr. I wil cause the euil beast to cease.
^b Ye shal haue no warre.

[†]Iosh. 23, 10.

[†]Ebr. I wil raise vnto you.
^c Performe that which I haue promised.

[†]Ezek. 37, 26.
2. cor. 6, 16.
^d I wil be daily present with you.

^e I haue set you at full libertie, where as before ye were as beasts tied in bandes.
[†]Deut. 28, 15.
lament. 2, 17.
mal. 2, 2.

^f VWhich I made with you in choosing you to be my people.
[†]Or, an hasty plague.

^g Read Chap. 17, 10.

[†]Prouer. 28, 1.

^h That is, more extremely.

ⁱ Ye shal haue drought & barrennes. Agge. 1. 10.
[†]Or, labour.

^k Or, as some read, by fortune, imputing my plagues to chance and fortune.
^l Of your children, 2. King. 37, 31.

vintage, and the vintage shal reache vnto sowing time, and you shal eat your bread in plenteousnes, and ^{*}dwell in your land safely.

6 And I wil send peace in the land, and ye shal slepe, & none shal make you afraid: also I [†]wil rid euil beasts out of [†]land, & the sword shal not go through your land.

7 Also ye shal chase your enemies, & they shal fall before you vpon the sword.

8 ^{*}And five of you shal chase an hundred, and an hundred of you shal put ten thousand to flight, and your enemies shal fall before you vpon the sword.

9 For [†]I wil haue respect vnto you, & make you encrease, & multiplie you, and ^cestablish my couenant with you.

10 Ye shal eat also olde store, and cary out olde because of the newe.

11 ^{*}And I wil set my ^dTabernacle among you, and my soule shal not lothe you.

12 Also I wil walke among you, and I wil be your God, and ye shal be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye shulde not be their bondmen, and I haue broken the ^ebondes of your yoke, and made you go vpright.

14 [†]But if ye wil not obey me, nor do all these commandements,

15 And if ye shal despise mine ordinances, ether if your soule abhorre my Lawes, so that ye wil not do all my commandements, but breake my ^fcouenant,

16 Then wil I also do this vnto you, I wil appoint ouer you [†]fearfulness, a consumption, & the burning ague to consume the cities, and make the heart heauie, and you shal sowe your seede in vaine: for your enemies shal eat it:

17 And I wil set ^gmy face against you, and ye shal fall before your enemies, and they that hate you, shal reigne ouer you, ^{*}and ye shal flee when none pursueth you.

18 And if ye wil not for these ^hthings obey me, then wil I punish you ^hseuen times more, according to your sinnes,

19 And I wil breake the pride of your power, & I wil make your heauen as ⁱiron, & your earth as brasse.

20 And your strength shal be spent in vaine: nether shal your land giue her increase, nether shal the trees of the land giue their frute.

21 [†]And if ye walke ^kstubbornely against me, and wil not obey me, I wil then bring seuen times more plagues vpon you, according to your sinnes.

22 I wil also send wilde beasts vpon you, which shal spoile you, and destroy your

cattel, and make you fewe in number: so your hie ^mwayes shal be desolate.

23 Yet if by these ye wil not be reformed by me, but walke stubbornely against me,

24 Then wil I also walke ^{*}stubbornely against you, and I wil smite you yet seuen times for your sinnes:

25 And I wil send a sword vpon you, that shal avenge the quarrel of my couenant: and when ye are gathered in your cities, I wil send the pestilence among you, and ye shal be deliuered into the hand of the enemy.

26 When I shal breake the ⁿstaffe of your bread, then ten women shal bake your bread in one ^ooven, and they shal deliuer your bread againe by weight, and ye shal eat, but not be satisfied.

27 Yet if ye wil not for this obey me, but walke against me stubbornely,

28 Then wil I walke stubbornely in [†]mine anger against you, and I wil also chastise you seuen times [†]more according to your sinnes.

29 And ye shal eat the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.

30 I wil also destroye your hie places, and ^{*}cut away your images, and cast your carkeises vpon the [†]bodies of your idoles, & my soule shal abhorre you.

31 And I wil make your cities desolate, & bring your Sanctuarie vnto nought, and I wil not smel the saueur of your sweet odours.

32 I wil also bringe the land vnto a wilderness, & your enemies, which dwell therein, shal be astonished thereat.

33 Also I wil scatter you among the heathen, and I wil drawe out a sword after you, and your land shal be waste, & your cities shal be desolate.

34 Then shal the land enioye her ^{*}Sabbaths, as long as it lieth voyde, and ye shal be in your enemies land: then shal the land rest, and enioye her Sabbaths.

35 All the daies that it lieth voyde, it shal rest, because it did not rest in your ^{*}Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I wil send euen [†]afaintnes into their hearts in the land of their enemies, & the sounde of a lease shaken shal chase them, and they shal flee as fleeing from a sword, & they shal fall, no man pursuing them.

37 They shal fall also one vpon an other, as before a sword, though none pursue them, and ye shal not be able to stand before your enemies:

38 And ye shal perish among [†]heathen, & the

^m Because ye dare putt in rebey for these beasts.
ⁿ 2. Sam. 17, 16.

ⁿ That is, strength which by the life is steined, Eze. 4, 16. & 1. cor. 10 One one shal be sufficient for ten families.

^a 2. Chro. 31.
[†]Or, carcase.

^p I wil not accept your sacrifices.

^q Signifying that none can come without Gods sending.
^{*} Chap. 15.

^r VWhich I commanded you kepe.

[†]Or, cowards.

^s As if their enemies did chase them.

the land of your enemies shal eat you vp.

39 And they that are left of you, shal pine away for their iniquitie, in your enemies lands, & for the iniquities of their fathers shal they pine away with them also.

40 Then they shal confesse their iniquitie, and ^f wickednes of their fathers for their trespass, which they haue trespassed against me, and also because they haue walked stubburnly against me.

41 Therefore I wil walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shalbe humbled, & then they shal willingly beare [the punishment of] their iniquitie.

42 Then I wil remembre my couenant wth Iaakob, & my couenant also with Izhak, and also my couenant with Abraham wil I remember, and wil remember the land.

43 The land also [in the meane season] shalbe left of them, & shal enioye her Sabbath while she lieth waste without them, but they shal willingly suffre [the punishment of] their iniquitie, because thei despised my lawes, & because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shalbe in the land of their enemies, * I wil not cast them away, nether wil I abhorre them, to destroy them vtterly, [nor] to breake my couenant with them: for I am the Lord their God:

45 But I wil remember for them the * couenant of olde when I broght them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, & the lawes, which the Lord made betwene him, and the children of Israel in mount Sinai, by the hand of Moses.

¶ CHAP. XXVII.

1 Of diuers vowes, and the redemption of the same. 2 A thing separate from the vse of man can not be sold, nor redeemed, but remaneth to the Lord.

1 Moreover the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, If any man shal make a ^a vowe of a persone vnto the Lord, by ^b thy estimation,

3 Then thy estimation shalbe thus: a male fro^t twentie yere olde vnto sixty yere olde shalbe by thy estimation euē fifty ^c shekels of siluer, after the shekel of the Sanctuarie.

4 But if it be a female, then thy valuation shalbe thirty shekels.

5 And from five yere olde to twenty yere olde thy valuation shalbe for the male twentie shekels, and for the female ten

shekels.

6 But from a ^d moneth olde vnto five yere olde, thy price of the male shalbe five shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixty yere olde and above, if [he be] a male, the thy price shalbe fiftene shekels, and for the female ten shekels.

8 But if he be poorer, then thou hast esteemed [him], then shal he present him selfe before the Priest, and the Priest shal value him, according to the abillie of him that vowed, [so] shal the Priest value him.

9 And if [it be] a ^e beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy,

10 He shal not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then [both] this, & that which was changed for it, shalbe ^g holy.

11 And if [it be] anie vncleane beast, of w^{ch} men do not offre a sacrifice vnto the Lord, he shal then present the beast before the Priest,

12 And the Priest shal value it, whether it be good or bad: [and] as thou valuest it, [which art] the Priest, so shal it be.

13 But if he wil bie it againe, then he shal giue the fift parte of it more, aboute thy valuation.

14 ¶ Also when a man shal dedicat his house to be holy vnto the Lord, then the Priest shal value it, whether it be good or bad, and as the Priest shal prise it, ^h so shal the value be.

15 But if he that sanctified it, wil redeme his house, then he shal giue thereto the fift parte of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord anie ground of his inheritance, the shalt thou esteeme it according to the ⁱ sede thereof: an ^j Homer of barlie sede [shalbe] at fiftie shekels of siluer.

17 If he dedicate his field [immediatly] from the yere of Iubile, it shalbe worthe as thou doest esteeme it.

18 But if he dedicate his field after the Iubile, then the Priest shal reken him the money according to the yeres that remaine vnto the yere of Iubile, and it shalbe abated by thy estimation.

19 And if he that dedicateth it, wil redeme the field, then he shal put the fift parte of the price, that thou esteemedst it at, thereunto, and it shal remaine his.

20 And if he wil not redeme the field, but [the Priest] ^k sel the field to another man, it shalbe redeemed no more.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

e If he be not able to pay atter thy valuation.

f VWhich is cleane, Chap. 11, 31.

g That is consecrate to the Lord.

h Valuing the price thereof, according to the sede that is sown, or by the sede that it doeth yelde.

i Homer is a measure conteinig 10 Ephahs: read of Ephah, Exod. 16, 36.

j Ebr. so shal it stand.

k Forther owne necessitie.

Forasmuche as they are culpable of their fathers saues, they shalbe punished aduers as their fathers.

Or, as for the same.

Whiles they are captives, & without repentance.

Deut. 4, 31. 32, 39.

Made to their sanctification.

Fiftie daies after they came out of Egypt.

As of his son or his daughter.

Which art the Priest.

Read the value of the shekel, Exod. 30, 13.

As if their enemies did hate them.

There is length in the life of the righteous, but the life of the wicked is short.

Chro. 11, 13.

I will not receive your offerings.

Signifying that none can come to the Father without God sending.

Which is commanded you to do.

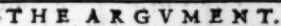
Or, cowards.

As if their enemies did hate them.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

OF MOSES, CALLED

N O M B E R S.



3 From twentie yere olde and aboue, all
that go forth to the warre in Israél, thou
and Aarón shal number them, through-
out their armies.

† So called be-
cause of the di-
versitie & mul-
titude of noth-
brings which
are here chiefly
contained.

a In that place
of the wilder-
nes that was
nere to mount
Sinai.

b VVhich con-
taineth part of
April, & parte
of May.

• Ion

o. It
maine
redem

p Be
value
things
q All
is not
that is
tenth,
leth b
witho
tion o

•Erod

* Ebr. header

The number of the tribes. Numbers.

That is, the chiefest man of euerie tribe.

And assist you when ye nobles the people.

It is the maine redemption.

Best value of thing is All that is, tenth, all leth by without tion of

Or, capitaines and gouerners.

In shewing euerie man his name, and his an

That is, the names of the tribes, as first of Reuben.

Or, as were a-ble to beare weapons.

Simon.

Exod. 19.

Ebr. by the heads.

4 And with you shalbe men of euerie tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shal stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiél, the sonne of Zurishaddai:

7 Of Iudah, Nahshon, the sonne of Amminadab:

8 Of Issachar, Nethaneél, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elisama, the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedazur:

11 Of Beniamin, Abidan, the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiél, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahirá, the sonne of Enan.

16 These were famous in the Congregation, princes of tribes of their fathers, & heades ouer thousands in Israel.

17 ¶ The Moses and Aaron toke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second month, who declared their kinreds by their families, & by their houses of their fathers, according to the number of their names, from twentie yere olde and aboue, man by man.

19 As the Lord had commanded Moses, so he nombred them in the wilderness of Sinai.

20 So were the sonnes of Reuben Israel's eldest sonne by their generations, by their families, & by the houses of their fathers according to the number of their names, man by man, euerie male from twentie yere olde and aboue, as many as went forth to warre:

21 The number of them, [I say] of the tribe of Reuben, [was] six & fourtie thousand, and fife hundredth.

22 ¶ Of the sonnes of Simeon by their generations, by their families, & by their houses of their fathers, the sume thereof by the number of their names, man by man euerie male from twentie yere olde and aboue, all that went forth to warre:

23 The summe of them, [I say] of the tribe of Simeon [was] nine & fiftie thousand, & thre hundredth.

24 ¶ Of the sonnes of Gad by their generations, by their families, & by their houses

of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

25 The number of them, [I say] of the tribe of Gad [was] fife and fourtie thousand, & six hundredth and fiftie.

26 ¶ Of the sonnes of Iudah by their generations, by their families, & by their houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

27 The number of them, [I say] of the tribe of Iudah [was] thre score & fourtene thousand, and six hundredth.

28 ¶ Of the sonnes of Issachar by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde & aboue, all that went forth to warre:

29 The number of them [also] of the tribe of Issachar [was] foure and fiftie thousand and foure hundredth.

30 ¶ Of the sonnes of Zebulun, by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

31 The number of them [also] of the tribe of Zebulun [was] seuen and fiftie thousand and foure hundredth.

32 ¶ Of the sonnes of Ioseph, [namely] of the sonnes of Ephraim by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde & aboue, all that went forth to warre:

33 The number of them [also] of the tribe of Ephraim [was] fourtie thousand & fife hundredth.

34 ¶ Of the sonnes of Manasseh by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, all that went forth to warre:

35 The number of them [also] of the tribe of Manasseh [was] two & thirtie thousand and two hundredth.

36 ¶ Of the sonnes of Beniamin by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yere olde & aboue, all that went forth to warre:

37 The number of them [also] of the tribe of Beniamin [was] fife & thirtie thousand and foure hundredth.

38 Of the sonnes of Dan by their generations, by their families, & by the houses of their fathers, according to the number
liij.

Iudah.

Issachar.

Zebulun.

Ephraim.

Manasseh.

Beniamin.

Dan.

of [their] names, from twentie yere olde & aboue, all that went forthe to warre:

39 The number of them [also] of the tribe of Dan [was] thre score & two thousand and seuen hundred.

#Asher.

40 ¶ Of the sonnes of Asher by their generations, by their families, [and] by the houses of their fathers, according to the number of [their] names, from twentie yere olde and aboue, all that went forthe to warre:

41 The number of them [also] of the tribe of Asher [was] one and fourtie thousand and six hundred.

#Naphtali.

42 ¶ Of the children of Naphtali, by their generations, by their families, [and] by the houses of their fathers according to the number of [their] names, from twentie yere olde and aboue, all that went to the warre:

43 The number of them [also] of the tribe of Naphtali, [was] thre & fiftie thousand, and foure hundred.

#Or, ful counte

44 These are the summes which Moses &

Aaron nombred, and the Princes of Israel: the twelue men, [which] were euerie one for the house of their fathers.

45 So [this] was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yere olde and aboue, all that went to the warre in Israel.

46 And all they were in number six hundred and thre thousand, six hundred and fiftie.

47 But the Levites, after the tribes of their fathers were not nombred among them.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Levi, nether take the summe of them among the children of Israel.

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimonie, & ouer all the instruments thereof, & ouer all things that belong to it: thei shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

5 VWhich were warriors, but were appointed to the use of the Tabernacle.

† Ebr. campe.

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROUNDE ABOUT IT.



A B The length of the court, of an hundred cubites on the Southe side, which in this figure is called Midi: in the which space were twentie pillars of five cubites high, to the which were tied the curtaynes, to shute and close vp the court: the North side called Sep tention was all alike.

C D The westside called Occident, was fiftie cubites broad, wherein were te pillars of like height with the other, whereunto were fastened the curtaynes to close that side. The Eastside also called Orient was fiftie cubites broad,

A B. Thus the court was fiftie cubites longer then it was broad. Thei entred into the court on the Eastside and before the gate was an hanging of twentie cubites long, F G fastened on foure pillars, and on the sides thereof to make it close, were curtaynes of fiftie cubites long, E F & G H, which on euerie side were fastened on thre pillars, as this figure sufficiently declarerh.

51 And when the Tabernacle goeth forthe, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Le-

uities shall set it vp: for the stranger that commeth nere, shall be slaine.

52 Also the children of Israel shall pitch their

5 VWhich were warriors, but were appointed to the use of the Tabernacle.

their tents, euerie man in his campe, and euerie man vnder his stāderd throughout their armies.

53 But the Levites shal pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Levites shal take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

1 The ordre of the tents, and the names of the captains of the Israelites.

1 And the Lord spake vnto Moses, and to Aaron, saying,

2 Euerie man of the children of Israel shal campe by his stāderd, [&] vnder the ensigne of their fathers house: farte of about the Tabernacle of the Congregation shal thei pitch.

3 On the Eastside towarde the rising of the sunne, shal thei of the stāderd of the hoste of Iudā pitch according to their armies: and Nahthōn the sonne of Amminadāb [shalbe] captain of the sonnes of Iudā:

4 And his hoste, and the number of them [were] seuentie & foure thousand and six hundreth.

5 Next vnto him shal thei of the tribe of Issachār pitch, and Nethaneel the sonne of Zuār [shalbe] the captain of the sonnes of Issachār:

6 And his hoste, and the number thereof [were] foure & fiftie thousand, and foure hundreth.

7 [Then] the tribe of Zebulūn, and Eliāb the sonne of Helōn, captain of the sonnes of Zebulūn:

8 And his hoste, and the number thereof seuen and fiftie thousand and foure hundreth:

9 The whole number of the hoste of Iudā [are] an hundreth foure score and six thousand, & foure hundreth according to their armies: thei shal first set forth.

10 On the Southside [shalbe] the stāderd of the hoste of Reuben according to their armies: & the captain of the sonnes of Reuben [shalbe] Elizur the sonne of Shedeur:

11 And his hoste, and the number thereof six and fourtie thousand & fife hundreth.

12 And by him shal the tribe of Simēon pitch: and the captain of the sonnes of Simēon [shalbe] Shelumiēl the sonne of Zurishaddai:

13 And his hoste, and the number of them nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captain of the sonnes of Gad [shalbe] Eliasaph the sonne of Deuel:

15 And his hoste and the number of them [were] fife and fourtie thousand, six hundreth and fiftie.

16 All the number of the campe of Reuben [were] an hundreth and one & fiftie thousand, and foure hundreth and fiftie, according to their armies: and thei shal set forth in the seconde place.

17 Then the Tabernacle of the Congregation shal go [with] the hoste of the Levites in the middes of the campe as thei haue pitched, so shal thei go forward, euerie man in his orde according to their stāderds.

18 The stāderds of the campe of Ephraim [shalbe] toward the West according to their armies: and the captain of the sonnes of Ephraim [shalbe] Elishama the sonne of Ammishud:

19 And his hoste and the number of them [were] fourtie thousand & fife hundreth.

20 And by him [shalbe] the tribe of Manasseh, and the captain of the sonnes of Manasseh [shalbe] Gamliel the sonne of Pedazur:

21 And his hoste and the number of them [were] two and thirtie thousand and two hundreth.

22 And the tribe of Benjamin, and the captain of the sonnes of Benjamin [shalbe] Abidan the sonne of Gideon:

23 And his hoste, and the number of them [were] fife and thirtie thousand & foure hundreth.

24 All the number of the campe of Ephraim [were] an hundreth & eight thousand and one hundreth according to their armies, and thei shal go in the third place.

25 The stāderd of the hoste of Dan [shalbe] toward the North according to their armies: and the captain of the children of Dan [shalbe] Ahiezer the sonne of Ammihaddai:

26 And his hoste and the number of them [were] thre score & two thousand & fife hundreth.

27 And by him shal the tribe of Asher pitch, and the captain of the sonnes of Asher [shalbe] Pagiel the sonne of Ocran.

28 And his hoste and the number of them [were] one and fourtie thousand and fife hundreth.

29 Then the tribe of Naphtali, and the captain of the children of Naphtali

1 Or, Reuel.

e Because it might be in equal distance from echone, and all indifferently haue court thereunto. f Because Ephraim & Manasseh supplied the place of Joseph their father, they are taken to be Rachels children: for as Benjamin make the third stāderd.

g Dan & Naphtali the sonnes of Bilha Rachel maid w. Asher the sonne of Zilpah make the fourth stāderd.

The ordre of the tentes: Numbers.

[shalbe] Ahirá the sonne of Enán:
30 And his hoste & the number of them
[were] thre and fiftie thousand and foure
hundreth.

31 All þ number of the hoste of Dan [was]
an hundreth and seuen and fiftie thousand
and six hundreth: thei shal go himmoste
with their standers.

^a VWhich were
of twentie ye-
res & about.

32 ¶ These are the ^asummes of the children
of Israël by the houses of their fathers, all
the number of þ hoste, according to their
armies, six hundreth and thre thousand,
fiue hundreth and fiftie.

33 But the Levites were not nombred a-
mong the children of Israël, as the Lord
had commanded Mosés.

34 And the children of Israël did accord-
ing to all that the Lord had commanded
Mosés: so thei pitched according to
their ⁱstanders, and so they journeyed e-
uerie one with his families, according to
the houses of their fathers.

ⁱ For vnder-
uerie one of the
foure principal
standers were
diuers signa-
kepe euerie ban-
de in ordre.

CHAP III.

^a The charge and office of the Levites. 12 35. why the
Lord separated the Levites for him self. 16 Their nom-
ber, families and captaines. 40 The firstborne of Israël
is redeemed by the Levites. 47 The ouerplus is redeemed
by money.

^a Or, families
& kinreds.

1 These also were the ^a generations of
Aarón & Mosés, in the day that the
Lord spake with Mosés in mount Sinái.

*Exod. 6, 23.

2 So these are the names of the sonnes of
Aarón, *Nadáb the firstborne, & Abihú,
Eleazar, and Ithamar.

*Exod. 27, 1.

3 These are the names of the sonnes of Aa-
rón the anointed Priests, whome [Mosés]
did ^a consecrate to minister in the Priests
office.

*Leui. 10, 1.
chap. 26, 61.
1. chron. 24, 1.

4 *And Nadáb and Abihú dyed ^b before
the Lord, when thei offred ^a strange fire
before the Lord in the wilderness of Sinái,
and had no children: but Eliázár and Itha-
már serued in the Priests office in þ ^c sight
of Aarón their father.

^b Or, before
the Altar.
*Leui. 9, 24.

^c VWhile thei
father liued.

5 Then the Lord spake vnto Mosés, saying,
6 Bring the tribe of Leui, and ^d set them be-
fore Aarón the Priest that thei may serue
him,

^d Offer them
vnto Aaron for
the vse of the
Tabernacle.

7 And take the charge with him, euen the
charge of the whole Congregation ^e be-
fore the Tabernacle of the Congregatiō
to do the seruice of the Tabernacle.

^e VWhich ap-
peretined to the
executing of þ
hie Priests com-
mandement, to
the ouersight of
the people and
to the seruice of
the Taberna-
cle.

8 Thei shal also kepe all the instrumēt of
the Tabernacle of the Congregation, &
[haue] the charge of the children of Israël
to do the seruice of the Tabernacle.

^f Aarons son-
nes the Priests
serued in the
Sanctuarie in
praying for the
people and of-
firing sacrifice:
the Levites ser-
ued for the in-
ferior vses of
the same.

9 And thou shalt giue the Levites vnto Aa-
rón and to his ^f sonnes: [for] thei are giue
him frely from among the children of Is-
raél.

10 And thou shalt appoint Aarón and his

sonnes to execute their Priests office: and
the stranger that commeth nere, shal be
slaine.

^g Anie that
wolde minister
not being a Le-
uite.

11 ¶ Also the Lord spake vnto Mosés, say-
ing,

12 Beholde, I haue euen taken the Levites
from among the children of Israël, for all
the firstborne that openeth the matrice a-
mong the children of Israël, & the Leui-
tes shalbe mine,

13 Because all the firstborne are mine: for
the same day, that I smote all the firstbor-
ne in the land of Egypt, ^a I sanctified vn-
to me all the firstborne in Israël, bothe
man and beast: mine thei shalbe: I am the
Lord.

*Exod. 13, 1.
& 34, 19.
leui. 27, 26.
chap. 8, 16.
luk. 2, 33.

14 ¶ Moreover þ Lord spake vnto Mosés
in the wilderness of Sinái, saying,

15 Number the children of Leui after the
houses of their fathers, in their families:
euerie male from a moneth olde & aboue
shalt thou number.

16 *Then Mosés nombred them according
to the worde of the Lord, as he was com-
manded.

*Exod. 6, 1.
chap. 26, 57.
1. chron. 6, 11.
& 23, 6.

17 And these were the sonnes of Leui by
their names, *Gerhón, and Koháth, and
Merári.

*Gen. 46, 11.

18 Also these are the names of the sonnes
of Gerhón by their families: Libní and
Shimeí,

19 The sonnes also of Koháth by their fa-
milies: Amrá, and Izehá, Hebrón, and
Vzziél.

20 And the sonnes of Merári by their fa-
milies: Mahlí and Musí. These are the
families of Leui, according to the houses
of their fathers.

21 Of Gerhón [came] the familie of the
Libnites & the familie of the Shimeites:
these are the families of the Gerhionites.

22 The summe whereof (^b after the nom-
ber of all the males from a moneth olde
and aboue) was counted seuen thousand
and fiue hundreth.

^h Onely men
bring the male
children.

23 ¶ The families of the Gerhionites shal
pitch behinde þ Tabernacle Westwarde.

24 The captaine and tancient of the house
of the Gerhionites [shalbe] Eliásaph the
sonne of Laél.

*Or, father.

25 And the charge of the sonnes of Ger-
hón in the Tabernacle of the Congrega-
tion [shalbe] the ⁱ Tabernacle, & the pavil-
lion, the couering thereof, & the vaile of
the dore of the Tabernacle of the Con-
gregation,

ⁱ Their charge
was to cary the
couerings and
hangings of the
Tabernacle.

26 And the hanging of the courte, and the
vaile of the dore of the courte, which is
nere the Tabernacle, and nere the Altar
round about, and the cordes of it for all

the

the seruice thereof.

27 *And of Kohath [came] the familie of Amramites, and the familie of the Izecharites, and the familie of the Hebronites, & the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde & aboue [was] eight thousand and six hundreth, hauing the charge of the Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house [and] families of the Kohathites [shalbe] Elizaphan the sonne of Vzziel:

31 And their charge [shalbe] the Arke, & the table, and the candellsticke, and the altars, and the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.

32 And Elcazar the sonne of Aaron the Priest [shalbe] chief captaine of the Leuites, [hauing] the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari [came] the familie of the Mahlites, & the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue, [was] six thousand and two hundreth.

35 The captaine & the ancient of the house of the families of Merari [shalbe] Zuriel the sonne of Abihail: they shal pitch on the Northside of the Tabernacle.

36 And in the charge & custodie of the sonnes of Merari [shalbe] the boardes of the Tabernacle, and the barres thereof, & his pillars, and his sockets, and all the instruments thereof, & all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pins & their cordes.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, [I say,] of the Congregation Eastward shal Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, & the charge of the children of Israel: but the stranger that commeth nere, shalbe slaine.

39 The whole summe of the Leuites, which Moses and Aaron nombred at the commandement of the Lord throughout their families, [euen] all the males from a moneth olde & aboue, [was] two and twentieth thousand.

40 And the Lord said vnto Moses, Number all the first borne that are males among

the children of Israel, from a moneth olde and aboue, & take the number of their names.

41 And thou shalt take the Leuites to me for all the first borne of the children of Israel (I am the Lord) and the cattel of the Leuites for all the first borne of the cattel of the children of Israel.

42 And Moses nombred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name, from a moneth olde and aboue, according to their number, were two and twentiethousand, two hundreth seuentie and thre.

44 ¶ And the Lord spake vnto Moses, saying, Take the Leuites for all the first borne of the children of Israel, and the cattel of the Leuites for their cattel, & the Leuites shalbe mine: (I am the Lord.)

46 And for the redeming of the two hundreth seuentie and thre, which are more then the Leuites of the first borne of the children of Israel,

47 Thou shalt also take five shekels for euerie persone: after the weight of the Sanctuarie shalt thou take it: the shekel [containeth] twentie gerahs.

48 And thou shalt giue the money where-with the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses toke the redemption of them that were redeemed, being more then the Leuites:

50 Of the first borne of the children of Israel toke he the money: [euen] a thousand thre hundreth thre score & five [shekels] after the shekel of the Sanctuarie.

51 And Moses gaue the money of them that were redeemed, vnto Aaron & to his sonnes according to the worde of the Lord, as the Lord had commanded Moses.

¶ CHAP. IIII.

§ The offices of the Leuites, when the hoste removed. 46
The number of the thre families of Kohath, Gershon, and Merari.

1 And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, [&] houses of their fathers,

3 From a thirtie yere olde & aboue euen vntil fiftie yere olde, at that entre into the assemblie to do the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation [about] the Holiest of all.

5 ¶ When the hoste remoueth, the Aaron & his sonnes shal come & take downe the

So that new Leuites shalbe satified vnto the Lord for the first borne of Israel, saue for the 373, were more then the Leuites, for whom they payed money.

Exod. 30, 13.
Leu. 27, 25.
chap. 18, 16.
ezek. 45, 12.

Of the two hundreth seuentie and thre, were more then the Leuites.

The Leuites were nombred after thre sortis first at a moneth olde when they were consecrate to the Lord, next at a yere olde when they were appointed to seruise in the Tabernacle, and at a 30 yere olde to beare the burthens of the Tabernacle.

VWhich deuoted the Sanctuarie from the Holiest of all.

Doing euerie one his duetie in the Sanctuarie.

The chief things within the Sanctuarie were committed to the Kohathites.

Or, prince of princes.

The wood-work and the rest of the instruments were committed to their charge.

Only numbering the male children.

Or, fathers.

That none shalbe entre in to the Tabernacle contrarie to Gods appointment.

Their charge was to carry the offerings and hangings of the Tabernacle.

So that the first borne of the children of Israel were numbered by 273.

couering vaile, & shal couer the Arke of the Testimonie therewith.

6 And they shal put thereon a couering of badgers skins, and shal spread vpon it a cloth altogether of blew filke, and put to the barres thereof:

7 And vpon ^f table of shewer [bread] they shal spread a cloth of blew filke, and put thereon the dishes, & the [incens] cups, & goblets, & couerings to couer it ^d with, & the bread shalbe thereon continually.

8 And they shal spread vpon them a couering of skarlet, and couer the same with a couering of badgers skins, and put to the barres thereof.

9 Then they shal take a cloth of blew filke, and couer the ^{*} candelsticke of light with his lampes and his snuffers, ^{*} and his snoffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shal put it, & all the instrumētts thereof in a couering of badgers skins, & put it vpon the ^e barres.

11 Also vpon the golden ^f altar they shal spreade a cloth of blew filke, and couer it with a couering of badgers skins, & put to the barres thereof.

12 And they shal take all the instruments of the ministerie wherewith they minister in the Sanctuarie, & put [them] in a cloth of blew filke, and couer them with a couering of badgers skins, & put them on the barres.

13 Also they shal take away the ashes from the ^g altar, & spread a purple cloth vpon it,

14 And shal put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhokes & the besomes, and the basens, [euen] all the instruments of the altar: & they shal spread vpon it a couering of badgers skins, & put to the barres of it.

15 And when Aarón and his sonnes haue made an end of couering the ^h Sanctuarie, & all the instruments of the Sanctuarie, at the remouing of the hoste, afterwarde the sonnes of Koháth shal come to beare it, but they shal not ⁱ touche [any] holy thing, lest they dye. This is the charge of the sonnes of Koháth in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazár the sonne of Aarón ^f Priest [pertaineth] the oyle for the light, and the ^{*} swete incens, & the ^{*} daylie meat offering, and the ^{*} anointing oyle, [with] the ouersight of all the Tabernacle, and of all that therein is, [bothe] in the Sanctuarie and in all the instruments thereof.

17 And the Lord spake vnto Moisés and to

Aarón, saying,

18 Ye shal not ^l cut of the tribe of the families of the Kohathites from among the Leuites.

19 But thus do vnto them, that thei may liue & not dye, when thei come nere to the moste holy things: let Aarón and his sonnes come and appoint ^m them, euerie one to his office, and to his charge.

20 But let them not go in, to se when the Sanctuarie is folden vp, lest they dye.

21 ¶ And ^f Lord spake vnto Moisés, saying,

22 Take also the summe of the sonnes of Gerhón, euerie one by ^f houses of their fathers throughout their families:

23 From thirtie yere olde and aboue, vntil fiftie yere olde shalt thou nombre them, all that ⁿ entre into the assemblee for to do seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gerhsonites, to serue and to beare.

25 They shal beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of badgers skins, that is on hie vpon it, & the vaile of the ^o dore of the Tabernacle of the Congregation:

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court, ^p which is nere the Tabernacle & nere the altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shal they serue.

27 At the commandement of Aarón and his sonnes shal all the seruice of the sonnes of ^f Gerhsonites be done, in all their charges and in all their seruice: & ye shal appoint them to kepe all their charges.

28 This is the seruice of the families of the sonnes of the Gerhsonites in the Tabernacle of the Congregation, & their watch [shalbe] vnder the ^q hand of Ithamar the sonne of Aarón the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, [&] by the houses of their fathers:

30 From thirtie yere olde and aboue, euen vnto fiftie yere olde shalt thou number them, all that entre into the assemblee, to do the seruice of the Tabernacle of the Congregation.

31 And this is their office [&] charge according to all their seruice in the Tabernacle of the Congregation: the ^{*} boardes of the Tabernacle with the barres thereof and his pillers, and his sockets,

32 And the pillers round about the court, with their sockets, and their pins, & their cordes,

c That is, put the vpon their sholders to carie it: for the barres of the Arke coulde neuer be remoued, Exod. 25, 15.

* Exod. 25, 30.

d Meaning, to couer ^f bread.

* Exod. 25, 14.

* Exod. 25, 38.

b The Hebrew worde signifieth an instrument made of two staves or barres.

f VWhich was to burne incense, read Exod. 30, 1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i Before it be couered.

* Exod. 30, 34.

k VWhich was offered at morning and evening.

* Exod. 30, 23.

l Contained by your charge that the holy things not be touched, & so by touching thereof.

m Sheweth what part of the man shal beare.

n VWhich receiued the commandment of them that ministered in the Tabernacle, the congregation.

o VWhich hangeth betweene the Tabernacle and the court.

p VWhich compassed the Tabernacle of the Congregation, & the altar of burnt offering.

q Vnder the charge and ouersight.

* Exod. 26, 15.

cordes, with all their instruments, euen for all their seruice, & by name ye shall reken the instruments of their office [and] charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aarón the Priest.

34 Then Moisés & Aarón and the princes of the Congregation nombred the sonnes of the Kohathites by their families and by the houses of their fathers,

35 From thirtie yere olde and aboue, euen vnto fiftie yere olde, all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the numbers of them throughout their families were two thousand, seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moisés and Aarón did number according to the commandement of the Lord by the hand of Moisés.

38 Also the numbers of the sonnes of Gershón throughout their families and houses of their fathers,

39 From thirtie yere olde and vpwrd, euen vnto fiftie yere olde: all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, [&] by the houses of their fathers [were] two thousand six hundred & thirtie.

41 These are the numbers of the families of the sonnes of Gershón: of all that did seruice in the Tabernacle of the Congregation, whome Moisés & Aarón did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, [&] by the houses of their fathers,

43 From thirtie yere olde and vpwrd, euen vnto fiftie yere olde: all that entre into the assemblie for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were thre thousand, & two hundred.

45 These are the summes of the families of the sonnes of Merari, whome Moisés & Aarón nombred according to the commandement of the Lord, by the hand of Moisés.

46 [So] all the numbers of the Leuites, & Moisés & Aarón and the princes of Israël nombred, by their families & by the hou-

ses of their fathers,

47 From thirtie yere olde & vpwrd, euen to fiftie yere olde, euerie one that came to do his due office, seruice & charge in the Tabernacle of the Congregation:

48 So the numbers of them were eight thousand five hundred and four score.

49 According to the commandement of the Lord by the hand of Moisés did Aarón number them, euerie one according to his seruice, & according to his charge. Thus [were] thei of that tribe nombred, as the Lord commanded Moisés.

CHAP. V.

¶ The Leprous and the polluted shall be cast forth. 6 The purging of sinne. 15 The trial of the suspect wife.

1 And the Lord spake vnto Moisés, saying,

2 Commande the children of Israël that they put out of the hoste euerie leper, & euerie one that hathe an issue, & whoe euerie one is defiled by the dead.

3 Bothe male and female shall ye put out: tout of the hoste shall ye put them, that they defile not their rétes amög whome I dwel.

4 And the children of Israël did so, & put them out of the hoste, euen as the Lord had commanded Moisés, so did the children of Israël.

5 ¶ And the Lord spake vnto Moisés, saying,

6 Speake vnto the childre of Israël, ¶ When a man or woman shall commit anie sinne that men commit, & transgresse against the Lord, when that persone shall trespass,

7 Then thei shall confesse their sinne which thei haue done, and shall restore the damage thereof with his principal, & put the fift parte of it more thereto, and shall give it vnto him against whome he hathe trespassed.

8 But if the man haue no kinsman, to whome he shulde restore the damage, the damage shall be restored to the Lord for the Priests vse, besides the ram of the atonement, whereby he shall make atonement for him.

9 And euerie offering of all the holy things of the childre of Israël, which they bring vnto the Priest, shall be his.

10 And euerie mans halowed things shall be his: [that is,] whatsoever anie man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moisés, saying,

12 Speake vnto the children of Israël, and say vnto them, If any mans wife turne to euil, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hid from the eies of her husband, & kept close, and yet she be defiled,

¶ Ye shall make an inuentorie of all the things, which ye commit to their charge.

¶ Ebr. The number of them.

¶ God appointing Moisés to be the minister and ruler thereof.

¶ Which were of conspurage to seruethe Lord, that is, betweene 30, and 30.

¶ Under the charge and oversight.

¶ VVho were of the Leuites, & had any manner of charge in the Tabernacle.

¶ Ebr. According to the mouth, or worde.

¶ So that Moisés neither added nor diminished from that which the Lord commanded him.

¶ Leuit. 13, 30. ¶ Leuit. 15, 20. ¶ Leuit. 21, 10.

¶ Or, in a place out of the hoste. There were thre manner of things, of the Lord, of the Leuites, and of the Israelites.

¶ Leuit. 6, 30.

¶ Commit anie fault willingly.

¶ Leuit. 6, 10.

¶ If he be dead, so whome the wrong is done, & also haue no kinsman.

¶ Or things offered to the Lord, as first fruits, &c. ¶ Leuit. 10, 10.

¶ By breaking the band of marriage, & playing the harlot.

† Ebr. If the spirit of ielousie come vpon him.

f Onely in the sinne offering, & this offering of ielousie, & yet neither oyle, nor incense offered.
g Or making y^e sinne known, & not purging it.
h VWhich also is called y^e water of purification, or sprinkling, read Chap. 19, 9.

It was so called by y^e effect, because it declared the woman to be accursed and turned to her destruction.

k Bothe because she had committed so heinous a fault, and forwarde her selfe in denying the same.
† Ebr. to fall.

l That is, be it so, as thou wishest, as psal. 41, 14. deu. 27, 14.
m Shal wash the curses, & are written in to the water in the vessel.

n VWhere the incense was offered.

and their be no witness against her, neither she taken with the manner.

14 If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled.

15 Then shal the man bring his wife to the Priest, and bring her offering with her, the tenth parte of an Ephah of barley meale, (but) he shal not powre oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to y^e minde.

16 And the Priest shal bring her, & set her before the Lord.

17 Then the Priest shal take y^e holy water in an earthen vessel, & of the dust that is in the floore of the Tabernacle, (euen) the Priest shal take it and put it into the water.

18 After, the Priest shal set the woman before the Lord, and vncouer the womans head, and put the offering of the memorial in her hands: it is the ielousie offering, and the Priest shal haue bitter [and] cursed water in his hand.

19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, nether thou hast turned to vncleannes from thine housband, be free from this bitter [and] cursed water:

20 But if thou hast turned from thine housband, and so art defiled, & some man hath the lien with thee beside thine housband,

21 (Then the Priest shal charge the woman with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be accursed, and detestable for the othe among thy people, & the Lord cause thy thigh to rotte, and thy belly to swell:

22 And that this cursed water may go in to thy bowels, to cause thy belly to swell, and thy thigh to rotte. Then the woman shal answer, Amen, Amen.

23 After, the Priest shal write these curses in a booke, and shal blot them out with the bitter water,

24 And shal cause the woman to drinke the bitter and cursed water, and the cursed water, (turned) into bitternes, shal entre into her.

25 Then the Priest shal take the ielousie offering out of the womans hand, and shal shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shal take [an handful] of the offering for a memorial thereof, and burne it vpon the altar, & afterward ma-

ke the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled and haue trespassed against her housband) then shal the cursed water, (turned) into bitternes, entre into her, & her belly shal swell, & her thigh shal rotte, & the woman shal be accursed among her people.

28 But if the woman be not defiled, but be cleane, she shal be free, and shal conceive and beare.

29 This is the lawe of ielousie, when a wife turneth from her housband & is defiled,

30 Or when a man is moued with a ielous minde being ielous ouer his wife, then shal he bring the woman before y^e Lord, and the Priest shal do to her according to all this lawe.

31 And the man shal be free from sinne, but this woman shal beare her iniquitie.

CHAP. VI.

The laws of the consecration of the Nazarites. 24 The manner to blesse the people.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate the selfe to vowe a Nazarite, to separate [him selfe] vnto the Lord,

3 He shal absteyne from wine and strong drinke, and shal drinke no fowre wine nor fowre drinke, nor shal drinke anie licour of grapes, nether shal eat fresh grapes nor dried.

4 As long as his abstinence endureth, shal he eat nothing that is made of the wine of the vine, nether y^e kernels, nor the huske.

5 While he is separate by his vowe, the razor shal not come vpon his head, vntil dayes be out, in the which he separateth [him selfe] vnto the Lord, he shal be holy, and shal let the lockes of the heere of his head growe.

6 During the time that he separateth him selfe vnto the Lord, he shal come at no dead body.

7 He shal not make him selfe vncleane at y^e death of his father or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation he shal be holy to the Lord.

9 And if any dye suddenly by him, or he be ware, then the head of his consecration shal be defiled, and he shal shau his head in the day of his cleansing: in the seuenth day he shal shau it.

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest,

at the

Or, innocen

o The man might accuse his wife & not be reprobated.

a VWhich separated them from the world, & dedicated them to God. figure was accomplished in Christ.

* Iudg. 13, 1. Sam. 1, 11.

b As at banquets, or mourning.

c In that he suffered his heere to growe, signified that he was consecrated to God.
d VWhich heere is also that he is dedicated to God.

at the dore of the Tabernacle of the Congregation.

11 Then the Priest shal prepare the one for a sin offering, and the other for a burnt offering, & shal make an atonement for him, because he sinned by the dead: so shal he halowe his head the same day.

12 And he shal consecrate vnto the Lord the daies of his separation, and shal bring a lambe of a yere olde for a trespass offering, and the first daies shal be void: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shal come to the dore of the Tabernacle of the Congregation,

14 And he shal bring his offering vnto the Lord, an he lambe of a yere olde without blemish for a burnt offering, & a she lambe of a yere olde without blemish for a sin offering, and a ram without blemish for peace offerings,

15 And a basket of vneleuened bread, of cakes of fine floure mingled with oyle, & wafers of vneleuened bread anointed w oyle, with their meat offering, and their drinke offerings:

16 The which the Priest shal bring before the Lord, and make his sin offering and his burnt offering.

17 He shal prepare also the ram for a peace offering vnto the Lord, with the basket of vneleuened bread, and the Priest shal make his meat offering, and his drinke offering,

18 And ¶ Nazarite shal shau the head of his consecration at the dore of the Tabernacle of the Congregation, and shal take the heere of the head of his consecration, and put it in the fire, which is vnder the peace offering.

19 Then the Priest shal take the soden shulder of the ram, and an vneleuened cake out of the basket, and a wafer vneleuened, & put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shal shake them to and fro before the Lord: this is an holy thing for the Priest besides the shaken breast, & besides the heauy shulder: so afterward the Nazarite may drinke wine.

21 This is the lawe of the Nazarite, which he hath vowed, [and] of his offering vnto the Lord for his consecration, besides that that he is able to bring: according to ¶ vowe which he vowed, so shal he do after the lawe of his consecration.

22 ¶ And ¶ Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shal ye blese the children of Israel, and say vnto them,

24 The Lord blese thee, and kepe thee,

25 The Lord make his face shine vpon thee, and be merciful vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shal put my Name vpon the children of Israel, and I wil blese them.

CHAP. VII.

1 The heedes or princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercurie.

1 NOW when Moses had finished the setting vp of the Tabernacle, and anointed it, and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them and sanctified them,

2 Then the princes of Israel, heedes ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were nombred) offered,

3 And brought their offering before ¶ Lord, six covered charets, and twelue oxen: one charet for two princes, and for euery one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying, 5 Take [these] of them, that they may be to do the seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses toke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their office.

8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, because the charge of the Sanctuary belonged to them, [which] they did beare vpon [their] shulders.

10 ¶ The princes also offered in the dedication for the altar in the day that it was anointed: then the princes offered their offering before the Altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day shal offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did Nahshon the sonne of Aminadab of the tribe of Iudah offer his offering.

13 And his offering [was] a siluer charger of an hundredth and thirty [shekels] weight, a siluer boule of secenty shekels after the shekel.

They shal pray in my Name for them.

Or, vessels.

Or, captains.

a Like horsemen to kepe the things, & were caryed in them from wether.

b That is to carrie things and stuffe in.

c For their use to cary with.

d The holie things of ¶ Sanctuary must be caryed vpon their shulders, & not drawen w oxen, Chap 4. 15.

e That is, who the first sacrifice was offered thereupon by Aaron, Leuit. 9. 3.

f The offering of Nahshon.

*Leu. 2, 1.

Leu. 2, 1.

*The offering of Nethaneel

Leu. 2, 1.

Leu. 2, 1.

*The offering of Eliab

*The offering of Elizur

Leu. 2, 1.

kel of the Sanctuarie, bothe ful of fine flour, mingled with oyle, for a meat offering,
 14 An incens cup of golde of ten [shekels] ful of incens,
 15 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
 16 An he goat for a sin offering,
 17 And for peace offerings, two bullockes, fwe rams, fwe he goates, and fwe lambes of a yere olde: this was the offering of Nahshon the sonne of Amminadab.
 18 ¶ The second day ¶ Nethaneel, ¶ sonne of Zuár, prince of the tribe of Issachar did offer:
 19 Who offred for his offering a siluer charger of an hūdreth & thirty [shekels] weight, a siluer boule of seuentie shekels after the shekel of the Sanctuarie, bothe ful of fine flour, mingled w oyle, for a meat offering,
 20 An incens cup of golde of ten [shekels] ful of incens,
 21 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
 22 An he goat for a sin offering,
 23 And for peace offerings, two bullockes, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Nethaneel the sonne of Zuár.
 24 ¶ The third day ¶ Eliab the sonne of Helon prince of ¶ childre of Zebulun [offred.]
 25 His offering [was] a siluer charger of an hundreth and thirty [shekels] weight, a siluer boule of seuentie shekels, after the shekel of ¶ Sanctuarie, bothe ful of fine flour, mingled with oyle, for a meat offering,
 26 A golden incens cup of ten [shekels] ful of incens,
 27 A yong bullock, a ram, a lambe of a yere olde for a burnt offering,
 28 An he goat for a sin offering,
 29 And for peace offerings two bullockes, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Eliab the sonne of Helon.
 30 ¶ The fourth day ¶ Elizur ¶ sonne of Shedeur prince of the children of Reuben [offred.]
 31 His offering [was] a siluer charger of an hūdreth and thirty [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine flour, mingled with oyle, for a meat offering,
 32 A goldē incens cup of ten [shekels] ful of incens,
 33 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
 34 An he goat for a sin offering,
 35 And for a peace offering, two bullockes, fwe rams, fwe he goates, and fwe lambes

of an yere olde: this was the offering of Elizur the sonne of Shedeur.
 36 ¶ The fifth day ¶ Shelumiél the sonne of Zurishaddai, prince of the children of Simeon [offred.]
 37 His offering [was] a siluer charger of an hundreth & thirty shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine flour, mingled with oyle, for a meat offering,
 38 A golden incens cup of ten [shekels] ful of incens,
 39 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
 40 An he goat for a sin offering,
 41 And for a peace offering, two bullockes, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Shelumiél the sonne of Zurishaddai.
 42 ¶ The sixt day ¶ Eliafaph the sonne of Deuel prince of ¶ childre of Gad [offred.]
 43 His offering [was] a siluer charger of an hundreth and thirty [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine flour, mingled with oyle, for a meat offering,
 44 A golden incens cup of ten [shekels] ful of incens,
 45 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering,
 46 An he goat for a sin offering,
 47 And for a peace offering, two bullocks, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Eliafaph the sonne of Deuel.
 48 ¶ The seuenth day ¶ Elishamá the sonne of Ammiud prince of the children of Ephraim [offred.]
 49 His offering [was] a siluer charger of an hundreth & thirtie [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, bothe ful of fine flour, mingled with oyle, for a meat offering,
 50 A golden incens cup of ten [shekels] ful of incens,
 51 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
 52 An he goat for a sin offering,
 53 And for a peace offering, two bullocks, fwe rams, fwe he goates, fwe lambes of a yere olde: this was the offering of Elishamá, the sonne of Ammiud.
 54 ¶ The eight day [offred] ¶ Gamliel the sonne of Pedazur, prince of the children of Manasseh.
 55 His offering [was] a siluer charger of an hundreth & thirtie [shekels] weight, a siluer boule of seuentie [shekels] after the shekel of the Sanctuarie, bothe ful of fine flour, mingled with oyle, for a meat offering,
 56 A golden

*The offering of Shelumiél

*The offering of Eliafaph

*The offering of Elishama

*The offering of Gamliel

- 56 A goldē[incens] cup of ten[shckels] ful of incens,
- 57 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 58 An he goat for a sin offering,
- 59 And for a peace offering, two bullockes, fūe rams, fūe he goates, fūe lambes of a yere olde: this was the offering of Gamliel the sonne of Pedazur.
- 60 ¶ The ninth day † Abidan the sonne of Gideon prince of the children of Benjamin [offred.]
- 61 His offering [was] a siluer charger of an hūdreth & thirtie [shckels] weight, a siluer boule of seuentie shckels, after the shckel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,
- 62 A goldē[incens] cup of ten [shckels] ful of incens,
- 63 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 64 An he goat for a sin offering,
- 65 And for a peace offering two bullockes, fūe rams, fūe he goates, fūe lambes of a yere olde: this was the offering of Abidan the sonne of Gideon.
- 66 ¶ The tenth day † Ahiezzer the sonne of Ammishaddai, prince of the children of Dan [offred.]
- 67 His [offring] was a siluer charger of an hūdreth & thirtie [shckels] weight, a siluer boule of seuentie shckels, after the shckel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,
- 68 A golden[incens] cup of ten [shckels] ful of incens,
- 69 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 70 An he goat for a sin offering,
- 71 And for a peace offering, two bullockes, fūe rams, fūe he goates, fūe lambes of a yere olde: this was the [offrig] of Ahiezzer the sonne of Ammishaddai.
- 72 ¶ The eleuenth day † Pagiél the sonne of Ocran, prince of the children of Asher [offred.]
- 73 His offering [was] a siluer charger of an hūdreth & thirtie [shckels] weight, a siluer boule of seuentie shckels, after the shckel of the Sanctuarie, bothe ful of fine floure, mingled with oyle for a meat offering,
- 74 A golden[incens] cup of ten [shckels] ful of incens,
- 75 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 76 An he goat for a sin offering,
- 77 And for a peace offering, two bullockes, fūe rams, fūe he goates, fūe lambes of a yere olde: this was the offering of Pagiél the sonne of Ocran.

- 78 The twelueth day † Ahira the sonne of Enan, prince of the children of Naphtali [offred.]
- 79 His offering [was] a siluer charger of an hūdreth & thirtie [shckels] weight, a siluer boule of seuentie shckels, after the shckel of the Sanctuarie, bothe ful of fine floure, mingled with oyle, for a meat offering,
- 80 A goldē[incens] cup of ten [shckels] ful of incens,
- 81 A yong bullocke, a ram, a lambe of a yere olde, for a burnt offering,
- 82 An he goat for a sinne offering,
- 83 And for peace offerings two bullockes, fūe rams, fūe he goates, fūe lambes of a yere olde: this was the offering of Ahira, the sonne of Enan.
- 84 This was the dedication of the Altar by the princes of Israel, whē it was appointed: twelue chargers of siluer, twelue siluer boules, twelue[incens] cups of golde,
- 85 Euerie charger [containing] an hūdreth & thirtie [shckels] of siluer, & euerie boule seuentie: all the siluer vessel [cōteined] two thousand & foure hūdreth [shckels], after the shckel of the Sanctuarie,
- 86 Twelue[incens] cups of golde ful of incens, [cōteining] ten shckels euerie cup, after the shckel of the Sanctuarie: all the gold of the [incens] cups [was] an hūdreth and twentie [shckels].
- 87 All the bullockes for the burnt offering [were] twelue bullockes, † rams twelue, the lambes of a yere olde twelue, with their meat offerings, and twelue he goates for a sinne offering.
- 88 And all the bullockes for the peace offerings [were] foure & twētie bullockes, † rams sixtie, the he goates sixtie, the lambes of a yere olde sixtie: this was the dedication of the Altar, after that it was appointed.
- 89 And when Molēs wēt into the Tabernacle of the Cōgregation, to speake with [God,] he heard † voyce of one speaking vnto him from the Merciseat, that was vpon the Arke of the Testimonie: betwene the two Cherubims, and he spake to him.

¶ CHAP. VII.

1 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are received to seruice, and when they are dismissed.

- 1 And the Lord spake vnto Molēs, saying,
- 2 Speake vnto Aarón, and say vnto him, When thou lightest the lampes, the seuen lampes shal giue light towarde the forefront of the Candellsticke.
- 3 And Aarón did so, lighting the lampes thereof towarde the forefront of the Candellsticke.

The offering of Ahira,

The offering of the princes, when Aarō did dedicate the Altar.

g By Aarons

h That is, the Sanctuarie.

i According as he had promised, Exod. 25, 23.

k To that part which is ouer against the Candellsticke, Exod. 25, 37.

delsicke, as the Lord had commanded Moses.

4 And this was the worke of the Candelsticke, [even] of golde beate out with the hammer, bothe the shaft, and the floures thereof: was beaten out with the hāmer: according to the pateme, which the Lord had shewed Moses, so made he the Candelsticke.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou do vnto them, whē thou purifiest them, Sprinkle water of purification vpon them, and let them shauē all their flesh, and wash their clothes: so they shalbe cleane.

8 Thē they shal take a yong bullocke with his meat offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Thē thou shalt bring the Leuites before the Tabernacle of the Congregation, & assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shal put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shal put their hands vpon the heades of the bullockes, & make thou the one a sinne offering, & the other a burnt offering vnto the Lord, that thou maiest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, & the Leuites shalbe mine.

15 And afterward shal the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offering.

16 For they are frely giuen vnto me from among the children of Israel, for such as open anie wombe: for all the firstborne of the children of Israel haue I taken thē vnto me.

17 * For all the firstborne of the children of Israel are mine, bothe of man & of beast: since the day that I smote euerie firstborne in the land of Egypt, I sanctified them for my self.

18 And I haue taken the Leuites for all the firstborne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron and to his sonnes from among the children of Israel, to do the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the childre of Israel, that there be no plague among the children of Israel, when the children of Israel come nere vnto the Sanctuarie.

20 ¶ Then Moses & Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, & Aaron offred them as a shake offering before the Lord, and Aaron made an atonement for thē, to purifie thē.

22 And after that, wēt the Leuites in, to do their seruice in the Tabernacle of the Congregation before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying, 24 This also [belongeth] to the Leuites: fro five and twentie yere olde and vpwarde, they shal go in, to execute [their] office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yere, they shal cease from executing the office, and shal serue no more:

26 But they shal minister with their brethren in the Tabernacle of the Congregation, to kepe things committed to their charge, but they shal do no seruice: thus shalt thou do vnto the Leuites touching their charges.

CHAP. IX.

3 The Pascheouer is commanded againe. 13 The punishment of him that kepeth not the Pascheouer. 15 The cloude conducteth the Israelites through the wilderness.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yere, after they were come out of the land of Egypt, saying,

2 The children of Israel shal also celebrate the Pascheouer at the time appointed therunto.

3 In the fourteenth day of this moneth at euen, ye shal kepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye kepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Pascheouer.

5 And they kept the Pascheouer in the fourteenth day of the first moneth at euen, in the wilderness of Sinai: according to all that the

g which seruice the Israelites shoulde cleane.

h Because the Leuites go into the Sanctuarie in their name.

i In their presence, to serue thē.

k Suche office as was peined, as to beare brethren and such like. l In singing psalmes, instructing, counselling, and keeping the things in order.

*Exod. 12, 5. leui. 23, 5. nomb. 28, 16. deui. 16, 3. *Exod. 12, 6. deui. 16, 6. a Euen in all pointes as the Lord hath instructed it.

*Exod. 25, 18. b And not set together of diuers pieces.

c In Ebrewe it is called the vaser of sinne, because it is made to purge sinne, as Chap. 19, 9.

d That thou maiest do this in presence of them all.

e Meaning certeine of them in the name of the whole.

*Chap. 3, 45.

*Chap. 3, 9.

f That is, the first borne.

*Exod. 13, 3. luk. 2, 29.

the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certeine men were defiled^b by a dead man, that they might not kepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lord in the tyme thereunto appointed among the children of Israel?

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will commande concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shalbe vnclene by the reat^d of a corps, or be in a long iourney,^d he shal kepe the Passeouer vnto the Lord.

11 In the fourteenth day of the seconde moneth at euen they shal kepe it: with vnleauened bread and sowe herbes shal they eat it.

12 They shal leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinance of the Passeouer shal they kepe it.

13 But the man that is cleane and is not in a iourney, & is negligent to kepe the Passeouer, the same person shalbe cut of fro his people: because he brought not the offering of the Lord in his due season, that man shal beare his sinne.

14 And gif a stranger dwell among you, & will kepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the manner thereof is, so shall he do: ye shall haue a lawe bothe for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloude couered the Tabernacle, [namely] the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the appearance of fyre vntil morning.

16 So it was alway: the cloude couered it by day, and the appearance of fyre by night.

17 And when the cloude was taken vp from the Tabernacle, then afterwarde the children of Israel iourneyed: and in the place where the cloude abode, there the childre of Israel pitched their tentes.

18 At the commandement of the Lord the children of Israel iourneyed, & at the commandement of the Lord they pitched: as long as the cloude abode vpon the Taber-

nacle, they laye still.

19 And when the cloude layed still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lord, & iourneyed not.

20 So when the cloude abode a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude layed two dayes, or a moneth, or a yere vpon the Tabernacle, abiding thereon, the childre of Israel abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

CHAPTER X.

1 The vse of the silver trumpettes. 11 The Israelites departe from Sinai. 24 The captiues of the hoste are home bred. 30 Hobab refuseth to go with Moses his sonne in lawe.

¶ And the Lord spake vnto Moses, saying,

2 Make thee two trumpettes of silver: of an whole piece shal thou make the y^e thou maiest v^e them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shal blowe with them, all the Congregation shal assemble to thee before the dore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, for their heades ouer the thousands of Israel shal come vnto thee.

5 But if ye blowe an alarme, like the campe of them that p^hche on the East parte, shal go forward.

6 If ye blowe an alarme the seconde tyme, then the hoste of the charlie on the South side shal marche: for they shal blowe an alarme when they remoue.

7 But in assembling the Congregation ye shal blowe without an alarme.

8 And the sonnes of Aaron the Priest shal blowe the trumpettes, & ye shall haue the as a lawe for euer in your generations.

9 And when ye go to warre in your land against the enemye that vexeth you, ye shal blowe an alarme with the trumpettes, and

m. iij.

* 1 Cor. 10, 1.
† Ebr. camped.

i. Thⁱ wained when the Lord wolde signifie e^r ther their departure, or their abode by y^e cloude.

† Ebr. daies of nombre.

* Exod. 40, 36.

k Vnder y^e charge & gouernement of Moses.

a Or of worke bearen out with the hammer.

c Meaning the hoste of Reuben.

d So that onely the Priests must blowe the trumpettes, so that the Priesthood be kept.

b By touching a corps, or being in the buriall.

c Or celebrate the Passeouer y^e fourteenth day of the first moneth.

d And can not come where the Tabernacle is, when others kepe it.

e So that the cleane, & they that are not at home, haue a month longer kept vnto the. Exod. 12, 46. Iohn 19, 36.

f When the Passeouer is celebrated.

g Or on the first of the month.

h Exod. 12, 49.

i Exod. 40, 34.

j Exod. 12, 35.

k The mourning who raueth the what to do in the cloude.

ye shal be remebred before the Lord your God and shalbe saved from your enemies. Also in the day of your gladnes, and in your feast dayes, and in the beginning of your monethes, ye shal also blowe the trüpettes† ouer your burnt sacrifices, & ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

¶ And in the second yere, in the seconde moneth, [and] in the twentie [day] of the moneth, the cloude was taken vp from the Tabernacle of the Testimonie.

And the children of Israël departed on their iournies out of the desert of Sinai, & the cloude rested in the wildernes of Paran.

So they first toke their journey at the commandement of the Lord, by the hand of Moses.

¶ In the first place went the stander of the hoste of the children of Iudáh, according to their armies, and Nahshón the sonne of Aminadab [was] ouer his bade.

And ouer the bande of the tribe of the children of Issachar [was] Nethanél the sonne of Zuar.

And ouer the bande of the tribe of the children of Zebulun [was] Eliab the sonne of Helón.

When the Tabernacle was take downe, then the sonnes of Gershón and the sonnes of Merari went forward bearing the Tabernacle.

¶ After departed the stander of the hoste of Reuben according to their armies, and ouer his bande [was] Elizúr the sonne of Shedúr.

And ouer the bade of the tribe of the children of Simeon [was] Shelumiel the sonne of Zurishaddai.

And ouer the bande of the tribe of the children of Gad [was] Eliasaph the sonne of Deuui.

¶ The Kohobites also yet forward and bare the Sanctuarie, & the former did set vp the Tabernacle againe they came.

¶ Then the stander of the hoste of the children of Ephraim went forward according to their armies, & ouer his bade [was] Elisama the sonne of Ammud.

And ouer the bande of the tribe of the sonnes of Manasse [was] Gamliel the sonne of Pedazur.

And ouer the bande of the tribe of the sonnes of Benjamin [was] Abidan the sonne of Gideon.

¶ Last, the stander of the hoste of the children of Dan marched, gathering all hostes according to their armies: & ouer his bande [was] Ahiezer the sonne of Am-

milhaddai. And ouer the bande of the tribe of the children of Aher [was] Pagiel the sonne of Ocran.

And ouer the bande of the tribe of the children of Naphtali [was] Ahirá the sone of Enán.

These were the remouings of the children of Israël according to their armies, when they marched.

¶ After, Moses said vnto Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We go into the place, of w^{ch} the Lord said, I wil giue it you: Come thou with vs, and we will do thee good: for the Lord hath promised good vnto Israël.

And he answered him, I will not go: but I wil departe to mine owne countrie, and to my kinred.

¶ The he said, I pray thee, leaue vs not: for thou knowest our cāping places in the wildernes: therefore I maist be† our guide.

And if thou go with vs, what goodnes the Lord shal shewe vnto vs, the same wil we shewe vnto thee.

¶ So they departed from the moūt of the Lord, thre dayes iourney: & the Arke of the couenant of the Lord went before them in the thre dayes iourney, to searche out a resting place for them.

And the cloude of the Lord [was] vpon them by day, when they went out of the campe.

And when the Arke wēt forward, Moses said, * Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

And when it rested, he said, Returne, O Lord, to the manie thousands of Israël.

CHAP. XL

The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe the Manna. 13 The weake faith of Moses. 16 The Lord deuideth the burthen of Moses to seuentie of the Ancients. 31 The Lord sendeth quails. 33 Their lust is punished.

¶ When the people became† murderers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled; & the fire of the Lord burnt among them, and consumed the vtmost parte of the hoste.

Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

And he called the name of that place† Taberah, because the fire of the Lord burnt among them.

¶ And a number of people that was among them, fel a lusting, and turned away, and the children of Israël also wept & said,

¶ When ye reioyce that God hath remoued any plague.

¶ Or, when you offer burnt offerings.

† Or, in keeping this order in their iournies.

¶ From Sinai to Paran, Chap. 33.

• Chap. 2, 3.

• Chap. 1, 7.

¶ With all the apperitances thereof.

¶ Vpon their shoulders.

• Chap. 4, 4.

¶ The Merarites and Gershons.

¶ To stand before the Lord.

¶ And ouer his bade.

¶ Elisama the sonne of Ammud.

¶ And ouer the bande of the tribe of the sonnes of Manasse [was] Gamliel the sonne of Pedazur.

¶ And ouer the bande of the tribe of the sonnes of Benjamin [was] Abidan the sonne of Gideon.

¶ Last, the stander of the hoste of the children of Dan marched, gathering all hostes according to their armies: & ouer his bande [was] Ahiezer the sonne of Am-

milhaddai.

¶ And ouer the bande of the tribe of the children of Aher [was] Pagiel the sonne of Ocran.

¶ And ouer the bande of the tribe of the children of Naphtali [was] Ahirá the sone of Enán.

¶ This was the order of their hoste when they remoued.

¶ Some think that Reuel, the father in lawe of Moses, was Kymblish that Reuel was Iethros father: so Hobab was Moses father in lawe.

¶ Ebr. 37: 1700 vs.

¶ Mount Sinai, or Horeb.

¶ Psal. 67, 2. Declare thy might & power.

¶ Ebr. to the ten thousand thousands.

¶ Ebr. as inbred complainers.

¶ It was euil in the eares of the Lord.

¶ Psal. 71, 23.

† Or, burning.

¶ Which were of those strangers that came out of Egypt with them, Exod. 12, 38.

¶ From God.

said, Who shal giue vs flesh to eat?

5 We remember the fish which we did eat in Egypt for^e naught, the cucumbers, and the pepons, and the lekes, and the onions, and the garleke.

6 But now our soule is^d dried away, we cā se nothing but this MAN.

7 (The MAN also was as^{*} coriander sece, & his coulour like the coulour of^e bdeliū.

8 The people went about and gathered it, and ground it in milles, or bet it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vn-to the taste of fresh oyle.

9 And when the dewe fel downe vpo^e the hoste in the night, the MAN fel with it)

10 ¶ Then Moses heard the people wepe throughout their families, euerie man in the dore of his tente, and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses said vnto^e Lord, Wherefore hast thou vexed thy seruant? and why haue I not founde^e fauour in thy sight, scing thou hast put the charge of all this people vpon me?

12 Haue I^e conceiued all this people, or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome (as a nurse beareth^e sucking childe) vnto the^e land, for the which thou swarest vnto their fathers?

13 Where shulde I haue flesh to giue vnto all this people? for they wepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people alone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue founde fauour in thy sight, kil me, that I beholde not my miserie.

16 ¶ Then the Lord said vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whome thou knowest, that they are the Elders of the people, and gouerners ouer them, and bring them vnto the Tabernacle of the Congregation, and let the stand there with thee,

17 And I wil come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they shal beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, Be sanctified against tomorowe, and ye shal eat flesh: for you haue wept in the cares of the Lord, saying, Who shal giue vs flesh to eat: for we were better in Egypt: therefore the Lord wil giue you flesh, and ye shal eat.

19 Ye shal not eat one day, nor two dayes, nor fīue dayes, nether ten dayes, nor twētie dayes,

20 But a whole moneth, vntil it come out at your nostrels, and be lothesome vnto you, because ye haue^e contēned the Lord, which is^e among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Six hundred thousand foemen [are there] of the people,^e among whome I am: & thou saiest, I wil giue the flesh, that they may eat a moneth long.

22 Shal the shepe and the beues be slaine for them, to finde them? ether shal all the fish of the sea be gathered together for them to suffice them?

23 And the Lord said vnto Moses, Is^e the Lords hand shortened: thou shalt se now whether my worde shal come to passe vn-to thee, or no.

24 ¶ So Moses went out, and tolde the people the wordes of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 The Lord came downe in a cloude, and spake vnto him, and toke of the Spirit, that was vpon him, and put it vpon the seuentie Anciet men: and when the Spirit rested vpon them, then they prophesied, and did not cease.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were write, and went not out vnto the Tabernacle) & they prophesied in the hoste.

27 Then there ran a yong man, and tolde Moses, and said, Eldad and Medad do prophesie in the hoste.

28 And Ioshua the sonne of Nun the seruant of Moses one of his yong men, answered and said, My Lord Moses, forbid them.

29 But Moses said vnto him, Ennyest thou for my sake: yea, wolde God that all the Lords people [were] Prophetes, and the Lord wolde put his Spirit vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, and^e broght quailes from the Sea, and let them fall vpon the campe, a dayes journey on this side, & a dayes journey on the other side, round about^e hoste, and they were^e about two cubites about the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and ga-

m. iiii.

^e For a female price, or good chespe.

^d For the greedy lust of flesh.

^{*} Exod. 16, 31.

wid. 16, 20.

psal. 78, 24.

Job. 6, 31.

^e VWhich is, a white perle or precious stone.

[†] Or enuiled.

[†] Or, wherein haue I displeased thee.

^g Am I their father, that none may haue the charge of them but I?

^h Of Canaan promised by an oath to our fathers.

ⁱ I will rather dye, than to se my grief & misery thus day after day, by this rebellion.

^k I will distribute my Spirit among them, as I haue done for thee.

^l Prepare your selves that ye be not madeane.

^m Or, cast him off because ye refused Manna which he appointed as moile mete for you.

ⁿ VWho lea- deth and gouer- neth you.

^o Of whome I haue the charge

^{*} Isa. 50, 2. & 59, 1.

[†] Or, separate, as verse 17.

^p Fro^e that day the spirit of prophete did not faile them.

^q Or, a yong man whome he had chosen fro^e his youthe. r Suche blind zeale was in the Apostles, Mar. 9, 38. Luk 9, 40.

^{*} Exod. 16, 13. psal. 78, 16.

f Of Homer read Leui. 27. 16, also it signifieth an heape, as Exod. 3. 14. iudg. 15. 15.

*Psal. 73. 31.

† Or, graues of lust.

† Or murmured

a Zipporah was a Midianite, & because Midian bordered on Ethiopia, it is sometime in the Scripture commended vnder this name. *Eccle. 45. 4. b And so bare w their grudgys, although he knewe them.

c These were two ordinarie means,

d In all Israel was his Church *Exod. 33. 11.

e So farre as a man was able to comprehend, which he called his back part. Exod. 32. 23.

f From the dore of the Tabernacle.

g As a childe cometh out of his mothers belly dead, hauing as it were but y skin.

thered the quails: he that gathered the least gathered ten Homers full, & they spred them abroade for their vse round about the hoste.

3 While the fleshe was yet betwene their tethe, before it was chewed, euē the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.

34 So the name of the place was called, Kibroth-hattaauah: for there they buried the people that fel a lusting.

35 From Kibroth-hattaauah the people toke their iourney to Hazerōth, and abode at Hazerōth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is striken with leprosie, and healed at the prayer of Moses.

1 **A**fterwarde Miriam and Aaron spake against Moses, because of the woman of Ethiopia whome he had married (for he had married a woman of Ethiopia)

2 And they said, What hath the Lord spoken but onely by Moses: hath he not spoken also by vs: and the Lord heard [this.]

3 (But Moses [was] a very meke man, aboute all the men that were vpon the earth)

4 And by and by the Lord said vnto Moses, & vnto Aaron, and vnto Miriam, Come out ye thre vnto the Tabernacle of the Congregation: and they thre came forth.

5 Then the Lord came downe in the pillar of the cloude, and stode in the dore of the Tabernacle, & called Aaron and Miriam, and they bothe came forth.

6 And he said, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowne to him by a vision, [and] wil speake vnto him by a dreame.

7 My seruant Moses [is] not so, who is faithful in all mine house.

8 Vnto him wil I speake mouth to mouth, and by vision, & not in darke wordes, but he shall see similitude of the Lord. Wherefore then were ye not afraied to speake against my seruant: leuen against Moses?

9 Thus the Lord was very angrie with the, and departed.

10 Also the cloude departed from the Tabernacle: and beholde, Miriam [was] leprous like snowe: and Aaron looked vpon Miriam, and beholde, [she was] leprous.

11 Then Aaron said vnto Moses, Alas, my Lord, I beseeche thee, lay not the sinne vpon vs, which we haue foolishly committed & wherein we haue sinned.

12 Let her not, I pray thee, be as one dead, of whome the flesh is halfe consumed, while he commeth out of his mothers wombe.

13 The Moses cried vnto the Lord, saying,

O God, I beseeche thee, heale her now.

14 **A**nd the Lord said vnto Moses, If her father had spit in her face, shulde she not haue bene ashamed seuen dayes: let her be shut out of the hoste seuen dayes, & after she shalbe receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, til Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to searche the land of Canaan. 31 They bring of the fruites of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

1 **T**hen afterwarde the people remoued from Hazerōth, & pitched in the wildernesses of Parān.

2 **A**nd the Lord spake vnto Moses, saying,

3 Send thou men out to searche the land of Canaan which I giue vnto the children of Israel: of euerie tribe of their fathers shall ye send a man, [suche as are] all rulers among them.

4 The Moses sent them out of the wildernesses of Parān at the commandement of the Lord: all those men were heades of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shamua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunnah:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, Oshai the sonne of Nun:

10 Of the tribe of Benjamin, Palati the sonne of Raphui:

11 Of the tribe of Zebulun, Gadiel the sonne of Sodi:

12 Of the tribe of Ioseph, [to wit] of the tribe of Manasse, Gadi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asshur, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi:

17 These are the names of the men, which Moses sent to spye out the land: and Moses called the name of Oshai the sonne of Nun, Iehoshua.

18 So Moses sent them to spye out the land of Canaan, and said vnto them, Go vp this way toward the South, and go vp into the mountaines,

19 And consider the land what it is, & the people

h In his displeasure.

*Leui. 13. 46.

a That is, in Kithma, & was in Parān, Chap. 33. 18. b After the people had requered it of Moses, as it is Deut. 1. 22, they spake to Moses to do.

† Or ruler.

† Or, Ioshai.

in his law I find it, ver. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

† Or, high country.

people that dwel therein, whether they be strong or weak, either few or many,

20 Also what the land [is] that they dwel in, whether it be good or bad: and what cities [they be] that they dwel in, whether they dwel in tentes, or in walled townes:

21 And what the land [is]: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the frute of the land (for then [was] the tyme of the first ripe grapes)

22 ¶ So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to go to Hamath.

23 And they ascended toward the South, & came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of Anak. And Hebron was buylt seuen yere before Zoan in Egypt.

24 ¶ Then they came to the riuer of Eshcol, and cut downe thence a branche with one clustre of grapes, and they bare it vpon a barre betwene two, & [brought] of the pomegranates and of the figges.

25 That place was called the riuer Eshcol because of the clustre of grapes, which the children of Israel cut downe thence.

26 Then after fourtie dayes they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron & vnto all the Congregation of the children of Israel, in the wilderness of Parán, to Kadesh, and brought to them & to all the Congregation tidings, and shewed them the frute of the land.

28 And they tolde him, & said, We came vnto the land whether thou hast sent vs, & surely it floweth with milke & honie: & here is of the frute of it.

29 Neuertheles the people be strong that dwel in the land, and the cities [are] walled and exceeding great: and moreover, we sawe the sonnes of Anak there.

30 The Amalekites dwel in the Southcountrey, and the Hittites, and the Iebusites, & the Amorites dwel in the mountaines, and the Canaanites dwel by the Sea & by the coste of Iordan.

31 Then Caleb stilled the people before Moses, and said, Let vs go vp at once, and possesse it: for vndoubtedly we shall overcome it.

32 But the men, that went vp with him, said, We be not able to go vp against the people: for they are stronger then we.

33 So they brought vpan euill reporte of the land which they had searched for the children of Israel, saying, The land which we haue gone through to searche it out, is a land that eateth vp the inhabitants there-

of: for all the people that we sawe in it, are men of great stature.

34 For there we sawe gyantes, the sonnes of Anak, [which come] of gyantes, so that we seemed in our sight like greshoppers: and so we were in their sight.

CHAP. XIII.

1 The people murmured against Moses. 2 They would haue stoned Caleb and Ioshua. 3 Moses pacified God by his prayer. 4 The people that wolde entre into the land, contrarie to Gods wil, are slaine.

1 ¶ Then all the Congregation lifted vp their voice, and cryed: & the people wept that night.

2 And all the children of Israel murmured against Moses and Aaron, and the whole assemblie said vnto them, Wolde God we had dyed in the land of Egypt, or in this wilderness: wolde God we were dead.

3 Wherefore nowe hathe the Lord brought vs into this land to fall vpon the sworde? our wiues, and our children shal be a praye: were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a captaine, and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assemblie of the Congregation of the children of Israel.

6 ¶ And Ioshua the sonne of Nun, and Caleb the sonne of Iephunnéh [two] of the that searched the land, rent their clothes,

7 And spake vnto all the assemblie of the children of Israel, saying, The land which we walked through to searche it, is a very good land.

8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.

9 But rebel not ye against the Lord, nether feare ye the people of the land: for they are [but] bread for vs: their shilde is departed from them, and the Lord is with vs: feare them not.

10 And all the multitude said, Stone them with stones: but the glorie of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moses, How long wil this people prouoke me, and how long wil it be, yer they beleue me, for all the signes which I haue shewed among them?

12 I wil smite them with the pestilence and destroy them, and wil make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, ¶ When the Egyptians shal heare it, (for thou

a Suche as were affraied at the reporte of the ten spies,

b To our enemies the Canaanites,

c Lamētting the people & praying for them.

* Eccle. 46, 9. 1. mac. 2, 56.

d For sorrowe hearing their blasphemie.

e we shal easely overcome them

f This is the conditiō of this that wolde persuade in Gods cause, to be persecuted of the multitude.

* Exod. 33, 12.

d Plentiful or barren.

e which was in the wilderness of Paran.

f which were a kinde of gyantes. g Denying & murmuring there vnto Ahab, Sara, Isaac & Iacob were buried there. * Gen. 1, 24.

h Or the valley of Eshcol, that is, of grapes.

i Called also Kadesh-barnea.

j This is Mo-

* Exod. 33, 1.

k Ahiman, Sheshai, & Talmai, whom Caleb sawe after.

l Or, murmuring against Moses.

m The gyants were so cruel & multiplied and did one another, and those came to them

broughtest this people by thy power from among them)

4 Then they shall say to the inhabitants of this lād, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene face to face; and that thy cloude standeth ouer them, and that thou

goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

5 That thou wilt kill this people as one man: for the heathen which haue heard the fame of thee, shall thus say,

6 Because the Lord was not able to bring this people into the land, which he sware vnto them, therefore hath he slaine them in the wilderness.

7 And now, I beseeche thee, let the power of my Lord be great, according as thou hast spoken, saying,

8 The Lord is slowe to anger, and of great mercie, and forguiuing iniquitie, and sinne; but not making [the wicked] innocent, and visitiung the wickednes of the fathers vpon the children, in the third and fourth [generation.]

9 Be mercifull, I beseeche thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgien this people from Egypt, euen vntill now.

10 And the Lord said, I haue forgien^h it, according to thy request.

11 Notwithstanding, as I liue, all the earth shall be filled with the glorie of the Lord.

12 For all those men which haue sene my glorie, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me thisⁱ ten times, and haue not obeyed my voyce,

13 Certainely they shall not see the lād, whereof I sware vnto their fathers: nether shall anie that prouoke me, see it.

14 But my seruant^k Caléb, because he had another^k spirit, and hath folowed me stil, euen him will I bring into the land, whether he went, and his seed shall inherit it.

15 Now the Amalekites & the Canaanites shall remaine in the valley: [wherefore] turne backe to morowe, and get you into the wilderness, by the way of the red Sea.

16 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

17 How long [shall I suffer] this wicked multitude to murmur against me? I haue heard the murmurings of the children of Israel, which they murmur against me:

18 Tel them, As I liue (saith the Lord) I will surely do vnto you, euen as ye haue

spoken in mine eares.

19 Your carkeises shall fall in this wilderness, and all you that were counted through all your numbers, from twentie yere olde and aboue, which haue murmured against me,

20 Ye shall not doubtles come into the land, for the which I lifted vp mine hand, to make you dwell therein, saue Caléb the sonne of Iephunnéh, and Ioshua the sonne of Nun.

21 But your children, (which ye said shulde be a pray) them will I bring in, and they shall know the land, whiche ye haue refused:

22 But euen your carkeises shall fall in this wilderness.

23 And your children shall wander in the wilderness fourtie yeres, & shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

24 After the number of the dayes, in the which ye searched out the land, [euen] fourtie dayes, euery day for a yere, shall ye beare your iniquitie, for fourtie yeres, & ye shall fele my breache of promise.

25 I the Lord haue said, Certainely I will do so to all this wicked companie, that are gathered together against me: [for] in this wilderness they shall be consumed, and there they shall dye.

26 And the men which Moses had sent to searche the land (which, when they came againe, made al the people to murmur against him, and brought vp a slander vpon the land)

27 Euen those men that did bring vp that vile slander vpon the land, shall dye by a plague before the Lord.

28 But Ioshua the sonne of Nun, and Caléb the sonne of Iephunnéh, of those men that went to searche the land, shall liue.

29 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorowed greatly.

30 And they rose vp early in the mornig, and gat them vp into the top of the mountaine, saying, Lo, we be ready to go vp to the place which the Lord hath promised: for we haue sinned.

31 But Moses said, Wherefore transgresse ye thus the commandement of the Lord? it will not so come wel to passe.

32 Go not vp (for the Lord is not among you) lest ye be ouerthrowen before your enemies.

33 For the Amalekites & the Canaanites [are] there before you, & ye shall fall by the sworde: for in as much as ye are turned away from the Lord, the Lord also will not

† Eb. eye to eye.

* Exod. 13, 21.

g So that none shall escape.

Deut. 9, 24.

* Exod. 34, 6.

psal. 103, 8.

* Psal. 143, 2.

* Exod. 20, 5.

& 34, 7.

h In that he destroyed not the utterly, but left their posteritie and certaine to eate.

i That is, for drie times & often.

* Josh. 14, 6. k A mecke and obedient spirit, and not rebellious.

l And lie in wait for you. m For I wil not defend you.

* Psal. 106, 36.

* Chap. 26, 65. & 32, 10.

Deut. 1, 35.

Gen. 14, 22.

n The word signifieth, to wander as shepherdes, to wander like shepherdes, and fro. o Your iniquitie and disobedience against God. * Ezek. 4, 6. * Psal. 94, 10. p VVhen I promise to me or no.

* 1. Cor. 10, 10. ebr. 3, 10. iude 5.

* Deut. 1, 41.

q They confesse they sinned by rebelling against God, but consider not the offended in going vp without Gods commandment.

nor be with you.

44 Yet they presumed obstinately to go vp to the top of the mountaine: but the Arke of the couenant of the Lord and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them,* and consumed them vnto Hormah.

CHAP. XV.

^a The offerings which the Israelites shulde offer when they came into the land of Canaan. ³² The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them,* When ye be come into the land of your habitations, which I giue vnto you,

3 And wil make an offering by fire vnto the Lord, a burnt offering or a sacrifice* to fulfil a vow, or a fre offering, or in your feastes, to make a* swete sauour vnto the Lord of the heard, or of the flocke,

4 Then* let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with the fourth parte of an^b Hin of oyle.

5 Also thou shalt prepare the fourth parte of a Hin of wine to be powred on a lambe, [appointed] for the burnt offering, or [anie] offering.

6 And for a ram, thou shalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third parte of an Hin of oyle.

7 And for a* drinke offering, thou shalt offer the third parte of an Hin of wine, for a swete sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfil a vow, or a peace offering to the Lord,

9 The let him offer with the bullocke a meat offering of † thre tenth deales of fine floure, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a swete sauour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number^d that ye prepare [to offer], so shal ye do to euerie one according to their number.

13 All that are borne of the countrey, shal do these things thus, to offer an offering made by fire of swete sauour vnto † Lord.

14 And if a stranger sojourne with you, or whoesoever be among you in your generations, and wil make an offering by fire of a swete sauour vnto the Lord, as ye do, so

he shal do.

15* One ordinance [shal be] bothe for you of the Congregation, and also for the stranger that dwelleth [with you, euen] an ordinance for euer in your generatios: as you are, so shal the stranger be before the Lord.

16 One lawe and one maner shal serue bothe for you & for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shal eat of the bread of the land, ye shal offer an heaue offering vnto the Lord.

20 Ye shal offer vpa cake of the first of your* dowe for an heaue offering: * as the heaue offering of the barne, so ye shal lift it vp.

21 Of the first of your dowe ye shal giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye haue erred, & not obserued all these comandementes, which the Lord hath spoken vnto Moses,

23 [Euen] all that the Lord hath commanded you by the hand of Moses, from † first day that the Lord commanded Moses, and henceforward among your generations,

24 And if so be that oght be committed ignorantly of the † Congregation, then all the Congregation shal giue a bullocke for a burnt offering, for a swete sauour vnto the Lord, with the meat offering and drinke offering thereto, according to the* maner, and an he goat for a sin offering.

25 And the Priest shal make an atonement for all the congregation of the children of Israel, and it shal be forgiuen them: for it is ignorance: and thei shal bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance,

26 Then it shal be forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people [were] in ignorance.

27 ¶ But if anie one persone sinne through ignorance, then he shal bring a she goat of a yere olde for a sin offering.

28 And the Priest shal make an atonement for the ignorant persone, when he sinneth by ignorance before the Lord, to make reconciliation for him: & it shal be forgiuen him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shal haue bothe one lawe, who

*Exod. 12.49. chap. 9. 14.

e which is made of the first corne ye gather. *Leuit. 23. 14.

f As by oversight or ignorance, read Leu. 4. 2.

g Some read, from the eyes of the Congregation: that is, it is hid from the Congregation. *Leu. 4. 1.

*Leu. 4. 27.

fo doeth sin by ignorance.

30 ¶ But the persone that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that persone shalbe cut off from among his people.

31 Because he hath despised the worde of the Lord, and hath broken his commandement: that persone shalbe vterly cut off: his iniquitie shalbe vpon him.

32 ¶ And while the children of Israel were in the wilderness, they founde a man that gathered stickes vpon the Sabbath day.

33 And they that founde him gathering stickes, broght him vnto Moses & to Aaron, & vnto all the Congregation.

34 And they put him in ward: for it was not declared what shulde be done vnto him.

35 Then the Lord said vnto Moses, This man shal dye the death: & let all the multitude stone him with stones without the hoste.

36 And all the Congregation broght him without the hoste, and stoned him with stones, and he dyed, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying, 38 Speake vnto the children of Israel, and bid them that they make them fringes vpon the borders of their garmets throughout their generations, and put vpon the fringes of the borders a rybande of blew silk.

39 And he shal haue the fringes, that when ye loke vpon them, ye may remeber all the commandements of the Lord, & do them: and that ye seke not after your owne heart, nor after your owne eies, after the which ye go a whoring:

40 That ye may remember and do all my commandements, and be holy vnto your God.

41 I am the Lord your God, which broght you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

The rebellion of Korah, Dathan and Abiram. 41 The people the next day murmure. 49. 14799 are slaine for murmuring.

Now Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi went a parte with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Pelath, the sonnes of Reuben:

And they rose vp against Moses, with certeine of the children of Israel, two hundred and fiftie captaines of the assemblie, famous in the Congregation, and men of renoune.

Who gathered them selues together a-

gainst Moses, and against Aaron and said vnto them, Ye take too much vpon you, seeing all the Congregation is holy, euerie one of them, and the Lord is among them: wherefore then liſt ye your selues aboue the Congregation of the Lord?

4 But when Moses heard it, he fel vpon his face,

5 And spake to Korah and vnto all his companie, saying, Tomorowe the Lord wil shewe who is his, and who is holy, & who ought to approche nere vnto him: & whome he hath chosen, he wil cause to come nere to him.

6 This do [therefore,] Take you censers, [bothe] Korah, and all his companie,

7 And put fire therein, and put incens in them before the Lord to morowe: and the man whome the Lord doeth chose, the same shalbe holy: [ye take] too much vpon you, ye sonnes of Levi.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Levi:

9 Scmeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you nere to him self, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 He hath also taken thee to him, and all thy brethren the sonnes of Levi with thee, and sekeye the office of the Priest also:

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We wil not come vp.

13 Is it a smal thing that thou hast broght vs out of a land that floweth with milke and hony, to kil vs in the wilderness, except thou make thy self Lord and ruler ouer vs also?

14 Also thou hast not broght vs vnto a land that floweth with milke and hony, nether giuen vs inheritance of fieldes and vineyardes: wilt thou put out the eies of these men? we wil not come vp.

15 Then Moses waxed verie angrie, & said vnto the Lord, Loke not vnto their offering, I haue not taken so muche as an asse fro them, nether haue I merced of thee.

16 And Moses said vnto Korah, Be thou & all thy companie before the Lord: [bothe] thou, thei, and Aaron tomorowe:

17 And take euerie man his censor, & put incens in them, and bring ye euerie man

¶ Ebr. with an high hand: that is, in contempt of God.

¶ He shal suffer for the punishment of his sin.

¶ Lev. 24. 10.

¶ Deut. 22. 12. ¶ Gal. 3. 5.

¶ By leauing Gods commandements & following your owne fantasies.

¶ Chap. 17. 3. eccl. 4. 13. iude 11. ¶ Or, toke other with him.

¶ Or, before Moses.

¶ Chap. 16. 9.

¶ Or, let them see: that is, to haue about them thus long. ¶ All are a holy: therefore none ought to be preferred above other: thus they wickedly reason against Gods ordinance.

¶ To be the Priest & to offer.

¶ Melaieth the same to their charge: iustly where with they wrongfully charged him.

¶ To trouble the Congregation as in y verse before.

¶ Thine the spake contrary to thyself, saying that thou wast not thyself.

¶ VVilt thou make them as searched & beleue that they sawe nothing? ¶ Gen. 1. 1. ¶ At the dew of the Tabernacle.

his censor before the Lord, two hundred and fiftie censers: thou also and Aaron, euerie one his censor.

18 So they toke euerie man his censor, and put fire in them, and laied incens thereon, and stode in the dore of the Tabernacle of the Congregation vnto Moses & Aaron.

19 And Korah gathered all the multitude against them vnto the dore of the Tabernacle of the Congregation, then the glorie of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues fro among this Congregation, y I may consume them at once.

22 And they fel vpon their faces, and said, O God, the God of the spirits of all flesh, hath not one man [onely] sinned, & wilt thou be wrath with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation and say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Departe, I pray you, fro the tentes of these wicked men, and touche nothing of theirs, lest ye perish in all their sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stode in the dore of their tentes with their wiues, and their sonnes, and their litle children.

28 And Moses said, Hereby ye shal knowe that the Lord hath sent me to do all these workes: for [I haue] not [done them] of mine owne minde.

29 If these men dye the comune death of all men, or if they be visited after visitation of all men, the Lord hath not sent me,

30 But if the Lord make a newe thing, and the earth open her mouth, & swalowe the vp w all that they haue, & they go downe quicke into the pit, the ye shal vnderstand that these men haue prouoked the Lord.

31 And as lone as he had made an end of speaking all these wordes, euen the groude claued a sunder that was vnder them,

32 And the earth opened her mouth, and swallowed them vp, with their families, & all the men that were with Korah, and all their goods.

33 So they & all that they had wet downe alieue into the pit, & the earth covered the: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of the: for they said, [Let vs see,] lest the earth swalowe vs vp.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incens.

36 And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of the burning, and flater the fire beyonde [the altar:] for they are halowed,

38 The censers [I say] of these sinners, [that destroyed] them selues: & let them make of them broad plates for a covering of the Altar: for they offered the before the Lord, therefore they shal be holy, and they shal be a signe vnto the children of Israel.

39 Then Eleazar the Priest toke the brasen censers, which they, that were burnt, had of fied, and made broad plates of them for a covering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer incens before the Lord, that he be not like Korah and his companie, as the Lord said to him by the hand of Moses.

41 But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they turned their faces toward the Tabernacle of the Congregation: & beholde, the cloude covered it, & the glorie of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly. Then they fel vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the Altar, and put [therein] incens, and go quickly vnto the Congregation, & make an atonement for the: for the wrath is gone out from the Lord: the plague is begonne.

47 Then Aaron toke as Moses commanded him, and ran vnto the mids of the Congregation, and beholde, the plague was begonne among the people, & he put in incens, & made an atonement for the people.

48 And when he stode betwene the dead, & the that were alieue, the plague was stayed.

49 So they dyed of this plague fourtene thousand and seven hundred, beside the that dyed in the conspuracie of Korah.

50 And Aaron went againe vnto Moses be-
n.j.

o VVhich were the occasion of their owne death

p Of Gods iudgements against rebels.

q VVho presumed about his vocation.

r For it was not lawfull to take any other fire, but of the Altar of burnt offering. Leui. 16, 2.

s God had bene to punish the people.

t God drave backe his hand & ceased to punish them.

fore the dore of the Tabernacle of the Congregation, & the plague was stayed.

CHAP. XVII.

The twelve rods of the twelve princes of the tribes of Israel, & Aarons rod budded, and beareth blossoms, 10 For a testimonie against the rebellious people.

a while he was in the dore of the Tabernacle.

And the Lord spake vnto Moses, saying,

Speake vnto the children of Israel, & take of euerie one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, [euē] twelve rods: [and] thou shalt write euerie mans name vpon his rod.

And write Aarons name vpon the rod of Leui: for euerie rod [shalbe] for the head of the house of their fathers.

And thou shalt put them in the Tabernacle of the Congregation, before [the Arke] of the Testimonie, where I will declare my selfe to you.

Exod. 25, 22.

b To be the chief Priest.

And the mans rod, whome I^b chose, shal blossom: and I will make cease from me the grudgings of the children of Israel, w^ch grudged against you.

Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euerie prince, according to the houses of their fathers, [euē] twelve rods, & the rod of Aaron [was] among their rods.

And Moses laid the rods before the Lord in the Tabernacle of the Testimonie.

And when Moses on the morowe went into the Tabernacle of the Testimonie, beholde, the rod of Aaron^d for the house of Leui was budded, and brought forth the budde, and brought forth the blossoms, and bare ripe almonde.

Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and toke euerie man his rod.

After, the Lord said vnto Moses, Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children: & thou shalt cause their^e murmurings to cease from me, that they dye not.

So Moses did as the Lord had commanded him: so did he.

And the children of Israel spake vnto Moses, saying, Beholde, we are dead, we perishe, we are all lost.

Whosoever cometh nere, or approacheth to the Tabernacle of the Lord, shal dye: shal we be consumed and dye?

CHAP. XVIII.

The office of Aaron and his sonnes, 2 Vnto the Leuites, 3 The Priests parte of the offerings, 10 God is their portion, 16 The Leuites haue the cities, and offer the tenth therof to the Lord.

And the Lord said vnto Aaron, Thou, & thy sonnes and thy fathers house with thee, shal beare the iniquitie of the Sanctuary: bothe thou & thy sonnes with thee shal beare the iniquitie of your Priests office.

And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee [shal minister] before the Tabernacle of the Testimonie.

And they shal^b kepe thy charge, euen the charge of all the Tabernacle: but they shal not come nere the instruments of the Sanctuary, nor to the Altar, lest they dye, bothe they and you:

And they shalbe ioyned with thee, and kepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shal come nere vnto you.

Therefore shal ye kepe the charge of the Sanctuary, and the charge of the Altar: for there shal fall no more wrath vpon the children of Israel.

For lo, I haue^{*} taken your brethren the Leuites from among the children of Israel, [which] as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

But thou, & thy sonnes with thee shal kepe your Priests office for all things of the Altar, and within the vaile: therefore shal ye serue [for] I haue made your Priests office an office of seruice: therefore the stranger that commeth nere, shal be slaine.

Againe the Lord spake vnto Aaron, Beholde, I haue giuen thee the keping of mine^d offerings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the apointings sake, and to thy sonnes, for a perpetual ordinance.

This shalbe thine of the most holy things, [reserved] from the^e fire: all their offering of all their meat offering, and of all their fat offering, and of all their trespass offering, & they bring vnto me, that shalbe most holy vnto thee and to thy sonnes.

In the most holy place shal thou eat it: euerie male shal eat of it: it is holy vnto thee.

This also shalbe thine: the beaue offering of their gift, with all the shewe offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to be a duectie for euere: all the cleane in thine house shal eat of it.

All the^b fat of the oyle, and all the fat of the wine, and of the wheat, which they shal

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shalbe punished.

b That is, the things, which are committed to thee, or which thou dost assigne them.

c VVhich was not of the tribe of Leui.

* Chap. 14.

† Or, a gift.

d As the shewe frute, firstfruits, and the like.

e That is, not burned, shulde be the Priests.

f That is, in the Sanctuary, betwene the earth and the heauens of all.

g Read Leuit. 10, 14.

h That is, the chiefest, or the best.

Though Josephs tribe was deuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

Ebr. 9, 4.

e Grudging against Aarons shulde be the Priest.

f The Chaldee text, describeth their murmuring. VVe dye by the sword: the earth swallows them, the pestilence consumeth them.

shal offer vnto the Lord for their first frutes, I haue giuen them vnto thee.

13 And the first ripe of all \bar{y} is in their land, which they shal bring vnto the Lord, shal be thine: all the cleane in thine house shal eat of it.

14 *Euerie thing separate from the comune use in Israél, shal be thine.

15 All that [first] openeth the * matrice of any flesh, which they shal offer vnto the Lord, of man or beast, shal be thine: but the first borne of man shalt thou redeme, and the first borne of the vncleane beast shalt thou redeme.

16 And those that are to be redeemed, shalt thou redeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twenty gerahs.

17 But the first borne of a kowe, or the first borne of a shepe, or the first borne of a goat shalt thou not redeme: [for] they are holy: thou shalt sprinkle their blood at the Altar, and thou shalt burne their fat: [it is] a sacrifice made by fire for a swete savour vnto the Lord.

18 And the flesh of them shal be thine, * as the shake breast, and as the right shulder shal be thine.

19 All the heaue offerings of the holy things which the children of Israél shal offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: [it is] a perpetual couenāt of salt before the Lord, to thee & to thy seed with thee.

20 ¶ And the Lord said vnto Aarón, Thou shalt haue none inheritance in their land, nether shalt thou haue any parte among them: * I am thy parte & thine inheritance among the children of Israél.

21 For beholde, I haue giuen the children of Leui all the tenth in Israél for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Nether shal the children of Israél anie more come nere the Tabernacle of the Congregation, lest they susteine sinne, and dye.

23 But the Levites shal do the seruice in the Tabernacle of the Congregation, and they shal beare * their sinne: [it is] a lawe for euer in your generations, \bar{y} among the childre of Israél they possesse none inheritance.

24 For the tithes of the children of Israél, which they shal offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance: therefore I haue said vnto them, Among the children of Israél ye shal possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites, & say vnto them, When ye shal take of the childre of Israél the tithes, which I haue giuen you of them, for your inheritance, then shal ye take an heaue offering of that same for the Lord, [euē] the tenth parte of the tithe.

27 And your heaue offering shal be rekened vnto you, as the \circ corne of the barn, or as the aboundance of the wine presse.

28 So ye shal also offer an heaue offering vnto the Lord of all your tithes, which ye shal receiue of the children of Israél, and ye shal giue thereof the Lords heaue offering to Aarón the Priest.

29 Ye shal offer of all your \bar{p} gifts all the Lords heaue offerings: of all the \bar{q} fat of the same [shal ye offer] the holy things thereof.

30 Therefore thou shalt say vnto the, When ye haue offred the fat thereof, then it shal be counted vnto the Levites, as the encrease of the corne floore, or as the encrease of the wine presse.

31 And ye shal eat it in all \bar{r} places, ye, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shal beare no sinne by the reason of it, when ye haue offred the fat of it: nether shal ye pollute the holy \bar{s} things of the children of Israél, lest ye dye.

¶ C H A P. XIX.

1 The sacrifice of the red kowe. 9 The sprinkling water, 11 He that toucheth the dead. 14 The man that dyeth in a tent.

1 And the Lord spake to Moses, and to Aarón, saying,

2 * This is the ordinance of the lawe which the Lord hath commanded, saying, Speake vnto the children of Israél that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And ye shal giue her vnto Eleazár the Priest, that he may bring her * without the hoste, and cause her to be slaine before his face.

4 Then shal Eleazár the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen tymes,

5 And cause the kowe to be burnt in his sight: with her * skin, & her flesh, and her blood, and her dung shal he burne [her.]

6 Then shal the Priest take cedar wood, & hyssope, and skarlet [lace,] and cast them in the middes of the fire where the kowe burneth.

7 Then shal the * Priest washe his clothes, and he shal washe his flesh in water, and

n. ij.

o As acceptable as the frute of your owne ground, or vineyards.

p VWhich ye haue receiued of the children of Israél.

q Read verse 12.

r As is in the 11. verse.

s Ye shal not be punished therefore.

t The offerings which the Israelites haue offered to God.

a According to this lawe and ceremonie, ye shal sacrifice the red kowe.

* Ebr. 13, 11. b By another Priest.

* Ebr. 9, 13.

* Exod. 29, 13. leuit. 4, 11.

c Meaning Eleazár.

d The inferior Priest who killed her and buried her.

e Or the water of separation, because they that were separate for their uncleanness, were sprinkled there with and made cleane, Chap. 3. 7. It is also called holy water, because it was ordained to an holy use, Chap. 5. 17. f with the sprinkling water.

g So that he shulde not be esteemed to be of the holy people, but as a polluted and excommunicate persone.

† Ebr. a couering of cloth.

h Of the red kowe burnt for sinne. i water of the fountaine or river.

k One of the Priests which is cleane.

l Because he had bene among the that were vncleane: or els had touched the water, as ver. 31

then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also he that burneth her, shal wash his clothes in water, and wash his flesh in water, and be vncleane vntil euen.

9 And a man [that is] cleane, shal take vp the ashes of the kowe, and put them without the hoste in a cleane place: & it shalbe kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the kowe, shal wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shalbe vncleane euen seuen dayes.

12 He shal purifie him self therewith the third day, and the seuenth day he shalbe cleane: but if he purifie not him self the third day, the seuenth day he shal not be cleane.

13 Whosoever toucheth the corps of any man that is dead, & purgeth not him self, defileth the Tabernacle of the Lord, and that person shalbe cut of from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleennes [shal remaine] stil vpon him.

14 This is the lawe, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.

15 And all the vessels that be open, which haue no † couering fastened vpon them, shalbe vncleane.

16 Also whosoever toucheth one that is slaine with a sworde in the filde, or a dead persone, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane persone they shal take of the burnt ashes of the sin offering, and pure water shalbe put thereto in a vessel.

18 *And a cleane persone shal take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, & on the persones that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane persone shal sprinkle vpon the vncleane the third day, and the seuenth day, and he shal purifie him self the seuenth day, and wash his clothes, & wash him self in water, & shalbe cleane at euen.

20 But the man that is vncleane and purifieth not him self, that persone shalbe cut of from among the Congregation, because

he hath defiled the Sanctuary of Lord: and the sprinkling water hath not bene sprinkled vpon him: [therefore] shal he be vncleane.

21 And it shalbe a perpetual lawe vnto the, that he that sprinkleth the sprinkling water, shal wash his clothes: also he that toucheth the sprinkling water, shalbe vncleane vntil euen.

22 And whatsoeuer the vncleane persone toucheth, shalbe vncleane: and the persone that toucheth [him], shalbe vncleane vntil the euen.

CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 3 They haue water out of the rocke. 14 Edom denyeth the Israelites passage. 25. 28 The death of Aaron, in whose rowme Eleazar succedeth.

1 **T**hen the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, & the people abode at Kadesh: where Miriam dyed, and was buried there.

2 But there was no water for the Congregation, and they assembled them selues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Wolde God we had perished, when our brethren dyed before the Lord.

4 *Why haue ye thus brought the Congregation of the Lord vnto this wilderness, [ye both] we, and our cattell shulde dye there?

5 Wherefore now haue ye made vs to come vpon fro Egypt, to bring vs into this miserable place, [which is] no place of sede, nor figs, nor vines, nor pomgranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the assemble vnto the dore of the Tabernacle of the Congregation, and fel vpon their faces: and the glorie of the Lord appeared vnto them.

7 **A**nd the Lord spake vnto Moses, saying,

8 Take the rod, and gather thou & thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shal giue for the his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and their beastes drinke.

9 Then Moses toke the rod fro before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke; & [Moses] said vnto them, Heare now, ye rebels: *shal we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, & the water came out abundantly: so the Congregation

m That is vncleane.

a This was some tie yeres after their departure from Egypt.

b Moses and Aaron's sister.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.

* Chap. 11. 33.

* Exod. 17. 3.

d wherewith didest miracles in Egypt, & didest deuide the Sea.

e The punishment, which followed hereof, declared that Moses & Aaron beleued not the Lords promise, as appeareth ver. 12.

gregation, and their beastes dranke.

12 ¶ Again the Lord spake vnto Moses & to Aaron, Because ye beleued me not, to sanctifie me in the presence of the children of Israel, therefore ye shal not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with ¶ Lord, and he^h was sanctified in them.

14 ¶ Then Moses sent messengers fro Kadesh vnto the King of Edom, [saying.] Thus saith thy brother Israel, Thou knowest all the trauaile that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euil and our fathers:

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, & hath brought vs out of Egypt, & beholde, we are in ¶ citie Kadesh, in thine vtmoste border.

17 I pray thee that we may passe through thy countrey: we wil not go through the fieldes nor the vineyardes, nether wil we drinke of the water of the welles: we wil go by the kings way, and nether turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by me, lest I come out against thee with the sworde.

19 Then the children of Israel said vnto him, We wil go vp by the hie way: and if I and my cattel drinke of thy water, I wil the paye for it: I wil onely (without any harme) go through on my fete.

20 He answered againe, Thou shalt not go through. Then ¶ Edom came out against him with muche people, and with a mighty power.

21 Thus Edom denied to giue Israel passage through his countrey: wherefore Israel turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from ¶ Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor, nere the coste of the land of Edom, saying,

24 Aaron shal be gathered vnto his people: for he shal not enter into the land, which I haue giuen vnto the children of Israel, because ye ¶ disobeyed my commadement at the water of ¶ Meribah.

25 Take ¶ Aaron and Eleazar his sonne, & bring them vp into the mount Hor,

26 And cause Aaron to put of his garmets and put them vpon Eleazar his sonne: for Aaron shal be gathered ¶ to his fathers, ¶ &

shal dye there.

27 And Moses did as the Lord had commanded: & they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put of Aarons clothes, and put them vpon Eleazar his sonne: ¶ so Aaron dyed there in the top of the mount: & Moses and Eleazar came downe from of the mount.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel wept for Aaron thirty dayes.

¶ CHAP. XXI.

3 Israel vanquisheth King Arad. 6 The fiery serpentes are sent for the rebellion of the people. 24. 33 Sihon and Og are overcome in battel.

¶ **V**Hē King ¶ Arad the Canaanite, which dwelt toward the South heard tell that Israel came by the ¶ way of the spies, then fought he against Israel, and took of them prisoners.

2 So Israel vowed a vowe vnto the Lord, and said, If thou wilt deliuer [and] giue this people into mine hand, then I wil vtterly destroye their cities.

3 And the Lord heard the voyce of Israel, & deliuered [thē] the Canaanites: & they vtterly destroyed them and their cities, & called the name of the place ¶ Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to ¶ passe the land of Edom: and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, [sayig.] Wherefore haue ye brought vs out of Egypt, to dye in the wilderness: for here is nether bread nor water, & our soule ¶ lotheth this light bread.

5 ¶ Wherefore the Lord sent ¶ fiery serpentes among the people which stong the people: so that many of the people of Israel dyed.

7 Therefore the people came to Moses & said, We haue sinned: for we haue spoken against the Lord, and against thee: praye to the Lord that he take away the serpentes from vs. & Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it vp for a signe, that as many as are bitten, may loke vpon it, and liue.

9 ¶ So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ¶ liued.

10 ¶ And the children of Israel departed thence, and pitched in Obóth.

11 ¶ And they departed from Obóth, and

n. iij.

* Deut. 10, 6. & 32, 50.

† Or, mured.

* Chap. 33, 43.

¶ By that way which their spies, that searched the dangers, founde to be most safe.

† Or, destruction.

¶ For they were forbidden to destroy it, Deut. 2, 5.

* Chap. 11, 6. ¶ Meaning Manna, which they thought did not nourish.

* VVild. 16, 1. 1. cor. 10, 9. ¶ For they that were stong therewith, were so inflamed wth the heat thereof, that they dyed.

* 2. King. 18, 4. iohn 3, 14.

† Or, recovered. * Chap. 33, 47.

Departing of the campe. Numbers.

Or, in the heapes of Abarim, or, hilles,

pitched in [†]lie-abarim in the wilderness, which is before Moab on the Eastside.

12 ¶ They remoued thence, and pitched vpon the riuier of Zared,

13 ¶ Thence they departed, and pitched on the other side of Arnón, which is in [†]wildernes, and commeth out of the costes of the Amorites (for Arnón [is] the border of Moab, betwene the Moabites and the Amorites)

14 Wherefore it shalbe spoken in the boke of the battels of the Lord, [†]what thing he did in the red Sea, and in the riuers of Arnón,

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence [they turned] to Beer: the same is the well where the Lord said vnto Moyses, Assemble the people, and I will giue them water.

17 ¶ The Israel sang this sog, [†]Rise vp well, sing ye vnto it.

18 The princes digged this well, the captaines of the people digged it, euen the slawegiuier, with their stauers, And from the wilderness [they came] to Mattanah,

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that loketh towarde Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, King of the Amorites, saying,

22 *Let me go through thy land: we will not turne aside into the fields, nor into the vineyardes, nether drinke of the waters of the welles: we wil go by the Kings way, vntil we be past thy country.

23 *But Sihon gaue Israel no licence to passe through his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Jahor, and fought against Israel.

24 *But Israel smote him with the edge of the sworde, and conquered his land, from Arnón vnto [†]Iabok, [euen] vnto the children of Ammon: for the border of [†]children of Ammon [was] [†]strong.

25 And Israel toke all these cities, & dwelt in all the cities of [†]Amorites in Heshbón and in all the [†]villages thereof.

26 For [†]Heshbón was the cite of Sihon [†]King of the Amorites, which had fought before time against the King of the Moabites, and had taken all his land out of his hand, [euen] vnto Arnón.

27 Wherefore they that spake in proverbes, say, Come to Heshbón, let the cite of Sihon be buylt and repared:

28 For a fire is gone out of Heshbón, and a flame from the cite of Sihon, and hath consumed Ar of the Moabites, [and] the lords of Bamoth in Arnón.

29 We be to thee, Moab: o people of [†]Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, & his daughters [to be] in captiuitie to Sihon the King of the Amorites.

30 Their temple is lost from Heshbón vnto Dibón, and we haue destroyed them vnto Nophah, [which reacheth] vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moyses sent to searche out Jaazer, and they toke the townes belöging thereto, and rote out the Amorites that were there.

33 ¶ And they turned and went vp towarde Bashán: and Og the King of Bashán came out against them, he, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moyses, Feare him not: for I haue deliuered him into thine hand and all his people, and his lād: *and thou shalt do to him as thou didest vnto Sihon the King of the Amorites, w dwelt at Heshbón.

35 They smote him therefore, and his sonnes, & all his people, vntil there was none left him: so they conquered his land.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 2 The Lord forbiddeth him to go. 3 The Angel of the Lord meeteth him, and his asse speaketh. 4 Balaam protesteth that he wil speake nothing, but that which the Lord putteth in his mouth.

1 A fter, the children of Israel departed, and pitched in the plaine of Moab on the [†]other side of Iordan from Ierichó.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And [†]Moabites were sore afraide of the people, because they were many, & Moab [†]freated against the children of Israel.

4 Therefore Moab said vnto the [†]Elders of Midián, Now shal this multitude licke vp all that are rounde about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor [was] King of the Moabites at that time.

5 ¶ He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the [†]riuier of the land of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, w couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, [and] curse

e. which seemeth to be the boke of the iudges, or as some thinke, a boke which is lost.

† Or, (How god destroyed) Vahab (the cite) w a while while, and the vallies of Arnón.

† Or, spring. f. Yes receiue the comoditie thereof, giue praise for it.

g Moyses & Aaron heade of [†]people onely smote the rocke with the rod of staffe, w gaue water as a well, that were deped digged.

* Deut. 2, 26. iudg. 11, 19.

* Deut. 29, 7.

* Iosh. 12, 2. psal. 34, 11. amos. 2, 9. h The riuier.

i For the people were talle and strong like Gyants, Deut. 2, 10. † Ebr. daughters.

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2, 9.

† Meaning waile.

* Deut. 3, 1. 29, 3.

* Psal. 115, 11.

a Being at Iericho, it was beyonde Iordan: but where the Israelites were, it was on this side. † Or, wayward. b V which were the heades and gouerners.

* Iosh. 24, 9. c To wit, Ephraim, which stood the cite Pethor.

curse me this people (for they are stronger then I) so it may be that I shalbe able to smite them and to driue them out of the land: for I knowe that he, whome thou blestest, is blessed, and he whome thou cursest, shalbe cursed.

And the Elders of Moab, and the Elders of Midian departed, hauing [the reward] of the soothsaying in their hand, and they came vnto Balaam, and tolde him the wordes of Balak:

Who answered them, Tary here this night, and I will giue you an answer, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

Then God came vnto Balaam, and said, What men are these with thee?

And Balaam said vnto God, Balak the sonne of Zippor, King of Moab hath sent vnto me, [saying,]

Beholde, [there is] a people come out of Egypt & couereth the face of the earth: come nowe, curse them for my sake: so it may be that I shal be able to ouercome them in battel, and to driue them out.

And God said vnto Balaam, Go not thou with them, nether curse the people, for they are blessed.

And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to go with you.

So the princes of Moab rose vp, & wet vnto Balak, and said, Balaam hath refused to come with vs.

¶ Balak yet sent againe mo princes, and more honorable then they:

Who came to Balaam, and said to him, Thus saith Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me.

For I will promote thee vnto great honour, and will do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

And Balaam answered, and said vnto the seruantes of Balak, * If Balak wolde giue me his house ful of siluer and golde, I can not go beyonde the worde of the Lord my God, to do lesse or more.

But nowe, I pray you tary here this night that I may wit, what the Lord wil say vnto me: more.

And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, [and] go with them: but onely what thing I say vnto thee, that shalt thou do.

So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: & the Angel of the Lord stode in the way to be against him, as he rode vpon his asse, and his two seruants [were] with him.

23 And when the asse sawe the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the waie and went into the field, but Balaam smote the asse, to turne her into the way.

24 Againe the Angel of the Lord stode in a path of the vineyardes, [hauing] a wall on the one syde, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dashed Balaams fote against the wall: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stode in a narrowe place, where was no way to turne [either] to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, she lay downe vnder Balaam: therefore Balaam was very wrath, and smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and she said vnto Balaam, What haue I done vnto thee, that thou hast smitten me nowe thre times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I wolde there were a sword in mine hand, for now wolde I kil thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon since thy first tyme vnto this day? haue I vsed at any tyme to do thus vnto thee? Who said, Nay.

31 And the Lord opened the eyes of Balaam, and he sawe the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed him self, and fel flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse thre times? Beholde, I came out to withstand thee, because [thy] way is not straight before me.

33 But the asse sawe me, and turned fro me nowe thre tymes: for els, if she had not turned fro me, surely I had euen now slaine thee, and saved her aliae.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stodest in the way † against me: now therefore if it displease thee, I wil turne † home againe.

35 But the Angel said vnto Balaam, Go with the men: but what I say vnto thee, that shalt thou speake. So Balaam went

n. iij.

k Moued rather with courtesies then to obey God.

* 2. Pet. 2, 16, Jude 11.

1 The seconde tyme.

† Or, fel.

m Gave her power to speake.

n Since I haue bene my maister.

o For whose eyes the Lord doth not open, they can neither see his anger, nor his loue.

p Bothe thy hart is corrupte and thine enterprises wicked.

† Or, before me, or, to mete me.

† Ebr. I wil returne to me. q Because his heart was euil his charge was renued, that he shulde not pretend ignorance.

with the princes of Balák.

36 And when Balák heard that Balaám came, he went out to mete him vnto a cinct of Moab, which is in the border of Amón, euen in the vtmost coſte.

37 Then Balák ſaid vnto Balaám, Did I not ſend for thee to call thee? wherefore comeſt thou not vnto me? am I not able in dede to promote thee vnto honour?

38 And Balaám made answer vnto Balák, Lo, I am come vnto thee, & can I now ſay any thing at all: the worde that God putteth in my mouth, that ſhal I ſpeake.

39 So Balaám went with Balák, and they came vnto the cinct of Huzoth.

40 Then Balák offered bullockes, & ſhepe, and ſent thereof to Balaám, and to the princes that were with him.

41 And on the morow Balák toke Balaám, and broght him vp into the hie places of Baal, that thence he might ſee the vtmost parte of the people.

CHAP. XXIII.

1 Balaám cauſeth ſeuē Altars to be buyt. 2 God teacheth him what to answer. 3 In ſtede of curſing he bleſſeth Iſrael. 4 God is not lyke man.

1 **A**Nd Balaám ſaid vnto Balák, Buyde me here ſeuē altars, and prepare me here ſeuē bullockes, and ſeuē rams.

2 And Balák did as Balaám ſaid, and Balaám offered on [euerie] altar a bullocke and a ram.

3 Then Balaám ſaid vnto Balák, Stand by the burnt offering, and I wil go, if ſo be that the Lord wil come [and] mete me, & what ſoeuer he ſheweth me, I will tell thee: ſo he went for the alone.

4 And God met Balaám, and [Balaám] ſaid vnto him, I haue prepared ſeuē altars, & haue offered vpon [euerie] altar a bullocke and a ram.

5 And the Lord put an answer in Balaams mouth, and ſaid, Go againe to Balák, and ſay on this wiſe.

6 So when he returned vnto him, lo, he ſtoode by his burnt offering, he, & all the princes of Moáb.

7 Then he vttered his ¶ parable, and ſaid, Balák the King of Moáb hathe broght me from ¶ Arám, out of the mountaines of the Eaſt [ſaying,] Come, curſe Iakob for my ſake: come, and deſtroy Iſrael.

8 How ſhal I curſe, where God hathe not curſed, or how ſhal I deſtroy [where] ¶ Lord hathe not deſtroyed?

9 For frõ the top of the rocks I did ſee him, and from the hils I did beholde him: lo, the people ſhal dwell by them ſelues, and ſhal not be reckened among the nations.

10 Who can tel the ſtuff of Iakob, and the number of the fourth parte of Iſrael? Let me ſee dye the death of the righteous, and let my laſt end be like his.

11 Then Balák ſaid vnto Balaám, What haſt thou done vnto me? I toke thee to curſe mine enemies, and beholde, thou haſt bleſſed them altogether.

12 And he answered, and ſaid, Muſt I not take heed to ſpeake that, which the Lord hathe put in my mouth.

13 And Balák ſaid vnto him, Come, I pray thee, with me vnto an other place, whence thou maiſt ſee them, and thou ſhalt ſee but the vtmost parte of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 And he broght him into Sede-fophim to the top of Piſgah, and buyt ſeuē altars, and offered a bullocke and a ram on [euerie] altar.

15 After, he ſaid vnto Balák, Stand here by thy burnt offering, & I will mete [the Lord] yonder.

16 And the Lord met Balaám, and put an answer in his mouth, and ſaid, Go againe vnto Balák, and ſaie thus.

17 And when he come to him, beholde, he ſtoode by his burnt offering, and the princes of Moáb with him: ſo Balák ſaid vnto him, What hathe the Lord ſaid?

18 And he vttered his parable, and ſaid, Riſe vp, Balák, and heare: hearken vnto me, thou ſonne of Zippór.

19 ¶ God [is] not [as] man, that he ſhulde lie, nether [as] the ſonne of man that he ſhulde repent: hathe he ſaid, and ſhal he not do it: and hathe he ſpoken, and ſhal he not accompliſh it?

20 Beholde, I haue receiued [commandement] to bleſſe, for he hathe bleſſed, and I can not alter it.

21 He ſeeth none iniquitie in Iakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God [is] with him, & the ioyful ſhout of a King [is] among them.

22 God broght them out of Egypt: their ſtrength [is] as an vnicorne.

23 For [there is] no ſorcerie in Iakob, nor ſoothſaying in Iſrael: ¶ according to this time it ſhal be ſaid of Iakob and of Iſrael, What hathe God wrought?

24 Beholde, the people ſhal riſe vp as a liõ, and liſt vp himſelf as a yong liõ: he ſhal not lie downe, til he ear of the praiſe, and til he drinke the blood of the ſlaine.

25 ¶ Then Balák ſaid vnto Balaám, Nether curſe, nor bleſſe them at all.

26 But Balaám answered, and ſaid vnto Balák, Tolde not I thee, ſaying, All that the Lord

The infinite multitude, as dust of earth. The tears of Gods judgments caused to with to be loyned to the houſholder of Abraham, though wicked ham their confidence wounded when they conſider Gods judgments.

Or, into the field of the ſpied, to wit, the enemies ſhould approach.

Chap. 23.

h Gods enemies are compelled to confeſſe that his government is iuſt, conſtant, and without change or repentance.

i They triumph as victorious kings over their enemies.

k Conſidering what God ſhal worke this time for the deliuerance of his people, all ¶ world ſhal wonder.

l For ſhal haue religion & lawes.

Lord

¶ Here the place where the Iſraelites camped.

¶ Of my ſelf I ſpeak nothing, onely what God reveleth, & will utter, ſeeme it good or bad. ¶ Or, of ſtreſſes or, a populous cite.

¶ VWhere the idole Baal was worſhipped.

a For among the Gentiles the Kings oft times uſed to ſacrifice, as did ¶ Priests.

† Or, went vp hie. b Appeared vnto him.

c Taught him what to ſay.

† Or, prophetic.

† Or, Siria.

d Cauſe that all men may haue and deſire this.

e For ſhal haue religion & lawes.

Lord speaketh, that must I do?

27 ¶ Again Balák said vnto Balaám, Come, I pray thee, I wil bring thee vnto another place, if so be it wil please God, that thou maiest thence curse them for my sake.

28 So Balák broght Balaám vnto the top of Peór, that looked towarde Ieshmón.

29 Then Balaám said vnto Balák, Make me here seuen altars, and prepare me here seuen bullockes, and seuen rams.

30 And Balák did as Balaám had said, and offred a bullocke & a ram on [euery] altar.

¶ CHAP. XXIII.

5 Balaam prophesieth of the great prosperitie that shulde come vnto Israel. 17 Also of the coming of Chr. It. 19 The destruction of the Amalekites, and of the Kenites.

¶ **V**hen Balaám sawe that it pleased the Lord to blesse Israël, the he went not, * as certeine times before, to fet diuinations, but set his face towarde ¶ a wilderness.

2 And Balaám lift vp his eyes, and looked vpon Israël, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and said, Balaám the sonne of Beór hath said, and the man, whose eyes ^b were shut vp, hath said,

4 He hath said, which heard the wordes of God, and sawe the vision of the Almighty, and ^c falling [in a trance] had his eyes opened.

5 ¶ How goodlie are thy tents, o Iakób, [and] thine habitations, o Israël!

6 As the valles, are they stretched forth, as gardens by the riuers side, as the ¶ aloetrees, which the Lord hath planted, as the cedars, beside the waters.

7 The ^d water droppeth out of his bucket, and his sede [shalbe] in many waters, and his King shalbe hier then ^e Agág, and his kingdome shalbe exalted.

8 God broght him out of Egypt: his strength [shalbe] as an vnicorne: he shal eat the nations his enemies, & bruse their bones, and shoote them through with his arrowes.

9 * He coucheth [and] lieth downe as a yōg lyon, and as a lyon: who shal stirre him vp: blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balák was verie angrie w Balaám, and ^f smote his hands together: so Balák said vnto Balaám, I sent for thee to curse mine enemies, and beholde, thou hast blesed them now thre tymes.

11 Therefore now flee vnto thy place: I thought surely, to promote thee vnto ho-

nour, but lo, the Lord hath kept thee backe from honour.

12 Then Balaám answered Balák, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balák wolde giue me his house ful of siluer and golde, I can not passe the commandemēt of the Lord, to do [ether] good or bad of mine owne minde: what ¶ Lord shal commande, that same wil I speake.

14 And now beholde, I go vnto my people: come, I wil ^h aduertise thee what this people shal do to thy folke in the later daies.

15 And he vttered his parable, and said, Balaám the sonne of Beór hath said, and the man whose eyes were shut vp, hath said,

16 He hath said that heard the wordes of God, and hath the knowledge of the moste high, and sawe the vision of the Almighty, and falling [in a trance] had his eyes opened:

17 I shal se him, but not now: I shal beholde him, but not nere: there shal come a ⁱ starre of Iakób, and a scepter shal rise of Israël, and shal smite the ^k coastes of Moáb, and destroye all the sonnes of Sheth.

18 And Edóm shalbe possessed, and Seir shalbe a possession to their enemies: but Israël shal do valiantly.

19 He also that shal haue dominiō [shalbe] of Iakób, and shal destroye the remnant of the ^m citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek [was] the ⁿ first of the nations: but his later end [shal come] to destruction.

21 And he looked on the ¶ Kenites, and vttered his parable, and said, Strong is thy dwelling place, and ^o put thy nest in the rocke:

22 Neuertheles, ¶ the Kenite shalbe spoiled vntil Ashúr cary thee away captiue.

23 Again he vttered his parable, and said, Alas, ¶ who shal liue when God doeth this?

24 The shippes also shal [come] from the coastes of ¶ Chittim and subdue Ashúr, & shal subdue Eber, and ^p he also [shal come] to destruction.

25 Then Balaám rose vp, and went and returned to his place: and Balák also went his way.

¶ CHAP. XXV.

9 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri & Corbi. 11 God maketh his covenant wth Phinehas. 17 God commandeth to kill the Midianites.

Thus the wicked burde God when they can not eopas their wicked interpreties.

† Ebr, counsel. He gaue also wicked counsel to cause the Israelites to fine that threby God might forsake the, Chap. 31, 16.

i Meaning, Christ. That is, the prince. He shal subdue all that resist: for of Sheth came Noah, & of Noah all the worlde.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14. 45. † Or, Midianites. o Make thy self as strong as thou canst. † Or, thou Kain shalt.

p Some read, Oh, who shal not perish, when the enemy, that is, Antichrist, shal set him self vp as God.

q The Grecians & Romans. r Meaning Eber, or the Iewes, for rebelling against God.

NOW whiles Israel abode in Shittim, the people began to commit whoredome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel coupled him self vnto Bál Peór: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, * Take all the heades of the people, & hang them vp before the Lord against the sūne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euerie one slay his men that were ioyned vnto Bál Peór.

6 ¶ And beholde, one of the children of Israel came and broght vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, * who wept before the dore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp from the middes of the Cōgregation, and toke a spear in his hand,

8 And followed the man of Israel into the tent, and thrust them bothe through: [to wit,] the man of Israel, and the woman, through her belly: so the plague ceased from the children of Israel.

9 * And there dyed in that plague, foure & twenty thousand.

10 The Lord spake vnto Moses, saying, 11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he was zelous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say [to him,] Beholde, * I giue vnto him my couenant of peace:

13 And he shal haue it, and his sēde after him, [euen] the couenant of the Priests office for euer, because he was zelous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelite [thus] slaine, which was killed with the Midianitish woman, [was] Zimri the sonne of Salú, prince of the familie of the Simeonites.

15 And the name of the Midianitish woman, that was slaine, [was] Corbi daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Again the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them:

18 For they trouble you with their wiles, wherewith they haue beguiled you as concerning Peór, & as concerning their sister Corbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peór.

CHAP. XXVI.

The Lord commandeth to number the childe of Israel in the plaine of Moab from twenty yere olde and aboue. 57 The Leuites and their families. 64 None of them that were nombred in Sinai, go into Canaan, save Caleb and Joshua.

1 And so after the plague, the Lord spake vnto Moses, and vnto Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel * from twenty yere olde and aboue throughout their fathers houses, all that go forth to warre in Israel.

3 So Moses & Eleazar the Priest spake vnto them in the plaine of Moab, by Iordén [towarde] Ierichó, saying,

4 From twenty yere olde & aboue [ye shal] number the people, as the Lord had commanded Moses, and the children of Israel, whē they came out of the land of Egypt.

5 ¶ Reuben first borne of Israel: the childe of Reuben [were:] Hanóch, [of whose] familie of the Hanochites, [and] of Pallú the familie of the Palluites:

6 Of Hefrón, the familie of the Hefronites: of Carmí, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number thre and fourtie thousand, seuen hundred and thirty.

8 And the sonnes of Pallú, Eliáb:

9 And the sonnes of Eliáb, Nemuél, & Dathán, and Abirám: this Dathán and Abirám were famous in the Congregation, & stroue against Moses & against Aaron in the assemblée of Kórah, whē they stroue against the Lord.

10 And the earth opened her mouth, and swalowed them vp with Kórah, when the Congregation dyed, what time the fire consumed two hundred and fifty men, who were for a signe:

11 Notwithstanding, [all] the sonnes of Kórah dyed not.

12 ¶ And the children of Simeón after their families [were:] Nemuél, of whose came the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachín, the familie of the Iachinites:

13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundred.

15 ¶ The sonnes of Gad after their families

h Causing you to commit both corporal & spiritual fornication by Balam counsel. Chap. 31, 16. reu. 14.

a which came for their whoredome and idolatrie.

* Chap. 1, 3.

b where the river is now called Iericho. * Chap. 1, 14.

* Gene. 46, exod. 6, 14. 1. ch. 1, 1. * Reuben.

* Chap. 16, c In that rebellion wherewith Kórah was made.

d That is, for an exple that others should not murmur & rebel against gods ministers. * Simeon.

* Gad.

a with the woman.

b worshipped the idols of the Moabites, & was in the hill Peór.

* Deut. 4, 3. iosh. 22, 17. † Or, to the Lord. c Openly in the sight of all.

d Let him see execution done of the that are vnder his charge.

e Repenting that they had offended God.

* Psal. 106, 30. 1. mac. 2, 54.

† Or, ielousing.

† Or in her tent, Chalde. & Greke in her creets. * 1. Cor. 10, 8.

* Psal. 106, 30.

f He was zealous to maintain my glory.

* Eccle. 45, 24. 1. mac. 2, 54.

g He hath pacified Gods wrath.

† Ebr. of the house of the father.

* Chap. 31, 2.

lies [were:] Zephón, [of whom came] the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

16 Of Ozní, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Aród, the familie of the Arodites: of Arelí, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourty thousand and five hundreth.

19 ¶ The sonnes of † Iudáh, Er & Onán: but Er & Onán dyed in the land of † Canaan.

20 So were the sonnes of Iudáh after their families: of Sheláh [came] the familie of † Shelanites: of Phárez, † familie of the Pharizites, of Zérah, the familie of the Zarhites.

21 And the sonnes of † Phárez [were:] of Hefrón, the familie of the Hefronites: of Hamúl, the familie of the Hamulites.

22 These are the families of Iudáh, after their numbers, seuentie and six thousand and five hundreth.

23 ¶ The sonnes of † Issachár, after their families [were:] Tolá, [of whose came] the familie of the Tolaites: of Puá, the familie of the Punites:

24 Of Iashúb the familie of the Iashubites: of Shimrón the familie of † Shimronites.

25 These are the families of Issachár, after their numbers, thre score and foure thousand and thre hundreth.

26 ¶ The sonnes of † Zebulún, after their families [were:] of Séred, the familie of † Sardites: of Elón, the familie of the Elonites: of Iahleél, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, thre score thousand and five hundreth.

28 ¶ The sonnes of Ioseph, after their families [were:] † Manasséh and Ephráim.

29 The sonnes of Manasséh [were:] of † Machír, the familie of the Machirites: and Machír begate Gileád: of Gileád [came] the familie of the Giliadites.

30 These are the sonnes of Gileád: [of] Iezér, the familie of the Iezerites: of Hélek, the familie of the Helekites:

31 Of Asriél, the familie of the Afrielites: of Shéché, the familie of the Shichmites.

32 Of Shemidá, the familie of the Shemidaïtes: of Hépher, the familie of the Hephrites.

33 ¶ And † Zelophehad, the sonne of Hépher had no sonnes, but daughters: & the names of the daughters of Zelophehad [were] Mahlah, and Noáh, Hoglah, Milcah and Tirzah.

34 These are the families of Manasséh, and the number of them, two and fifty thousand

and seven hundreth.

35 ¶ These are the sonnes of † Ephráim after their families: of Shutheláh [came] the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Táhan, the familie of the Tahanites.

36 And these are the sonnes of Shutheláh: of Erán the familie of the Eranites.

37 These are the families of the sonnes of Ephráim after their numbers, two & thirtie thousand and five hundreth. These are the sonnes of Ioseph after their families.

38 ¶ [These are] the sonnes of † Beniamín after their families: of Belá [came] the familie of the Baleites: of Ashbel, the familie of the Ashbelites: of Ahirám, the familie of the Ahiramites:

39 Of Shuphám, the familie of the Shuphamites: of Huphám, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naamán: [of Ard came] the familie of the Ardites, of Naamán, the familie of the Naamites.

41 These are the sonnes of Beniamín after their families, and their numbers, five and fourty thousand and six hundreth.

42 ¶ These are the sonnes of † Dan after their families: of Shuhám [came] the familie of the Shuhamites: these are the families of Dan after their householdes.

43 All the families of † Shuhamites [were] after their numbers, thre score and foure thousand, and foure hundreth.

44 ¶ The sonnes of † Ashér after their families [were:] of Iimnáh, the familie of † the Iimnites: of Iíui, the familie of the Iíuites: of Beriáh, the familie of the Beriites.

45 The sonnes of Beriáh [were:] of Heber the familie of the Heberites: of Malchiél, the familie of the Malchielites.

46 And the name of the daughter of Ashér [was] Sarah.

47 These are the families of the sonnes of Ashér after their numbers, thre and fifty thousand and foure hundreth.

48 ¶ The sonnes of † Naphtalí, after their families [were:] of Iahzeél, the families of the Iahzeelites: of Guni, the familie of the Gunites:

49 Of Iézer, the familie of the Izrites: of Shillém, the familie of the Shilemites.

50 These are the families of Naphtalí according to their householdes, and their number, five and fourty thousand & foure hundreth.

51 These are the numbers of the children of Israël: six hundreth, and one thousand, seven hundreth and thirty.

52 ¶ And † Lord spake vnto Moses saying, 53 Vnto these shal the land be deuised for

† Ephraim

† Beniamin

† Dan

† Asher

† Naphtali

† This is † third tyme that they are nombred.

† Or, persons.

• Chap. 33, 54.

• Josh. 11, 23.

• Exod. 6, 17.

• Exod. 1, 2, & 6, 30.

• Leui. 10, 2, chap. 34, 1. chro. 24, 1.

g VWherein ap-
peareth the
great power of
God, & so won-
derfully increas-
ed his people.
• Chap. 14, 28.
1. cor. 10, 6.

• Chap. 26, 33.
& 36, 11.
1. cor. 17, 1.

hoids & said
vnto the Lord
bordermon

an inheritance, according to the number of names.

54 To many thou shalt giue the more inheritance, & to fewe thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

55 Notwithstanding, the land shall be deu-ided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be deu-ided betwene many & few.

57 ¶ These also [are] the numbers of the Leuites, after their families: of Gershon [came] the familie of the Gershonites: of Kohath the familie of the Kohathites: of Merari the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called Iochébed the daughter of Leui, & was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, & Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, & Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu dyed, because they offered strange fire before the Lord.

62 And their numbers were thre & twenty thousand, all males from a moneth olde & aboue: for they were not nombred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which nombred the children of Israel in the plaine of Moab, nere Iordan, [towards] Iericho.

64 And among these there was not a map of them, & whome Moses and Aaron the Priest nombred, when they tolde the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, They shall dye in the wilderness: so there was not left a man of them, saue Caleb the sonne of Iephunneh, & Ioshua the sonne of Nun.

CHAP. XXVII.

The lawe of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernor to the people. 18 Ioshua is appointed in his steede.

¶ Then came the daughters of Zelophehad, the sonne of Hépher, the sonne of Gilead, the sonne of Machir, the sonne of Manassah, of the familie of Manassah, the sonne of Ioseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

And stood before Moses, and before E-

leazar the Priest, and before the princes, and all the assemblie at the dore of the Tabernacle of the Congregation, saying,

3 Our father dyed in the wilderness, and he was not among the assemblie of them that were assembled against the Lord in the company of Korah, but dyed in his sinne, and had no sonnes.

4 Wherefore shulde the name of our father be taken away from among his familie, because he hath no sonne: giue vs a possession among the brethren of our father.

5 Then Moses brought their cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man dye and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and this shall be vnto the children of Israel a lawe of iudgement, as the Lord hath commanded Moses.

12 ¶ Again the Lord said vnto Moses, Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel:

13 And when thou hast sene it, thou shalt begathered vnto thy people also, as Aaron thy brother was gathered.

14 For ye were disobedient vnto my worde in the desert of Zin, in the strife of the assemblie, to sanctifie me in waters before their eyes. That is the water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation,

17 Whomay go out and in before them, & lead them out and in, that the Congregation of the Lord be not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Ioshua the sonne of Nun, in whome is the Spirit, and put thine hands vpon him,

19 And set him before Eleazar the Priest, and

• Chap. 16, 4 & 31.

a According to all men dye, as much as they are sinners.

b That is, the matter to be iudged, to knowe what he shulde determine, as he did all hard matters.

c Meaning an ordinance to iudge by.

• Deut. 34, 9.

• Chap. 20, 4.

• Chap. 20, 11.

• Exod. 17, 9. † Or, strife.

d VWho hath created, he gouerneth hearts of all men.

e That is, prouerne them as do his disciples.

2. Chr. 1, 10.

f And so appoint him gouernour.

and before all the Congregation, and giue him a charge in their sight.

20 And giue him of thy glorie, that all the Congregation of the children of Israel may obey.

21 And he shal stand before Eleazar the Priest, who shal aske counsell for him by the iudgement of Vrim before the Lord: at his worde they shal go out, and at his worde they shal come in, bothe he, & all the children of Israel with him, & all the Congregation.

22 So Moses did as the Lord had commanded him, & he toke Ioshua, & set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

The dailey sacrifice. 9 The sacrifice of the Sabbath.
11 Of the Moneth. 16 Of the Passeouer. 16 Of the first frutes.

And the Lord spake vnto Moses, saying,

1 Commande the children of Israel, and say vnto them, Ye shal obserue to offer vnto me in their due season mine offering (&) my bread, for my sacrifices made by fire for a swete sauour vnto me.

2 Also thou shalt say vnto them, * This is the offering made by fire which ye shal offer vnto the Lord, two lambes of a yere olde without spot, dayly, for a continual burnt offering.

3 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

4 * And the tenth parte of an Ephah of fine floure for a meat offering mingled with the fourth parte of an Hin of beaten oyle.

5 [This shalbe] a dayly burnt offering, as was made in the mount Sinai for a swete sauour: [it is] a sacrifice made by fire vnto the Lord.

6 And the drinke offering thereof the fourth parte of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

7 And the other lambe thou shalt prepare at euen: as the meat offering of the morning & as the drinke offering thereof shalt thou prepare [this] for an offering made by fire of swete sauour vnto the Lord.

8 ¶ But on the Sabbath day [ye shal offer] two lambes of a yere olde, without spot, and two tenth deales of fine floure for a meat offering mingled with oyle, and the drinke offering thereof.

9 [This is] the burnt offering of euerie Sabbath,

bath, beside the continual burnt offering and drinke offering thereof.

10 ¶ And in the beginning of your monthes, ye shal offer a burnt offering vnto the Lord, two yong bullockes, & a ram, and seuen lambes of a yere olde, without spot,

11 And three tenth deales of fine floure for a meat offering mingled with oyle for one bullocke, & two tenth deales of fine floure for a meat offering, mingled with oyle for one ram.

12 And a tenth deale of fine floure mingled with oyle for a meat offering vnto one lambe, for a burnt offering of swete sauour: [it is] an offering made by fire vnto the Lord.

13 And their drinke offerings shal be halfe an Hin of wine vnto one bullocke, & the third parte of an Hin vnto a ram, and the fourth parte of an Hin vnto a lambe: this is the burnt offering of euerie moneth, throughout the monthes of the yere.

14 And one he goat for a sin offering vnto the Lord shalbe prepared, besides the continual burnt offering, & his drinke offering.

15 ¶ Also the fourteenth day of the first moneth [is] the Passeouer of the Lord.

16 And in the fifteenth day of the same moneth is the feast: seuen daies shal vncleauened bread be eaten.

17 In the first day [shalbe] a holy conuocation, ye shal do no seruile worke [therein].

18 But ye shal offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, & seuen lambes of a yere olde: se that they be without blemish.

19 And their meat offering [shalbe] of fine floure mingled with oyle: three tenth deales shal ye prepare for a bullocke, & two tenth deales for a ram.

20 One tenth deale shalt thou prepare for euerie lambe, [eue] for the seuen lambes.

21 And an he goat for a sin offering, to make an atonement for you.

22 Ye shal prepare these, beside the burnt offering in the morning, which is a continual burnt sacrifice.

23 After this maner ye shal prepare throughout all the seuen dayes, for the mainteining of the offering made by fire for a swete sauour vnto the Lord: it shal be done beside the continual burnt offering and drinke offering thereof.

24 And in the seuenth day ye shal haue an holy conuocation, [wherein] ye shal do no seruile worke.

25 ¶ Also in the day of your first frutes, when ye bring a newe meat offering vnto the Lord, according to your weekes ye

¶ Which was offered euerie day at morning & at euening.

¶ That is, the wine that shal be powred vpon the sacrifice.

Exod. 12, 18, & 23, 15. leu. 23, 5.

Leu. 23, 7. Or, solemne assemblie.

Ebr. bread

In counting seven weekes from the Passeouer to VVintontide. leu. 23, 15

shal haue an holy conuocation, and ye shal do no seruile worke [in it.]

27 But ye shal offer a burnt offering for a swete sauour vnto the Lord, two yong bullockes, a ram, and seuen lambes of a yere olde,

28 And their meat offering of fine flour mingled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an he goat to make an atonement for you:

31 (Ye shal do this) besides the continual burnt offering, and his meat offering: [if they be without blemish, with their drinke offerings.]

CHAP. XXIX.

Of the three principall feasts of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

Moreouer in the first [day] of the^a seuenth moneth ye shal haue an holy conuocation: ye shal do no seruile worke [therein:]^{*} it shal be a day of blowing the trumpets vnto you.

2 And ye shal make a burnt offering for a swete sauour vnto the Lord: one yong bullocke, one ram, [and] seuen lambes of a yere olde, without blemish.

3 And their meat offering [shal be] of fine flour mingled with oyle, thre tenth deales vnto the bullocke, and two tenth deales vnto the ram,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an he goat for a sin offering, to make an atonement for you.

6 Beside the burnt offering of the^b moneth, & his meat offering, & the continual burnt offering, and his meat offering & the drinke offerings of the same, according to their maner, for a swete sauour: [it is] a sacrifice made by fire vnto the Lord.

7 ¶ And ye shal haue in the tenth [day] of the seuenth moneth, an holy^d conuocation: and ye shal humble your soules, [and] shal not do any worke [therein:]

8 But ye shal offer a burnt offering vnto the Lord for a swete sauour: one yong bullocke, a ram, and seuen lambes of a yere olde: if they be without blemish.

9 And their meat offering shal be of fine flour mingled with oyle, thre tenth deales to a bullocke, [&] two tenth deales to a ram,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An he goat for a sinne offering, (beside^f sinne offering to make the atonement & the

continual burnt offering and the meat offering thereof) & their drinke offerings.

12 ¶ And in the fiftenth day of the seuenth moneth ye shal haue an holy^f conuocation: ye shal do no seruile worke [therein,] but ye shal kepe a feast vnto the Lord seuen dayes.

13 And ye shal offer a burnt offering for a sacrifice made by fire of swete sauour vnto the Lord, thirtene yong bullockes, two rams, [&] fourtene lambes of a yere olde: they shal be without blemish.

14 And their meat offering shal be of fine flour mingled with oyle, thre tenth deales vnto euery bullocke of the thirtene bullockes, two tenth deales to ether of the two rams,

15 And one tenth deale vnto eche of the fourtene lambes,

16 And one he goat for a sinne offering beside the continual burnt offering, his meat offering and his drinke offering.

17 ¶ And the[†] seconde day [ye shal offer] twelue yong bullockes, two rams, fourtene lambes of a yere olde without blemish,

18 With their meat offering & their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,

19 And an he goat for a sinne offering (beside the continual burnt offering and his meat offering) and their drinke offerings.

20 ¶ Also the[†] third day [ye shal offer] eleuen bullockes, two rams, and fourtene lambes of a yere olde without blemish,

21 With their meat offering & their drinke offerings, for the bullockes, for the rams, & for the lambes, after their number according to the⁸ maner,

22 And an he goat for a sinne offering, beside the continual burnt offering, and his meat offering and his drinke offering.

23 ¶ And the[†] fourth day [ye shal offer] ten bullockes, two rams, [&] fourtene lambes of a yere olde without blemish.

24 Their meat offering and their drinke offerings, for the bullockes, for the rams, & for the lambes according to their number after the maner,

25 And an he goat for a sinne offering, beside the continual burnt offering, his meat offering and his drinke offering.

26 ¶ In the[†] fifth day also [ye shal offer] nine bullockes, two rams, [&] fourtene lambes of a yere olde without blemish,

27 And their meat offering and their drinke offerings for[†] bullockes, for the rams, & for the lambes according to their number, after the maner,

^a Ebr. thei shal be to you.

^b VWhich containeth part of September, and part of October [Leui. 23, 24.]

^c VWhich must be offered in the beginning of euery moneth. ^e VWhich is for morning and evening.

^d Leui. 16, 30. & 23, 27. ^f VWhich is the feast of reconciliation.

^g That is, the feast of the Tabernacles.

^h Meaning the feast of the Tabernacles.

[†] The second day of the feast of Tabernacles.

[†] The third day.

⁸ According to the ceremony appointed vnto.

[†] The fourth day.

[†] The fifth day.

28 And

28 And an he goat for a sin offering, beside the continuall burnt offering, & his meat offering and his drinke offering.

29 ¶ And in the sixth day [ye shal offer] eight bullockes, two rams, [&] fourtene lambes of a yere olde without blemish,

30 And their meat offering, & their drinke offerings for the bullockes, for the rams, & for the lambes according to their nōber, after the maner,

31 And an he goat for a sin offering, beside the continuall burnt offering, his meat offering and his drinke offering.

32 ¶ In the seventh day also [ye shal offer] seven bullockes, two rams, [&] fourtene lambes of a yere olde without blemish,

33 And their meat offering, and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after their maner,

34 And an he goat for a sin offering, beside the continuall burnt offering, his meat offering and his drinke offering.

35 ¶ In the eighth day, ye shal haue * a solemne assemblie: ye shal do no seruile worke [therein,]

36 But ye shal offer a burnt offering, a sacrifice made by fire for a swete sauour vnto the Lord, one bullocke, one ram, [&] seven lambes of a yere olde without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ram, & for the lambes according to their number, after the maner,

38 And an he goat for a sin offering, beside the continual burnt offering, and his meat offering, and his drinke offering.

39 These things ye shal do vnto the Lord in your feastes, beside your h^h vowes, & your fre offerings, for your burnt offerings, and for your meat offerings, & for your drinke offerings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the maid. 7 Of the wife. 10 Of the widow, or deuorced.

1 Then Moses spake vnto the childre of Israël according to all that the Lord had commanded him.

2 Moses also spake vnto the heades of the tribes * concerning the children of Israël, saying, This is the thing which the Lord hath commanded,

3 Whosocuer voweth a vow vnto the Lord, or sweareth an othe to binde him selfe by a bonde, he shal not break his promes, [but] shal do according to all that proceedeth out of his mouth.

4 If a woman also vowe a vowe vnto the Lord, and binde her selfe by a bonde, [being] in her fathers house, in the time

of her youth,

5 And her father heare her vowe & bonde, wherewith she hath the bonde her selfe, & her father holde his peace concerning her, then all her vowes shal stand, & euerie bonde, wherewith she hath the bonde her selfe, shal stand.

6 But if her father disallowe her the same day that he heareth all her vowes & bondes, wherewith she hath the bonde her selfe, they shal not be of value, and the Lord wil forgie her, because her father disallowed her.

7 And if she haue an housband when she voweth or pronounceth [oght] with her lippes, wherewith she bindeth her selfe,

8 If her housband heard it and holdeth his peace concerning her, the same day he heareth it, then her vowe shal stand, and her bondes wherewith she bindeth her selfe shal stand in effect.

9 But if her housband disallowe her the same day that he heareth it, then shal he make her vowe which she hath made, and that she hath pronounced with her lippes, wherewith she bonde her selfe, of none effect: and the Lord wil forgie her.

10 But euerie vowe of a widowe, & of her that is deuorced (wherewith she hath bonde her selfe) shal stand in effect with her.

11 And if she voided in her housbandes house, or bonde her selfe strictly with an othe,

12 And her housband hath heard it, and helde his peace concerning her, not disallowing her, then all her vowes shal stand, & euerie bonde, wherewith she bound her selfe, shal stand in effect.

13 But if her housband disanulled them, the same day that he heard them, nothing that proceeded out of her lippes concerning her vowes or concerning her bondes, shal stand in effect: [for] her housband hath disanulled them: and the Lord wil forgie her.

14 [So] euerie vowe, and euerie othe [or] bonde, [made] to humble the soule, her housband may stablish it, or her housband may breake it.

15 But if her housband holde his peace concerning her from day to day, then he stablisheth all her vowes and all her bondes which she hath made: he hath confirmed them because he held his peace concerning her the same day that he heard [them.]

16 But if he breake them after that he hath heard them, then shal he beare her iniquitie.

17 These are the ordinances which the Lord

b For in so doing he doeth as proue her.

c By not approving or consenting to her vowe.

d Either by othe or by solemne promise.

e For the is in subiectio of her husband & can performe nothing without his consent. f For thei are not vnder the authority of the man. g Her husband being alive.

h For the bondes of her soule.

i To mortifie her selfe by abstinence, or other bodily exercises.

j And warnes her not the same day that he heareth it, as ver. 9.

k Not the same day he heard them, but some day after, & time shal be imputed to him and not to her.

commanded Moses, betwene a man & his wife, [&] betwene the father & his daughter, [being] yong in her fathers house.

CHAP. XXXI.

Five kings of Midian and Balaam are slaine. 18 Only the maidens are referred aliue. 27 The praye is equally deuided. 49 A present giuen of Israel.

1 And the Lord spake vnto Moses, saying,

2 *Reuenge the children of Israel of the Midianites, [&] afterward shalt thou be gathered vnto thy people.

3 And Moses spake to the people, saying, Harness some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord *against Midian.

4 A thousand of euerie tribe throughout all the tribes of Israel, shal ye send to the warre.

5 So their were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euerie tribe a thousand.

6 And Moses sent them to ^fwarre, [euery] a thousand of euerie tribe, and [sent] ^bthe with Phinehas, the sonne of Eleazar the Priest to ^fwarre: & the holy instrumēt, that is, ^ftrumpets to blowe [were] in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slawe all the males.

8 They slewe also the Kings of Midian among them that were slaine: *Eui & Rekem, & Zur, & Hur, & Reba five kings of Midian, and they slewe *Balaam the sonne of Beor with the sworde:

9 But the children of Israel toke the womē of Midian prisoners, & their children, & spoyled all their cattel, & all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their [†]villages with fire.

11 And they toke all the spoyle & all the praye [bothe] of men and beastes.

12 And they brought the ^dcaptiues, & that which they had taken, & the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iordan, [toward] Iericho.

13 ¶ Then Moses and Eleazar the Priest, & all the princes of the Congregation went out of the campe to mete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, & captaines ouer hundreths, which came from the warre and battel.

15 And Moses said vnto them, What? haue ye sauēd all the *women?

16 Beholde *these caused the children of

Israel, through the *counsel of Balaam to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, *slay all the males among the ⁸children, & kil all the women that haue knowen man by carnal copulation.

18 But all the women children that haue not knowen carnal copulation, kepe aliue for your selues.

19 And ye shal remaine without the hoste seuen dayes, all that haue killed any person, * & all that haue touched any dead, [&] purifie bothe your selues & your prisoners the third day and the seucnth.

20 Also ye shal purifie euerie garment, and all that is made of skins, and all worke of goates heere, & all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battel, This is the ordinance for the lawe which the Lord *commanded Moses,

22 As for golde, and siluer, brasse, yron, tynne, and lead,

23 [Euen] all that may abide ^ffire, ye shal make it go through the fire, and it shalbe cleane: yet, it shalbe ^hpurified with *the water of purification: and all that suffreth not the fire, ye shal cause to passe by the ⁱwater.

24 Ye shal wash also your clothes the seuen day, & ye shalbe cleane: and afterward ye shal come into the hoste.

25 ¶ And the Lord spake vnto Moses saying,

26 Take the summe of the praie that was taken, [bothe] of persones and of cattel, thou and Eleazar the Priest, & the chief fathers of the Congregation,

27 And deuide the praye *betwene the soldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the ^kmen of warre, which went out to battel: one persone of five hundreth, [bothe] of the persones, and of the beues, & of the asses, and of the shepe.

29 Ye shal take it of their halfe, and giue it vnto Eleazar the Priest, [as] an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take ^lone, taken out of fiftie, [bothe] of the persones, of the beues, of the asses, & of the shepe, [euery] of all the cattel: and thou shalt giue them vnto the Levites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And

* Chap. 25, 17.

* Chap. 27, 13.

a As he had commanded, Chap. 25, 17: declaring also that the iniurie done against his people is done against him.

b For his great zeale ^fhe bare to ^fthe Lord, Chap. 25, 13.

* Job. 13, 21.

c The false prophet who gaue counsel how to cause the Israelites to offend their God.

† Or, places and gorgeous buildings.

d As the womē & litle children

e Although he said, Ye ought to be feared more than I, or be Chap. 25, 2.

* 2 Pet. 2, 15. f For worshipping of Peor.

* Iudg. 21, 11. g That is, all men children.

* Chap. 19.

† Or, continue in the lawe. * Chap. 19.

h The third day and before it molten. * Chap. 19, 15. i It shalbe ed.

† The portion first deuided equally among all.

k Of the praie collected to the soldiers.

l The Israelites had not been in warre, of which fiftie were raised one to the Lord: & the Levites, one of the five hundred.

32 And the bootye, [to wit,] the rest of the prae which the men of warre had spoiled, was six hundredth seuentie and five thousand shepe,

33 And seuentie and two thousand beues,

34 And thre score and one thousand asses,

35 And two & thirtie thousand persones in all of women that hadt lyen by no mā.

36 And the halfe, [to wit,] the parte of the that went out to warre touching the nomber of shepe, was thre hundredth seuen & thirtie thousand, and five hundredth.

37 And the Lords tribute of the shepe was six hundredth and seuentie and five.

38 And the beues [were] six & thirtie thousand, whereof the Lords tribute [was] seuentie and two.

39 And the asses [were] thirtie thousand & five hundredth, whereof the Lords tribute [was] thre score and one.

40 And of persones sixtene thousand, whereof the Lords tribute [was] two and thirtie persones.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the halfe of the children of Israel, which Moses deuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation) was thre hundredth thirtie and seuen thousand shepe & five hundredth,

44 And six and thirtie thousand beues,

45 And thirtie thousand asses, and five hundredth,

46 And sixtene thousand persones.

47 Moses, I say, toke of the halfe that pertained vnto the children of Israel, one taken out of fiftie, [bothe] of the persones & of the cattel, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoste, & captaines ouer the thousands, and the captaines ouer the hundredths came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre & are vnder tour autoritie, & there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what euerie man founde of iewels of golde, bracelets, and cheines, rings, eare rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest toke the golde of them, & all wrought iewels.

52 And all the golde of the offering that they offered vp to the Lord, (of the captaines ouer thousands and hundredths) was sixtente thousand seuen hundredth and fiftie shekels,

53 ([For] the men of warre had spoiled euerie man for him self)

54 And Moses and Eleazar the Priest toke the golde of the captaines ouer the thousands, & ouer the hundredths, and brought it into the Tabernacle of the Congregation for a memorial of the children of Israel before the Lord.

CHAP. XXXII.

1 The request of the Reubenites and Gadites, 20 And their promises vnto Moses. 30 Moses granteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasse, conquer and builde cities on this side of Jordan.

1 **N**OW the children of Reuben, and the children of Gad had an exceeding great multitude of cattel: and they sawe the land of Iazer, and the land of Gilead, that it was an apt place for cattel.

2 Then the children of Gad, and the children of Reuben came, & spake vnto Moses and to Eleazar the Priest, & vnto the princes of the Congregation, saying,

3 [The land of] Ataroth, & Dibon, & Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebó, and Beón,

4 Which countrey the Lord smote before the Congregation of Israel, is a lād [mete] for cattel, and thy seruants haue cattel:

5 Wherefore, said they, If we haue founde grace in thy sight, let this land be given vnto thy seruants for a possession, [and] bring vs not ouer Iorden.

6 And Moses said vnto the children of Gad, and to the children of Reuben, Shal your brethré go to warre & ye tary here?

7 Wherefore now t discourage ye the heart of the children of Israel, to go ouer into the land, which the Lord hath given the?

8 Thus did your fathers when I sent them from Kadesh-barnéa to see the land.

9 For when they went vp euen vnto the riuer of Eshcol, and sawe the land: they discouraged the heart of the children of Israel, that they wolde not go into the lād, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 ¶ None of the men that came out of Egypt from twentie yere olde and aboue, shal see the land for the which I sware vnto Abraham, to Izhak, and to Iakob, because they haue not wholie followed me:

12 Except Caleb the sonne of Iephunneh the Kenesite, & Ioshua the sonne of Nun.

r Because the murmured ne-
ther wolde be-
lieue their report
which tolde the
truth as concern-
ing the land.

By your oc-
casion.

In the land of
Canaan.

*Josh. 1, 13.
Before the Arke
of the Lord.

g That is the
inhabitants of
the land.

h The Lord will
grante you this
land which ye
require.

i Ye shal affa-
redly be puni-
shed for your
sinne.

*Josh. 4, 12.
k Moses gaue
charge that his
promes made to
the Reubenites
& others shoulde
be performed af-
ter his death, so
that thei brake
not theirs.

for thei haue constantly followed the Lord.
13 And the Lord was verie angry with Is-
rael, & made them wander in the wilder-
nes fortie yeres, vntil all the generation
that had done euil in the sight of the
Lord were consumed.

14 And beholde, ye are risen vp in your fa-
thers steade [as] an increase of sinneful
men, stil to augment the fierce wrath of
the Lord, toward Israel.

15 For if ye turne away from following
him, he wil yet againe leaue [the people]
in the wildernes, and ye shal destroye all
this folke.

16 And thei went nere to him & said, We
wil buyde shepfoldes here for our she-
pe, [and] for our cattel, and cities for our
children.

17 But we our selues wil be ready armed
[to go] before the children of Israel, vntil
we haue broght them vnto their place:
but our children shal dwel in the defen-
ced cities, because of the inhabitants of
the land.

18 We wil not returne vnto our houses,
vntil the children of Israel haue inherited
euerie man his inheritance.

19 Nether wil we inherit with them be-
yonde Iordén & on that side, because our
inheritance is fallen to vs on this side Ior-
dén Eastward.

20 ¶ And Moses said vnto them, If ye wil
do this thing, and go armed before the
Lord to warre:

21 And wil go euerie one of you in harnes
ouer Iordén before the Lord, vntil he ha-
thecast out his enemies from his sight:

22 And vntil the land be subdued before
the Lord, then ye shal returne and be in-
nocent toward the Lord, and toward Isra-
él: and this land shalbe your possession
before the Lord.

23 But if ye wil not do so, beholde, ye haue
sinned against the Lord, and be sure, that
your sinne wil finde you out.

24 Builde you [then] cities for your chil-
dren and foldes for your shepe, & do that
ye haue spoken.

25 Then the children of Gad and the chil-
dren of Reuben spake vnto Moses, saying,
Thy seruants wil do as my lord comman-
deth:

26 Our children, our wiues, our shepe, and
all our cattel shal remaine there in the ci-
ties of Gilead;

27 But thy seruants wil go euerie one ar-
med to warre before the Lord for to fight,
as my lord saith.

28 So concerning them, Moses commanded Eleazar the Priest, & Joshua the son-

ne of Nun, and the chief fathers of the
tribes of the children of Israel.

29 And Moses said vnto them, If the chil-
dren of Gad and the children of Reuben
wil go with you ouer Iordén, allarmed to
fight before the Lord, then when the land
is subdued before you, ye shal giue them
the land of Gilead for a possession.

30 But if thei wil not go ouer with you ar-
med, then thei shal haue their possessions
among you in the land of Canaan.

31 And the children of Gad, and the chil-
dren of Reuben answered, saying, As the
Lord hath said vnto thy seruants, so wil
we do.

32 We wil go armed before the Lord into
the land of Canaan: that the possession of
our inheritance [may be] to vs on this side
Iordén.

33 ¶ So Moses gaue vnto them, [euen] to the
children of Gad, & to the children of Reu-
ben, & to halfe the tribe of Manasséh the
sonne of Ioséph, the kingdome of Sihón,
King of the Amorites, & the kingdome
of Og, King of Bashán, the land with the
cities thereof and coastes, euen the cities
of the countrey round about.

34 ¶ Then the children of Gad buylt Di-
bón, and Ataróth, and Aroér,

35 And Aitróth, Shophán, and Iazér, and
Iogbeháh,

36 And Beth-nimráh, and Beth-harán, de-
fenced cities: also shepfoldes.

37 And the children of Reuben built Hesh-
bón, and Eleáléh, & Kiriatháim,

38 And Nebó, and Baal meón, and turned
their names, and Shibmáh: & gaue other
names vnto the cities which thei built.

39 And the children of Machír the sonne
of Manasséh went to Gilead, & toke it &
put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machír
the sonne of Manasséh, and he dwelt there-
in.

41 ¶ And Iair the sonne of Manasséh went
& toke the smal townes thereof, and cal-
led them Hauróth Iair.

42 Also Nobáh went & toke Kenáth, with
the villages thereof, and called it Nobáh,
after his owne name.

CHAP. XXXIII.

Two and fourtie iourneys of Israel are nombred. 52 Thei
are commanded to kil the Canaanites.

These are the iourneys of the childre
of Israel, which went out of the land
of Egypt according to their bandes vnder
the hand of Moses and Aaron.

2 And Moses wrote their going out by
their iourneys according to the comma-
dement of the Lord: (so these are the iour-
neys

and in the
had said

That is
puted to
his me-
speake.

Deut. 3, 14
Josh. 13, 14
22, 4.

The Amori-
tes dwelled
on both sides
of Iordén: but
thei made
men
dwelt on this
side: and Iosé-
ph. 12. he speak-
of them that
habited by
Iordén.

*Gen. 50, 11.

*Deut. 3, 14.

That is, the
lages of Iair.

From where
they departed
and whether
they came.

encies of their going out.

Now they departed from Rameses the first moneth, [even] the fiftenth day of the first moneth, on the morowe after the Pascouer: [&] the children of Israël went out with an hie hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution)

5 And the children of Israël remoued from Rameses, and pitched in Succoth.

6 And they departed from *Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remoued from Etham, and turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 *And they departed from before Hahiroth, and *went through the middes of the Sea into the wilderness, and went thre dayes journey in the wilderness of Etham, and pitched in Marah.

9 And they remoued from Marah, & came vnto *Elim, and in Elim were twelue fountains of water, and seuentie palme trees, and they pitched there.

10 And they remoued from Elim, & camped by the red Sea.

11 And they remoued from the red Sea, & laye in the *wildernes of Sin.

12 And they toke their journey out of the wilderness of Sin, & serup their tentes in Dophkah,

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in *Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, & pitched in the *wildernes of Sinai.

16 And they remoued from the desert of Sinai, & pitched *in Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at Hazeroth.

18 And they departed from Hazeroth, & pitched at Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon Paraz.

20 *And they departed from Rimmon Paraz, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneied from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Sha-

pher, and lay in Haradah, & pitched in Makbeloth.

26 And they remoued from Makbeloth, & lay in Tahath.

27 And they departed from Tahath, & pitched in Farah.

28 And they remoued from Farah, and pitched in Mithkah.

29 And they went from Mithkah, & pitched in Hashmonah.

30 And they departed from Hashmonah, & lay in Moseroth.

31 And they departed from Moseroth, & pitched in Bene-izak.

32 And they remoued from Bene-izak, & lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, & pitched in Iotbathah.

34 And they remoued from Iotbathah, & lay in Ebronah.

35 And they departed from Ebronah, & lay in Ezion-gaber.

36 And they remoued from Ezion-gaber, & pitched in the *wildernes of Zin, which is Kadesh.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 * (And Aaron the Priest went vp into mount Hor at the commandement of the Lord, and died there, in the fourtieth yere after the children of Israël were come out of the land of Egypt, in the first day of the ^d fift moneth.

39 And Aaron was an hundreth, & thre and twentie yere olde, when he died in mount Hor.

40 And *King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israël.

41 And they departed from mount *Hor, & pitched in Zalmonah.

42 And they departed from Zalmonah, & pitched in Punon.

43 And they departed from Punon, and pitched in Obobh.

44 And they departed from Obobh, & pitched in Iie-abarim, in the borders of Moab.

45 And they departed from *Iim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, & lay in Almon-diblathaim.

47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the T plaine of Moab, by Iorden, [toward] Jericho.

Chap. 20, 12

Chap. 20, 25
deut. 32, 50

Which the
Ebrewes call
Ab, and answereth
to part of
Iulie and part of
August.
Chap. 21, 1

Chap. 21, 10

Chap. 21, 4

Or, field.

* Chap. 25, 1.

49 And they pitched by Iorden, fro Beth-
ichimoth vnto Abel-chitrim in the plaine
of Moab.

* Deut. 7, 2.
Iosh. 11, 17.

50 ¶ And the Lord spake vnto Moyses in
the plaine of Moab, by Iorden [toward]
Iericho, saying,

e VWhich were
set vp in their
hie places to
worship.

51 Speake vnto the children of Israel, and
say vnto them, When ye are come ouer
Iorden to entre into the land of Canaan,
52 Ye shal then drue out all ^e inhabitants
of the land before you, & destroy all their
pictures, and breake a sunder all their i-
mages of metal, & plucke downe all their
hie places.

* Chap. 26, 53.

53 And ye shal possesse the land and dwell
therein: for I haue giuen you the land to
possest it.

54 And ye shal inherit the land by lot ac-
cording to your families: * to the more ye
shal giue more inheritance, & to the fewer
the lesse inheritance, where the lot shal
fall to any man, that shal be his: according
to the tribes of your fathers shal ye in-
herit.

* Iosh. 23, 13.
Iudg. 2, 3.
† Or, kniues.

55 But if ye wil not drue out the inhabi-
tants of the land before you, then those
w^eye let remaine of them, shal be * † pric-
kes in your eies, and thornes in your si-
des, and shal vex you in the land where-
in ye dwell.

56 Moreover, it shal come to passe, that I
shal do vnto you, as I thought to do vnto
them.

* C H A P. XXXIII.

3 The coasts and borders of the land of Canaan. 17 Cer-
tainly the coaste of the land of Canaan.

a Meaning the
description of
and.

* Iosh. 15, 1.

¶ And the Lord spake vnto Moyses, say-
ing,

1 Commande the children of Israel, and
say vnto them, When ye come into the
land of Canaan, this is the ^a land that shal
fall vnto your inheritance, [that is] the
land of Canaan with the coastes thereof.

2 * And your Southquarter shalbe from
the wilderness of Zin to the borders of E-
dom: so that your Southquarter shalbe
from the salt Sea coast Eastward:

† Or, ascending
vp of scorpions

4 And the border shal compasse you from
the Southe † to Maaleh-akrabim, & rea-
che to Zin, & go out from the Southe to
Kadesh-barnea: thence it shal stretch to
Hazar-addar, and go along to Azmon.

b VWhich was
Nilus, or as so-
me thinke, Rhi-
nocorura.

5 And the border shal compasse from Az-
mon vnto the ^b riuer of Egypt, and shal
go out to the sea:

c VWhich is cal-
led Mediterrane-
um.

6 And your Westquarter shal be the great
sea: euen that border shalbe your West-
coast.

7 And this shal be your Northquarter: ye
shal marke out your border fro the great

sea [vnto] mount ^a Hor.

8 From mount Hor ye shal point out til
it come vnto Hamath, and the end of the
coast shalbe at Zedad.

9 And ^c coast shal reache out to Ziphron,
& go out at Hazar-enan, this shalbe your
Northquarter.

10 And ye shal marke out your Eastquarter
from Hazar-enan to Shepham.

11 And the coast shal go downe from She-
pham to Riblah, and from the Eastside of
Ain: and the same border shal descend &
go out at the side of the Sea of ^e Chinne-
reth Eastward.

e VWhich is
Gospat in
the lake of
Nazareth.

12 Also that border shal go downe to Ior-
den, and leaue at the salt Sea. This shalbe
your land with the coastes thereof round
about.

13 ¶ Then Moyses commanded the chil-
dren of Israel, saying, This is the land
which ye shal inherit by lot, which ^c Lord
commanded to giue vnto nine tribes &
halfe the tribe.

* Chap. 33, 1.
Iosh. 14, 1.

14 * For the tribe of the children of Reu-
ben, according to the householdes of their
fathers, and the tribe of the children of
Gad, according to their fathers househol-
des, and halfe the tribe of Manasseh, haue
received their inheritance.

15 Two tribes and an halfe tribe haue re-
ceiued their inheritance of this side of Ior-
den [toward] Iericho ful East.

16 ¶ Againe the Lord spake to Moyses,
saying,

17 These are the names of the men which
shal deuide the land vnto you: Eleazar ^c
Priest, and Ioshua the sonne of Nun.

18 And ye shal take also a ^c prince of euerie
tribe to deuide the land.

f One of
heades or
men of
tribe.

19 The names also of the men are these:
Of the tribe of Iudah, Caléb the sonne of
Iephunnéh.

20 And of the tribe of the sonnes of Sime-
on, Shemuél the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the
sonne of Chislon.

22 Also of the tribe of the sonnes of Dan,
the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of
the sonnes of Manasseh, the prince Han-
niel, the sonne of Ephod.

24 And of the tribe of ^c sonnes of Ephra-
im, the prince Kemuel, ^c sonne of Shiph-
tan.

25 Of the tribe also of the sonnes of Ze-
bulun, the prince Elizaphan, the sonne of
Parnach.

26 So of the tribe of ^c sonnes of Issachar,
the prince Paltiel, the sonne of Azzan.

27 Of the tribe also of ^c sonnes of Asher,
the

the prince Achiud the sonne of Shelo-
mi.

8 And of the tribe of the sonnes of Naphtali, the prince Pedahél, the sonne of Amihúd.

9 These are they, whome the Lord commanded to deuide the inheritance vnto the children of Israël, in the land of Canaan.

CHAP. XXXV.

Vnto the Leuites are giuen cities and suburbs. 19 The lawe of murder. 30 For one mans witnes shal no man be condemned.

And the Lord spake vnto Mosés, in the plaine of Moab, by Iordén, [to-ward] Iericho, saying,

*Commande the children of Israël, that they giue vnto the Leuites of the inheritance of their possession, cities to dwell in: ye shal giue also vnto the Leuites the suburbs of the cities round about them.

So they shal haue the cities to dwell in, & their suburbs shalbe for their cattel, and for their substance, & for all their beasts. And the suburbs of the cities, which ye shal giue vnto the Leuites, from the wall of the citie outwarde, [shalbe] a thousand cubites round about.

And ye shal measure without the citie of the Eastside, two thousand cubites: and of the Southside, two thousand cubites: & of the Westside, two thousand cubites: & of the Northside, two thousand cubites: & the citie [shalbe] in the middes, this shalbe [the measure] of the suburbs of their cities.

And of the cities which ye shal giue vnto the Leuites, there shalbe six cities for refuge, which ye shal appoint, that he which killeth, may flee thither: & to them ye shal adde two and fourty cities mo.

All the cities which ye shal giue to the Leuites, [shalbe] eight and fourtie cities: them [shal ye giue] with their suburbs.

8 And concerning the cities which ye shal giue, of the possession of the children of Israël: of many ye shal take mo, and of fewe ye shal take lesse: euerie one shal giue of his cities vnto the Leuites according to his inheritance, which he inheriteth.

¶ And the Lord spake vnto Mosés, saying, Speake vnto the children of Israël, and say vnto them, *When ye be come ouer Iordén, into the land of Canaan,

Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth anie persone vnwares, may flee thither.

12 And these cities shalbe for you a refuge

from the auenger, that he which killeth, dye not, untill he stand before the Congregation in iudgement.

13 And [of] the cities which ye shal giue, six cities shal ye haue for refuge.

14 Ye shal appoint thre on this side Iordén, and ye shal appoint thre cities in the land of Canaan which shalbe cities of refuge.

15 These six cities shalbe a refuge for the children of Israël, and for the stranger, & for him that dwelleth among you, that euerie one which killeth any persone vnwares, may flee thither.

16 And if one smite an other with an instrument of yron that he dye, he [is] a murderer, [and] the murderer shal dye the death.

17 Also if he smite him by casting a stone, wherewith he may be shaine, and he dye, he is a murderer, [and] the murderer shal dye the death.

18 Or if he smite him with an hand weapō of wood, wherewith he may be slaine, if he dye, he is a murderer, [and] the murderer shal dye the death.

19 The reuenger of the blood him selfe shal slay the murderer: when he meeteth him, he shal slay him.

20 But if he thrust him of hate, or hurle at him by laying of wait, that he dye,

21 Or smite him through enemie with his hand, that he dye, he that smote him shal dye the death: [for] he is a murderer: the reuenger of the blood shal slay the murderer when he meeteth him.

22 But if he pushed him vnadvisedly, and not of hatred, or cast vpō him anie thing, without laying of wait,

23 Or any stone (whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he dye, & was not his enemie, nether sought him any harme,

24 Then the Congregation shal iudge betwene the slayer & the auenger of blood according to these lawes.

25 And the Congregation shal deliuer the slayer out of the hand of the auenger of blood, and the Congregation shal restore him vnto the citie of his refuge, whither he was fled: and he shal abide there vnto the death of the Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood slay the murderer, he shal be giltles,

Meaning frō the next of the blood, who ought to pursue the cause.

Among the Reubenites, Gadites, and halfe the tribe of Manasse.

Ebr. among them.

Exod. 11, 14. Vvillingly, & willingly.

That is, with a big and dangerous stone: in Ebr. with a stone of his hand.

Deu. 19, 11.

Or, suddenly. Exod. 21, 13. Ebr. instrument.

That is his next kinsman.

Vnder this figure is declared that cure sinners coulde not be remitted, but by the death of the high Priest Iesus Christ.

By the sentence of the iudge.

1 A lawe to
iudge murtherers
done either of
purpose or vn-
advisedly.

*Deut. 17, 6. &
19, 15.
*Mat. 18, 16.
2. cor. 13, 1.

m VWhich pur-
posely hadde com-
mitted murther.

*Or, murther.

n God is fomid-
ful of the blood
wroghtfully shed
þ he maketh his
dome creatures
to demande ven-
geance thereof.

a & semeth that
þ tribes con-
ceded who might
mary these
daughters to
haue their inher-
itance: & there-
fore the sonnes
of Ioseph pro-
posed the mat-
ter to Moyses.
*Chap. 27, 1.
Ios. 17, 3.
b Meanig Mo-
ses.

28 Because he shulde haue remained in
the cite of his refuge, vntill the death of
the hie Priest: and after the death of the
hie Priest the slayer shal returne vnto the
land of his possession.

29 So these things shal be a lawe of iudge-
ment vnto you, throughout your genera-
tions in all your dwellings.

30 Who soeuer killeth any persone, þ iud-
ge shal slay the murtherer, through *wit-
nesses: but one witness shal not testifie a-
gainst a persone to cause him to die.

31 Moreover ye shal take no recompense
for the life of þ murtherer, which is wor-
thie to die: but he shal be put to death.

32 Also ye shal take no recompense for him
that is fled to þ cite of his refuge, that he
shulde come againe, and dwel in the land
before the death of the hie Priest.

33 So ye shal not pollute the land wherein
ye shal dwel: for blood defileth the land:
and the land can not be clenfed of the
blood that is shed therein, but by þ blood
of him that shed it.

34 Defile not therefore the land which ye
shal inherite, for I dwel in the middes the
reof: for I the Lord dwel among the chil-
dren of Israél.

CHAP. XXXVI.

An ordre for the mariage of the daughters of Zelophe-
had. 7 The inheritance colde not be given from one tri-
be to another.

1 Then the chief fathers of the familie
of the sonnes of Gileád, the sonne of
Machir, the sonne of Manasséh, of the fa-
milies of the sonnes of Ioseph, came, and
spake before Moyses, and before the prin-
ces, the chief fathers of the children of Is-
raél,

2 And said, *The Lord commanded^b my
lord to giue the land to inherite by lot to
the children of Israél: and my lord was
commanded by the Lord, to giue the in-
heritance of Zelophehad our brother vn-
to his daughters.

3 If they be married to any of the sonnes
of the [other] tribes of the children of Is-
raél, then shal their inheritance be taken
away from the inheritance of our fathers,
& shal be put vnto the inheritance of the

tribe whereof thei shalbe: so shal it be ta-
ken away from the lot of our inheritance.

4 Also when the Iubile of the children
of Israél commeth, then shal their inher-
itance be put vnto the inheritance of the
tribe whereof they shalbe: so shal their in-
heritance be taken away from the inher-
itance of the tribe of our fathers.

5 Then Moyses commanded the children
of Israél, according to the worde of the
Lord, saying, The tribe of the sonnes of
Ioseph haue said wel.

6 This is the thing that the Lord hath
commanded, concerning the daughters
of Zelophehad, saying, They shal be wi-
ues to whome they thinke best, onely to
the familie of the tribe of their father shal
thei mary:

7 So shal not the inheritance of the chil-
dren of Israél remoue from tribe to tribe,
for euerie one of the children of Israél
shal ioine him selfe to the inheritance of
the tribe of his fathers.

8 And euerie daughter þ possesseth any
inheritance of the tribes of the children
of Israél, shalbe wife vnto one of the fami-
lie of the tribe of her father: that the chil-
dren of Israél may enioye euerie man the
inheritance of their fathers.

9 Nether shal the inheritance go about
from tribe to tribe: but euerie one of the
tribes of the children of Israél shal sticke
to his owne inheritance.

10 As the Lord commanded Moyses, so did
the daughters of Zelophehad.

11 For *Mahláh, Tirzáh, and Higláh, and
Milcáh, and Noáh the daughters of Ze-
lophehad were married vnto their fathers
brothers sonnes:

12 They were wiues [to certeine] of the fa-
milies of the sonnes of Manasséh the son-
ne of Ioseph: so their inheritance remain-
ed in the tribe of the familie of their fa-
ther.

13 These are the commandements and
lawes which the Lord commanded by
the hand of Moyses vnto the children of
Israél, in the plaine of Moáb, by Iordan,
[toward] Ierichó.

Signifying
at no time a
colde returne
for in the Iubi-
le all things re-
turned to their
owne tribes.

d For the
colde not be
continued if
the inheritance
was the man-
nance thereof
shuld haue be-
abalienated to
others.

e VVhat
is no male in
heritu

* Chap. 27, 1.

Touching
ceremonial
iudicial lawe

THE FIFTH BOKE OF MOSES, CALLED

DEUTERONOMIE



THE ARGUMENT.

THE wonderful love of God toward his Church is lively set forth in this boke. For albeithrough their ingratitude and spandy rebellions against God, for the space of forty yeres; Deuter. 9, 7. they had deserved to have bene cut off from the number of his people, and for ever to have bene deprived of the use of his holy worde, and sacraments: yet he did ever preserve his Church even for his owne mercies sake, and wolde stil haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goodes, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmuring, and rebellion, he had moste sharply punished) to feare and obey the Lord, to embrace and kepe his lawe without adding therunto or diminishing thereof. For by his worde he wolde be knowne to be their God, and they his people: by his worde he wolde gouerne his Church, and by the same they shoulde learne to obey him: by his worde he wolde discern the false Prophet from the true, light from darkenes, error from knowlage, and his owne people from all other nations and infidels: teaching them thereby to refuse & detest, destroy & abolish whatsoever is not agreeable to his holy wil, seme it otherwise heuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours for the setting forth of this worde and preservation of his Church: giuing vnto them an especial charge for the executing thereof: whome therefore he willerth to exercise them selues diligently in the continual studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnes and vice, and whatsoever offendeth the maiestie of God. And as he had to fore instructed their fathers in all things appertaining bothe to his spiritual seruite, and also for the maintenance of that societie which is betwixt men: so he prescribeth here a newe, all such lawes and ordinances, which ether concerne his Diuine seruite, or els are necessarie for a common weale: appointing vnto euerie estate and degre their charge and duetie: as wel, how to rule and liue in the feare of God, as to norissh friendship toward their neighbours, and to preserve that ordre which God hath established among men: threatening with all, moste horrible plagues to them that transgresse his commandement, & promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

A breue rehearsal of things done before from Horeb vnto Kadesh-barnea. 31 Moses reproveth the people for their incredulitie. 44 The Israelites are overcome by the Amorites because they fought against the commandement of the Lord.



THES E be the wordes which Moses spake vnto all Israel, on this side Iordén in the wildernes, in the plaine, ouer against the red Sea, betwene Parán and

Tophél, and Labán, and Hazeróth, and Di-zaháb.

[There are] eleuen daies iourney from Horeb vnto Kadesh-barnea, by the way of mount Seir.

And it came to passe in the first day of the eleuenth moneth, in fortieth yere, that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commandemēt vnto them.

After that he had slaine Sihón the King of the Amorites which dwelt in Heshbón, and Og the King of Bashán, which dwelt at Ashtaróth in Edrei.

On this side Iordén in the land of Moáb began Moses to declare this lawe, saying,

The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long ynough in this mount,

Turne you and departe, and go vnto the

mountaine of the Amorites, and vnto all places nere thereunto: in the plaine, in mountaine, or in the valley: bothe Southward, & to the sea side; to the land of the Canaanites, and vnto Libanón: [euen] vnto the great riuer, the riuer Peráth,

Beholde, I haue set the land before you: go in and possesse that land which the Lord sware vnto your fathers, Abraham, Izhák, and Iakób, to giue vnto them, & to their sēde after them.

¶ And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

The Lord your God hath multiplied you: & beholde, ye are this day as the starres of heauen in number.

(The Lord God of your fathers make you a thousand times so many mo as ye are, and blesse you, as he hath promised you)

How can I alone beare your cumbrance, and your charge, and your strife?

Bring you men of wisdom and of vnderstanding, and known among your tribes, and I wil make them rulers ouer you:

Then ye answered me and said, The thing is good that thou hast commanded [vs] to do.

So I toke the chief of your tribes wise and known men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreths, and captaines

Or, Euphrates

Gen. 15, 18 & 17, 7.

By the consil of Iethro my father in lawe, Exod. 18, 19.

Not so much by the court of nature as miraculously.

Signifying how great a burden it is to gouerne people. VVhose godlines & vprightnes is known.

Declaring what sort of men ought to haue a publicke charge. read Exod. 18, 21.

ouer fiftie, and eaptaines ouer ten, and officers among your tribes.

16 And I charged your iudges, that same time, saying, Heare the [controuersies] betwene your brethren, and iudge righteously betwene euerie man and his brother, and the stranger that is with him.

17 Ye shal haue no respect of persone in iudgement, * but shal heare the small as well as the great: ye shal not feare the face of man: for the iudgement is Gods: & the cause that is to hard for you, bring vn to me, and I wil heare it.

18 Also I commanded you the same time all the things which ye shulde do.

19 Then we departed from Horb, and went through all that great and terrible wilderness, (as ye haue sene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And I said vnto you, ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Beholde, the Lord thy God hath layed the land before thee: go vp [&] possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, nether be discouraged.

22 Then ye came vnto me euerie one, & said, We wil send men before vs, to sear che vs out the land, & to bring vs worde againe, what way we must go vp by, and vnto what cities we shal come.

23 So the saying pleased me wel, & I toke twelue men of you, of euerie tribe one.

24 Who departed, and went vp into the mountaine, & came vnto the riuer Eshcol, and searched out the [land,]

25 And toke of the frute of the land in their hands, and broght it vnto vs, and broght vs worde againe, and said, It is a good lād, which the Lord our God doth giue vs.

26 Notwithstanding, ye wolde not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, & said, Because the Lord hated vs, therefore hath he broght vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whether shal we go vp? our brethren haue discouraged our hearts, saying, The people [is] greater and taller then we: the cities [are] great and walled vp to heauen: and moreouer we haue sene the sonnes of the * Anakims there.

29 But I said vnto you, Dread not, nor be afraied of them.

30 The Lord your God, * who goeth before you, he shal fight for you, according to all that he did vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast sene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntil ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 Who went in the way before you, to sear che you out a place to pitch your tentes in, in fire by night, that ye might see what way to go, and in a cloude by day.

34 Then the Lord heard y^e voyce of your wordes, and was wroth, & sware, saying,

35 Surely there shal not one of these men of this froward generation see that good land, which I sware to giue vnto your fathers,

36 Save Caleb the sonne of Iephunné: he shal see it, * and to him wil I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 Also the Lord was angry with me for your sakes, saying, * Thou also shalt not go in thither,

38 But Ioshua the sonne of Nun which standeth before thee, he shal go in thither: I will encourage him: for he shal cause Israel to inherit it.

39 Moreouer, your children, which ye said shulde be a pray, and your sonnes, which in that day had no knowledge betwene good and euil, they shal go in thither, and vnto them wil I giue it, and they shal possesse it.

40 But as for you, turne backe, & take your journey into the wilderness by the way of the red Sea.

41 Then ye answered & said vnto me, We haue sinned against the Lord, * we wil go vp, & fight, according to all that the Lord our God hath commanded vs: & ye armed you euerie man to the warre, & were ready to go vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Go not vp, nether fight, (for I am not among you) lest ye fall before your enemies.

43 And when I tolde you, ye wolde not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, & chased you (as bees vse to do) and destroyed you in Seir, [euén] vnto Hormah.

45 And

10h. 7, 24.

*Leui. 19, 15.
chap. 16, 19.
1 sam. 17, 7.
prou. 24, 23.
eccle. 4, 5.
1 sam. 2, 3.
m And ye are
his lieutenant.

17 So that the
saur was in the
felues that they
did not soner
possesse y^e en-
heritance promi-
sed.

o Read Nomb.
13, 1.

*Nomb. 13, 24.
† Or, valley of
cluster of gra-
pe.

p. Town Cal-
leb, and Ioshua:
Moses prefer-
reth the better
part to the grea-
ter, that is two
ten.

q. Suche was y^e
Ioues vnthank-
fulnes, that they
counted Gods
special loue ha-
red.
r The other ten
not Caleb and
Ioshua.

*Nomb. 13, 29.

Declaring
to renounce
owne force
constantly
lowe our
on, and
on the Land
the true
nei, &
to God
10h. 7, 24.

*Exod. 17, 13.
10h. 7, 24.

*Nomb. 14,

*10h. 14, 6.

*Nomb. 29, 11
& 27, 14.
* Chap. 1, 16.
& 4, 31.
& 34, 4.

e VVhich
streth vnto

u VVhich
vnderw
yere oib
Nomb. 14,

x This det
reth mis
who wil
which God
biddeth &
not do th
he coman

y Signifying
man hath
strength
when God
hand to
him.

45 And when ye came againe, ye wept before the Lord, but the Lord wolde not heare your voyce; nor incline his eares vnto you.

46 So ye abode in Kadésh along time, according to the time that ye had remained [before.]

CHAP. II.

5 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites, 33 Sihon King of Heshbon is discomfited.

Then we turned, and toke our iourney into the wilderness, by the way of the red Sea, as the Lord spake vnto me: & we compassed mount Seir a long time.

2 And the Lord spake vnto me, saying, 3 Ye haue compassed this mountaine long ynough: turne you Northwarde.

4 And warne thou the people, saying, Ye shal go through the coast of your brethre the children of Esau, which dwell in Seir, and they shalbe afraid of you: take ye good hede therefore.

5 Ye shal not prouoke them: for I wil not giue you of their land so muche as a fote breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shal bye meat of them for money to eat, and ye shal also procure water of them for money to drinke.

7 For the Lord thy God hathe blessed thee in all the workes of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hathe bene wth thee this fourtie yere, [and] thou hast lacked nothing.

8 And when we were departed fro our brethren the children of Esau which dwell in Seir, through the way of the plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto me, Thou shalt not vex Moab, nether prouoke them to battel: for I wil not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The Emims dwell therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for gyantes as the Anakims: whome the Moabites call Emims.

12 The Horims also dwell in Seir before time, whome the children of Esau chased out, and destroyed them before them, and dwell in their stede: as Israel shal do vnto the land of his possession, which the Lord hathe giuen them.

13 Now rise vp, said I, and get you ouer the riuér *Zeréd: and we went ouer the riuér Zeréd.

14 The space also wherein we came from Kadésh-barnéa vntil we were come ouer the riuér Zeréd, [was] eight and thirtie yeres, vntil all the generation of the men of warre were wasted out from among the hoste, as the Lord swaie vnto them.

15 For in dede the hand of the Lord was against them, to destroye them from among the hoste, til they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people,

17 Then the Lord spake vnto me, saying, 18 Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come nere ouer against the children of Ammon: [but] shalt not lay siege vnto them, nor moue warre against them: for I wil not giue thee of the land of the children of Ammon [any] possession: for I haue giuen it vnto the childre of Lot for a possession.

20 That also was taken for a land of gyants: for gyants dwelt therein afore time, whome the Ammonites called Zamzumims.

21 A people [that was] great, and many, & tall, as the Anakims: but the Lord destroyed them before them, and they succeded the in their inheritance, and dwell in their stede.

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed the, and dwelt in their stede vnto this day.

23 And the Auims which dwell in Hazérim [euen] vnto Azzah, the Caphorims which came out of Caphtor destroyed them, and dwell in their stede.

24 ¶ Rise vp [therefore], said the Lord: take your iourney, and passe ouer the riuér Arnon: beholde, I haue giuen into thy hand Sihon, the Amorite, King of Heshbon, and his land: begin to possesse it, and prouoke him to battel.

25 This day wil I begin to send thy feare, and thy dread vpon all people vnder the heauens, which shal heare thy fame and shal tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemóth vnto Sihon King of Heshbon, with wordes of peace, saying,

27 ¶ Let me passe through thy land: I wil go by the hie way: I wil nether turne vnto the right hand nor to the left.

28 Thou shalt sel me meat for money, for to eat, and shalt giue me water for money

* Nom. 21, 12.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine

h His plague & punishment to destroy all that were twentie yere olde and aboute.

i who called the fetters Kapharims: that is, physicians to heale of reforms vices: but were in dede Zamzumims, that is, wicked and abominable.

† Or, Gaza.

k According to his promise made to Abraham Gen. 15, 21.

l This declares that the hearts of men are in gods hands: ether shal be made saint, or bold.

* Nom. 21, 12.

21 Because neither intreaty nor examples of others could moue him, he could not com-
plaine of his iust destruction.

22 God in his election and reprobation doth not only appoint the ends, but the means tending to y^e same.

* Nom. 21, 23

† Ebr. before vs.

23 God had cursed Canaan & therefore he wolde not that any of the wicked race should be preserved.

† Or, into our hand.

† Or, fourde.

for to drinke: onely I will go through on my fote,

29 (As the^m children of Esau which dwel in Seir, and the Moabites which dwel in Ar, did vnto me) vntil I be come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihón the King of Heshbón wolde not let vs passe by him: for the Lord thy God hadⁿ hardened his spirit, and made his heart obstinar, because he wolde deliuer him into thine hand, as [appeareth] this day.

31 And the Lord said vnto me, Beholde, I haue begonne to giue Sihón and his land before thee: begin to possesse and inherit his land.

32 *Then came out Sihón to mete vs, himself with all his people to fight at Iaház.

33 But the Lord our God deliuered him † into our power, and we smote him, & his sonnes, and all his people.

34 And we toke all his cities the same time, and destroyed euerie citie, men, and^o women, & children: we let nothing remaine.

35 Onely the cattell we toke to our selues, and the spoile of the cities which we toke,

36 From Aroér, which is by the banke of the riuer of Arnón, & [from] y^e citie that is vpon the riuer, euen vnto Gileád: there was not one citie that escaped vs: [for] the Lord our God deliuered vp all † before vs.

27 Onely vnto the land of the children of Ammón thou camest not, [nor] vnto any place of the † riuer Iabbók, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

CHAP. III.

3 Og King of Bashan is slaine. 11 The signes of his beg. 18 The Reubenites and Gadites are commaunded to go ouer Iorden armed before their brethren. 21 Ioshua is made capitane. 27 Moses is permitted to se the lād, but not to enter, albeit he desired it.

* Nom. 21, 33, chap. 29, 7.

28 Therefore beside the comma dement of the Lord, they had iust occasion of his parte to fight against him.

* Nom. 21, 34.

* Nom. 21, 33.

1 Then we turned, and went vp by the way of Bashán: * and Og King of Bashán^a came out against vs, he, and all his people to fight at Edréi.

2 And the Lord said vnto me, Feare him not, for I wil deliuer him, & all his people, and his land into thine hand, & thou shalt do vnto him, as thou didest vnto * Sihón King of y^e Amorites, which dwelt at Heshbón.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bashán, and all his people: and we smote him, vntil none was left him [aliue.]

4 And we toke all his cities the same tyme, nether was there a citie which we toke not from thē, [euen] thre score cities, [&]

all the countrey of Argób, the kingdome of Og in Bashán.

5 All these cities [were] fenced with hie walles, gates and barres, beside^b vnwal-
led townes a great many.

6 And we ouerthrew them, as we did vnto Sihón King of Heshbón, destroying euerie citie, [with] men, & women, & children.

7 But all the cattel and y^e spoile of the cities we toke for our selues.

8 Thus we toke at that time out of the hand of two Kings of the Amorites the land y^e was on this side Iorden from the riuer of Arnón vnto mount Hermón:

9 (Which Hermón the Sidonians call Shí-
rion, but the Amorites call it Shenír)

10 All the cities of the plaine and all Gileád, and all Bashán vnto Saleháh, and Edréi, cities of the kingdome of Og in Bashán.

11 For onely Og King of Bashán remained of the remnant of the gyants, ^d whose bed [was] a bed of yron: is it not at Rabbáth among the children of Ammón: the length thereof [is] nine cubites, and foure cubites the bredth of it, after the cubite of a man.

12 And this land [which] we possessed at y^e time, from Aroér, which is by the riuer of Arnón, and halfe mount Gileád, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gileád, and all Bashán, the kingdome of Og, gaue I vnto the half tribe of Manasséh: [euen] all the countrey of Argób with all Bashán, which is called, The land of gyantes.

14 Iair the sonne of Manasséh toke all the countrey of Argób, vnto the coastes of Geshuri, and called them after his owne name, Bashán, Hauoth Iair vnto^e this day.

15 And I gaue [parte] of Gileád vnto Machir

16 And vnto the Reubenites and Gadites I gaue [the rest] of Gileád, and vnto the riuer of Arnón, halfe the riuer and the borders, euen vnto the riuer^f Iabbók, [which is] the border of the children of Ammón:

17 The plaine also and Iorden, and the borders from Chinnérèth euen vnto the Sea of the plaine, [to wit,] the salt Sea † vnder the springs of Pisgáh Eastwarde.

18 ¶ And I commaunded^g you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shal go ouer armed before your brethren the children of Israël, all men of warre.

19 Your wiues onely, and your children, & your cattel (for I knowe that ye haue much cattell) shal abide in your cities, which I haue giuen you,

b As villages & small townes.

c Because this was Gods appointment, therefore it may not be iudged any

d The more terrible that the gyant was, the greater occasion had they to rise God for the victory.

* Nom. 31, 11

e Meaning what he wrote in historie.

f VVhich separateth the Ammonites from the Amorites.

† Or, at Ashtat Pisgah.

g That is, the Reubenites, Gadites, and half Manasséh, as Nomb. 32, 39

20 Vntil the Lord haue giue rest vnto your brethren as vnto you; and that they also possesse the land, which the Lord your God hath giuen thee beyond Iordén: the shall ye^e returne euerie man vnto his possessiō; which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue sene all that the Lord your God hath done vnto these two Kings: so shall the Lord do vnto all the kingdoms whither thou goest.

22 Ye shall not feare the: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatnes and thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes, and like thy power?

25 I pray thee let me go ouer and see the good land that is beyond Iordén, that goodly^e mountaine, and Lebanón.

26 But the Lord was angrie with me for your sakes, and wolde not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and beholde it with thine eyes, for thou shalt not go ouer this Iordén:

28 But charge Ioshua, and incourage him, and bolden him: for he shall go before this people, and he shall deuide for inheritance vnto them the land which thou shalt see.

29 So we abode in the valley ouer against Beth-Peór.

¶ C H A P. IIII.

1 An exhortation to obserue the Lawe without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 VVe must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against the that forsake the Lawe of God. 37 God chose the sede because he loued their fathers. 43 The three times of refuge.

1 **N**OW therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to do, that ye may liue, and go in and possesse the land which the Lord God of your fathers giueth you.

2 Ye shall put nothing vnto the worde which I commande you, nether shall ye take ought therefrom, that ye may kepe the commandments of the Lord your God which I commande you.

3 Your eyes haue sene what the Lord did because of Baal-Peór, for all the men that followed Baal-Peór, the Lord thy God

hath destroyed euerie one from among you.

4 Burye that did cleane vnto the Lord your God, are aliue euerie one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye shulde do euen so within the land whither ye go to possesse it.

6 Kepe them therefore and do them: for that is your wisdom, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall saye, Truly this people [is] wise, and of vnderstanding, [and] a great nation.

7 For what nation [is so] great, vnto whome the gods come so nere vnto them, as the Lord our God [is] nere vnto vs, in all that we call vnto him for?

8 And what nation [is so] great, that hath the ordinances & lawes so righteous, as all this lawe, which I set before you this day:

9 But take hede to thy selfe, and kepe thy soule diligently, that thou forget not the things which thine eyes haue sene, & that they departe not out of thine heart, all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes.

10 [Forget not] day that thou stodest before the Lord thy God in Horé, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you nere & stode vnder mountaines & the mountaine burnt with fire vnto the middes of heauen, [and there was] darkness, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, [and] ye heard the voyce of the wordes, but sawe no similitude, save a voyce.

13 Then he declared vnto you his couenant which he commanded you to do, [euen] the ten commandments, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me the same time, that I shulde teach you ordinances and lawes, which ye shulde obserue in the land, whither ye go to possesse it.

15 Take therefore good hede vnto your selues: for ye sawe no image in the day that the Lord spake vnto you in Horé out of the middes of the fire:

16 That ye corrupt not your selues, and make you a graven image [or] representation of any figure: [whither it be] the likenes of male or female,

17 The likenes of any beast that is on earth,

p. ij.

And were not idolaters.

f Because all men naturally desire wisdom, he sheweth how to attaine vnto it. Or, surely.

g Helping vs, & deliuering vs out of all dangers.

h He addeth all these wordes to shewe that we can neuer be careful enough to kepe the lawe of God, & to teach it to our posteritie.

i Exod. 19. 18. The lawe was giuen with fearful miracles, to declare both that God was the author thereof, and also that flesh was abhorred by the rigour of the same.

k God ioyne this condition to his couenant.

l Ebr. soules. Signifying destruction is prepared for all them that make any image to represent God.

[or] the likenes of anie fettered foule that flieth in the aire:

18 [Or] the likenes of anie thing that creepeth on the earth, [or] the likenes of anie fish that is in the waters beneth the earth:

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne & the moone and the starres with all the hoste of heauen, shuldest be driuen to worship the and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath take you and brought you out of the yron furnace, out of Egypt, to be vnto him a people [and] inheritance, as [appeareth] this day.

21 And the Lord was angry with me for your wordes, and sware that I shulde not go ouer Iordén, and that I shulde not go in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must dye in this land, and shal not go ouer Iordén: but ye shal go ouer, and possesse that good land.

23 Take hede vnto your selues, lest ye forget the couenant of the Lord your God which he made with you, and lest ye make you anie grauen image, [or] likenes of anie thing as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, [and] a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selues, and make anie grauen image, [or] likenes of anie thing, and worke euil in the sight of the Lord thy God, to prouoke him to angre,

26 I will call heauen and earth to recorde against you this day, that ye shal shortly perish from the land, wherunto ye go ouer Iordén to possesse it: ye shal not prolong your daies therein, but shal vterly be destroyed.

27 And the Lord shal scatter you among the people, & ye shal be left fewe in number among the nations, whether the Lord shal bring you.

28 And there ye shal serue gods, [even] the worke of mans hand, wood & stone, which neither see, nor heare, nor cat, nor smell.

29 But if from thence thou shalt seke the Lord thy God, thou shalt finde him, if thou seke him with all thine heart, & with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 [For the Lord thy God is a merciful

God] he wil not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he sware vnto them.

32 For inquire now of the dayes which are past, which were before thee, since the day that God created man vpon the earth, & aske from the one end of heauen vnto the other, if there came to passe suche a great thing as this, or whether any suche lyke thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go & take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest knowe, that the Lord he is God, [and] that there is none but he alone.

36 Out of heauen he made thee to heare his voice to instruct thee, & vpon earth he shewed thee his great fire, & thou heardest his voice out of the middes of the fire.

37 And because he loued thy fathers, therefore he chose their sede after them, and hath brought thee out of Egypt in his sight, by his mightie power,

38 To thrust out nations greater and mightier than thou, before thee, to bring thee in, [and] to giue thee their land for inheritance: as [appeareth] this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneth: there [is] none other.

40 Thou shalt kepe therefore his ordinances, and his commandments which I command thee this day, that it may go wel with thee, and with thy childre after thee, and that thou maiest prolong thy dayes vpon the earth, which thy Lord thy God giueth thee for euer.

41 ¶ Then Moses separated thre cities on this side of Iordén towards the sunne rising:

42 That the slayer shulde flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 [That is,] Bezer in the wilderness, in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manassé.

44 ¶ So this is the lawe which Moses set before

m He hath appointed the for to serue man.

n He hath delivered you out of most miserable slauerie, & freely chose you for his children.

o Moses good affection appeareth in that he being deprived of suche an excellent treasure, doeth not enuy them that must enioye it.

p To those that come not vnto him with loue and reuerence, but rebell against him, Ebr. 12. 29.

q Meaning here by all superstition and corruption of the true seruice of God.

r Though men would absolve you, yet the iustible creatures shal be witnesses of your disobedience.

s So that his curse shal make his former blessings of none effect.

t Not with our warde shew on ceremonye, but with a true confession of thy fautes. ¶ Ebr. in the last dayes.

u To remember the more of the assurance of his saluation.

x Many negligence is possible cause that he knoweth not God.

y By so many proves that he could doe thereof.

z He sheweth the cause, why God wrought these miracles.

a Freely and out of their desert.

b God permitteth seruantes not for our merites, but to encourage vs, that we assure our labour not to be losse.

Isa. 55. 1.

before the children of Israël.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the childre of Israël after they came out of Egypt,

46 On this side Iordén, in the valey ouer against Beth-Peór, in the lād of Sihón King of the Amorites, which dwelt at Heshbón, whome Moses and the children of Israël *sinote, after they were come out of Egypt:

47 And they possessed his land, and y land of *Og King of Bashán, two Kings of the Amorites, which were on this side Iordén toward the sunne rising:

48 From Aroér, which is by the banke of the riuer Arnón, euen vnto mount Siôn, which is Hermón,

49 And all the plaine by Iordén Eastward, euen vnto the Sea of the plaine, vnder y *springs of Pifgáh.

CHAP. V.

5 Moses is the meane betwene God and his people. 6 The Lawe is repeated. 13 The people are afraid at Gods voice. 19 The Lord wiseth that the people wolde feare him. 32 They must not decline to the right hand nor left.

1 Then Moses called all Israël, and said vnto the, Heare, O Israël, the ordinances and the lawes which I propose to you this day, that ye may learne them, and take hede to obserue them.

2 *The Lord our God made a couenant with vs in Horéb.

3 The Lord made *not this couenant with our fathers [onely,] but with vs, [euen] w vs all here aliue this day.

4 The Lord talked with you b face to face in the mount, out of the middes of the fire.

5 (At that time I stode betwene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage:

7 Thou shalt haue none *other gods before my face.

8 Thou shalt make thee no grauen image, [or] any likenes [of that] that is in heauen aboue, or which is in the earth beneth, or that is in the waters vnder the earth.

9 Thou shalt nether bowe thy selfe vnto them, nor serue them: for *I the Lord thy God am a *ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the thrid and fourth [generation] of them that hate me:

10 And shewing mercie vnto thousands of them that loue me, and kepe my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him gildes that taketh his Name in vaine.

12 Kepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Six dayes thou shalt labour, and shalt do all thy worke:

14 But the seventh day [is] the Sabbath of the Lord thy God: thou shalt not do any worke [therein,] thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thine oxe, nor thine asse, nether any of thy cattel, nor the stranger that is within thy gates: that thy man seruant & thy maide may rest aswel as thou.

15 For, remember that thou wast a seruant in the land of Egypt, & [that] the Lord thy God brought thee out thence by a mighty hand and stretched out arme: therefore y Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ Honour thy father & thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, & that it may go wel with thee vpon the land which the Lord thy God giueth thee.

17 *Thou shalt not kil.

18 *Nether shalt thou commit adulterie.

19 *Nether shalt thou steale.

20 Nether shalt thou beare false witness against thy neighbour.

21 *Nether shalt thou couet thy neighbours wife, nether shalt thou desire thy neighbours house, his field, nor his man seruant, nor his maide, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount, out of the middes of the fire, the cloude and the darkenes, with a great voyce, and added no more [thereto:] and wrote them vpō two tables of stone, and deliuered them vnto me.

23 And whē ye heard the voyce out of the middes of the darkenes, (for the mountaine did burne with fire,) then ye came to me, all the cheif of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glorie & his greatnes, and *we haue heard his voyce out of the middes of the fire: we haue sene this day that God doeth talke with man, and he *liueth.

25 Now therefore, why shulde we dye? for this great fire wil consume vs: if we heare

e The first degree to kepe the commandments is, to loue God.

f Meaning since God permitte six dayes to our labours, y we ought willingly to dedicate the seventh to serue him wholly.

g Not for a shewe, but for true obedience & due reuerence.

*Math. 5, 21.
*Luk. 18, 20.
*Rom. 13, 9.

*Rom. 7, 7.
h He speaketh not only of that resolute will, but that there be no motion or affection.

i Teaching v by his exāple to be content with his worde, and adde nothing thereto.

*Exod. 19, 19.

*Chap. 4, 13.

the voyce of the Lord our God any more, we shal dye.

† Or, man.

26 For what flesh [was] there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we [haue,] and liued?

*Exod. 20, 19.

27 Go thou nere, and heare all that † Lord our God saith: and declare thou vnto vs all that the Lord our God sayeth vnto thee,* and we wil heare it, and do it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spokē vnto thee: they haue wel said, all that they haue spoken.

k He requireth of vs nothing but obedience, shewing also of our selues we are vnwilling thereunto.

29 Oh * that there were suche an heart in them to feare me, and to kepe all my cō mandements alway: that it might go wel with them, and with their children for euer.

30 Go, say vnto them, Returne you into your tentes.

31 But stand thou here with me, & I wil tel thee all the commandements, and the ordinances, and the lawes which thou shalt teache them: that they may do them in † land which I giue them to possesse it.

l Ye shal nether addē nor diminiſhe.

32 Take hede therefore, that ye do as the Lord your God hath commanded you: turne not aside to the right hand nor to † left,

m As by obedience God giueth all felicitie: so of disobeying god proceede all our miseries.

33 [But] walke in all the wayes which the Lord your God hath commanded you, that ye may ^m liue, and that it may go wel with you: and that ye may prolong your dayes in the land which ye shal possesse.

CHAP. VI.

1 An exhortation to feare God, and kepe his commandements. 5 VVhich is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is contained in the Lawe.

† Or, iudgements.

1 These now are the cōmandements, ordinances, and lawes, which the Lord your God cōmanded [me] to teache [you,] that ye might do them in the lād whether ye go to possesse it:

a A reuerēt feare and loue of God, is the first beginning to kepe Gods commandements.

2 That thou mightest ^a feare the Lord thy God, and kepe all his ordinances, and his commandements which I commād thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

b which hath abundance of all things appertaining to manlyfe.

3 Heare therefore, o Israel, and take hede to do it, that it may go wel with thee, and that ye may increase mightely ^b in the lād that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, o Israel, The Lord our God [is]

Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

* Mar. 12, 17. mar. 12, 19. luk. 10, 27.

6 * And these wordes which I commande thee this day, shalbe in thine heart.

* Chap. 11, 14.

7 And thou shalt ^c rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou lyeſt downe, and when thou ryest vp:

c Some read, shalt vber the vpon thy children: to wit, they may print them more deeply in a perma-

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe as frontlets betwene thine eyes.

† Or, signes remembrance.

9 Also thou shalt write them vpon the ^d postes of thine house, and vpon thy gates.

d That when thou art in, thou shalt remembere them.

10 And when the Lord thy God hath brought thee into the land, which he swa- re vnto thy fathers, Abraham, Izhák, and Iaakób, to giue to thee, with great & goodly cities which thou buyldedst not,

11 And houses full of all maner of goods which thou filledst not, and wels digged which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and [when] thou hast eaten and art full,

12 * Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

e Let not wealth and ease cause thee forget God's mercie, when by thou walkest liuiered out of miserie. f we must feare God, seruently and obediēly his Name wherby is done by swearing lawfully.

13 Thou shalt feare the Lord thy God, & serue him, and shalt ^f swear by his Name.

14 Ye shal not walke after other gods, [after any] of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God be kindeled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not ^g tempt the Lord your God, as ye did tempt him in Massah:

g By doubting his power, refusing lawfull commandes, and abusing his graces.

17 [But] ye shal kepe diligently the cōmandements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt do that which is right and good in the ^h sight of the Lord: that thou maiest prosper, and that thou maiest go in, and possesse that good land which the Lord swa- re vnto thy fathers,

19 To cast out all ⁱ thine enemies before thee, as the Lord hath said.

h Here he

20 When ⁱ thy sonne shal aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

i God requireth not onely that we serue him with our lyfe, but also that we payne that our posteritie may be for his glorie.

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt:

but

but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euil vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to do all these ordinances, [and] to feare the Lord our God, that it may go euer wel with vs, [and] that he may preserue vs aliuie, as at this present.

25 Moreover, this shal be our righteousnes before the Lord our God, if we take hede to kepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles. 5 They must destroy the idoles. 8 The election depending on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of idolatrie.

VHE Lord thy God shal bring thee into the land whither thou goest to possesse it, & shal roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuities, and the Iebusites, seuen nations greater and mightier then thou.

2 And the Lord thy God shal giue them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor haue compassion on them,

3 Nether shalt thou make mariages with them, nether giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they wil cause thy sonne to turne away from me, & to serue other gods: the wil the wrath of the Lord waxe hote against you, and destroy thee suddenly.

5 But thus ye shal deale with them, Ye shal ouerthrowe their altars, and breake downe their pillers, and ye shal cut downe their groues, and burne their grauen images with fire.

6 For thou art an holy people vnto the Lord thy God, the Lord thy God hath chosen thee to be a precious people vnto him self, aboute all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were more in number then any people: for ye were the fewest of all people:

8 But because the Lord loued you, and because he wolde kepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mightie hand and deliuered you out of the house of bondage, from the hand of Pharaoh King of Egypt,

9 That thou maiest knowe, that the Lord thy God, he is God, the faithful God which kepeth covenant and mercy vnto them that loue him and kepe his commandements, [eu]en to a thousand generations:

10 And rewardeth them to their face that hate him, to bring them to destruction: he wil not deferre to reward him that hateth him, to his face.

11 Kepe thou therefore the commandements, and the ordinances, and the lawes, which I commande thee this day to do them.

12 For if ye hearken vnto these lawes, and obserue and do them, then the Lord thy God shal kepe with thee the covenant, & the mercie which he sware vnto thy fathers.

13 And he wil loue thee, and blesse thee, & multiplie thee: he wil also blesse the fruite of thy wombe, and the fruite of thy land: thy corne and thy wine, and thine oyle [and] the increase of thy kine, and the flockes of thy shepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboute all people: there shal be nether male nor female barren among you, nor among your cattell:

15 Moreover, the Lord wil take away fro thee all infirmities, and wil put none of the euil diseases of Egypt (which thou knowest) vpon thee, but wil send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shal giue thee: thine eye shal not spare them, nether shalt thou serue their gods, for that shal be thy destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, [but] remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great tentations which thine eyes sawe, and the signes and wonders, and the mightie hand & stretched out arme, whereby the Lord thy God brought thee out: so shal the Lord thy God do vnto all the people, whose face thou fearest.

20 Moreover, the Lord thy God wil send hornettes among them, vntil they that are left, and hide them selues from thee, be destroyed.

e Presy, finding no cause in you more then in others so to do.

d And so put difference betweene him and idoles.

e Meaning manifestly, or in this life.

f This covenant is grounded vpon his free grace: therefore in recompensing their obedience he hath respect to his mercy & not to their merits.

*Exod. 23, 26.

*Exod. 9, 14.

g we ought not to be merciful where God commandeth severity.

*Exod. 23, 33.

h Or, plagues, or trials, as Chap. 29, 3. exod. 15, 25. & 16, 4.

*Exod. 23, 29.

i There is no finale creature, which I wil not arme to fight on thy side against them.

21 Thou shalt not feare them: for the Lord thy God [is] among you, a God mightie and dreadful.

22 And the Lord thy God wil roote out these nations before thee by litle and litle: thou maist not consume them at once, lest the beastes of the field increase vpon thee.

23 But the Lord thy God shal giue them before thee, and shal destroy them with a mighty destruction, vntil they be brought to nought.

24 And he shal deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heaven: there shal no man be able to stand before thee, vntil thou hast destroyed them.

25 The grauen images of their gods shal ye burne with fire, [and] ye couet not the siluer and golde, [that is] on them, nor take it vnto thee, lest thou be snared therewith: for it is an abomination [before] the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou be accused like it, [but] vtterly abhorre it, and counte it moste abominable: for it is accused.

CHAP. VIII.

God humbleth the Israelites to trie what they haue in their heart: God chastiseth them as his children. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulness of Gods benefites causeth destruction.

YE shal kepe all the commandements which I comande thee this day for to do them: that ye may liue, and be multiplied, and go in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fourty yere in the wilderness, for to humble thee, and to proue thee, to knowe what was in thine heart, whether thou woldest kepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers knowe it, that he might teache thee that man liueth not by bread onely, but by the word of the Lord, that proceedeth out of the mouth of the Lord, doeth a man liue.

4 Thy raiment waxed not olde vpon thee, neither did thy shoe: as five hundred yeres.

5 Knowe therefore in thine heart, that as a man hungereth his soule, so the Lord thy God sourcereth thee.

6 Therefore shalt thou kepe the commandements of the Lord thy God, that thou maiest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee in to a good land, a land in the which are riuers of water and fountaines, & depths that spring out of valles and mountaines:

8 A land of wheat and barley, and of vineyardes, and fig trees, and pomgranates: a land of oyle olive and honey:

9 A land wherein thou shalt eat bread without scarcetie, neither shalt thou lacke any thing therein: a land whose stones [are] iron, and out of whose mountaines thou shalt digge brasie.

10 And when thou hast eaten and filled thy self, thou shalt blesse the Lord thy God, for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keping his commandements, & his lawes, and his ordinances, which I comande thee this day:

12 Lest [when] thou hast eaten and filled thy selfe, and hast buylt goodly houses & dwelt [therein],

13 And thy beastes, and thy shepe are increased, and thy siluer and golde is multiplied, and all that thou hast is encreased,

14 Then thine heart be lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderness [wherein were] frye serpents, and scorpions, and drought, where [was] no water, who brought forth the water for thee out of the rocke of flint:

16 Who fed thee in the wilderness with MAN, which thy fathers knewe not, to humble thee, and to proue thee, that he might do thee good at thy latter end.

17 [Beware] lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which giueth thee power to get substance, to establish his covenant which he sware vnto thy fathers, as [appeareth] this day.

19 And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I testifie vnto you this day that ye shal surely perish.

20 As the nations which the Lord destroyed before you, so ye shal perish, because ye wolde not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

God doeth them not good for their owne righteousness, but for his owne sake. 7 Moses prayeth them in remembrance of their finnes. 17 The two tables are broken. 26 Moses prayeth for the people.

So that it is your commoditie that God accomplish not his promises so sone as you wolde wish.

1 Iosh. 7, 1.
2. mac. 13, 40.

And be enticed to idolatrie.

Leui. 27, 21.
nomb. 21, 3.

Shewing that it is not ynough to heare the wordes, except we expresse it by example of lyfe.

VVhich is declared in afflictions, either by patience, or by grudging against Gods visitatio.

Man liueth not by meat, but by the power of God, which giueth it strength to nourish vs. As they that go bare-footed.

So that his afflictions are for the sake of his father by love towards him.

† Or, men.

VVhere are mines of metal.

For to receive Gods benefites and not to be thankful, but contemne God in them.

By attributing Gods benefites to thine owne wisdom and labour, or to good fortune.

Nomb. 20, 11.

Exod. 15, 26.

If things concerning this life proceede only of Gods mercy, much more ritual gifts and life euertlasting.

Or, take witness that heauen and the earth, as Chas. 4, 26.

HEare, O Israel, Thou shalt passe ouer Iordén^a this day, to go in [and] to possesse nations greater and mightier the thy self, [and] cities great and walled vp to heauen,

2 A people great and tall, [euen] the children of the Anakims, whome thou knowest, and [of whome] thou hast^b heard [say] Who can stand before the children of Anak?

3 Vnderstand therefore that this day the Lord thy God is he which^c goeth ouer before thee [as] a consuming fire: he shal destroy them, and he shal bring the downe before thy face: so thou shalt cast the out & destroy them sodenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my^d righteousness the Lord hath brought me in, to possesse this land: but for the wickednes of these nations the Lord hath cast them out before thee.

5 [For] thou enterest not to inherit their land for thy righteousness, or for thy vp-right heart, but for the wickednes of those nations; the Lord thy God doeth cast the out before thee, and that he might performe the worde which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iakob.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good lād to possesse it for thy righteousness: for thou art a^e stiffe-necked people.

7 Remember, [and] forget not, how thou prouokedst the Lord thy God to anger in the wilderness: fince the day that thou didest departe out of the land of Egypt, vntil ye came vnto this place, ye haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wrothe with you, [euen] to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, [I say,] of the couenāt, which the Lord made w^f you: & I abode in the mount fourtie dayes and fourtie nightes, [and] I nether ate bread nor yet dranke water:

10 Then the Lord deliuered me two tables of stone, written with the^g finger of God, and in them [was contained] according to all the wordes which the Lord had said vnto you in the mount out of the middes of the fire, in the day of the assemble.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gaue me

the two tables of stone, the tables, [I say,] of the couenāt.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue^h corrupt [their wayes:] they are sone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue sene this people, and beholde, it is a stiffe-necked people.

14 Let me alone, that I may destroy them, and put out their name from vnder heauē, and I will make of thee a mightie nation, & greater then they be.

15 So I returned, and came downe frō the Mount (and the Mount burnt with fire, & the two Tables of the couenāt [were] in my two hands)

16 Then I looked, and beholde, ye had sinned against the Lord your God: [for] ye had made you a molten calfe, [and] had turned quickly out of the^k way which^l the Lord had commanded you.

17 Therefore I toke the two Tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fel downe before the Lord, fourtie dayes, and fourtie nightes, as before. I nether ate bread nor dranke water, because of all your sinnes, w^m ye had committed, in doing wickedly in the sight of the Lord, inⁿ ye prouoked him vnto wrath.

19 (For I was afraied of the wrath and indignation, wherewith the Lord was moued against you, [euen] to destroye you) yet the Lord heard me at that time also.

20 Likewise the Lord was verie angrie with Aaron, [euen] to^o destroy him: but at that time I prayed also for Aaron.

21 And I toke your sinne, [I meane] p^p calfe which ye had made, and burnt him with fire, and stamped him and grounde him smale, euen vnto verie dust: and I cast the dust thereof into the riuer, that descended out of the^q Mount.

22 Also * in Taberah, and in * Massah * and in Kibroth-hattaauah ye prouoked^r the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, & possesse the land which I haue giuen you, then ye^s rebelled against the commandement of the Lord your God, and beleued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fel downe before the Lord^t for tie dayes and for tie nightes, as I fel downe

* Exod. 32, 7.

^h So sone as molteneth from the obedience of God, his wayes are corrupt.

ⁱ Signifying the prayers of faithful are a barre to staye Gods anger, & he consume not all.

^k That is, as the Law: where in he declareth what is the cause of our perdition.

^l VVhereby he sheweth what danger they are in, that haue autoritie, & resist not wickednes.

^m Horeb, or Sinai.

* Nom. 11, 1.

* Exod. 17, 7.

* Nom. 11, 34.

ⁿ At the returne of the spies.

^o whereby is signified that God requirith earnest continuall in prayer.

before because the Lord had said, that he wolde destroye you.
 26 And I prayed vnto the Lord, and said, O Lord God, destroye not thy people & thine inheritance, which thou hast redeemed through thy greatnes, whome thou hast brought out of Egypt by a mightie hand.
 27 Remember thy seruants Abraham, Izhak, and Iaakob: loke not to the stuburnes of this people, nor to their wickednes, nor to their sinne,
 28 Lest the countrey, whence thou broghest them, say, * Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out, to slaye them in the wilderness.
 29 Yet they are thy people, and thine inheritance, which thou broghest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

5 The seconde tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 what the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the persone. 21 The Lord is the praise of Israel.

IN the same time the Lord said vnto me, * Hewe thee two Tables of stone lyke vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood.
 2 And I will write vpon ² Tables the wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.
 3 And I made an Arke of * shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.
 4 Then he wrote vpon the Tables according to the first writing (the ten commandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the daye of the ^b assemblie) and the Lord gaue them vnto me.
 5 And I departed, and came downe fro the Mount, and put the Tables in the Arke w^h I had made: and there they be, as the Lord commanded me.
 6 And the children of Israel toke their journey from Beeroth of the children of Iaakan to * Mosera, where Aaron dyed, & was buried, & Eleazar his sonne became Priest in his steade.
 7 From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.
 8 The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, [and] to stand before

the Lord, to ^d minister vnto him, and to blisse in his Name vnto this day.
 9 Wherefore Leui hath no parte nor inheritance with his brethren: [for] the Lord is his ^e inheritance, as the Lord thy God hath promised him.
 10 And I taried in the Mount, as at the first time, fourtie daies and fourtie nights, and the Lord heard me at that time also, [and] the Lord wolde not destroye thee.
 11 But the Lord said vnto me, Arise, go forth in the iourney before the people, ^f they may go in and possesse the lād, which I sware vnto their fathers to giue vnto them.
 12 And now, Israel, what doeth the Lord thy God ^f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and w^h all thy soule?
 13 That thou kepe the commandements of the Lord, and his ordinances, which I comande thee this day, for thy welth.
 14 Beholde, heauen, and the heauē of heauens [is] the Lords thy God, and the earth, with all that therein is.
 15 Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chose their sede after them, [euen] you aboue all people, as [appeareth] this day.
 16 Circumcise therefore the foreskin of your heart, and harden your necks no more.
 17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie, and terrible, which accepteth no ^g persones nor taketh rewarde:
 18 Who doeth right vnto the fatherles & widow, and loueth the stranger, giuing him sode and rayment.
 19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.
 20 Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and ⁱ shalt sweare by his Name.
 21 He is thy praise, and he is thy God; that hath done for thee these great and terrible things, which thine eyes haue sene.
 22 Thy fathers went downe into Egypt ^h with seuentie persones, & now the Lord thy God hath made thee as the ⁱ starres of the heauen in multitude.

CHAP. XI.

1 An exhortation to loue God, and kepe his lawe. 10 The prailes of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.
 1 There-

That is, to offer sacrifices, & to declare the lawe to the people.
 So God turned the curse of Iaakob, Gen. 49.7. vnto blessing.
 For all our sinnes and transgressions God requireth nothing but to come to him & obey him.
 Although he was Lord of heauen and earth, yet wolde he chose none but you.
 The Cur of all your euil affections, Ier. 4.4.
 2. Chri. 19. 30. 34. 19. rom. 3. 10.
 Chap. 6. 13. mat. 4. 10.
 Read Chap. 13.
 Gene. 46. 27. exod. 3. 17. 28. Gen. 15. 5.
 1. There-

The godlie in their prayers grounde on Gods promises and confesse their sinnes.

* Nom. 14. 16.

* Exod. 34. 1.

a which wood is of long continuance.

b whe you were assembled to receiue the lawe.

c This mountaine was also called Hor, Nomb. 20. 28.

Therefore thou shalt loue the Lord thy God, & shalt kepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his commandements alwaye.

2 And consider this day (for I speake not) to your children, which haue nether known nor sene) the chastisement of ^{the} Lord your God, his greatnes, his mightie hand, and his stretched out arme,

3 And his signes and his actes, which he did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when he caused the waters of the red Sea to ouerfloe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, vntil ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their householdes and their tents, and all their substance that they had in the middes of all Israel.

7 For your eyes haue sene all the great actes of the Lord which he did.

8 Therefore shal ye kepe all the commandements, whiche I commande you this day, that ye may be strong, and go in and possesse the land whether ye go to possesse it:

9 Also that ye may prolong [your] dayes in the land, which the Lord sware vnto your fathers, to giue vnto the and to their seds, [euen] a land that floweth with milke and honie.

10 For the land whether thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seds, and wateredst it with thy fete as a garden of herbes:

11 But the land whether ye go to possesse it, [is] a land of mountaines and vallis, [and] drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God [are] alwayes vpon it, from the beginning of the yere, euen vnto the end of the yere.

13 If ye shal hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God and serue him with all your heart, and wth all your soule,

14 I also wil giue raine vnto your land in due time, the first raine and the latter, that

thou maiest gather in thy wheat, and thy wine, and thine oyle.

15 Also I wil send grasse in thy fields for thy cattel, that thou maiest eat, and haue yⁿough.

16 [But] beware lest your heart be deceate you, & lest ye turne aside, and serue other gods, and worship them,

17 And [so] the angre of the Lord be kindled against you, and he shut vp the heauens, that there be no raine, and that your land yelde not her frute, and ye perish quickly from the good lād, which the Lord giueth you.

18 Therefore shal ye lay vp these my wordes in your heart & in your soule, & binde them for a signe vpon your hand, that they may be as a frontelet betwene your eyes.

19 And ye shal teache them your children, speaking of them, whē thou sittest in thine house, and when thou walkest by the way, and whē thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon postes of thine house, and vpon thy gates.

21 That your dayes may be multiplied, and the dayes of your children, in the land & the Lord sware vnto your fathers to giue them, as long as the heauens are aboute the earth.

22 For if ye kepe diligently all these commandements, which I commande you to do: [that is] to loue the Lord your God, to walke in all his waies, & to cleaue vnto him,

23 Then wil the Lord cast out all these nations before you, and ye shal possesse great cities, and mightier then you.

24 All the places whereon the soles of your feete shal treade, shalbe yours: your coast shalbe from the wilderness and from Libanon, and from the Riuer, [euen] the riuer Perath, vnto the vttermost Sea.

25 No man shal stand against you: [for] the Lord your God shal cast the feare & dread of you vpon all the land that ye shal tread vpon, as he hath said vnto you.

26 Beholde, I set before you this day a blessing and a curse:

27 The blessing, if ye obey the commandements of the Lord your God which I commande you this day:

28 And the curse, if ye wil not obey the commandements of the Lord your God, but turne out of the way, which I commande you this day, to go after other gods, which ye haue not known.

29 When the Lord thy God therefore hath brought thee into the land, whether thou goest to possesse it, then thou shalt put the blessing vpon mount Gerizim,

f By dinishing to your selues for like deuotions according to your owne families.

* Chap. 6, 6,

* Chap. 4, 10, & 6,

g As long as the heauens endure,

* Iosh. 1, 3, h This was accomplished in Davids and Salomons tyme.

i Called mediterraneum.

* Chap. 28, 1, & 30, 1,

k He reprobeth the malice of me which leaues that which is certaine, to follow that which is vncertaine. * Chap. 27, 13 Iosh. 8, 33,

Meaning in Samaria.

Or, plaine.

Chap. 5, 32.

whereby they are admonished to seke none other God.

Chap. 7, 5.

Judg. 2, 3.

wherein they sacrificed to their idoles.

Ye shal not serue the Lord with superstitions.

1. Kin. 8, 29. 2. chro. 6, 5. & 7, 12.

Meaning the first frutes.

where his Arke shalbe.

Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

It had not bene enough to conquer, except

and the curse vpon mount Ebal.
30 Are they not beyonde Iorden on that parte, where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the groue of Moreh?
31 For ye shal passe ouer Iorden, to go in to possesse the land, & the Lord your God giueth you, and ye shal possesse it, and dwel therein.
32 Take hede therefore that ye do all the commandements and the lawes which I set before you this day.

CHAP. XII.

To destroye the idolatrous places. 5. To serue God in the countrey, and not as men fantasie. 19 The Levites must be nourished. 31 Idolaters burne their idoles to their gods. 32 To adde nothing to Gods worde.

These are the ordinances & the lawes, which ye shal obserue and do in the land, which the Lord God of thy fathers giueth thee to possesse it, as long as ye liue vpon the earth.

Ye shal utterly destroye all the places wherein the nations, which ye shal possesse, serued their gods, vpon the hie mountains, and vpon the hilles, and vnder euery grene tre.

Also ye shal overthrowe their altars, & breake downe their pillars, and burne their groues with fire; and ye shal hewe downe the grauen images of their gods, and abolish their names out of that place.

Ye shal not so do vnto the Lord your God,

But ye shal seke the place which the Lord your God shal chose out of all your tribes, to put his Name there, [and] there to dwel, [and] thither thou shalt come,

And ye shal bring thither your burnt offrings, and your sacrifices, and your tithes, and the offering of your hands, and your vows, and your fre offrings, and the first borne of your kine and of your shepe.

And there ye shal eat before the Lord your God, and ye shal reioyce in all that ye put your hand vnto, [bothe] ye, and your householdes, because the Lord thy God hath blessed thee.

Ye shal not do after all these things that we do here this day: [that is] euery man whatsoeuer semeth him good in his owne eyes,

For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

But when ye go ouer Iorden, and dwel in the land, which the Lord your God hath giuen you to inherit, and [when] he hath giuen you rest from all your enemies

rounde about, and ye dwel in safetie,
11 Where shalbe a place which the Lord your God shal chose, to cause his name to dwel there, thither shal ye bring all that I command you: your burnt offrings, and your sacrifices, your tithes, and the offering of your hands, and all your special vowes which ye vow vnto the Lord:
12 And ye shal reioyce before the Lord your God, ye, and your sonnes, & your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: for he hath no parte nor inheritance w you.

Take hede that thou offer not thy burnt offrings in euery place that thou seest:

But in the place which the Lord shal chose in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt do all that I commande thee.

Notwithstanding thou maist kil and eat flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath giuen thee: [bothe] the vncleane and the cleane may eat thereof, as of the roe bucke, and of the hart.

Onely ye shal not eat the blood, [but] powre it vpon the earth as water.

Thou maist not eat within thy gates the tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy shepe, nether anie of thy vowes which thou vowest, nor thy fre offrings, nor the offering of thine hands.

But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shal chose, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

When the Lord thy God shal enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eat flesh) thou maist eat flesh, whatsoeuer thine heart desireth.

If the place which the Lord thy God hath chosen to put his Name there, be far from thee, then thou shalt kil of thy bullockes, and of thy shepe which the Lord hath giuen thee, as I have commanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

Euen as the roe bucke and the hart is eaten, so thou shalt eat them: [bothe] the vncleane & the cleane shal eat of the alike.

23 Onely

God had teined them rest vnder his protection.

Or, that ye chuse out your vowes.

Chap. 12, 13.

As was desired euer by placing of the Arke, as in Ioh 24, 3. or as Ioh write, more 300 years, in other places the temple was buyt.

As God hath giuen the power and abilitie. Euen one might eat at home alreedy, for sacrifice the other. Meaning, soeuer was freed to the might not ten, but he had agreed.

Ecds. 7, 13.

Gene. 12, 1. chap. 19, 9.

23 Onely be sure that thou eat not the blood: for the blood is the life, & thou maiest not eat the life with the flesh.

24 [Therefore] thou shalt not eat it, [but] powre it vpon the earth as water.

25 Thou shalt not eat it, that it may go wel with thee, & with thy children after thee, when thou shalt do that which is right in the sight of the Lord:

26 But thine holy things which thou hast, and thy vowes thou shalt take vp, & come vnto the place which the Lord shal chose.

27 And thou shalt make thy burnt offerings of the flesh and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shal be powred vpon the altar of the Lord thy God, & thou shalt eat the flesh.

28 Take hede, and heare all these wordes which I commande thee, that it may go wel with thee, and with thy children after thee for euer, when thou doest that which is good & right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shal destroy the nations before thee, whether thou goest to possesse them, & thou shalt possesse them, and dwell in their land,

30 Beware, lest thou be taken in a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise:

31 Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue burned bothe their sonnes and their daughters with fire to their gods.

32 [Therefore] whatsoever I commande you, take hede you do it: thou shalt put nothing thereto, nor take ought therefro.

CHAP. XIII.

The intisers to idolatrie must be slaine, seme they neuer so holy, 6 So nere of kintred or friendship, 11 Or great in multitude or power.

If there arise among you a prophet or a dreamer of dreames, (& giue thee a signe or wondre:

And the signe and the wondre, which he hath tolde thee, come to passe) saying, Let vs go after other gods, which thou hast not knowen, and let vs serue them;

Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God proueth you, to knowe whether ye loue the Lord your God with all your heart, and with all your soule.

4 Ye shal walke after the Lord your God & feare him, and shal kepe his commandments, and hearken vnto his voyce, & ye shal serue him, & cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shal be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euil away forthe of the middes of thee.

6 ¶ If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife [that lieth] in thy bosome, or thy friende, which is as thine owne soule, entise thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowen, thou, [I say,] nor thy fathers)

7 [Any] of the gods of the people w are rounde about you, nere vnto thee or far of from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, nether shal thine eye pitie him, nor shewe mercie, nor kepe him secret.

9 But thou shalt euen kil him: shine hand shal be first vpon him to put him to death, & then the hands of all the people.

10 And thou shalt stone him with stones, that he dye (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That all Israel may heare & feare, & do no more anie suche wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities which the Lord thy God hath giuen thee to dwell in)

13 Wicked men are gone out from among you, and haue drawn away the inhabitants of their cite, saying, Let vs go and serue other gods, which ye haue not knowen,

14 Then thou shalt seke, & make searche & enquire diligently: and if [it be] true, [e] the thing certaine, that suche abomination is wrought among you,

15 Thou shalt euen slaye the inhabitants of that cite with the edge of the sworde: destroy it vterly, & all that is therein, and the cattel thereof with the edge of the sworde.

16 And thou shalt gather all the spoile of it into the middes of the strete thereof, & burne with fire the cite and all the spoile

Being equi by testimonies & condemned by the iudge.

All natural affections must giue place to Gods honour.

VVhome thou louest as thy life.

As the witness is charged, Chap. 17, 7.

Chap. 17, 13.

Ebr. children of Belial.

VVhich are appointed to be punished.

Signifying no idolatrie is so execrable, or more grievously to be punished, then of them which serueth God.

thereof euerie while, vnto the Lord thy God: and it shalbe an heape for euer: it shal not be buylt againe.

17 And there shal cleaue nothing of the damned thing to thine hand, that the Lord may turne from the fearenes of his wrath, & shewe thee mercie, & haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 * When thou shalt obey the voyce of the Lord thy God, and kepe all his commandments which I commande thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIII.

The manner of the Gentiles in marking them selues for the dead, may not be folowed. 4 VVhat meates are cleane to be eaten, and what not. 19 The tithes for the Leuite, stranger, fatherles, and yidowe.

YE are the children of the Lord your God. * Ye shal not cut your selues, nor make you [any] beldnes betwene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, & the Lord hath chosen thee to be a * precious people vnto him selfe, aboue all the people that are vpon the earth.

3 Thou shalt eat no maner of abomination.

4 These are the beasts which ye shal eat, the beafe, the shepe, and the goat,

5 The hart, & the roe bucke, and the bue, and the wilde goat, & the vnicorne, & the wilde oxe, and the chamois.

6 And euerie beast that parteth the hoofe, and cleaucth the clift into two clawes, & is of the beasts that cheweth cud, that shal ye eat.

7 But these ye shal not eat, of them that chewe the cud, and of them that deuide and cleaue the hoofe onely: the camel, nor the hare, nor the cony: for thei chew the cud but deuide not the hoofe: [therefore] they shalbe vncleane vnto you:

8 Also the swine, because he deuiddeth the hoofe, & cheweth not the cud, shalbe vncleane vnto you: ye shal not eat of their flesh, nor touche their dead carkeises.

9 * These ye shal eat, of all that are in the waters: all that haue finnes and scales shal ye eat.

10 And whatsoever hath no finnes nor scales, ye shal not eat: it shalbe vncleane vnto you.

11 Of all cleane birdes ye shal eat:

12 But these are they, whereof ye shal not eat: the eagle, nor the gohawk, nor the osprey,

13 Nor the glede, nor the kite, nor the vulture

after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostriche, nor the nightcrowe, nor the fsemawe, nor the hawke after her kinde,

16 Nether the litle owle; nor the great owle, nor the red shanke,

17 Nor the pellicane, nor the swane, nor the cormorant:

18 The storcke also, and the heron in his kinde, nor the lapwing, nor * the backe.

19 And euerie creeping thing that flieth, shalbe vncleane vnto you: it shal not be eaten.

20 [But] of all cleane foules ye may eat.

21 Ye shal eat of nothing that dyeth alone, but thou shalt giue it vnto the * stranger that is within thy gates, that he may eat it: or thou maiest sel it vnto a stranger: for thou art an holy people vnto * Lord thy God. Thou shalt not * sethe a kid in his mothers milke.

22 Thou shalt * giue the tithe of all the increase of thy seide, that commeth forth of the field yere by yere.

23 And thou shalt eat before the Lord thy God (in the place which he shal chose to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kyne and of thy shepe, that thou maiest learne to feare the Lord thy God alway.

24 And if the way be to long for thee, so that thou art not able to cary it, because the place is far from thee, where the Lord thy God shal chose to set his Name, * where the Lord thy God shal blesse thee,

25 Then shalt thou make it in money, and take the money in thine hand, & go vnto the place which the Lord thy God shal chose.

26 And thou shalt bestowe the money for whatsoever thine heart desireth: whether it be oxe, or shepe, or wine, or strong drinke, or whatsoever thine heart desireth: & shalt eat it there before the Lord thy God, and reioyce, [bothe] thou, and thine householde.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath nether part nor inheritance with thee.

28 At the end of thre yere thou shalt bring forth the all the tithes of thine increase of the same yere, and lay it vp within thy gates.

29 Then the Leuite shal come, because he hath no parte nor inheritance with thee, & the stranger, and the fatherles, and the yidowe, which are within thy gates, and shal eat, and be filled, that the Lord thy God

Of the spoyle of idolatrous and cursed cities and Chap. 7.

Leuit. 19, 28.

Chap. 7, 6. and 26, 18.

Therefore oughtest not to followe the superstitions of the Gentils.

This ceremonial Lawe instructed the Iewes to seke to spiritual purmes, even in their meat and drinke.

Leuit. 11, 21.

Of the spoyle of idolatrous and cursed cities and Chap. 7.

Or, and

Leuit. 11

Exod. 23, and 34, 26.

The were offered for the maintenance of the Leuites which had none inheritance.

Cap. 1

VVhat shal giue him blesse.

Of a blesse.

After the Priest hath received & Leuit. part.

Before the Leuites were giue the Leuites were laid in store for the Leuites.

God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yere of releasing of debts. 5 God blesseth them that kepe his commandements. 7 To helpe the poore. 12 The fredome of seruants. 19 The first borne of the cattel must be offered to the Lord.

AT the terme of seuen yeres thou shalt make a fredome.

2 And this is the maper of the fredome: euerie^a creditour shal quite the lone of his hand which he hath lent to his neighbour: he shal not aske it againe of his neighbour, nor of his brother: for [the yere] of the Lords fredome is proclaimed.

3 Of a stranger thou maiest require it: but that which thou hast with thy brother, thine hand shal remit:

4^b Saue when there shalbe no poore with thee: for the Lord shal blesse thee in the lād, which the Lord thy God giueth thee for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God to obserue & do all the se commandements, which I commande thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: &*thou shalt lend vnto many nations, but thou thy selfe shalt not borowe, & thou shalt reigne ouer many nations, and they shalt not reigne ouer thee.

7^c If one of thy brethre with thee be poore within any of thy gates in thy land, w^d the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother!

8 *But thou shalt open thine hand vnto him, and shalt lend him sufficient for his nede which he hath.

9 Beware^f there be not a wicked thoght in thine heart, to say, The seuenth yere, the yere of fredome is at hand: therefore it grieveth thee to loke on thy poore brother, and thou giest him noght, and he crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, & let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shal blesse thee in all thy workes, & in all that thou puttest thine hand to.

11^e Because there shalbe euer [some] poore in the land, therefore I commande thee, saying, Thou shalt^d open thine hand vnto thy brother, to thy nedie, and to thy poore in thy land.

12^g If thy brother an Ebrewe sel him selfe to thee, or an Ebrewesse, & serue thee six yere, euen in the seuenth yere thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty,

14 [But] shalt^h giue him a liberal rewarde of thy shepe, & of thy corne, & of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commande thee this thing to day.

16 And if he say vnto thee, I wil not go away from thee, because he loueth thee & thine house, [and] because he is wel with thee,

17ⁱ Then shalt thou take a naule, & perce his eare through against the dore, and he shalbe thy seruantⁱ for euer: and vnto thy maid seruant thou shalt do likewise.

18 Let it not grieue thee, when thou lettest him go out free from thee: for he hath serued thee six yeres, [which is] the double worthe of^j an hired seruant: and the Lord thy God shal blesse thee in all that thou doest,

19^k All the first borne males that come of thy cattel, and of thy shepe, thou shalt sanctifie vnto the Lord thy God: ^hThou shalt do no worke with thy firstborne bullocke, nor sheare thy firstborne shepe.

20 Thou shalt eat it before the Lord thy God yere by yere, in the place which the Lord shal chose, [bothe thou] and thine householde.

21^l But if there be any blemish therein, [as if it be] lame, or blinde, or haue anie euil fault, thou shalt not offer it vnto the Lord thy God.

22 [But] shalt eat it within thy gates: the vncleane, and the cleane [shal eat it] alike, ⁱas the roe bucke, and as the heatt.

23 Onely thou shalt not eat the blood thereof, [but] powre it vpon the grounde as water.

CHAP. XVI.

1 Of Easter. 10 VVitfontide. 13 And the feast of tabernacles. 18 VVhat officers ought to be ordained. 21 Idolatrie forbidden.

THou shalt kepe the moneth of^a Abib & thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore^b offer the Passeouer vnto the Lord thy God, of shepe and bullockes^c in the place where the Lord shal chose to cause his Name to dwel.

3 Thou^d shalt eat no leauened bread with it: [but] seue dayes shalt thou eat vnleauened bread therewith, [euen] the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou maiest

q.ij.

In token that thou doest acknowledge the benefite w^d God hath giue thee by his laboure.

Exod. 21, 6.

To the yere of Jubile, Levit. 25, 40.

For the hired seruant serued but thre yeres, and he six.

Exod. 34, 19.

For they are the Lords.

Leui. 22, 20, chap. 17, 1. eccle. 35, 14.

Thou shalt as wel eat the, as^f roe bucke, and other wilde beasts.

Read Exod. 13, 4.

Thou shalt eat the Easter Lambe. Chap. 12, 5.

Exod. 12, 14.

VVhich signified^g afflictions which thou hadst in Egypt.

remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shal be no leauen sene with thee in all thy coastes seuen dayes long: nether shal there remaine the night any of the flesh vntil the morning which thou offredst the first day at euen.

5 Thou maicst ^d not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which ^f Lord thy God shal chose to place his Name, there thou shalt offer the ^e Passeouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste & eat it in the place which the Lord thy God shal chose, and shalt retorne on the morow, and go vnto thy tentes.

8 Six daies shalt thou eat vnleauened bread, and the seuenth day [shal be] a solemne assemblie to the Lord thy God: thou shalt do no worke [therein.]

9 ¶ Seuen weekes shalt thou ^f number vnto thee, and shalt begin to number the seuen weekes, when thou beginest to put the sickle to the corne:

10 And thou shalt kepe the feast of weekes vnto the Lord thy God, [euen] a fre gift of thine hand, which thou shalt giue vnto the Lord thy God, as ^f Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates, & the stranger, and the fatherles, and the widow, that are among you, in the place which the Lord thy God shal chose to place his Name there.

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances,

13 ¶ Thou shalt ^g obserue the feast of the Tabernacles seuen daies, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou and thy sonne, and thy daughter, & thy seruant, and thy maid, and the Leuite, and the stranger, and the fatherles, & the widow, that are within thy gates.

15 Seuen dayes shalt thou kepe a feast vnto the Lord thy God in the place which the Lord shal chose: when the Lord thy God shal blesse thee in all thine increase, & in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Thre times in the yere shal all the males appeare before the Lord thy God, in

the place which he shal chose: in the feast of the vnleauened bread, & in the feast of the weekes, & in the feast of the Tabernacles: & they shal not appeare before the Lord empty.

17 Euerie man [shal giue] according to the gift of his ^h hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: & they shal iudge the people wth righteous iudgement.

19 Wrest not thou the Lawe, nor respect anie person, nether take rewarde: for the rewarde blindeth the eyes of the wise, & peruerterth the wordes of the iust.

20 That which ^k is iust and right shalt thou followe, that thou maicst liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees nere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp not pillar, which thing the Lord thy God hateth.

¶ CHAP. XVII.

1 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the iudge. 12. The contemner must dye. 15 The election of the king. 16 & 17 what things he ought to auoide, 18 And what he ought to embrace.

1 Thou shalt offer vnto the Lord thy God no bullocke nor shepe wherein is ^a blemish [or] any euil fauored thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities which the Lord thy God giueth thee, man ^b or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone & serued other gods, & worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not ^c commanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if [it be] true, [and] the thing certaine, that suche abomination is wrought in Israel,

5 Then shalt thou bring forth the that man or that woman (which haue committed that wicked thing) vnto thy gates, [whether it be] man or woman, and shalt stone them with stones, til they dye.

6 ¶ At the mouth of two or thre witnesses shal he that is worthy of death, dye, [but] at ^d mouth of one witness, he shal not dye.

7 The hands of the ^d witnesses shal be first vpon

^d This was chiefly accomplished, when the Temple was buyt.

^e VWhich was instituted to put them in remembrance of their deliuerance out of Egypt: & to continue them in the hope of Iesus Christ, of whome this is a figure.

^f Beginning at the next morning after the Passeouer, Leu. 23, 15. exod. 13, 4.

^g Or, as thou art able willingly.

^g That is, the 15 day of the seventh moneth, Leuit. 23, 34.

^h Exod. 23, 15. and 34, 20. scilicet. 16, 6.

^h According to the ability which God hath put in him.

ⁱ He that is able to do it, for a man should choose them to be iudges.

^k The man that is iust and right, that is, the tenor of the Lawe, and nothing from iustice.

^l Or, inap.

^a That is, not seruice for facious, as hypocrites do.

^b Shewing the crime to be excused by frailtie of the person.

^c VWhich is condemned religion, & the thing of God, he hath not commanded.

^d Num. 35, 30. chap. 19, 15. mat. 18, 16. 3. cor. 13, 1. d. VWhich they declared they testified the truth.

vpon him, to kill him: and afterwarde the hands of all the people: so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter to hard for thee in iudgement betwene blood and blood, betwene plea and plea, betwene plague & plague, in the matters of controuersie within thy gates, then shalt thou arise, & go vp vnto the place which the Lord thy God shal chose,

9 And thou shalt come vnto the Priests of the Leuites, & vnto the iudge that shal be in those dayes, and aske, and they shal shewe thee the sentence of iudgement.

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shewe thee, & thou shalt obserue to do according to all that they informe thee.

11 According to the Lawe, which they shal teache thee, & according to the iudgement which they shal tel thee, shalt thou do: thou shalt not decline from the thing which they shal shewe thee, [nether] to the right hand, nor to the left.

12 And that man that wil do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the iudge, that man shal dye, and thou shalt take away euil from Israel.

13 So all the people shal heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

15 [Then] thou shalt make him King ouer thee, whome the Lord thy God shal chose: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wise he shal not prepare him manie horses, nor bring the people againe to Egypt for to increase the number of horses, seing the Lord hath said vnto you, Ye shal henceforth go no more againe that way.

17 Nether shal he take him many wiues, lest his heart turne away, nether shal he gather him muche siluer and gold.

18 And when he shal sit vpon the throne of his kingdome, then shal he write him this Lawe repeted in a booke, by the Priests of the Leuites.

19 And it shalbe with him, & he shal read therein all dayes of his life, that he may learne to feare the Lord his God, [and] to

kepe all the wordes of this Lawe, & these ordinances, for to do them:

20 That his heart be not lifted vp aboue his brethren, and that he turne not from the commandement, to the right hand or to the left, [but] that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

1 The portion of the Leuites. 2 On the Leuites coming from another place. 3 To auoyde the abomination of Gentiles. 4 God wil not sease them without a true Prophet. 5 The false prophet shalbe slaine. 6 How he may be knowne.

1 The Priests of the Leuites, [&c.] all the tribe of Leui shal haue no parte nor inheritance with Israel, [but] shal eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shal they haue no inheritance among their brethren: [for] the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shalbe the Priests duetie of the people, that they, which offer sacrifice, whether [it be] bullocke or shepe, shal giue vnto the Priest the shoulder, & the two chekes, and the mawe.

4 The first frutes [also] of thy come, of thy wine, and of thine oyle, & the first of the fleece of thy shepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, & his sonnes for euer.

6 ¶ Also when a Leuite shal come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place, which the Lord shal chose,

7 He shal then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shal haue like portions, to eat beside that which commeth of his sale of his patrimonie:

9 When thou shalt come into land which the Lord thy God giueth thee, thou shalt not learne to do after the abominations of those nations,

10 Let none be founde among you that maketh his sonne or his daughter to go through fire, [or] that vseth witchcraft, [or] a regarder of times, or a marker of the flying of fowles, or a forcerer,

11 Or a charmer, or that counselleth with spirits, or a sothesayer, or that asketh counsel at the dead.

12 For all that do suche things [are] abominatiō vnto the Lord, & because of the

q.iiij.

VVhereby is said, that King ought so to loue their subjects, as nature bindeth one brother to loue another.

Nomb. 18, 24. Chap. 10, 9. 1. cor. 9, 13.

That is the Lords part of his inheritance.

The right shoulder, Nomb. 18, 18.

Meaning to serve God vnto the end, & not to like ease.

Not constrained to line of himselfe.

Signifying they were purged by this ceremony of passing between two oxen.

Leuit. 19, 27. 1. Sam. 17, 7.

fV Without hypocrite, or mixture of false religion.

† Ebn, but thou not so, and not so.

* Act. 7, 37.

g Meaning a continual succession of Prophets, til Christ the end of all Prophets come.

* Exod. 20, 19.

* Iosh. 1, 45. act. 3, 21.

h V Which promise is not only made to Christ, but to all that reach in his Name, Isa. 59.

i By executing punishment upon him.

k Under this figure note he compriseth all the other tokens.

* Chap. 19, 19.

* Exod. 21, 23. nomb. 35, 9. iosh. 20, 2.

a Make an open & ready way.

b V Which killeth against his wil, & bare no hatred in his heart.

se abominations the Lord thy God doeth cast them out before thee.

3 Thou shalt be ^fypright therefore with the Lord thy God.

4 For these nations which thou shalt possess, hearken vnto those that regarde the times, & vnto sorcerers: [†]as for thee, the Lord thy God hathe not suffered thee so.

5 * The Lord thy God wil raise vp vnto thee a ^g Prophet like vnto me, from among you, [euē] of thy brethren: vnto him ye shal hearken,

6 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemble when thou saidst, * Let me heare the voyce of my Lord God no more, nor let this great fire any more, that I dye not.

7 And the Lord said vnto me, They haue wel spoken.

8 * I wil raise them vp a Prophet from among their brethren like vnto thee, and wil put my wordes in his ^h mouth, & he shal speake vnto them all that I shal commande him.

9 And whosoener wil not hearken vnto my wordes, which he shal speake in my Name, I wil require it of him.

10 But the Prophet that shal presume to speake a worde in my Name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same prophet shal dye.

11 And if thou thinke in thine heart, How shal we knowe the worde which the Lord hathe not spoken?

12 When a prophet speaketh in the Name of the Lord, if the thing ^k followe not, nor come to passe, that is the thing which the Lord hathe not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not [therefore] be afraied of him.

CHAP. XIX.

a The franchised townes. 14 Not to remoue thy neighbours bondes. * 6 The punishment of him that beareth false witness.

1 VVhen the Lord thy God * shal roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possess them, & dwel in their cities, and in their houses,

2 * Thou shalt separate thre cities for thee in the middes of thy land which the Lord thy God giueth thee to possess it.

3 Thou shalt ^a prepare thee the waye, & deuide the coastes of the land, which the Lord thy God giueth thee to inherit, into thre partes, that euerie ^b manslayer may flee thither.

4 * This also is the cause wherefore the manslayer shal flee thither, and liue: who-

so killeth his neighbour ignorantly, & hated him not in time passed;

5 As he that goeth vnto the wood with his neighbour to hewe wood, & his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hitte his neighbour that he dyeth, the same ^c shal flee vnto one of the cities, & liue:

6 Lest the * auenger of the blood followe after the manslayer, while his heart is chafed, and ouertake him, because the way is long, & slay him, although he be not tworthy of death, because he hated him not in time passed,

7 Wherefore I commande thee, saying, Thou shalt appoint out thre cities for thee.

8 And when the Lord thy God ^d enlargeth thy coastes (as he hathe sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

9 (If thou kepe all these commandements to do them, which I commande thee this day: [to wit, that thou loue the Lord thy God, & walke in his waies for ever]) ^e the shalt thou adde thre cities mo for thee besides those thre,

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherit, * lest blood be vpon thee.

11 * But if a man hate his neighbour, and lay waite for him, and rise against him, & smite any man that he dye, and flee vnto any of these cities,

12 Then the ^f Elders of his citie shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may dye.

13 Thine ^g eie shal not spare him, but thou shalt put away [the crye] of innocent blood from Israel, that it may go wel with thee.

14 * Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giueth thee to possess it.

15 * One witnes shal not rise against a man for any trespas, or for any sinne, or for any faute that he offendeth in, ^h [but] at the mouth of two witnesses or at the mouth of thre witnesses shal the matter be stablished.

16 * If a false witnes rise vp against a man to accuse him of trespasse,

17 Then bothe the men which strue together, shal stand before the ⁱ Lord, [euē] before the Priests and the Iudges, which shalbe in those daies:

18 And

That whether he be committed vpon murder.

Nomb. 35, 30.

VVhen the goest ouer land to possess the whole of Canaan.

Iosh. 20, 9.

Lest thou punished for innocent blood.

The Magistrates.

The witness shal stand against the words of God.

Chap. 17, 4. m. 18, 16. iosh. 1, 17. 21 Cor. 13, 1. ebrs. 10, 21.

Gods presence is where true ministers are assembled.

18 And the Iudges shal make diligent inquisition: & if the witnes be founde false, [and] hath giuen false witnes against his brother,

19 *Then shal ye do vnto him as he had thoght to do vnto his brother: so thou shalt take euil away forthe of the middes of thee.

20 And the rest shal heare [this], and feare, and shal henceforthe commit no more any suche wickednes among you.

21 Therefore thine eie shal haue no compassion, [but] * life for life, eie for eie, to the for to the, hand for hand, fote for fote.

CHAP. XX.

The exhortation of the Priest when the Israelites go to battel. 3 The exhortation of the officers shewing who shulde go to battel. 10 Peace must first be proclaimed. 19 The trees that beare frute, must not be destroyed.

Vhen * thou shalt go forthe to warre against thine enemies, & shalt se horses and charets, [&] people mo then thou, be not afraid of them: for the Lord thy God [is] with thee, which broght thee out of the land of Egypt.

2 And when ye are come nere vnto the battel, then the Priest shal come forthe to speake vnto the people,

And shal say vnto them, Heare, o Israel: ye are come this day vnto battel against your enemies: * let not your hearts faint, nether feare, nor be amased, nor adread of them.

3 For the Lord your God ^b goeth with you, to fight for you against your enemies, [and] to saue you.

4 And let the officers speake vnto the people, saying, What man [is there] that hath buylt a newe house, and hath not ^c dedicate it: let him go and returne to his house, lest he dye in the battel, and an other man dedicate it.

5 And what man [is there] that hath planted a vineyard, and hath not eaten of the frute: let him go and returne againe vnto his house, lest he dye in the battel, & another eat the frute.

6 And what man [is there] that hath betrothed a wife, & hath not taken her: let him go and returne againe vnto his house, lest he dye in battel, and another man take her.

7 And let the officers speake further vnto the people, & say, * Whosoever is afraid and faint hearted, let him go and returne vnto his house, lest his brethrens heart faint like his heart.

8 And after that the officers haue made an end of speaking vnto the people, thei shal make captaines of the armie to gouerne the people.

19 ¶ When thou comest nere vnto a cite to fight against it, * thou shalt offer it peace:

11 And if it answer thee againe * peaceably, and open vnto thee, then let all the people that is founde therein ^b be tributaries vnto thee, and serue thee.

12 But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shal deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sworde.

14 Onely the women, and the children, * and the cattel, and all that is in the cite, [euen] all the spoile thereof shalt thou take vnto thy self, and shalt eat the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou do vnto all the cities, which are a great way off fro thee, which are not of the cities of these ^c nations here.

16 But of the cities of this people, which the Lord thy God shal giue thee to inherit, thou shalt saue no person aliue.

17 But shalt utterly destroy them, [to wit] the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teache you not to do after all their abominations, which they haue done vnto their gods, and [so] ye shulde sinne against the Lord your God.

19 ¶ When thou hast besieged a cite long time, and made warre against it, to take it, destroye not the trees thereof, by smiting an axe into them: for thou maiest eat of them: therefore thou shalt not cut them downe to further thee in the siege [for the tree of the field is mans [life]].

20 Onely those trees, which they knowest are not for meat, those shalt thou destroye & cut downe, and make fortres against the cite that maketh warre with thee, vntil thou subdue it.

CHAP. XXI.

1 Inquisition for murder. 11 Of the woman taken in warre. 15 The birthright can not be changed for affection. 18 The disobedient child. 23 The bodie may not hang all night.

IF one be founde * slayne in the land, which the Lord thy God giueth thee to possesse it, lying in the field, [and] it is not known who hath slayne him,

2 Then thine Elders and thy Iudges shal come forthe, and measure vnto the cities that are round about him that is slayne.

3 And let the Elders of that cite, which is

Nomb. 1, 28. chap. 2, 26. It is except peace.

Iosh. 8, 2.

For God had appointed that the Canaanites shulde be destroyed, & make the Israelites executors of his wil, Chap. 7, 1.

Some read, for man shal be in fiede of the tree of the field, to come out in the siege against thee.

This Law declareth how horrible a thing murder is, seeing that for one man a whole country shal be punished except it remedy be founde.

^a Or, rough.
^b That ^c blood
shed of the inno-
cent beast in a
solitarie place,
might make the
abhorre ^d fact.

^e This was the
prayer, which ^f
Priests made in
the audience of
the people.

^g Signifying
that her former
life must be chā-
ged before she
could be ioyned
to the people of
God.
^h As having re-
mouced parer
and countrey.
ⁱ This woely
was permitted
in the warres,
otherwise the Is-
raelites coulde
not marry stran-
gers.

^j This declareth
that the plurali-
tie of wiues ca-
me of a corrupt
affection.

^k Or, the
countrey the he-
red land.

next vnto the slaine man, take out of the
drouean heifer that hath not ben ap-
ut to labour, nor hath drawn in the yoke.

And let the Elders of that cite bring
the heifer vnto a ^a stonie ^b valley, which is
nether eared nor sowed, and strike of the
heifers necke there in the valley.

Also the Priests the sonnes of Levi (who
me the Lord thy God hath chosen to
minister, and to blesse in the Name of the
Lord) shal come forth, and by their wor-
de shal all strife and plague be tryed.

And all the Elders of that cite that ca-
me nere to the slayne man, shal wash their
hands ouer the heifer that is beheaded in
the valley:

And shal testifie, and say, Our hands
haue not shed this blood, nether haue
our eies sene it.

O Lord, be merciful vnto thy people
Israel, whom thou hast redeemed, & lay
no innocent blood to the charge of thy
people Israel. and the blood shal be forgi-
uen them.

So shalt thou take away [the crye] of in-
nocent blood from thee, when thou shalt
do that which is right in the sight of the
Lord.

When thou shalt go to warre against
thine enemies, and the Lord thy God shal
deliuer them into thine hands, and thou
shalt take them captiues,

And shalt se among the captiues a beau-
tiful woman, and hast a desire vnto her, &
woldest take her to wife,

Then thou shalt bring her home to thi-
ne house, and she shal shau her head, &
pare her nailes,

And she shal put of the garment that
she was taken in, and she shal remaine in
thine house, and bewaile her father and
her mother a moneth long: and after that
shalt thou go in vnto her, and marry her,
and she shal be thy ^f wife.

And if thou haue no fauour vnto her,
then thou maiest let her go whether she
wil, but thou shal not sel her for money,
nor make marchandise of her, because
thou hast humbled her.

If a man haue two wiues, one loued
and another ^g hated, and they haue bor-
ne him children, bothe the loued and al-
so the hated: if the first borne be the sonne
of the hated,

Then when the time commeth, that he
appointeth his sonnes to be heyres of
that which he hath, he may not make the
sonne of the beloued first borne ^h before
the sonne of the hated, which is the first
borne,

But he shal acknowledge the sonne of
the hated for the first borne, and giue him
double portion of all that he hath: for
he is the first of his strength, and to him
belongeth the right of the first borne.

If any man haue a sonne that is stubbur-
ne & disobedient, which wil not hearken
vnto the voyce of his father, nor the voy-
ce of his ⁱ mother, and they haue chaste-
ned him, and he wolde not obey them,

Then shal his father and his mother ta-
ke him, & bring him out vnto the Elders
of his cite, and vnto the gate of the place
where he dwelleth,

And shal say vnto the Elders of his ci-
tie, This our sonne is stubberne and diso-
bedient, [and] he wil not obey our admo-
nition: he is a ryotour, and a drunkard.

Then all the men of his cite shal ^j stone
him with stones vnto death: so thou shalt
take away euil from among you, that all
Israel may heare it and feare.

If a man also haue committed a tres-
pas worthy of death, and is put to death,
& thou hangeest him on a tree,

His body shal not remaine ^k all night
vpō the tree, but thou shalt bury him the
same day: for the ^l curse of God [is] on
him that is hanged. Defile not therefore
thy land, which the Lord thy God giueth
thee to inherite.

CHAP. XXII.

¹ He commandeth to haue care of our neighbours good.
⁵ The woman may not weare mans apparel, nor man the
womans. ⁶ Of the dam and her yong birdes. ⁸ Why
thei shulde haue batlements. ⁹ Not to mixe diuers kind
together. ¹³ Of the wifes not being founde a virgine. ²²
The punishment of adulterie.

Thou ^a shalt not se thy brothers oxe
nor his shepe go astray, and ^b with-
drawe thy selfe from the, [but] shalt bring
them againe vnto thy brother.

And if thy brother be not ^c nere vnto
thee, or if thou knowe him not, then thou
shalt bring it into thine house, and it shal
remaine with thee, vntil thy brother seke
after it: then shalt thou deliuer it to him
againe.

In like maner shalt thou do ^d his ^e asse,
and so shalt thou do with his raiment, &
shalt so do with all losse things of thy bro-
ther, which he hath losse: if thou hast
found them, thou shalt not withdrawe
thy selfe from them.

Thou shalt not se thy brothers asse nor
his oxe fall downe by the way, and with-
draw thy selfe from them, [but] shalt lifte
them vp with him.

The ^f woman shal not weare that
which pertaineth vnto the mā, nether shal
a man put on womans raiment: for all ^g
do so,

As muche
to two of the
thers.

Except he
unworthy
was Kenan
Iakobs sonne.

For h
mothers
also to inder
her children.

VVhich
was also
ed for bla-
mers and
ers: so there
disobey the
rents is ma-
horrible.

For Gods
Law by his
death is
and sum
horrible
tie.
Gal. 3. 12.

Erod. 1. 14
a As though
sawest it an.

b Showing
brotherly
diction must
shewed natu-
ly to them
dwell nere
rs, but also
them which
farre of.
c Much
art thou
de to do for
neighbours
one.

For ^h you
to alter the
re of nature,
to despise Gods

do so. [are] abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, [whether thei be] yong or egges, & the dam sitting vpon the yong, or vpon the egges, thou shalt not take the dam with the yong,

7 [But] shalt in any wise let the dam go & take the yong to thee, that thou maiest prosper and prolong thy dayes.

8 ¶ When thou buyldest a newe house, thou shalt make a batelmēt on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not sowe thy vineyard with diuers kindes of sedes, lest thou defile the increase of the seide which thou hast sowed, and the frute of thy vineyard.

10 ¶ Thou shalt not plowe with an oxe & an asse together.

11 ¶ Thou shalt not weare [a garment] of diuers sortes, as of wollen and linen together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath the lien with her, hate her,

14 And lay slanderous things vnto her charge, and bring vp an euil name vpon her, and say, I toke this wife, and when I came to her I found her not a maid,

15 Then shall the father of the maid & her mother take & bring the signes of the maides virginity vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this mā to wife, and he hateth her:

17 And lo, he laieth slanderous things vnto her charge, saying, I found not thy daughter a maid: lo, these [are] the tokens [of] my daughters virginity: & thei shall spreade thy vesture before the elders of the citie.

18 Then the Elders of the citie shall take that man and chastice him,

19 And shall cōdemne him in an hundredth [shekels] of siluer, and giue them vnto the father of the maid, because he hath brought vp an euil name vpon a maid of Israel: & she shall be his wife, & he may not put her away all his life.

20 ¶ But if this thing be true, that the maide be not found a virgine,

21 Then they shall bring forth the maide to the dore of her fathers house, and the men of her citie shall stone her with stones to death: for she hath wrought folie in Israel, by playing the whore in her fathers house: so thou shalt put euil away from

among you.

22 ¶ If a man be found lying with a woman married to a man, then thei shall dye euē bothe twaine: [to wit,] the man that lay with the wife, and the wife: so thou shalt put away euil from Israel:

23 ¶ If a maide be betrothed vnto an housband, and a man find her in the towne & lie with her,

24 Then shall ye bring them bothe out vnto the gates of the same citie, & shall stone them with stones to death: the maide because she cryed not, [being] in the citie, & the man, because he hath humbled his neighbours wife: so thou shalt put away euil from among you.

25 ¶ But if a man finde a betrothed maide in the field, and force her, & lye with her, then the man that lay with her, shall dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and wondeth him to death, so is this matter.

27 For he found her in the fields: the betrothed maide cryed, and there was no man to succour her.

28 ¶ If a man finde a maide that is not betrothed, and take her, and lye with her, & they be founde,

29 Then the man that lay with her, shall giue vnto the maides father fifty [shekels] of siluer: and she shall be his wife, because he hath humbled her: he can not put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 VVhat men might not be admitted to office. 9 VVhat they ought to auoide when they go to warre. 15 Of the fugitiue seruant. 17 To see all kinde of whoredome. 19 Of vsurie. 21 Of voies. 24 Of the neighbours vine and corne.

1 NOne that is hurt by bursting, or that hath the priue mēbre cut off, shall entre into the Congregation of the Lord.

2 A bastard shall not entre into the Congregation of the Lord: euē to his tenth generation shall he not entre into the Congregation of the Lord.

3 The Ammonites and the Moabites shall not entre into the Congregation of the Lord: euē to their tenth generation shall they not entre into the Congregation of the Lord for euer,

4 Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaam the sonne of Beor, of Petor in Aram-naharaim, to curse thee:

*Leuit. 20, 10.

† Or, defiled.

† Or, no sinne worthy death.

k Meaning that the innocent shal not be punished.

*Exod. 22, 16.

l He shal not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

a Euer to be are office or to marry a wife. b This was to cause them to lie chastely, & their posterity might not be tainted.

*Nomb. 23, 5. acham, 13, 14.

c Heroby he condemneth all that further the children of God in their violation.

^d Thou shalt haue nothing to do wth them.

^e If the fathers haue renounced their idolatrie, and receiued circumcison.

^f For the necessity of nature.

^g Meaning hereby that his people shulde be pure bothe in soule and body.

^h This is ment of the heathen who fled for their masters crueltie and embraced the true religion.

ⁱ Ebr. gages.

^j Forbidding hereby that anie gaine gotten of euill things shulde be applyed to the seruice of God, Mic. 1. 7.

^k Exod. 22. 25. leui. 25. 36.

^l This was permitted for a time for the hardenes of their heart.

^m If thou shew thy charitie to thy brother, God wil declare his loue toward thee.

Neuertheles, the Lord thy God wolde not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seke their peace nor their prosperitie all thy daies for ever.

7 Thou shalt not abhorre an Edomite; for he is thy brother, nether shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of the in their third generation, shal entre into the Congregation of the Lord.

9 When thou goest out with the hoste against thine enemies, kepe thee then from all wickednes.

10 If there be among you any that is vn-cleane by that which cometh to him by night, he shal go out of the hoste, and shal not entre into the hoste,

11 But at euen he shal wash [him selfe] with water, and when the sunne is downe, he shal entre into the hoste.

12 Thou shalt haue a place also without the hoste whether thou shalt resort,

13 And thou shalt haue a paddle among thy weapons, and when thou woldest sit downe without, thou shalt dig therewith, and returning thou shalt couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue [thee] thine enemies before thee: therefore thine hoste shalbe holy, that he se no filthy thing in thee and turne away from thee.

15 Thou shalt not deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shal dwell with thee, [euen] among you, in what place he shal chose, in one of thy cities where it liketh him best: thou shalt not vex him.

17 There shalbe no whore of the daughters of Israel, nether shal there be a whore-keeper of the sonnes of Israel.

18 Thou shalt nether bring the hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for euen bothe these [are] abomination vnto the Lord thy God.

19 Thou shalt not giue to vsurie to thy brother: [as] vsurie of money, vsurie of meat, vsurie of any thing is put to vsurie.

20 Vnto a stranger thou maiest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the land whether

thou goest to possesse it.

21 When thou shalt vowe a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and [so] it shulde be sinne vnto thee.

22 But when thou absteineest from vowing it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt kepe and performe, as thou hast vowed it willingly vnto the Lord thy God: [for] thou hast spoken it wth thy mouth.

24 When thou comest vnto thy neighbours vineyard, then thou maiest eat grapes as thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 When thou comest into thy neighbours corne, thou maiest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

CHAP. XXIII.

^a Diuorcement is permitted. ^b Hethat is newly married is exempted from warre. ^c Of the pledge. ^d VVages must not be retained. ^e The good must not be punished for the bad. ^f The care of the stranger, fatherles and widows.

1 When a man taketh a wife, and marieth her, if so be she finde no fauour in his eyes, because he hath espied some filthines in her, then let him write her a bil of diuorcement, and put it in her hand, & send her out of his house.

2 And when she is departed out of his house, and gone her way, and mary with another man,

3 And if the later housband hate her, and write her a letter of diuorcement, and put it in her hand, & send her out of his house; or if the later man dye which toke her to wife:

4 [Then] her first housband, which sent her away, may not take her againe to be his wife, after that she is defiled: for that [is] abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doeth giue thee to inherit.

5 When a man taketh a newe wife, he shal not go a warfare, nether shalbe charged with any busines, but shalbe fre at home one yere, and reioyce with his wife which he hath taken.

6 No man shal take the nether nor the vpper millstone to pledge: for this gage is [his] liuing.

7 If anie man be found stealing anie of his brethren of the children of Israel, and maketh marchandise of him, or selleth him, that these shal dye. so shalt thou put euil

If the vow be lawful and godly.

Bring him for to lawe.

To bring home to the house.

Mat. 12.

Hereby approoueth that light of nature, but not the lawe, void further conueniens.

Mat. 19.

Being thus denitted, the iudgement to be vnder and defiled.

That might learne knowe one another's conditions and so ward liue in godly peace.

Nor anie whereby a man getteth his liuing.

CHAP. XXV. : 309

away from among you.

8 ¶ Take hede of the * plague of leprosie, that thou obserue diligently, & do according to all that the Priests of the Leuites shal teache you: take hede ye do as I commanded them.

9 Remember what the Lord thy God did vnto * Miriám by the way after that ye were come out of Egypt.

¶ When thou shalt aske againe of thy neighbour anie thing lent, thou shalt not goe into his house to fetch his pledge.

11 But thou shalt stand without, & the mā
that borowed it of thee, shal bring t̃pled-
ge out of the dores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not slepe with his pledge,

13 [But] shalt restore him the pledge whē
the sunne goeth downe, that he may slepe
in his rayment, and blesse thee: and it shal
be righteousness vnto thee ^e before the
Lord thy God.

14 ¶ Thou shalt not oppresse an hired ser-
uant that is neddy & poore, [nether] of thy
brethren, nor of the stranger that is in thy
land within thy gates.

5 *Thou shalt giue him his hire for his
day, nether shal the sunne go downe vpon
it: for he is poore, & therewith susteineth
his life: lest he crye against thee vnto the
Lord, and it be sinne vnto thee.

16 ¶*The fathers shal not be put to death
for the children, nor the children put to
death for the fathers, but euerie man shal
be put to death for his owne sinne.

7 ¶ Thou shalt not pervert the right of the
stranger, [nor] of the fatherles, nor take a
widowes raiment to pledge.

18 But remember that thou wast a seruante in Egypt, & how the Lord thy God deliuered thee thence. therefore I commande thee to do this thing.

19 ¶ When thou cuttest downe thine har
uest in thy field, & hast forgotten a sheafe
in the field, thou shal not go againe to fet
it, [but] it shalbe for the stranger, for the
fatherles, and for the widowe: that the
Lord thy God may blesse thee in all the
workes of thine hands.

20 WHe thou beatest thine oliue tree, thou shalt not go ouer the boughes againe, [but] it shalbe for the stranger, for the fatherles, and for the widowe.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, [but] they shall be for the stranger, for the fatherles, and for the widow.

22 And remember that thou wast ^aa ser-
uant in the land of Egypt : therefore I
commande thee to do this thing.

5 The beating of the offenders. 3 To faile vp fede of the
kinseman. 11 In what case a womanis hand must be the
ot. 13 Of must weights, and measures. 19 To destroy
the Amalekites.

Vhen there shall be strife between men, & they shall come vnto iudgement, & sentence shall be giuen vpon them, & the righteous shall be iustified, & the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the iudge shal cause him to lye downe, ^b & to be beate[n] before his face, according to his trespass, vnto a certeine number.

3 * Forty (stripes) that he cause him to haue
& not past, lest if he shulde excede and
beathim aboute thar with many stripes,
thy brother shulde appere despised in
thy sight.

4 ¶ *Thou shalt not mofel the ox that treadeth out the corne.

5 ¶ If brethren dwell together, and one of
them dye & haue no childe, the wife of
the dead shal not mary without, (that is)
vnto a stranger, but his kinsman shal go
in vnto her, & take her to wife, & do the
kinfmans office to her.

6 And the first borne which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not do the office of a kinsman vnto me.

8 The the Elders of his cine shal call him,
and comone with him: if he stand & say,
I wil not take her.

¶ Then shal his kinswome come vnto him
in the presence of the Elders, and lofe his
shoe from his fote, & spit in his face, &
answer, and say, So shal it be done vnto
that man, that wil not buyld vp his bro-
thers house.

10 And his name shalbe called in Israël,
The house of him whose shoe is put of

11. ¶ When men strue together one w
another, if the wife of the one come nere,
for to rid her husband out of the hands
of him that smiteth him, and put forth
her hand, & take him by his priories,

12 Then thou shalt cut of her hand: thine
eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagge two
maner of twaightes, a great & a small.

14 Nether shalt thou haue in thine house
diuerſe ſmeaſures, a great & a ſmall:

is (But) those that have a right and just

a VWhether there be a plaintiff or none, the magistrates ought to trie out fautes and punish according to the crime.

b VVhen the
crime deferueth
not death.

c The fewes of
superstition af-
terward toke
one away, 2.
Cor. 11, 24.

1. Cor. 9, 9.
1. Tim. 5, 18.

Matth. 4, 3.
mat. 23, 34.
mar. 12, 19.
luk. 20, 27.

d Because the
Ebrewe worde
signifieth not a
natural brother
and the words
that signifieth a
brother, is takē
also for a kinne-
man: it seemeth
that it is not
meant that the
natural brother
shulde marry his
brothers wife,
but some other
of the kindred, &
was in that de-
gree w might ma-

c This lawe importeth ⁊ godly shamefastnes be preferred: for it is an horrible thing to se a woman past shame.

† Ebr. stone and
stone.

†Ebr. Ephah &
ephah, read Ex-
od. 16. 16. —

Exod. 17, 8.

This was partially accomplished by Saul, about 450 years afterward.

19 Therefore, when the Lord thy God
hath given thee rest from all thine en-
emies round about in the land, which the
Lord thy God giveth thee for an inher-
itance to possess it, [then] thou shalt put
out the remembrance of Amalek from
under heaven: forget not.

The offering of the first frutes. 5 What they must protest when they offer them. 13 The fight of the third yere 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

By this ceremony they acknowledged they received the land of Canaan as a free gift of God.

B To be called
vpon, serued &
worshipped spi-
ritually, Chap.
12, 5.

Meaning Iaa-
kob who served
20 yeres in Sy-

d. Only by
Gods mercie, &
not by their fa-
thers deservings.

Alledging the
promises made
to our fathers,
Abraham, Iz-
hak, & Isakoh.

8 And the Lord brought vs out of Egypt in
a mightie hand, and a stretched out arme.

19 And to make thee high above all nations (which he hath made) in praise, and in name, and in glorie, & that thou shouldest

f In token
a thankful heart
and mindful
this benefice

g Signify
God giues
not goods
our selues
but for the
les also, &
committed
our charge

h VVich
laypocrifa

• Chap. 14
i Of mal
contemp.

Or
necessar
1 By p
to anse
ne vs

my sin-
nature was
for: for
and & for
there is
just. Pl
rom. 3, 18

and simple
science.

Of Chap. 7.

S 6 Signifi
there is a
S al bonde
- ne God
people.

Chap.

delt

dest be an holy people vnto the Lord thy God as he hath said.

CHAP. XXVII.

¹ They are commanded to write the Lawe vpon stones for a remembrance. ⁵ Also to buyde an Altar. ¹³ The curlings are giuen on mount Ebal.

Then Moses with the Elders of Israel ^acommanded the people, saying, Kepe all the commandements, which I commande you this day.

² And when ye shal passe ouer Iordén vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, & plaister them with plaister.

³ ^b And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou maist go into the lād which the Lord thy God giueth thee: a lād that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

⁴ Therefore when ye shal passe ouer Iordén, ye shal set vp these stones, which I cōmande you this day in mount Ebal, and thou shalt plaister them with plaister.

⁵ * And there shalt thou buyde vnto the Lord thy God an Altar, [euē] an Altar of stones: thou shalt lift none ^c yron [instrument] vpon them.

⁶ Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offrings thereon vnto the Lord thy God.

⁷ And thou shalt offer peace offrings, and shalt eat there, and reioyce before ^d the Lord thy God:

⁸ And thou shalt write vpon the stones all the wordes of this Lawe, ^e wel, and plaine-ly.

⁹ ¶ And Moses & the Priests of the Leuites spake vnto all Israel, saying, Take hede and heare, O Israel: this day thou art become the people of the Lord thy God.

¹⁰ Thou shalt hearken therefore vnto the voyce of the Lord thy God, and do his commandements and his ordinances, w^h I commande thee this day.

¹¹ ¶ And Moses charged the people the same day, saying,

¹² These shal stand vpon Mount Gerizim, to blesse the people when ye shal passe ouer Iordén: Simeon, and Leui, & Iudáh, and Issachar, and ^f Ioseph, and Beniamin.

¹³ And these shal stand vpon mount Ebal to ^g curse: Reuben, Gad, and Asher, & Zebulun, Dan and Naphtali.

¹⁴ And the Leuites shal answer and say vnto all the mē of Israel with a loude voyce,

¹⁵ ¶ Cursed be ^h man that shal make anie carued or molten ⁱ image, [which is] an abomination vnto the Lord, the worke of

the hands of the craftsman, and putteth it in a secret place: And all the people shal answer, and say, So be it.

¹⁶ Cursed be he that ^j curseth his father & his mother: And all the people shal say, So be it.

¹⁷ Cursed be he that remoueth his neighbours ^k marke: And all the people shal say, So be it.

¹⁸ Cursed be he that maketh the ^l blinde go out of the way: And all the people shal say, So be it.

¹⁹ Cursed be he that hindreth the right of the stranger, the fatherles, & the widowe: And all the people shal say, So be it.

²⁰ Cursed be he that lieth with his fathers wife: for he hath vncovered his fathers ^m skirt: And all the people shal say, So be it.

²¹ Cursed be he that lieth with anie beast: And all the people shal say, So be it.

²² Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shal say, So be it.

²³ Cursed be he that lieth with his ⁿ mother in lawe: And all the people shal say, So be it.

²⁴ Cursed be he ^o that smiteth his neighbour ^p secretly: And all the people shal say, So be it.

²⁵ * Cursed be he that taketh a rewarde to put to death innocent blood: And all the people shal say, So be it.

²⁶ * Cursed be he that confirmeth not all the wordes of this Lawe, to do them: And all the people shal say, So be it.

CHAP. XXVIII.

¹ The promises to them that obey the commandements. ¹³ The threatnings to the contrarie.

If ^q thou shalt obey diligently the voyce of the Lord thy God, and obserue and do all his commandements, which I commande thee this day, then the Lord thy God wil ^r set thee on high aboue all the nations of the earth.

² And all these blessings shal come on thee, and ^s ouertake thee, if thou shalt obey the voyce of the Lord thy God.

³ Blessed shalt thou be in the ^t citie, & blessed also in the field.

⁴ Blessed shalbe the frute ^u of thy body, and the frute of thy ground, and the frute of thy cattel, the increase of thy kine, and the flocks of thy shepe.

⁵ Blessed shalbe thy basket and thy dough.

⁶ Blessed shalt thou be, when ^v thou comest in, and blessed also when thou goest out.

⁷ The Lord shal cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, and

r. j.

the transgression of the first table.

i Or, contēneth: and this appertēneth to the seconde table.

k He condemneth all iniuries and extorsions. l Meaning, that helpeth not, and cōseleth nor his neighbour.

m In committing villanie against him.

n Meaning, his wiues mother.

o For God that seeth in secret, wil reuenge it. * Ezek. 22, 12.

* Gala. 3, 10.

* Leu. 26, 3.

a He wil make thee the moste excellent of all people.

b VVhen thou thinkest thy self forsaken.

c Thou shalt liue welthely.

d Thy children and succession.

e All thine enterprises shal haue good success.

weight: a perfit and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do suche things, [and] all that do vnrighteously, [are] abominatiō vnto the Lord thy God.

*Exod. 17, 8.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, & smote the hindmost of you, all that were feble behinde thee, when thou wast fainted & weary, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, [then] thou shalt put out the remembrance of Amalek from vnder heaven: forget not.

CHAP. XXVI.

The offering of the first frutes. ¶ What they must protest when they offer them. ¶ The tithes of the third yere. ¶ Their protestation in offering it. ¶ To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, & shalt possesse it & dwell therein,

¶ Then shalt thou take of the first of all frute of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, & go vnto the place which the Lord thy God shal chuse to place his Name there.

And thou shalt come vnto the Priest, that shalbe in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

¶ Then the Priest shal take the basket out of thine hand, & set it downe before the altar of the Lord thy God.

And thou shalt answer & say before the Lord thy God, a Syrian [was] my father, who being ready to perish [for hunger], went downe into Egypt, and sojourned there with a small companie, and grewe there vnto a nation great, mightie, & full of people.

And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage. But when we cryed vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

And the Lord broght vs out of Egypt in a mightie hand, and a stretched out arme,

with great terriblenes, both in signes & wonders.

¶ And he hath broght vs into this place, & hath giuen vs this land, [euen] a land that floweth with milke and hony.

¶ And now, lo, I haue broght the first frutes of the land which thou, O Lord, hast giuen me: and thou shalt set it before the Lord thy God, & worship before the Lord thy God:

¶ And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine household, thou and the Leuite, & the stranger that is among you.

¶ When thou hast made an end of tithing all the tithes of thine increase the third yere, [which is] the yere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widowe, that they may eat within thy gates, & be satisfied,

¶ Then thou shalt say before the Lord thy God, I haue broght & halowed thing out of mine house, and also haue giuen it vnto the Leuites & to the strangers, to the fatherles, and to the widowe, according to all thy commandements which thou hast commanded me: I haue transgressed none of thy commandements, nor forgotten [them.]

¶ I haue not eaten thereof in my mourning, nor suffred ought to perish through vncleannes, nor giue ought thereof for the dead, [but] haue hearkened vnto the voyce of the Lord my God: I haue done after all that thou hast commanded me.

¶ Loke downe from thine holy habitation, [euen] from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

¶ This day the Lord thy God doeth commande thee to do these ordinances, and lawes: kepe them therefore, and do them with all thine heart, and with all thy soule.

¶ Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to kepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

¶ And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) & that thou shouldest kepe all his commandements,

¶ And to make thee high aboue all nations (which he hath made) in praise, and in name, and in glorie, & that thou shouldest

This was partly accomplished by Saul, about 450 yeres afterward.

By this ceremony they acknowledged they received the land of Canaan as a fre gift of God.

To be called upon, served & worshipped spiritually, Chap. 12, 5.

Meaning Isaac who served 20 yeres in Syria.

Only by Gods mercie, & not by their fathers deserting.

Alluding the promises made to our fathers, Abraham, Isaac, & Iacob.

In return of a thankful heart and mind for this benefit.

Signifying God giuen not good things but for their les also, & committed our charge.

VVith hypocrite.

Chap. 12, 10. Of malice contempt.

Or necessity. I. By paying to an enemy ne vie.

As my sinnes were woeful for sinning, and for sinning, there is a just punishment, rom. 1, 18.

VVith a pure science.

Chap. 5, 24.

Signifying they were a precious people to God, & that they were to be a blessing to the world.

Chap. 4, 1. Ver. 1.

dest be an holy people vnto the Lord thy God as he hath said.

CHAP. XXVII.

² They are commanded to write the Lawe vpon stones for a remembrance. ⁵ Also to buyde an Altar. ¹³ The cursings are giuen on mount Ebál.

¹ Then Moses with the Elders of Israël ^a commanded the people, saying, Kepe all the commandements, which I commande you this day.

² And when ye shal passe ouer Iordén vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, & plaister them with plaister.

³ ^b And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou maist go into the lād which the Lord thy God giueth thee: a lād that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

⁴ Therefore when ye shal passe ouer Iordén, ye shal set vp these stones, which I cōmande you this day in mount Ebál, and thou shalt plaister them with plaister.

⁵ * And there shalt thou buyde vnto the Lord thy God an Altar, [euē] an Altar of stones: thou shalt lift none ^c yron [instrument] vpon them.

⁶ Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offrings thereon vnto the Lord thy God.

⁷ And thou shalt offer peace offrings, and shalt eat there, and reioyce before ^d the Lord thy God:

⁸ And thou shalt write vpon the stones all the wordes of this Lawe, ^e wel, and plainly.

⁹ ¶ And Moses & the Priests of the Leuites spake vnto all Israël, saying, Take hede and heare, ô Israël: this day thou art become the people of the Lord thy God.

¹⁰ Thou shalt hearken therefore vnto the voyce of the Lord thy God, and do his commandements and his ordinances, w^h I commande thee this day.

¹¹ ¶ And Moses charged the people the same day, saying,

¹² These shal stand vpon Mount Gerizim, to blesse the people when ye shal passe ouer Iordén: Simeón, and Leui, & Iudáh, and Issachár, and ^f Ioseph, and Beniamín.

¹³ And these shal stand vpon mount Ebál to ^g curse: Reubén, Gád, and Ashér, & Zebulún, Dan and Naphtalí.

¹⁴ And the Leuites shal answer and say vnto all the mē of Israël with a loude voyce,

¹⁵ ¶ Cursed be ^h man that shal make anie carued or molten ⁱ image, [which is] an abomination vnto the Lord, the worke of

the hands of the craftsman, and putteth it in a secret place: And all the people shal answer, and say, So be it.

¹⁶ Cursed be he that ⁱ curseth his father & his mother: And all the people shal say, So be it.

¹⁷ Cursed be he that remoueth his neighbours ^k marke: And all the people shal say, So be it.

¹⁸ Cursed be he that maketh the ^l blinde go out of the way: And all the people shal say, So be it.

¹⁹ Cursed be he that hindreth the right of the stranger, the fatherles, & the widowe: And all the people shal say, So be it.

²⁰ Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers ^m skirt: And all the people shal say, So be it.

²¹ Cursed be he that lieth with anie beast: And all the people shal say, So be it.

²² Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shal say, So be it.

²³ Cursed be he that lieth with his ⁿ mother in lawe: And all the people shal say, So be it.

²⁴ Cursed be he ^o that smiteth his neighbour secretly: And all the people shal say, So be it.

²⁵ * Cursed be he that taketh a rewarde to put to death innocent blood: And all the people shal say, So be it.

²⁶ * Cursed be he that confirmeth not all the wordes of this Lawe, to do them: And all the people shal say, So be it.

CHAP. XXVIII.

¹ The promises to them that obey the commandements. ² The threatnings to the contrarie.

¹ ¶ ^a thou shalt obey diligently the voyce of the Lord thy God, and obserue and do all his commandements, which I commande thee this day; then the Lord thy God wil ^b set thee on high about all the nations of the earth.

² And all these blessings shal come on thee, and ^c ouertake thee, if thou shalt obey the voyce of the Lord thy God.

³ Blessed shalt thou be in the ^d citie, & blessed also in the field.

⁴ Blessed shal be the frute ^e of thy body, and the frute of thy ground, and the frute of thy cattel, the increase of thy kine, and the flockes of thy shepe.

⁵ Blessed shal be thy basket and thy dough.

⁶ Blessed shalt thou be, when ^f thou comest in, and blessed also when thou goest out.

⁷ The Lord shal cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, and

f. j.

the transgression of the first table.

ⁱ Or, contemne: and this apperteineth to the seconde table.

^k He condemneth all iniuries and extorsions. ^l Meaning, that helpeth not, and cōseleth not his neighbour.

^m In committing villanie against him.

ⁿ Meaning, his viues mother.

^o For God that seeth in secret, wil reuenge it. * Ezek. 22, 12.

* Gala. 3, 10.

* Leu. 26, 3.

^a He wil make thee the moste excellent of all people. ^b VVhen thou thinkest thy self forsaken.

^c Thou shalt liue welthely. ^d Thy children and succession.

^e All thine enterprises shal haue good success.

Blessings.

Deuteronomie.

Cursings.

f Meaning man-
nie waies.

g God wil blis-
sify, if we do
our dutie, and
not be ydle.

h In that he is
thy God and
art his people.

i For nothing
in the earth is
profitable, but
when God send
eth his blis-
sings from heauen.

† Or, lowest.

*Leu. 26, 14.
lament. 2, 17.
mala. 2, 2.
baru. 1, 20.

† Or, store.

† Or, rebuke.

*Leui. 26, 18.

shal flee before thee ^fseuen wayes.

8 The Lord shal commande the blessing
[to be] with thee in thy store houses, and
in all that thou setteest thine hand to, and
wil blesse thee in the land which the Lord
thy God giueth thee.

9 The Lord shal make thee an holy people
vnto him selfe, as he hath sworn vnto
thee, if thou shalt kepe the commandemets
of the Lord thy God, and walke in his
wayes.

10 Then all people of the earth shal se that
the Name of the Lord is ^hcalled vpon ouer
thee, and they shalbe afraide of thee.

11 And the Lord shal make thee plenteous
in goods, in the frute of thy body, & in the
frute of thy cattel, and in the frute of thy
ground, in the land which the Lord sware
vnto thy fathers, to giue thee.

12 The Lord shal open vnto thee his good
treasure, [euen] the ⁱheauen to giue rayne
vnto thy land in due season, and to blesse
all the worke of thine hands: & thou shalt
lend vnto many nations, but shalt not bo-
rowe thy selfe.

13 And the Lord shal make thee the head,
and not the [†]taile, and thou shalt be abo-
ue onely, and shalt not be beneth, if thou
obey the commandements of the Lord
thy God, which I commande thee this day,
to kepe and to do [them.]

14 But thou shalt not decline from any of
the wordes, which I commande you this
day, [ether] to the right hand or to the
left, to go after other gods to serue them.

15 ¶ But if thou wilt not obey ^fvoyce of
the Lord thy God, to kepe and to do all
his commandements & his ordinances, w^h
I commande thee this day, then all these
curses shal come vpon thee, and ouertake
thee.

16 Cursed shalt thou be in the towne, and
cursed also in the field.

17 Cursed shal thy basket be, & thy [†]dough.

18 Cursed shalbe the frute of thy body, and
the frute of thy land, the increase of thy
kine, & the flockes of thy shepe.

19 Cursed shalt thou be when thou comest
in, and cursed also when thou goest out.

20 The Lord shal send vpon thee cursing,
trouble, and [†]shame, in all that which thou
setteest thine hand to do, vntil thou be de-
stroyed, and perish quickly, because of the
wickednes of thy workes whereby thou
hast forsaken me.

21 The Lord shal make the pestilence clea-
ue vnto thee, vntil he hath consumed thee
from the land, whether thou goest to pos-
sess it.

22 *The Lord shal smite thee with a con-

sumption, and with the feauer, and with a
burning ague, and with [†]feruent heat, and
with the sworde, and with blasting, and
with the mildewe, and they shal pursue
thee vntil thou perish.

23 And thine heauen that is ouer thine he-
ad, shalbe ^kbrasse, and the earth that is vn-
der thee, yron.

24 The Lord shal giue thee for the rayne
of thy land, dust and ashes: [euen] from
the heauen shal it come downe vpon thee, vn-
til thou be destroyed.

25 [And] the Lord shal cause thee to fal be-
fore thine enemies: thou shalt come out
one way against them, and shalt flee se-
uen wayes before them, and shalt be ^lscat-
tered through all the kingdomes of the
earth.

26 And thy ^mcarkeis shal be meat vnto
all foules of the ayre, and vnto the bea-
stes of the earth, and none shal fray them
away.

27 The Lord wil smite thee with ^pbotche
of Egypt, and with the emeroides, & with
the skab, and with the itche, that thou
canst not be healed.

28 And the Lord shal smite thee with mad-
nes, and with blindnes, and with astonying
of heart.

29 Thou shalt also grope at none daies, as
the ⁿblind gropeth in darkenes, and shalt
not prosper in thy waies: thou shalt neuer
but be oppressed with wrong, and be poul-
led euermore & no man shal succour [thee.]

30 Thou shalt betrothe a wife, and another
man shal lie with her: thou shalt buyld an
house, and shalt not dwel therein: thou
shalt planta vineyarde, and shalt not [†]eat
the frute.

31 Thine oxe shal be slaine before thine
cies, and thou shalt not eat thereof: thine
asse shalbe violently taken away before thy
face, and shal not be restored to thee: thy
shepe shalbe giuen vnto thine enemies: &
no man shal rescue [them] for thee.

32 Thy sonnes and thy daughters shalbe
giuen vnto another people, and thine cies
^oshal stil loke for them, euen til they fall
out, and there shal be no power in thine
hand.

33 The frute of thy land & all thy labours
shal a people, w^h thou knowest not, eat,
and thou shalt neuer but suffer wrong and
violence alway:

34 So that thou shalt be mad for the sight
which thine cies shal se.

35 The Lord shal smite thee in the knees, &
in the thighes, with a sore botche, that thou
canst not be healed: euen from the sole of
thy fote vnto the tope of thine head.

36 The

† Or, drought.

k It shal giue
thee no more
moysture, then
if it were of
brasse.

† Or, out of
the ayre, as dust
fed with vnto

l Some read
shalt be a
mour and
when they
heare how
hath the plague
thee.

m Thou shalt
be cursed
in thy life
in thy death
for the buriall
a testimonie
of the resurre-
ction which
thy wickednes
thou shalt lacke

n In thine
moste euill
and cleare
shalt lacke
cretion & in-
gement.

† Ebr. make
communt.

o VVhen they
shal returne
from their cap-
tivity.

P As he did
Mansich, loa-
ghin, Zedechi-
ah & others.

*Iere. 24, 9.
& 25, 9.

*Mich. 6, 15.
ag. 1, 6.

*Ier. 18, 2.
be shaken
before they be
ripe.

*Ynder one
hande he contai-
neth all the ver-
mine, which
destroye the fru-
it of the land:
and this is an
evident token
of Gods curse.

*Gods plagues
shalbe euident
signes that he is
chafed with
the.

*Or, barbarous
and, or impu-
ent.

*Or, firstborne
of thy bullocke.

36 The Lord shal bring thee and thy King (which thou shalt set ouer thee) vnto a nation, which nether thou nor thy fathers haue knowen, and there thou shalt serue other gods: [euē] wood and stone.

37 And thou shalt be a wonder, a prouerbe and a commune talke among all people, whether the Lord shal cary thee.

38 *Thou shalt cary out muche fede into y^e field, and shalt gather but litle in: for the greshoppers shal destroye it.

39 Thou shalt plant a vineyarde and dresse it, but shalt nether drinke of the wine, nor gather [the grapes:] for the wormes shal eat it.

40 Thou shalt haue oliue trees in all thy coastes, but shalt not anoint thy self with the oyle: for thine oliues shal fall.

41 Thou shalt beget sonnes & daughters, but shalt not haue them: for they shal go into captiuitie.

42 All thy trees and frute of thy land shal the greshopper consume.

43 The stranger that is among you, shal clyme about thee vp on hye, & thou shalt come downe benethalow.

44 He shal lend thee; and thou shalt not lend him: he shal be the head, & thou shalt be the taile.

45 Moreouer, all these curses shal come vpon thee, and shal pursue thee & ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to kepe his commandements, & his ordinances, which he commanded thee:

46 And they shal be vpon * thee for signes and wonders, and vpon thy fede for ever,

47 Because thou seruedst not the Lord thy God with ioyfulness & with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shal send vpon thee, in hunger and in thirst, and in nakednes, & in neede of all things: & he shal put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shal bring a nation vpon thee fro far, [euē] from the end of the worlde, flying [swift] as an egle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a fierce countenance, which wil not regarde the persone of the olde, nor haue compassion of the yong.

51 The same shal eat the frute of thy cattel, and the frute of thy land vntill thou be destroyed, & he shal leaue thee nether wheat, wine, nor oyle, [nether] the increase of thy kyne, nor the flockes of thy shepe, vntill he haue brought thee to nought.

52 And he shal besiege thee in all thy cities,

vntill thine hye & strong walles fall down, wherein thou trustedst in all the land, and he shal besiege thee in all thy cities throughout all thy land, which the Lord thy God hath giuen thee.

53 *And thou shalt eat the frute of thy bodie: [euē] the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnes wherein thine enemy shal inclose thee:

54 [So that] the mā (that is tender & exceeding deintie among you) *shal be grieved at his brother and at his wife [that lyeth] in his bosome, & at the remnant of his children, which he hath yet left.

55 For feare of giuing vnto anie of them of the flesh of his children, whome he shal eat, because he hath nothing left him in that siege, and straitnes, wherewith thine enemy shal besiege thee in all thy cities.

56 The tender and deintie woman among you, which neuer wolde venture to set the sole of her fote vpon the grounde (for her softnes & tendernes) shal be grieved at her housband, [that lyeth] in her bosome, and at her sonne, & at her daughter,

57 And at her * afterbirth (that shal come out from betwene her fete) and at her children, which she shal beare: for when all things lacke, she shal eat them secretly, during the siege and straitnes, wherewith thine enemy shal besiege thee in thy cities.

58 ¶ If thou wilt not kepe and do * all the wordes of this Lawe (that are written in this booke) & feare this glorious & feareful Name, THE LORD THY GOD,

59 Then the Lord wil make thy plagues wonderful, and the plagues of thy fede, [euē] great plagues & of long continuance, & sore diseases, and of long durance.

60 Moreouer, he wil bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shal cleaue vnto thee.

61 And euery sicknes, and euery plague, which is not * written in the booke of this Lawe, wil the Lord heape vpon thee, vntill thou be destroyed.

62 And ye shal be left fewe in number, where ye were as the * starres of heauen in multitude, because thou woldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to do you good, & to multiplie you, so he wil reioyce ouer you, to destroy you, and bring you to nought, & ye shal be rooted out of the land, whether thou goest to possesse it.

† Or, gates.

* Leui. 26, 29.
2. king. 6, 29.
Iamen 4, 10.
Baruk. 2, 3.

* Chap. 15, 9.

† As came to
pass in the dayes
of Ioram
King of Israel,
2. King 6, 29.
and when the
Romans be-
sieged Ierusa-
lem.

† Hunger shal
so bite her, that
she shal be ready
to eat her
childe before it
be deliuered.

† For he that
offendeth in
one, is gilty of
all, Iam. 2, 10.

† Declaring
God hath in-
finite meanes
to plague the
wicked, besides
them that are
ordinarie or
written.
* Chap. 10, 32.

Signifying
It is a singular
gift of God to
be in a place
where as we
may worshipping
God purely &
declare our
faith and reli-
gion.

† Or, thou
shalt be in dout
of thy lyfe.

z Because they
were vnmind-
full of that mi-
racle, when the
Sea gaue place
for the to passe
through.

a That is, the
articles, or con-
ditions.

b At the first ge-
ning of ^{the} Law,
which was four
tye yeres before.

c The profes of
my power.

d He sheweth
it is not in mans
power to vnder-
stand the myste-
ries of God, if it
be not giue him
from aboue.

e Made by man
arte, but Man-
na, which is cal-
led the bread
of Angels.

64 And the Lord shal scatter thee among all people, fro the one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, [euen] wood and stone.

65 Also among these nations thou shalt finde no rest, nether shall the sole of thy fote haue rest: for the Lord shal giue thee there a trembling heart, and [loking to returne] til thine eies fall out, and a sorowful mind.

66 And thy life shall hang before thee, and thou shalt feare bothe night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Wolde God it were euening, and at euening thou shalt say, Wolde God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eies, which thou shalt se.

68 And the lord shal bring thee into Egypt againe with ^{ships} shippes by the way, whereof I said vnto thee, Thou shalt se it no more againe: and there ye shal sel zour selues vnto your enemies for bondemen and bondewomen, & there [shalbe] no byer.

CHAP. XXIX.

1 The people are exhorted to obserue the comandements. 10 The whole people from the hiest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth him selfe in his wickednes. 24 The cause of Gods wrath against his people.

These are the ^a wordes of the couenāt which the Lord commanded Moses to make with the children of Israēl in the land of Moab beside the couenant which he had made with thame in ^b Horēb.

2 ¶ And Moses called all Israēl, & said vnto them, Ye haue sene al that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The ^c great tentations which thine eyes haue sene, those great miracles and wonders:

4 Yet the Lord hathe not ^d giuen you an heart to perceiue, and eyes to se, and eares to heare, vnto this day.

5 And I haue led you fourtie yere in the wildernes: your clothes are not waxed olde vpon you, nether is thy shoe waxed olde vpon thy fote.

6 Ye haue eaten no ^e bread, nether dronke wine, nor strong drinke, ^f ye might knowe, how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon King of Hesbōn, & Og King of Bashan came out against vs into battell, and we slewe them,

8 And toke their land, and gaue it for an inheritance vnto the Reubenites, and to ^g

Gadites, & to the half tribe of Manassēh.

9 * Kepe therefore the wordes of this couenant & do them, that ye may prosper in all that ye shal do.

10 Ye stand this day euerie one of you before the Lord your ^f God: your heades of your tribes, your Elders and your officers, [euen] all the men of Israēl:

11 Your children, your wiues, & thy stranger that is in thy campe, fro the hewer of thy wood, vnto the drawer of thy water,

12 That thou shuldest ^g passe into the couenant of the Lord thy God, and into his othe which the Lord thy God maketh wth thee this day,

13 For to establish thee this day a people vnto him self, & that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhāk, and Iaakōb.

14 Nether make I this couenant and this othe with you onely,

15 But [aswel] with him that standeth here with vs this day before ^h Lord our God, as with him ^b that is not here with vs this day.

16 For ye knowe, how we haue dwelt in ⁱ lād of Egypt, and how we passed through the middes of the nations, which ye passed by.

17 And ye haue sene their abominations & their idoles (wood, and stone, siluer and golde) which were among them,

18 That there shulde not be among you mā nor woman, nor familie, nor tribe, which shulde turne his heart away this day from the Lord our God, to go & serue the gods of these nations, [&] that there shulde not be among you ⁱ [anie] roote that bringeth fourth gall and wormewood,

19 So that when he heareth the wordes of this curse, he [†] blesse him self in his heart, saying, I shall haue peace, although I walke according to the stubburnes of mine owne heart, thus adding ^k dronkennes to thirst:

20 The Lord wil not be merciful vnto him, but then the wrath of the Lord & his ielousie shall smoke against that man, and euerie curse that is written in this boke, shal light vpon him, and the Lord shal put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israēl, according vnto all the curses of the couenant, that is written in the boke of this Lawe.

22 So that the ^l generation to come, [euen] your children, that shall rise vp after you, and the stranger that shall come from a far land, shall say, when they shall se the pla-

Chap. 4.

VVho knoweth your hearts and therefore ye may not thinke to dissemble wth him.

g Alluding to them, that when they made a sure couenant, deuicid a heart in twaine, as past betwene parties deuicid Gene. 15, 18

h Meaning the posteritie.

i Suche fruit as the bitter fruit thereof might choke and destroye you. † Or, flatus.

k For as he that is thristie, desireth to drinke muche, so he followeth his appetites, seeketh by all meanes, and yet is not satisfied.

l Gods plague vpon them that rebell against him, shal be so strange, that all ages shal be amazed.

gues of this land, and the diseases thereof, wherewith the Lord shal smite it:

23 ([For] all that land [shall] burne with brimstone and salt: it shall not be sown, nor bring forth, nor anie grasse shal grow therein, like as in ^{the} ouerthrowing of ^{the} Sodom, and Gomorah, Admah, and Zeboim; whiche the Lord ouerthrewe in his wrath, and in his angre.)

24 Then shal all nations say, * Wherefore hath the Lord done thus vnto this land: how scarce [is] this great wrath?

25 And they shall answer, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he broght them out of the land of Egypt.

26 And went and serued other gods, and worshipped them: [euē] gods which they knewe not, and ^{the} which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hot against this land, to bring vpon it euerie curse that is written in this booke.

28 And the Lord hath rooted them out of their land in angre, and in wrath, & in great indignation, and hath cast them into another land, as [appeareth] this day.

29 The ^{the} secret things [belong] to ^{the} Lord our God, but the things reueiled [belong] vnto vs, and to our children for euer, that we may do all the wordes of this Lawe.

CHAP. XXX.

1 Mercie shewed when they repent. 6 The Lord doeth circumsise the heart. 11 All excuse of ignorance is taken away. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOW when all these things shal come vpon thee, [ether] the blessing or the curse which I haue set before thee, & thou shalt ^{the} turne into thine heart, among all the nations whether the Lord thy God hath driuen thee,

2 And shalt returne vnto ^{the} Lord thy God, and obey his voyce in all that I commaunde thee this day, thou and thy children with all thine ^{the} heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and wil returne, to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Thogh thou werest cast vnto the vtmost parte of ^{the} heauen, from thence will ^{the} Lord thy God gather thee, and from thence will he ^{the} take thee.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, & he will shewe thee fauour, and will multiply thee about

thy fathers.

6 And the Lord thy God will ^{the} circumsise thine heart, and the heart of thy fede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 ^{the} Returne thou therefore, and obey the voyce of the Lord; and do all his commandements, which I commande thee this day.

9 And the Lord thy God will make thee plenteous in euerie worke of thine hād, in the frute of thy body, and in the frute of thy cattel, and in the frute of the land for thy wealth: for the Lord wil turne againe and ^{the} reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe; when ^{the} shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 ^{the} For this commandement which I commande thee this day, is ^{the} not hid fro thee, nether is it farre of.

12 It is not in heauen; that thou shuldest say, * Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it; that we may do it.

13 Nether is it beyonde the ^{the} sea, that thou shuldest say, Who shal go ouer the sea for vs, and bring it vs, and cause vs to heare it; that we may do it.

14 But the ^{the} word is verie nere vnto thee: [euē] in thy mouth, and in thine heart, for to do it.

15 Beholde, I haue set before thee this day life and good; death and euil.

16 In that I commande thee this day ^{the} to loue the Lord thy God, to walke in his wayes, & to kepe his commandements, & his ordinances, & his lawes; ^{the} thou maist liue and be multiplied, and that the Lord thy God may blesse thee in the land, whether thou goest to possesse it.

17 But if thine heart turne away, so that ^{the} wilt not obey, but shalt be seduced & worship other gods, and serue them,

18 I pronounce vnto you this day that ye shal surely perish, ye shal not prolong your dayes in the land whether thou passest ouer Iordan to possesse it.

19 * I call heauen and earth to recorde this day against you, [that] I haue set before you life and death, blessing and cursing, therefore ^{the} chose life, that [euē] thou &

r. iij.

* God will purge all thy wicked affections: & thing is not in thine owne power to do.

If we will haue God to worke in vs by his holy spirit, we must turne agane to him by repentance.

g He meaneth not that God is subject to these passions, to reioyce or to be sad: but he vseth this manner of speache to declare the loue that he beareth vnto vs.

h The Lawe is so euident that none can pretend ignorance.

* Rom. 10, 6.

i By heauen and the sea he meaneth places more farre distant.

k Euē the Lawe & the Gospell.

l By faith in Christ.

m So that to loue and obey God, is onely life & felicitie.

n He addeth these promises to signifie that it is for our profit that we loue him, and not for his.

o Chap. 4, 16.

o That is, loue and obey God, which thing is not in mans power.

22 ¶ Moses therefore wrote this song the same day & taught it the childre of Israel.
 23 And [God] gaue Ioshua & sonne of Nun a charge, and said, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.
 24 ¶ And when Moses had made an end of writing the wordes of this Lawe in a booke vntil he had finished them,
 25 Then Moses commanded the Leuites, which bare the Arke of the couenant of γ Lord, saying,
 26 Take the booke of this Law, and put ye it in the side of the Arke of the couenant of the Lord your God, that it may be there for a^m witness against thee.
 27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against γ Lord: how muche more then after my death?
 28 Gather vnto me all the Elders of your tribes, and your^a officers, that I may speake these wordes in their audience, & call heauen and earth to recorde against them.
 29 For I am sure that after my death ye will vtterlie be corrupt, & rume from the way, which I haue commanded you: therefore euil wil come vpon you at the length, because ye wil commit euil in the sight of γ Lord, by prouoking him to angre through the^a worke of your handes.
 30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntil he had ended them.

CHAP. XXXII.

7 The song of Moses containing Gods benediction toward the people, 15 And their ingratitude toward him, 20 God menaceth the, 21 And speaketh of the vocatō of the Gentiles, 26 Moses commandeth to teach the Lawe to the children, 29 God forewarneth Moses of his death.

Hearken ye^a heauens, and I wil speake: and let the earth heare the wordes of my mouth.
 2 My^b doctrine shal drop as the raine, and my speache shal stil as doeth the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.
 3 For I wil publishe the Name of γ Lord: giue ye glorie vnto our God.
 4 Perfect is the worke of the mightie God: for all his wayes [are] iudgement. God is true, and without wickednes: iust, & righteous is he.
 5 They haue corrupted the selues toward him by their vice, not being his children, [but] a frowarde and crooked generatō.
 6 Doe ye frowarde the Lord, o foolish people and vnwise: is not he thy father, that

hath bought thee: he hath^a made thee, & proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeres of so manie generatōs: aske thy father, and he wil shewe thee: thine Elders, and they wil tel thee.

8 When the moste hie [God] deuided to γ nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the^a people according to the number of the children of Israel.

9 For the Lords portion [is] his people: Iaakob [is] the lot of his inheritance.

10 He founde him in the land of the wilderness, in a waste and roaring wilderness: he led him about, he taught him, [and] kept him as the apple of his eye.

11 As an eagle stretcheth vp her nest, [and] stretcheth out her wings, taketh them, [and] beareth them on her wings,

12 [So] the Lord alone led him, and there was no γ strange god with him.

13 He carried him vp to the hie places of γ earth, that he might eat the frutes of the fields, and he caused him to sucke^a hony out of the stone and oyle out of the hard rocke:

14 Butter of kine, and milke of shepe with fat of the lambs, and ramsfied in Bashan, and goates, with the fat of the graines of whear, & the red^a licour of the grape hast thou dronke.

15 ¶ But he that shuld haue bene^a vp right: when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsoke God [that] made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: they prouoked him to angre with abominations.

17 They offered vnto deuils, not to God, [but] to gods whome they knewe not: newe gods [that] came newly vp, whome their fathers feared not.

18 Thou hast forgotten the mightie God, [that] begate thee, and hast forgotten God that formed thee.

19 The Lord then sawe it, and was angrie, for the prouocation of his^m sonnes and of his daughters.

20 And he said, I wil hide my face fro the: I wil se what their end shalbe: for they are a frowarde generation, childre in whome is no faith.

21 They haue moued me to ielousie with [that] which is] not God: they haue prouoked me to angre with their vanities: and I will moue them to ielousie with

r. liij.

Not according to the common creation, but by a new creating by his Spirit.

¶ VVhe God by his prouidence deuided γ world, he leat for a time that portion to the Canaanites, which shulde after be an inheritance for all his people Israel.

To teache this to his.

¶ Or, god of strange nation.

¶ Meaning of γ land of Canaan, which was his, in respect of Egypt.

¶ That is, abundance of all things, such as the verse rocke.

¶ Ebr. blood.

¶ He sheweth what is the principal end of our vocation.

¶ By changing his seruice for their superstitions.

¶ Scripture telleth newe, what fouer man inuenieth, be the error neuer so olde.

¶ He calleth them Gods childre, not to honour them, but to shewe them from what dignitie they are fallen.

¶ Rom. 9. 16.

children of Israël before his death, & said,

2 The Lord came from Sinái, and rose vp from Seir vnto them, [and] appeared clearly from mount Parán, and he came with ten ^b thousands of Saintes, [and] at his right hand a fry Lawe for them.

3 Thogh he loue the people, [yet] ^c all thy Saintes are in thine hands: and they are humbled at ^d thy fete, to receiue thy wordes.

4 Moses commāded vs a Lawe for an ^e inheritance of the Cōgregation of Iaakób.

5 Thē the was amōg ^f righteous [people,] [as] King, when the heades of the people, and the tribes of Israël were assembled.

6 ¶ Let ^g Reuben liue, and not dye, thogh his men be a small number.

7 ¶ And thus [he blessed] Iudáh, and said, Heare, o Lord, the voice of Iudáh, & brig him vnto his people: his hands shalbesufficient for him, if thou help him against his enemies.

8 ¶ And of Leui he said, Let thy ^h Thūmim & thine Vrim be wⁱ thine holy one, whom thou didest proue in Massáh, [and] didest cause him to strue at ⁱ waters of Meribáh.

9 Who said vnto his father and to his mother, ^j I haue not sene him, nether knewe he his brethren, nor knewe his owne children: for they obserued thy word, & kept thy couenant.

10 Thei shal teache Iaakób thy iudgemēts, and Israël thy Lawe: they shal put incens before thy face, & the burnt offering vpon thine altar.

11 Blesse, o Lord, his substance, and accept the worke of his hands: ^k smite through the loines of them that rise against him, & of them that hate him, that they rise not againe.

12 ¶ Of Beniamín he said, The beloued of ^l Lord shal^k dwel in safety by him: [the Lord] shal couer him all the day long, and dwel betwene his shulders.

13 ¶ And of Iosēph he said, Blessed of the Lord is [his] land for the sweitnes of heauen, for the dewe, and ^m for the depth lying beneth,

14 And for the swete increase of the sunne, and for the swete increase of the moone,

15 And for [the swetenes] of the top of the ancient mountaines, and for the swetenes of the olde hilles,

16 And for the swetenes of the earth, and abundance thereof: and the good wil of him that dwelt in ⁿ ^o bushe, shal come vpō the head of Iosēph, and vpon the top of ^p head of him that was ^q separated [from] his brethren.

17 His beautie [shalbe like] his first borne

bullocke, and ^r his hornes [as] the hornes of an vnícorne: with them he shall smite the people together, [euē] the ends of ^s worlde: these are also the ten thousands of Ephráim, and these are the thousands of Manasséh.

18 ¶ And of Zebulún he said, Reioyce, Zebulún, in thy ^t going out, and [thou] Issachár, in thy tentes.

19 They shal call the people vnto the ^u mountaine: there they shal offer the Sacrifices of righteousness: for ^v they shal sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his pray ^w arme wⁱ the head.

21 And he loked to him self at the beginning, because there was a portion of the ^x Lawe giuen hid: yet he shall come with the heades of the people, to execute the iustice of the Lord, and his iudgements wⁱ Israël.

22 ¶ And of Dan he said, Dan [is] a lions whelp: he shall leape from Bashán.

23 ¶ Also of Naphtali he said, o Naphtali, satisfied with fauour, and filled with the blessing of the Lord, possesse ^y the West & the South.

24 ¶ And of Ashér he said, Ashér [shalbe] blessed with children: he shalbe acceptable vnto his brethren, and shall dip his fore in oyle.

25 Thy shoes [shalbe] ^z yron and brasse, and thy strength [shal continue] as long as thou liuest.

26 ¶ There is none like God, o righteous [people,] which rideth vpō the heauēs for thine helpe, & on ^{aa} cloudes in his glorie.

27 The eternall God [is thy] refuge, & vnder [his] armes thou art for euer: he shall cast out the enimie before thee, & wil lay, destroy [them.]

28 Then Israël the founteine of Iaakób shal dwell alone in safety in a land of wheat & wine: also his heauēs shal drop the dewe.

29 Blessed art thou, o Israël: who is like vnto thee, o people faued by the Lord, the sheilde of thine helpe, and whiche is the sworde of thy glorie: therefore thine enemies shalbe in subiectiō to thee, and thou shalt tread vpon their hie places.

¶ C H A P. XXXIIII.

1 Moses seeth all the land of Canaan. 2 He dyeth. 3 Israël wepeth. 4 Ioshua succedeth in Moses rowme. 5 The praise of Moses.

1 T Hen Moses went from the plaine of Moáb vp into mount ^a Nebó vnto

[†] Or, strength.

^m In thy prosperous viages vpon the sea, Gen. 49, 13. [†] Or, mount Zion.

ⁿ The tribe of Zebulun.

^o So that ^q portion of the Gadites, and others on this side Iordan was Gods, though it was not so knowne.

^p Meaning, nere the sea.

^q Thou shalt be strong, or thy countrie full of metal. It semeth that Simcon is left out because he was vnder Iudah, and his portion of his inheritance, Iosh. 19, 9.

^r who was plentiful in issue as a founteine.

[†] Thine enemies for feare shal lie and faine to be in subiectiō.

^a VWhich was a parte of mount Abarim, Nomb. 27, 12.

which have
not feared
me, given my
lawes vnto the

They shall be
laine both in
the field and at
home

Reioicing to
see the godly
ruined, and
tributing that
to them felicitie
it wrought
by Gods hand

They which
consider the
felicitie, that was
prepared for the
if they had o-
beyed God.

Or, deliuered
the to their en-
emies.

The frutes of
the wicked are
as payson, de-
structible to God
and dangerous
to man.
Ecclesi. 28.
rom. 13. 19.
ebr. 10. 30.

Or, change
his minde.

V When nether
strong nor weak
in a manner re-
maine.

King. 2. 6.
Job. 13. 2.

those which are no people: I will pro-
uoke them to anger with a foolish nation.
22 For fire is kindled in my wrath, & shall
burne vnto the borthome of hel, & shal co-
sume the earth with her increase, & set on
fire the foundations of the mountaines.
23 I will spend plagues vpon them: I will
bestowe mine arrowes vpon them.
24 (They shalbe) burnt with hunge, and
consumed with heat, and with bitter de-
struction: I wil also send the reeth of beas-
tes vpon them, with the venime of fer-
pentes [creping] in the dust.
25 The sword shal kil them without, &
in the chambers feare bothe theyong mā
and the yong woman, the suckeling with
the man of graye heere.
26 I haue said, I wolde scatter the abroad:
I wolde make their remembrance to cease
from among men,
27 Saue that I feared the furie of the ene-
mie, lest their aduersaries shulde waxe
proude, [and] lest thei shulde say, Our hye
hand & not the Lord hathe done all this.
28 For they are a nation voyde of couisel,
nether is there any vnderstandig in the.
29 Oh that they were wise, then thei wol-
de vnderstand this: they wolde consider
their latter end.
30 How shulde one chase a thousand, and
two put to thousand to flight, except their
strong God had solde them, & the Lord
had shut them vp?
31 For their god [is] not as our God, euē
our enemies being iudges.
32 For their vine [is] of the vine of Sodō,
& of the vines of Gomorah: their grapes
[ar] grapes of gal, their clusters be bitter.
33 Their wine [is] the poyson of dragons,
and the cruel gall of alpes.
34 Is not this laid in store with me, [and]
lealed vp among my treasures?
35 Vengeance and recompense are mine:
their foete shall slide in due time: for the
daye of their destruction is at hand, and
the things that shal come vpo them, ma-
ke haste.
36 For the Lord shal iudge his people, &
trepent toward his seruants, when he se-
eth that their power is gone, & none shut
vp [in holde] nor left [abroad].
37 When men shal say, Where are their
gods, their mightie God in whome they
trusted?
38 Which did eat the fat of their sacrifices,
[and] did drinke the wine of their drinke
offring, let them rise vp, and helpe you:
let him be your refuge.
39 Beholde now, for I am he, & there is
no gods with me: I kil, and giue life: I

wolde, & I make whole: nether is there
[any] that can deliuer out of mine hand.
40 For I lift vp mine hand to heauen, &
say, I liue for euer.
41 If I whet my glittering sworde, and mi-
ne hand take holde on iudgement, I will
execute vengeance on mine enemies, and
will rewarde them that hate me.
42 I will make mine arrowes dronke with
blood, (and my sworde shal eat flesh) for
the blood of the slaine, & of the captiues,
when I beginne to take vengeance of the
enemie.
43 Ye nations, praise his people: for he wil
avenge the blood of his seruants, and
wil execute vengeance vpon his aduersa-
ries, & wil be merciful vnto his land [and]
to his people.
44 Then Moses came and spake all the
wordes of this song in the audience of
the people, he, and Hoshea the sonne of
Nun.
45 When Moses had made an end of spea-
king all these wordes to all Israel,
46 Then he said vnto them, Set your he-
arts vnto all the wordes which I testifie a-
gainst you this day, that ye may comman-
de them vnto your children, that they may
obserue and do all the wordes of this
Lawe.
47 For it is no vaine worde concerning
you, but it is your life, and by this worde
ye shal prolog your dayes in the land whe-
ther ye go ouer Iordē to possesse it.
48 And the Lord spake vnto Moses the
selfe same day, laying,
49 Go vp into this mountaine of Abarim,
vnto mount Nebo, which is in the land
of Moab, that is ouer against Iericho: and
beholde the land of Canaan, which I giue
vnto children of Israel for a possession:
50 And dye in the mount which thou goest
vp vnto, and thou shalt be gathered vn-
to thy people, as Aaron thy brother dyed
in mount Hor, and was gathered vnto his
people.
51 Because ye trespassed against me among
the children of Israel, at the waters of
Meribah, at Kadesh in the wilderness of
Zin: for ye sanctified me not among the
children of Israel.
52 Thou shalt therefore see the land before
thee, but shalt not go thither: I meane iunto
the land which I giue the children of Israel.

CHAP. XXXIII.

Moses before his death blest all the tribes of Israel.
There is no god like to the God of Israel, nor any
people like vnto his.

Now this is the blessing wherewith
Moses the man of God blessed the
children

VVid. 16. 17.
That is, I
are, read Gen.
14. 22.

Rom. 14. 15.
V VVhen
blood of Ge-
people be
for their
or trial of
faith, he
seth to
it.

Or, Iob.

Chap. 6.
11. 18.

For I will
forme my
mer vnto
Isa. 55. 11.

Nom. 33.

Gen. 31.
Nom. 33.
& 33. 14.

Nom. 33.
& 33. 14.

Or, 9. 14.

Ye were
earnest
stant to
reine mine
mout.

This
containeth
only a
prayer, but
assurance
effect them

He ded
that the
of G
law
min, & ch
the law
in the pay

He ded
that the
of G
law
min, & ch
the law
in the pay

Which
appears
Moses,
3. 2.
49. 2.

children of Israël before his death, & said,
2 The Lord came from Sinái, and rose vp
from Seir vnto them, [and] appeared clea-
rely from mount Parán, and he came with
ten ^b thousands of Saintes, [and] at his
right hand a fry Lawe for them.

3 Thogh he loue the people, [yet] ^c all thy
Saintes are in thine hands: and they are
humbled at ^d thy fete, to receiue thy wor-
des.

4 Moses commaded vs a Lawe for an ^e in-
heritance of the Cōgregation of Iaakób.

5 The ^f was amōg ^g righteous [people,]
[as] King, when the heades of the people,
and the tribes of Israël were assembled.

6 ¶ Let ^h Reuben liue, and not dye, thogh
his men be a small number.

7 ¶ And thus [he blessed] Iudáh, and said,
Heare, ⁱ Lord, the voice of Iudáh, & brig
him vnto his people: his hands shal be suf-
ficient for him, if thou help him against his
enemies.

8 ¶ And of Lewí he said, Let thy ^k Thūmím
& thine Vrim be ^l thine holy one, whom
thou didest proue in Massáh, [and] didest
cause him to strue at ^m waters of Meribáh.

9 Who said vnto his father and to his mo-
ther, ⁿ I haue not sene him, nether knewe
he his brethren, nor knewe his owne chil-
dren: for they obserued thy word, & kept
thy couenant.

10 Thei shal teache Iaakób thy iudgemēts,
and Israël thy Lawe: they shal put incens
before thy face, & the burnt offering vpon
thine altar.

11 Blesse, ^o Lord, his substance, and accept
the worke of his hands: ^p smite through
the loines of them that rise against him, &
of them that hate him, that they rise not
againē.

12 ¶ Of Beniamín he said, The beloued of
^q Lord shal dwell in safety by him: [the
Lord] shal couer him all the day long, and
dwell betwene his sholders.

13 ¶ And of Ioséph he said, Blessed of the
Lord is [his] land for the sweetnes of hea-
uen, for the dewe, and ^r for the depth ly-
ing beneth,

14 And for the swete increase of the sunne,
and for the swete increase of the moone,

15 And for [the swetenes] of the top of the
ancient mountaines, and for the swetenes
of the olde hilles,

16 And for the swetenes of the earth, and
abundance thereof: and the good wil of
him that dwelt in ^s ^t bushe, shal come vpō
the head of Ioséph, and vpon the top of ^u
head of him that was ^v separated [from]
his brethren.

17 His beautie [shalbe like] his first borne

bullocke, and ^w his hornes [as] the hornes
of an vnícorne: with them he shall smite
the people together, [euē] the ends of ^x
worlde: these are also the ten thousands
of Ephraím, and these are the thousands
of Manasséh.

18 ¶ And of Zebulún he said, Reioyce, Ze-
bulún, in thy ^y going out, and [thou] Issa-
chár, in thy tentes.

19 They shal call the people vnto the ^z mo-
untaine: there they shal offer the Sacrifi-
ces of righteousness: for ^a they shal sucke
of the abundance of the sea, and of the trea-
sures hid in the sand.

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ning, because there was a portion of the
^c Lawe giuer hid: yet he shall come with
the heades of the people, to execute the
iustice of the Lord, and his iudgements w
Israél.

22 ¶ And of Dan he said, Dan [is] a lions
whelp: he shall leape from Bashán.

23 ¶ Also of Naphtali he said, ^d Naphtali,
satisfied with fauour, and filled with the
blessing of the Lord, possesse ^e the West &
the South.

24 ¶ And of Ashér he said, Ashér [shalbe]
blessed with children: he shalbe acceptable
vnto his brethren, and shall dip his fote in
oyle.

25 Thy shoes [shalbe] ^f yron and brasse,
and thy strength [shal continue] as long as
thou liuest.

26 ¶ There is none like God, ^g righteous
[people,] which rideth vpō the heauēs for
thine helpe, & on ^h cloudes in his glorie.

27 The eternall God [is thy] refuge, & vn-
der [his] armes thou art for euer: he shall
cast out the enemy before thee, & wil say,
destroy [them.]

28 Then Israël ⁱ the founteine of Iaakób shal
dwell alone in safety in a land of wheat &
wine: also his heauēs shal drop the dewe.

29 Blessed art thou, ^j Israël: who is like vn-
to thee, ^k people saued by the Lord, the
sheilde of thine helpe, and whiche is the
sworde of thy glorie: therefore thine ene-
mies shalbe in subiectiō to thee, and thou
shalt tread vpon their hie places.

¶ C H A P. XXXIIII.

1 Moses seeth all the land of Canaan. 2 He dyeth. 3 Is-
rael wepeth. 4 Ioshua succedeth in Moses rowme. 5 The
praise of Moses.

1 ^Then Moses went from the plaine of
Moáb vp into mount ^a Nebó vnto

[†] Or, strengels.

^m In thy prof-
perous viages
vpon the sea,
Gen. 49, 13.

[†] Or, mount
Zion.

ⁿ The tribe of
Zebulun.

^o So that ^g por-
tion of the Ga-
dites, and others
on this side Ior-
den was Gods,
thogh it was
not so knowen.

^p Meaning, ne-
re the sea.

^q Thou shalt be
strong, or thy
countrie full of
metal. It semeth
that Simcon is
left out because
he was vnder
Iudah, and his
portion of his
inheritance,
Iosh. 19, 9.

^r who was ple-
tiful in issue as
a founteine.

[†] Thine ene-
mies for feare shal
lie and faine to
be in subiectiō.

^a VWhich was
a parte of mo-
unt Abarim,
Nomb. 27, 12.

* Chap. 3, 27.
2. Mac. 2, 4.

b Called, Me-
diterraneum.

* Gen. 12, 7.
& 13, 15.

c To wit, the
Angel of the
Lord, Iude 9.

d That theie-
wes might not
haue occasion
thereby to com-
mit idolatrie.

the top of Pisgah that is ouer against Ierichó, & the Lord shewed him *all the land of Gilead vnto Dan,

2 And all Naphthalí, and the land of Ephraim, and Manasséh, and all the land of Iudáh, vnto the vtmost^b sea: —

3 And the South, and the plaine of the valley of Ierichó, the citie of palmetrees, vnto Zoár.

4 And the Lord said vnto him, *This is the land which I sware vnto Abraham, to Izhák, & to Iaakób, saying, I wil giue it vnto thy seide: I haue caused thee to se it with thine eyes, but thou shalt not go ouer thither.

5 So Mosés the seruant of the Lord dyed there in the land of Moáb, according to þ worde of the Lord.

6 And ^c he buried him in a valley in the land of Moáb ouer against Beth-peór, but no man knoweth of his sepulchre vnto ^d this day.

7 Mosés was now an hundredth & twenty yere olde when he dyed: his eye was not dimme, nor his natural force abated.

8 And the children of Israél wept for Mosés in the plaine of Moáb thirtie dayes: so the dayes of weping and mourning for Mosés were ended.

9 And ^e Ioshua the sonne of Nun was full of the spirit of wisdom: for Mosés had put his hand vpon him. And the children of Israél were obedient vnto him, and did as the Lord had commanded Mosés.

10 But there arose not a Prophet since in Israél like vnto Mosés (whome the Lord knewe^f face to face)

11 In all the miracles and wonders which the Lord sent him to do in the land of Egypt before Pharaoh and before all his seruants, & before all his land,

12 And in all that mightie^g hand, & all that great feare, which Mosés wrought in the sight of all Israél.

e Herby
peareth the
uour of God
that leaueh
his Church
figure of a
uernour.

f Vnto whom
the Lord
reueile him
so plainly.

g Meaning
power of God
working by
Mosés in the
wildernes.

THE BOKE OF IOSHVA.



THE ARGVMENT.

IN this boke the holy Ghost setteth moste liuely before our eyes the accomplishment of Gods promes, who as he promised by the mouthe of Mosés, that a Prophet shulde be raised vp vnto the people like vnto him, whome he willet to obey, Deut. 18, 15: so he sheweth him self here true in his promes, as at all other times: and after the death of Mosés his faithful seruant, he raiseth vp Ioshua to be ruler and gouernour ouer his people, that nether they shulde be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promes hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with moste excellent giftes and graces of God, bothe to governe the people with counsel, and to defend them with strength, that he lacked nothing which ether belonged to a valiant captaine or a faithful minister. So he ouercometh all difficulties and bringeth the into the land of Canaan: the which according to Gods ordinance he deuident among the people, and appointeth their borders: he establissheth lawes & ordinances, & putteth the in remembrance of Gods manifold benefites, assuring the of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternal felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this boke are contained 2597 yeres. For from Adam vnto the flood are 1656. From the flood vnto the departure of Abraham out of Caldea, 363. And from thence to the death of Ioseph 290. So that the Genesis conteinech 2390. Exodus 140. the other thre bokes of Mosés 40. Ioshua 27. So the whole maketh 2597 yeres.

CHAP. I.

1 The Lord encourageth Ioshua to inuade the land. 4 The borders and limites of the land of the Israelites. 5 The Lord promisseth to assise Ioshua, if he obey his worde. 11 Ioshua commandeth the people to prepare them selues to passe ouer Iorden. 12 And exhorteth the Reubenites to execute their charge.

a The begin-
ning of this bo-
ke dependeth
on the last
chap. of Deut.
which was
written by Io-
shua as a prepa-
ration to his
historie.



Ow after the^a death of Mosés the seruāt of the Lord, þ Lord spake vnto Ioshua the sonne of Nun, Mosés minister, say-
ing,
Mosés my seruant

is dead: now therefore arise, go ouer this Iorden, thou, and all this people, vnto the land which I giue them, [that is,] to the children of Israél.

3 *Euerie place that the sole of your fote shal tread vpon, haue I giuen you, as I said vnto Mosés.

4 *From the^b wildernes & this Lebanón euen vnto the great Riuer, þ riuer Peráth: all the land of the^c Hittites, euen vnto the great^d sea toward the going downe of the sunne, I halbe your coast.

5 There shal not a man be able to withstād thee all the dayes of thy life: as I was with Mosés,

* Chap. 14, 9

* Deut. 11, 14.
b Of Zin, cal-
led Kadesh and
Paran.
c Or, Euphrates.

c Meaning the
whole land of
Canaan.
d Called, Me-
diterraneum.

*Ebr. 13, 1.

Moses, [so] wil I be with thee: *I wil not leaue thee, nor forsake thee.

6 Be strōg and of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

† Or, growe stronger, and stronger.

7 Onely be thou strong, † and of a moste valiant courage, that thou maist obserue & do according to all the Lawe which Moses my seruant hath commanded thee: *thou shalt not turne away from it to the right hand, nor to the left, that thou maist prosper whetherfoeuer thou goest.

*Deut. 5, 32.

8 Let not this boke of the Lawe departe out of thy mouth, but meditate therein day and night, that thou maiest obserue and do according to all that is writtē therein: for then shalt thou make thy way prosperous, and then shalt thou † haue good successe.

e He sheweth wherein consisteth the profession, and to obey the worde of God.

9 Haue not I commanded thee, saying, Be strong and of a good courage, feare not, nor be discouraged? for I the Lord thy God [wilbe] with thee, whetherfoeuer † goest.

f Shewing that it was not possible to gouerne well without continual studie of Gods worde.

10 ¶ Then Ioshua commanded the officers of the people, saying,

Meaning fro the day that this was proclaimed

11 Passe through the hoste, and commande the people, saying, Prepare you vitailles: for after thre dayes ye shal passe ouer this Iordē, to go in to possesse the land, which the Lord your God giueth you to possesse it.

*Sam. 2, 20.

12 And vnto the Reubenites, & to the Gadites, and to halfe the tribe of Manassh spake Ioshua, saying,

13 *Remēber the worde, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giue you rest, and hath giuen you this ^h land.

Which belonged to Sihon the King of the Amorites, and the King of Bashan.

14 Your wines, your children, & your catel shal remaine in the land which Moses gaue you on † this side Iordē: but ye shal go ouer before your brethren armed, all that be men of warre, & shal helpe them, vntil the Lord haue giuen your brethre rest, as wel as to you, & vntil they also shal possesse the land, which † Lord your God giueth them: then shal ye returne vnto the lād of your possession, and shal possesse it, which [land] Moses the Lords seruant gaue you on this side Iordē towards the sunne rising.

† Or, beyonde Iordan from Iericho.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, we wil do, and whetherfoeuer thou sendest vs, we wil go.

by your request, but yet by Gods secret appointment, Deu. 31.

17 As we obeyed Moses in all things, * so wil we obey thee: onely † Lord thy God be with thee as he was with Moses.

They do not easily promise to obey him to lōg, but God is with him, and to help him to fulfill all that he hath said against them.

18 Whosoever shal rebele against thy commandement, and wil not obey thy wordes in all that thou commandedst him, let him be put to death: onely be strōg & of good courage.

C H A P. I I.

1 Ioshua sendeth men to spie Iericho, whome Rahab hideth. 11 She confesseth the God of Israel. 12 She requereth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.

1 **T**HEN Ioshua the sonne of Nun sent out of ^a Shittim two mēn to spie secretly, saying, Go, vewe the land, and [also] Ierichō: and thei went, and * came into an tharlots house, named Rahab, and lodged there.

a VWhich place was in the plaine of Moab nere vnto Iordan.

*Ebr. 11, 21. iam. 2, 25.

† Or, tauerers house, or hostes

2 Then reporte was made to the King of Ierichō, saying, Beholde, there came men hether to night, of the children of Israel, to spie out the country.

3 And the King of Ierichō sent vnto Rahab, saying, ^bBring forthe the men that are come to thee, [and] w^e are entred into thine house: for thei be come to searche out all the land.

b Though y^e wicked set the hand of God vpon the, yet they repent not, but seeke how they may, by their power resist his meannes.

4 (But the woman had taken the two men and hid them) . Therefore said she thus, There came men vnto me, but I wilt not whence thei were.

5 And when thei shut the gate in the darcke the men went out: whether the men went I wote not: followe ye after the quickly, for ye shal ouertake them.

6 (But she had broght the vp to the ^croofe of the house, & hid them with the stalkes of flaxe, which she had spread abroad vpon the roofe)

c Meaning, vpon the house: for then their houses were flat as a boue, so y^e they might do their buisines thereupon.

7 And certeine men pursued after them, the way to Iordē, vnto the fourdes, and as sone as thei which pursued after them, were gone out, thei shut the gate.

8 And before they were a slepe, she came vp vnto them vpon the roofe,

9 And said vnto the men, I knowe that the Lord hath giuen you the land, and that the ^dfear of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

d For so God promised, Deu. 18, 7. chap. 5, 1.

10 For we haue heard, how † Lord * dried vp the water of the read Sea before you, when you came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iordē, vnto ^eSihon and to Og, whome ye vtterly destroyed:

*Exod. 14, 21.

11 And when we heard it, our heartes † did faint, and there remained no more † courage in anie, because of you: for ^fthe Lord your God, he is the God in heauen aboue, and in earth beneth,

*Nomb. 21, 24.

† Or, melted.

† Or, spirit.

e Herein appeareth the great mercy of God, that in this commune destruction he wold drawe a moste miserable sinner, to repent and confess his Name.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, ye wil also shewe mercie vnto my fathers house, and giue me a true token:

13 And that ye wil saue alieue my father and my mother, and my brethren, and my sisters, and all that they haue: & that ye wil deliuer our [†] soules from death.

14 And the men answered her, ^f Our life for you to dye, if ye vter not this our busines: and when the Lord hath giuen vs the lād, we wil deafe mercifullie and truely with thee.

15 Then she let them downe by a corde through the windowe: for her house [was] vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Go you into ^g mountaine, lest the pursuers mete with you, and hyde your selues there thre daies, vntil the pursuers be returned: then afterward may ye go your way.

17 And the men said vnto her, ^h We wil be blameles of this thine othe, which thou hast made vs sweare:

18 Beholde, when we come into the land, thou shalt binde this corde of red threde in the windowe, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, and thy brethren, and all thy fathers householde home to thee.

19 And whosoever then doeth go out at ⁱ dores of thine house into the street, ⁱ his blood shalbe vpon his head, and we wil be giltles: but whosoever shal be ^w thee in the house, his blood shalbe on our head, if any hand touche him:

20 And if thou vter this our ^k matter, we wil be quit of thine othe, which thou hast made vs sweare.

21 And she answered, According vnto your wordes so be it. Then she sent them away, and they departed, & she bounde the [†] red corde in the windowe.

22 ¶ And they departed, and came into the mountaine, & there abode thre daies, vntil the pursuers were returned, & the pursuers sought them throughout all the way, but founde them not.

23 So the two men returned, and descended from the mountaine, & passed ^l ouer, and came to Ioshua the sonne of Nun, & tolde him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of [†] cuntrye faint, because of vs.

CHAP. III.

Ioshua commandeth them to departe when the Arke remoueth. 7 The Lord promisseth to exalt Ioshua before the

people. 9 Ioshuas exhortation to the people. 16 The waters parte asunder whiles the people passe.

1 ^T Hen Ioshua rose verie early, and they remoued from Shittim, and came to Iordén, he, and all the children of Israël, and loged there, before they went ouer.

2 And after ^b thre dayes the officers went throughout the hoste,

3 And comanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, ye shal departe from your place, and go after it.

4 Yet there shalbe a space betwene you and it, about [†] two thousand cubites by measure: ye shal not come nere vnto it, [†] ye may knowe the way, by the which ye shal go: for ye haue not gone this way in times past.

5 (Now Ioshua had said vnto the people, ^{*} sanctifie your selues: for tomorowe the Lord wil do wonders among you.)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the couenant, and go ouer before the people: so they toke vp the Arke of the couenant, & went before the people.

7 ¶ Then the Lord said vnto Ioshua, This day wil I begin to magnifie thee in the sight of all Israël, which shal knowe, that ^{*} as I was with Moses, so wil I be with thee.

8 Thou shalt therefore commande the Priests that beare the Arke of the couenant, saying, When ye are come to the brinke of the waters of Iordén, ye shal stand stil ^c in Iordén.

9 ¶ Then Ioshua said vnto the children of Israël, Come hether, & heare the wordes of the Lord your God.

10 And Ioshua said, ^d Hereby ye shal knowe that the liuing God is among you, & that he wil certainly cast out before you the Canaanites, and the Hittites, and the Hiuies, and the Perizzites, and the Gergashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the couenant of the Lord of all the worlde passeth before you into Iordén.

12 Now therefore take from among you ^e twelue men out of the tribes of Israël, out of euerie tribe a man.

13 And as sone as the soles of the fete of the Priests (that beare the Arke of the Lord God the Lord of all the worlde) shal stay in the waters of Iordén, the waters of Iordén shalbe cut of: for the waters that come from aboue, ^{*} shal stand stil vpon an heape.

14 Then when the people were departed from

† Or, liues.
f VVe warrant you on paine of our liues.

g VWhich was nere vnto the citie.

h VVe shalbe discharged of our othe, if ye doest performe this condition: followeth: for so shalt thou & thine be deliuered.

i He shal be gilty of his owne death.

k So that others shulde think to escape by the same meanes.

† Or, scarlet coloured.

l To wit, the riuer Iordén.

a VWhich according to the Ebrewes was in Marche, and about 40. dayes after Moses death.
b VWhich time was giue for to prepare the statutes, Chap. 11.

† Or, a myle.

* Leui. 20. nom. 1. 1. 1. sam. 16. chap. 7. 13.

* Chap. 1. 1.

c Eue in the del, when the stream had bene, as verie

d By this miracle in deuising the water.

e VWhich shal set vp stones in remembrance of the benefite.

* Psal. 114. 3.

from their tentes to go ouer Iordén, the Priests bearing the * Arke of the couenant [went] before the people.

15 And as thei that bare the Arke came vnto Iordén, and the fete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iordén vseth to fill all his ^f bankes all the time of haruest)

16 Then the waters that came downe from aboue, stayed [&] rose vpon an heape, and departed far from the citie of Adam, that was beside Zaretán: but the [waters] that came downe toward the Sea of the wilderness [euen] the salt Sea, failed, [and] were cut of: so the people went right ouer against Ierichó.

17 But the Priests that bare the Arke of the couenant of the Lord, stode drye within Iordén & ready prepared, and all the Israelites went ouer drye, vntil all the people were gone cleane ouer through Iordén.

¶ CHAP. III.

2 God commandeth Ioshua to set vp twelue stones in Iordén. 18 The waters returne to their olde course. 19 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

AND when all the people were wholly gone * ouer Iordén, (after the Lord had spoken vnto Ioshúa, saying,

2 Take you twelue men out of the people, out of euerie tribe a man,

3 And commande you them, saying, Take you hence out of the middes of Iordén, out of the place where the Priests stode in a ^a readines, twelue stones, which ye shal take away with you, and leaue them in the ^b lodging, where you shal lodge this night)

4 Then Ioshúa called the twelue men, whom he had prepared of the children of Israel, out of euerie tribe a man,

5 And Ioshúa said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iordén, & take vp euerie man of you a stone vpon his shulder according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your ^c children shal aske their fathers in time to come, saying, What [meane] you by these stones?

7 Then ye may answer them, That the waters of Iordén were cut of before the Arke of the couenant of the Lord: [for] when it passed through Iordén, the waters of Iordén were cut of: therefore these stones are a memorial vnto the childre of Israel for euer.

8 Then the children of Israel did euen so as Ioshúa had commanded, and toke vp

twelue stones out of the middes of Iordén, as the Lord had said vnto Ioshúa, according to the number of the tribes of the children of Israel, & caried them away with them vnto the lodging, and layed them downe there.

9 And Ioshúa set vp ^d twelue stones in the middes of Iordén, in the place where the fete of the Priests, which bare the Arke of the couenant, stode, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stode in the middes of Iordén, vntil euerie thing was finished that the Lord had commanded Ioshúa to say vnto the people, according to all that Moses charged Ioshúa: then ^e people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests ^e before the people.

12 * And the sonnes of Reuben, & the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourty thousand prepared for warre, went before the ^f Lord vnto battel, into the plaine of Ierichó.

14 That day the Lord magnified Ioshúa in the sight of all Israel, & they ^g feared him, as thei feared Moses all ^h daies of his life.

15 And the Lord spake vnto Ioshúa, saying,

16 Commande the Priests that beare the ⁱ Arke of the Testimonie, to come vp out of Iordén.

17 Ioshúa therefore commanded the Priests, saying, Come ye vp out of Iordén.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iordén, & as sone as the soles of the Priests fete were set on the drye land, the waters of Iordén returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iordén the tenth [day] of the ^h first moneth, and pitched in Gilgal, in the Eastside of Ierichó.

20 Also the twelue stones, which thei toke out of Iordén, did Ioshúa pitche in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shal aske their fathers in time to come, & say, What [meane] these stones?

22 Then ye shal shew your children, & say, Israel came ouer this Iordén on drye lāde

23 For the Lord your God dried vp the waters of Iordén before you, vntil ye were gone ouer, as the Lord your God did ⁱ red Sea, * which he dried vp before vs, til

fj.

^d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

^e Meaning in ^g presence or sight of the people. Nomb. 33, 25.

^f That is, the Arke.

^g Or, reuerenced him.

^h Because the Arke testified Gods presence, and the tables of the Law contained therein, signified Gods wil toward his people.

ⁱ Called Abib or Nisan, containing part of Marche, & part of April.

Ezod. 14, 22.

^g Gods benefits
serue for a for-
ther condemna-
tion to the wic-
ked, and stirre
vp his to reuerē-
ce him, and o-
bey him,

we were gone ouer,

24 That all the people of the ⁱ world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

CHAP. V.

¹ The Canaanites are afraide of the Israelites. ² Circumcision is commanded the seconde time. ¹⁰ The Pasceouer is kept. ¹² Manna ceaseth. ¹³ The Angel appeareth vnto Ioshua.

^a The Amorites
were on both
sides Iorden,
whereof two
Kings were slai-
ne already on ^g
side toward Me-
ab.

NOW when all the Kings of the ^a Amorites, which were beyonde Iorden Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israël vntil they were gone ouer, their heart fainted: and there was no courage in them any more, because of the children of Israël.

^{*Exod. 4, 25.}
^b For now they
had lett it of, a-
bout 40 yeres.

2 ¶ That same time the Lord said vnto Ioshua, * Make thee sharpe kniues, ^b [and] returne, and circumcise the sonnes of Israël the seconde time.

^c Gilgal was so
called, because
they were there
circumcised.

3 Then Ioshua made him sharpe kniues & circumcised the sonnes of Israël in ^c the hil of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, [euen] the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were ^d not circumcised.

^d For they looked
daily to remoue
at the Lords com-
mandement: &
thing they that
were newe cir-
cumcised, coulde
not do without
great danger.

6 For the children of Israël walked forty yeres in the wilderness, til all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord swaue, that he wolde not shewe them the land, * which ^f Lord had sworne vnto their fathers, that he wolde giue vs, [euen] a land that floweth with milke and hony.

^{*Nomb. 14, 23}

7 So their sonnes whome he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe til they were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the ^f shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

^e For their fore-
was so grie-
uous, that they
were not able
to remoue.

^f By bringing
you into this
promised land
contrary to the
wicked opinion
of the Egyptians:
or the foreskin,
whereby you
were like to the
Egyptians,

10 ¶ So the children of Israël abode in Gilgal, and kept the feast of the Pasceouer the fourteenth day of the moneth at euen in the plaine of Ierichó.

11 And they did eat of the corne of the land, on the morow after the Pasceouer, yne leauened bread, and parched corne in the same day.

12 And the MAN ceased on the morow after they had eaten of the corne of the land, nether had the children of Israël MAN any more, but did eat of the frute of the land of Canaan that yere.

13 ¶ And when Ioshua was by Ierichó, he lift vp his eyes and looked: and beholde, there stode a * man aganst him, hauing a sworde drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

^{*Exod. 17, 13}

14 And he said, Nay, but [as] a captaine of the hoste of the Lord am I now come: the Ioshua fel on his face to the earth, and did worship, and said vnto him, What faith my Lord vnto his seruant?

15 And the captaine of the Lords hoste said vnto Ioshua, * Lose thy shoe of thy foete: for the place whereon thou standest, is holy: and Ioshua did so.

^g In that
Ioshua's wor-
shipp him, he
knoweth
him to be
and in truth
called him
the Lords
captaine, ac-
cording him
to be Chieft.

CHAP. VI.

³ The Lord instructeth Ioshua what he shulde do, as touching Iericho. ⁶ Ioshua commandeth the Priests and warriors what to do. ²⁰ The wailes fall. ²² Rahab is saued. ²⁴ All is burnt saue golde & silver. ²⁶ The curse of him that buyldeth the cite.

NOW Ierichó was ^a shut vp, & ^b closed, because of the children of Israël: none might go out nor entre in.

2 And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Ierichó & the King thereof, [and] the strong men of warre.

3 All ye therefore [that be] men of warre, shal compasse the citie, in going round about the citie ^d once: thus shal you do six dayes:

4 And seuen Priests shal beare seuen trompets of ^e rams hornes before the Arke: & the seuenth day ye shal compasse the citie seue times, & the Priests shal blowe with the trompets.

5 And when they make a long [blast] with the rams horne, & ye heare the sounde of the trompet, all the people shal shoute w^a a great shoute: then shal the wall of the citie fall downe flat, and the people shal ascend vp, euerie man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, & let seuen Priests beare seuen trompets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, ^f Go and compasse the citie: & let him that is armed, go forthe before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people

^a That none
coude go ou-
^b ¹ at that
coude come
^c For Ierichó
was walled
with stones,

^d Euerie day

^e That be-
cause of
be assigned to
mans power
to the mercie
of God which
most weake
things can
come ^f, w^a
semetw^a most
strong.

^f This is ap-
ly ment by the
Reubenites
Gadites and
half the tribe of
Manassah,

people, the seuen Priests bare the seuen trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes wēt before the Priests, that blew the trumpets: then the gathering [hoste] came after the Arke, as they went and blew the trumpets.

10 (Now Ioshúa had commanded the people, saying, Ye shal not shoute, nether make any noyse with your voyce, nether shal a worde procede out of your mouth, vntil the day that I say vnto you, Shoute, then shal ye shoute)

11 So the Arke of the Lord compassed the citie, and went about it ^h once: then they returned into the hoste, and lodged in the campe.

12 And Ioshúa rose early in the morning, & the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rams hornes, & went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering [hoste] came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day thei compassed the citie once, and returned into the hoste: thus they did six dayes.

15 And when the seuenth day came, they rose early, euen with the dawing of the day, & compassed the citie after the same maner ^k seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Ioshúa said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And ^l the citie shal be ^l an execrable thing, [bothe] it, & all that are therein, vnto the Lord: onely Raháb the harlot shal liue, she, and all that are with her in the house: for she ^m hid the messengers that we sent.

18 Notwithstanding be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israél ⁿ execrable, and truble it.

19 But all siluer, and golde, and vessels of brasse and yron shal be ^o consecrate vnto the Lord, [and] shal come into the Lords treasure.

20 So the people shouted, when they had blowen trumpets: for when ^p people had heard the sounde of the trumpet, they shouted with a great shoute: and the ^q wall fel downe flat: so the people went vp into the citie, euerie man streight before him:

and they toke the citie:

21 And they vtterly destroyed all that was in the citie, bothe man and woman, yong, and olde, and ox, and shepe, & asse, with the edge of the sworde.

22 But Ioshúa had said vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath, ^r as ye sware to her.

23 So the yong men that were spies, went in, and brought out Raháb, and her father and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them ^s without the hoste of Israél.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse and yron, they put into the treasure of the ^t house of the Lord.

25 So Ioshúa saued Raháb the harlot, and her fathers housholde, & all that she had, & she ^u dwelt in Israél euen vnto this day, because she had hid ^v messengers, which Ioshúa sent to spie out Ierichó.

26 ¶ And Ioshúa sware at ^w time, saying, Cursed be the man before the Lord, that riseth vp, and buyldeth this citie Ierichó: ^x he shal lay the fundation thereof in his eldest sonne, & in his yongest sonne shal he set vp the gates of it.

27 So the Lord was with Ioshúa, and he was famous through all the worlde.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Ioshua inquireth out him that sinned, and stoneth him and all his.

1 **B**UT the children of Israél committed a trespassed in the ^a excommunicate thing: for ^a Achán the sonne of Carmi, the sonne of Zabdí, the sonne of Zerah of the tribe of Iudáh toke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israél.

2 And Ioshúa sent men from Ierichó to ^b Ai, which is beside Bethauén, on the East side of Beth-el, and spake vnto them, saying, Go vp, and vewe the countrey. And the men went vp, and vewed Ai.

3 And returned to Ioshúa, and said vnto him, Let not all the people go vp, [but] let as it were two or thre thousand men go vp, & smite Ai, and make not all the people to labour thether, for they are fewe.

4 So there went vp thether of the people about thre thousand men, & they fled before the men of Ai.

f. ij.

1. Mar. 12, 15

* Chap. 2, 14, ebr. 11, 31.

For it was not lawfull for strangers to dwell among the Israelites, til they were purged.

o Meaning the Tabernacle.

p For she was married to Salmon, prince of the tribe of Iudah, Mat. 1, 5.

q He shal build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Bethel, 1. Kio. 16, 34.

r In taking that which was commanded to be destroyed.

* Chap. 22, 20, 1. chro. 2, 7.

s This was a citie of the Amorites: for there was another so called among the Ammopites, Jer. 49, 3. The first Ai is called Aith, Isa. 10, 28.

Meaning an arrowward, when was the standard of the tribe of Dan, Nomb. 10, 1.

h Per that day.

i The tribe of Dan was so called, because it reached last, & entered vp last, for it was last of others.

k Sides euerie once for the six dayes.

l That is appointed wholly to be destroyed.

m Chap. 1, 4.

n Levit. 27, 31. Nomb. 21, 3. Deut. 13, 15.

o And therefore can not be put in the private, but must be in the public, and then serve for the Tabernacle.

p Ebr. 11, 30.

^e God wolde by this ouerthrowe make them more earnest to search out and punish the sinne committed.

² This infirmity of his faith sheweth how we are inclined of nature to distrust.

² When thine enemies shal blaspheme thee and say that thou wast not able to defend vs fro them.

² Then, to suffer wickednes unpunished, is to refuse God wholly.

² Meaning the man that toke of the thing forbidden.

^h That is, foolishlye, either by lottes, or by the iudgement of Vrin, Nom. 27. 21.

5 And the men of Aí smote of them vpon a thirtie and six men: for they chased them from before the gate vnto Shebarím, and smote them in the going downe: wherefore the heartes of the people melted away like water.

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israél, and put dust vpon their heades.

7 And Ioshua said, Alas, o Lord God, wherefore hast thou brought this people ouer Iordén, to deliuer vs into the hand of the Amorites, and to destroy vs? wolde God we had bene content to dwell on the other side Iordén.

8 Oh Lord, what shal I say, when Israél turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shal compass vs, and destroy our name out of the earth: and what wilt thou do vnto thy mightie Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israél hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, & haue put it euen with their owne stuffe.

12 Therefore the childre of Israél can not stand before their enemies, but haue turned their backs before their enemies, because they be execrable: nether wil I be with you anie more, except ye destroy the excommunicate from among you.

13 ¶ Therefore, sanctifie the people, & say Sanctifie your selues against to morowe: for thus saith the Lord God of Israél, [There is] an execrable thing among you, o Israél, [therefore] ye can not stand against your enemies, vntil ye haue put the execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shal come according to the families: & the familie which the Lord shal take, shal come by the households: & the householde which the Lord shal take, shal come man by man.

15 And he that is taken with the excommunicate thing, shal be burnt with fire, he, & all that he hath, because he hath transgressed the couenant of the Lord, & because he hath wrought folly in Israél.

16 ¶ So Ioshua rose vp early in the morning & brought Israél by their tribes: & the tri-

be of Iudáh was taken.

17 And he brought the families of Iudáh, & toke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdí was taken.

18 And he brought his householde, man by man, and Achán the sonne of Carní, the sonne of Zabdí, the sonne of Zeráh of the tribe of Iudáh was taken.

19 Then Ioshua said vnto Achán, My sonne, I beseeche thee giue glorie to the Lord God of Israél, and make confession vnto him, and shewe me now what thou hast done: hide it not from me.

20 And Achán answered Ioshua, and said, In dede, I haue sinned against the Lord God of Israél, and thus, and thus haue I done.

21 I sawe among the spoyle a goodly Babylonish garment, & two hundred shekels of siluer, and a wedge of golde of fiftie shekels weight, and I couered them, and toke them: and beholde they lye hid in the earth in the middes of my tent, & the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and beholde, it was hid in his tent, & the siluer vnder it.

23 Therefore they toke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israél, and layed them before the Lord.

24 Then Ioshua toke Achán the sonne of Zeráh, and the siluer, & the garment, and the wedge of gold, and his sonnes, & his daughters, and his oxen, and his asses, and his shepe, and his tent, and all that he had: and all Israél with him brought them vnto the valley of Achór.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shal trouble thee this day: and all Israél threw stones at him, and burned them with fire, & stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and [to] the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achór, vnto this day.

¶ CHAP. VIII.

³ The siege, 19 And winning of Aí. 29 The King thereof is hanged. 30 Ioshua setteth vp an altar. 32 He writeth the lawe vpon stones, 35 And readeth it to all the people.

1 After, the Lord said vnto Ioshua, Fear not, neither be thou faint hearted: take all the men of warre with thee, & arise, go vp to Aí: beholde, I haue giuen into thine hand the King of Aí, & his people, and his citie, and his land.

By declaring the truth, for God is glorified when the truth is confessed.

Such a garment as is made of Babylonian siluer.

On, Achán.

Some read, place: others, to, and some, tongue.

This judgment is only of pertine to God, and to whom he will reuele it: to whom he hath commanded not to punish the dead for the fathers fault.

24, 16. n He declared this is Gods judgement, because he had defended, and caused others to be slain.

Deut. 7, 18, 21, 23.

2 And thou shalt do to Ai and to the King thereof, as thou didest vnto ^aJericho and to the King thereof: neuertheles ^bspoyle thereof and ^cthe cattel thereof shal ye take vnto you for a pray: thou shalt lie in waite against the citie on the ^abackside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thine thousand strong men, [and] valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye ^bshall ye in wait against the citie on the backside of the citie: go not very far from the citie, but be ye all in a readines.

5 And I and all the people that are with me, wil approche vnto the citie: and when they shal come out against vs, as they did at the first time, then wil we flee before them.

6 For they wil come out after vs, til we haue broght them out of the citie: for they wil say, They flee before vs as at the first time: so we wil flee before them.

7 Then you shal rise vp from lying in waite and fdestroy the citie: for the Lord your God wil deliuer it into your hand.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commandement of the Lord shal ye do: beholde, I haue charged you.

9 ¶ Ioshua then sent them forth, & they went to lie in waite, and abode betwene Bethel and Ai, on the Westside of Ai: but Ioshua lodged that night ^camong the people.

10 And Ioshua rose vp early in ^f morning, and ^d nombred the people: and he and the Elders of Israel went vp before the people [against] Ai.

11 Also all the men of warre that were with him went vp & drue nere, & came against the citie, and pitched on the Northside of Ai: and there was a valley betwene them and Ai.

12 And he toke about fise thousand men, ^e & set them to lie in wait betwene Bethel and Ai, on the Westside of the citie.

13 And the people set all the hoste that was on the Northside against the citie, & the lyers in waite on the West, against the citie: [&] Ioshua went the same night into the ^f middes of the valley.

14 ¶ And whē the King of Ai sawe it, then the men of the citie hastened & rose vp early, and went out against Israel to battel, he, & all his people at the time appointed, before the plaine: for he knewe not that

[anie] lay in waite against him on the backside of the citie.

15 Then Ioshua and all Israel ^g [as] beaten before them, fled by the way of the wilderness. ^g As they were payned to flee for feare.

16 And all the people of the citie were called together, to pursue after them: & they pursued after Ioshua, and were drawen away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, ^h Stretche out the speare that is in thine hand towards Ai: for I wil giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, towards the citie. ^h Or, lift vp the bane, to signifie when they shall invade the citie

19 And thei that lay in waite, arose quickly out of their place, & ran as fast as he had stretched out his hand, & thei entred into the citie, and toke it, and hastened, and set the citie on fire.

20 And the men of Ai looked behinde the, & sawe it: for lo, the smoke of the citie ascended vp ⁱ to heauen, and they had no ^j power to flee this way or that way: for ^k people that fled to the wilderness, turned backe vpon the pursuers. ⁱ Or, towards ^j heauen. ^k Or, place,

21 When Ioshua and all Israel sawe that they that lay in wait, had taken the citie, & that the smoke of the citie mounted vp, then they turned againe and slewe the men of Ai.

22 Also the ⁱ other issued out of the citie against them: so were they in the middes of Israel, these [being] on the one side, and the rest on the other side: and they slewe them, so that they let none of them ^l remaine nor escape. ^l Which came out of the ambushes. ^m Deut. 7, 2.

23 And the King of Ai they toke aliue, and broght him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, [that is,] in the wilderness, where they chased them, and when they were all fallen on the edge of the sworde, vntil they were consumed, all the Israelites returned vnto Ai, and ^k smote it with the edge of the sworde.

25 And all that fel that day, bothe of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe which he had stretched out with ^f speare, vntil he had vtterly destroyed all the inhabitants of Ai.

27 ⁿ Onely the cattel and the spoyle of this citie, Israel toke for a pray vnto them selues, according vnto the worde of ^f Lord

That it coulde neuer be buylt againe.

According as it was commanded, Deu. 21, 22 Chap. 7, 25.

Exod. 26, 25 deui. 27, 5.

Meaning the ten commandments, which are the summe of the whole Law.

Deut. 11, 29. and 27, 12.

Deut. 31, 12. So neither yet nor olde, man nor woman were exempted from hearing the worde of the Lord.

In respect of the plaine of Moab.

The maine Sea called Mediterraneum.

Ebr. one mon.

which he commanded Ioshúa.

8 And Ioshúa burnt Ai, and made it an heape for euer, [&] a wildernes vnto this day.

29 And the King of Ai he hanged on a tree, vnto the euening. And as sone as the sunne was downe, Ioshúa commanded that they shulde take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and lay thereon a great heape of stones, [that remaineth] vnto this day.

30 ¶ Then Ioshúa buylt an altar vnto the Lord God of Israël, in mount Ebál:

31 As Moisés the seruant of the Lord had commanded the children of Israël, as it is written in the booke of the Lawe of Moisés, an altar of whole stone, ouer which no man had lift an yron: and they offred thereon burnt offrings vnto the Lord, & sacrificed peace offrings.

32 Also he wrote there vpon the stones a rehearsal of the Lawe of Moisés, which he wrote in the presence of the children of Israël.

33 And all Israël (and their Elders, & officers, & their iudges stode on this side of the Arke, & on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) aswel the stranger, as he that is borne in the contrey: halfe of them [were] ouer against mount Gerizim, and halfe of them ouer against mount Ebál, as Moisés the seruant of the Lord had commanded before, that they shulde blesse the people of Israël.

34 Then afterward he red all the wordes of the Lawe, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a worde of all that Moisés had commanded, which Ioshúa red not before all the Congregation of Israël, aswel [before] the women and the children, as the stranger that was conuerfant among them.

CHAP. IX.

Diuers Kings assemble them selues against Ioshua. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual seruerie.

1 And when all the Kings that were beyond Iordén, in the mountaines & in the valleys, and by all the coastes of the great Sea ouer against Lebanón ([as] the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hiuities, & the Iebusites) heard thereof,

2 They gathered them selues together, to fight against Ioshúa, & against Israël with one accord.

3 ¶ But the inhabitants of Gibeón heard what Ioshúa had done vnto Ierichó, and to Ai.

4 And therefore they wrought craftely: for they went, and fained them selues embassadors, and toke olde sackes vpon their asses, & olde bottels for wine, bothe rent & bounde vp,

5 And olde shoes and clouted vpon their fete: also the raiment vpon them [was] olde, & all their prouision of bread was dried, & moulded.

6 So they came vnto Ioshúa into the hoste to Gilgál, & said vnto him, and vnto the men of Israël, We be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israël said vnto the Hiuities, It may be that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshúa, We are thy seruants. Then Ioshúa said vnto them, Who are ye? & whence come ye?

9 And they answered him, From a very far contrey thy seruants are come for the Name of the Lord thy God: for we haue heard his fame, & all that he hath done in Egypt,

10 And all that he hath done to the two Kings of the Amorites that were beyond Iordén, to Sihón King of Heshbón, & to Og King of Bashán, which were at Ashtaróth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vitailles with you for the iourney, & go to mete them, & say vnto them, We are your seruants: now therefore make ye a league with vs.

12 This our bread we toke it hot with vs for vitailles out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

13 Also these bottels of wine which we filled, [were] new, & lo, they be rent: & these our garments and our shoes are olde, by reason of the exceeding great iourney.

14 ¶ And the men accepted [their tale] concerning their vitailles, & counseled not with the mouth of the Lord.

15 So Ioshúa made peace with them, and made a league with them, that he wolde suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of thre dayes, after they had made a league with them, they heard that they were their neighbours, & that they dwelt among them.

17 And the children of Israël toke their iour-

journey, and came vnto their cities the third day, & their cities [were] Gibeon, & Chephirah, & Beeroth & Kiriathcarim.

18 And the children of Israel slewe them not, because the Princes of the Congregation had sworne vnto them by ^y Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworne vnto the by the Lord God of Israel: now therefore we may not touche them.

20 [But] this we wil do to them, & let them liue, lest the wrath be vpon vs, because of the ^k othe which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shal hewe wood, & drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked wth them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwel among vs?

23 Now therefore ye are cursed, and there shal none of you be freed fro being bondmen, and hewers of wood, and drawers of water for^l the house of my God.

24 And they answered Ioshua and said, Because it was tolde thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceedingly afraid for our liues at ^y presence of you, & haue done this thing.

25 And beholde now we are in thine had: do as it semeth good & right in thine eyes to do vnto vs.

26 Euen so did he vnto them, and deliuered them out of the ^m hand of the children of Israel, that they slewe them not.

27 And Ioshua appointed them that same day [to be] hewers of wood, & drawers of water for the Congregation, and for the ^a altar of the Lord, vnto this day, in the place which he shulde chuse.

¶ CHAP. X.

1 Five Kings make warre against Gibeon whome Ioshua discomfith. 11 The Lord rained hailestones and slewe manie. 12 The sunne standeth at Ioshuas prayer. 26 The five Kings are hanged. 29 Many mo cities & Kings are destroyed.

NOW when Adoni-zedek King of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, ([^{for}] as he had done to Iericho and to the King thereof, so he had done to * Ai and to the King thereof) and how the inhabitants of Gibeon had made peace with Israel, & were among them,

Then they feared exceedingly: for Gi-

beon was a great citie, as one of the roial cities: for it was greater then Ai, and all the men thereof [were] mightie.

3 Wherefore * Adoni-zedek King of Ierusalem sent vnto Hoham King of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachish, and vnto Debir King of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for thei haue made peace with Ioshua and with the children of Israel.

5 Therefore the five Kings of the Amorites, the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, [&] the King of Eglon gathered them selues together, & went vp, thei with all their hostes, & besieged Gibeon and made ^b warre against it.

6 And the meⁿ of Gibeon sent vnto Ioshua, [eu^e] to the hoste to Gilgal, saying, Withdrawe not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the Kings of the Amorites which dwel in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, Feare them not: for I haue giuen them into thine hand: none of them shal stand against thee.

9 Ioshua therefore came vnto them sodenly: [^{for}] he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, & slewe them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah & to Makkedah.

11 And as thei fled from before Israel, [&] were in the going downe to Beth-horon, ^y Lord cast downe great stones from heauen vpo them, vntil Azekah, & they dyed: [thei were] more that died with the ^a hayle stones, then they whome the children of Israel slewe with the sworde.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, * Sunne, staie thou in Gibeon, and thou moone, in the valley of Aialon.

13 And ^y sunne abode, & the moone stode stil, vntil the people auenged them selues vpo their enemies: (Is not this written in the boke of * Iasher?) so the sunne abode in the middes of the heauen, and hasted not to go downe for a whole day.

f. iiii.

a That is, Lord of iustice: so tyrants take to them selues glorious names, when in dede thei be verie enemies against God and all iustice.

b So inuious the wicked are, whe any depart fro their bandes.

c Left Ioshua shulde haue thought ^y God had sent this great power against him for his vnlawful league with the Gibeonites, the Lord here strickeneth him.

d So we see that all things serue to execute Gods vengeance against the wicked.

Isa. 38. 11. eccles. 46. 9. Some read, in the boke of the righteous, meaning Moses. The Chaldee text readeth in the boke of the Lawe: but it is like ^y it was a boke thus named which is now lost.

f By taking a way & enemies hearts: and destroying them wth hailestones.

† Ebr. out of all their trains, or tayle.

g Or in safetie: so that none gaue them as much as an evil words.

h Signifying what shulde be come of the rest of Gods enemies, seing & King them selues were not spared.

* Deut. 21, 23. chap. 8, 29.

† Ioshua takes Makkedah.

14 And there was no daylike & before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israël.
15 ¶ After, Ioshua returned, and all Israël wth him vnto the campe to Gilgál:
16 But the fiue Kings fled and were hid in a caue at Makkedah.
17 And it was tolde Ioshua, saying, The fiue Kings are founde hid in a caue at Makkedah.
18 Then Ioshua said, Roule great stones vpon the mouthe of the caue, and set men by it for to kepe them.
19 But stand ye not stil: follow after your enemies, and † smite all the hindmost, suffer them not to entre into their cities: for the Lord your God hath giuen them into your hand.
20 And when Ioshua and the children of Israël had made an end of slaying them wth an exceeding great slaughter til they were consumed, and the rest that remained of them were entred into walled cities,
21 Then all the people returned to † campe, to Ioshua at Makkedah in peace: no man moued his tongue against the children of Israël.
22 After Ioshua said, Open the mouthe of † caue, and bring out these fiue Kings vnto me forth of the caue.
23 And thei did so, and brought out those fiue Kings vnto him forthe of the caue, [euery] the King of Ierusalém, the King of Hebrón, the King of Iarmúth, & King of Lachish, [and] the King of Eglón.
24 And when thei had brought out those Kings vnto Ioshua, Ioshua called for all the men of Israël, and said vnto the chief of the men of warre, which went with hī, Come nere, set your fete vpon † neckes of these Kings: and thei came nere & set their fete vpon their neckes.
25 And Ioshua said vnto them, Feare not, nor be faint hearted, [but] be strong & of a good courage: for thus will the Lord do to all your enemies, against whome ye fight.
26 So then Ioshua smote them, and slewe them, and hanged them on fiue trees, and thei hanged still vpon the trees vntil the euening.
27 And at the going downe of the sunne, Ioshua gaue commandement, that thei shulde take * them downe of the trees, & cast them into the caue [wherein thei had bene hid] and thei layed great stones vpon the caues mouth, [which remaine] vntil this day.
28 ¶ And that same day Ioshua toke † Mak-

kedah and smote it with the edge of the sworde, and the King thereof destroyed he with them, and † all the soules & were therein he let none remayne: for he did to the King of Makkedah as he had done vnto the King of Ierichó.

29 ¶ Then Ioshua went from Makkedah, & all Israël with him vnto Libnah, & fought against Libnah.

30 And the Lord gaue † it also and the King thereof into the hand of Israël: & he smote it with the edge of the sworde & all the † soules & were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Ierichó.

31 ¶ And Ioshua departed from Libnah, and all Israël with him vnto Lachish, and besieged it, and assalted it.

32 And the Lord gaue † Lachish into † hād of Israël, which toke it the seconde day, & smote it with the edge of the sworde, and all the soules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horám King of † Gézer came vp to helpe Lachish: but Ioshua smote hī and his people, vntil none of his remained.

34 ¶ And from Lachish Ioshua departed vnto † Eglón, and all Israël with him, and thei besieged it, and assalted it.

35 And they toke it the same day, & smote it with the edge of the sworde, and all the soules that were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglón, and all Israël with him vnto Hebrón, and they fought against it.

37 And when they had takē † it, they smote it with the edge of the sworde, and the King thereof, and all the cities thereof, & all the soules that were therein: he left none remaining, according to all as he had done to Eglón: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israël with him to Debir, and fought against it.

39 And when he had taken † it, & the King thereof, and all the cities thereof, they smote them with the edge of the sworde, and vtterly destroyed all the soules that were therein, he let none remaine: as he did to Hebrón, so he did to Debir, and to the King thereof, as he had also done to Libnah, and to the King thereof.

40 ¶ So Ioshua smote all the hyl countreis and the Southcountreis, and the valleys, and the hīl sides, and all their Kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israël

Or, euery soule.

Chap. 6, 14

Libnah is

Or, persons.

Lachish is

The King of Gézer is

Eglon is

Hebron is

Debir is

Some say, A theodoth, which is the name of the

raél had commanded.

41 And Ioshua smote them from Kadésh-barnéa euen vnto Azzáh, & all the countrey of Goshén, euen vnto Gibeón.

42 And all these Kings, and their land did Ioshua take at ^k one time, because the Lord God of Israël fought for Israël.

43 Afterwarde, Ioshua and all Israël with him returned vnto the campe in¹ Gilgál.

¶ CHAP. XI.

2 Diuers Kings, and cities, and countreies ouercome by Ioshua. 15 Ioshua did al that Moses had commanded him. 20 God hardeneth the enemies heartes that they might be destroyed.

1 **A**Nd when Iabín King of Hazór had heard this, then he ^a sent to Iobáb King of Madón, & to the King of Shimrón, and to the King of Achshaph,

2 And vnto the Kings that were by the North in the mountaines & plaines toward the Southside of^b Cinneróth, and in the valleis, and in the borders of Dor Westwarde,

3 [And] vnto the Canaanites, [bothe] by East, & by West, and vnto the Amorites, & Hittites, & Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder^c Hermón in the land of Mizpéh.

4 And they came out and all their hostes with them, many people as the sand that is on the seashore for multitude, with horses and charets exceeding many.

5 So all these Kings met together, & came and pitched together at the waters of Meróm, for to fight against Israël.

6 ¶ The Lord said vnto Ioshua, Be not afraid for them: for to morowe about this time wil I deliuer them all slaine before Israël: thou shalt ^d hough their horses, & burne their charets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Meróm sodenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israël: and they smote them, and chased them vnto great Zidón, and vnto^e Misrephóthmaim, and vnto the valley of Mizpéh Eastwarde, & smote them vntil they had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and toke Hazór, and smote the King thereof with the sworde: for Hazór beforetime was the head of all those Kingdomes.

11 Moreouer they smote all the ^f persones that were therein with the edge of the

sworde, vtterly destroying [all], leauing none aliue, & he burnt Hazór with fire.

12 So all the cities of those Kings, and all the Kings of them did Ioshua take, and smote the with the edge of the sworde, [and] vtterly destroyed them, ^g as Moses the seruant of the Lord had commanded.

13 But Israël burnt none of the cities that stode stil in their ^h strength, saue Hazór onely, that Ioshua burnt.

14 And all the spoyle of these cities and the cattel the children of Israël toke for their praye, but they smote euerie ⁱ man with ^j edge of the sworde vntil they had destroyed them, not leauing one aliue.

15 ¶ As the Lord ^k had commanded Moses his seruant, so did Moses ^k commande Ioshua, & so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua toke all this land of the mountaines, and all the South, and all the land of Goshén, and the low countrey, and the plaine, and the ^l mountaine of Israël, and the lowe countrey of the same,

17 From the mount ^k Halak, that goeth vp to Seir, euen vnto ^l Baal-gád in the valley of Lebanón, vnder mount Hermón: and all their Kings he toke, and smote them, and slewe them.

18 Ioshua made warre long time with all those Kings,

19 Nether was there any citie that made peace with the children of Israël, ^m saue those Hiuites that inhabited Gibeón: all [other] they toke by battel.

20 For it came of ⁿ the Lord, to ^o harden their heartes that they shulde come against Israël in battel, to the intent that they shulde destroy them vtterly, [and] shewe them no mercy, but that they shulde bring them to noght: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: [as] out of Hebrón, out of Debír, out of Anáb, & out of all ^p mountaines of Iudáh, and out of the mountaines of Israël: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israël: onely in Azzáh, ^q in Gath, and Ashdód were they left.

23 So Ioshua toke the whole land, according to all that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israël ^r according to their portions through their tribes: then the land was at rest without warre.

* Nomb. 33, 52
deut. 7, 2.

g VVhich were
strange by situ-
ation and not
hurt by warre.

h All mankind

* Exod. 34, 11.
Deut. 7, 2.

i That is Samaria.

k So called because it was bare and without trees.
l Or, the valley of Gad.

* Chap. 9, 34.

m That is to glue the ouer to the selues: & therefore they cold not but rebelle against God & seeke their owne destruction.

n Out of the
came Goliath.
p Sam. 17, 44.

* Nomb. 26, 53.

CHAP. XII.

7 VVhat Kings Ioshua and the children of Israel killed on bothe sides of Iorden, 3 4 VVhich were in number thirtie and one.

2 From Gilgal where Ioshua camped.

*Nomb. 21, 24.
deut. 3, 6.

† Or, wilderness

† Or, hill sides.
*Deut. 3, 17. &
4, 49.
*Deut. 3, 11.
chap. 13, 12.

*Nomb. 32, 29.
deut. 3, 12.
chap. 13, 8.

b Read Chap.
31, vers. 17.

† Or, in Ash-
dod.

* Chap. 6, 2.
* Chap. 8, 29.
* Chap. 10, 23.

* Chap. 10, 33.

* Chap. 10, 39.

1 And these are the Kings of the land, which the children of Israel smote & possessed their land, on the^a other side Iorden toward the rising of the sunne, from the riuer Arnón, vnto mount Hermón, and all the plaine Eastward.

2 Sihón King of the Amorites, that dwelt in Heshbón, hauing dominion from Aroér which is beside the riuer of Arnón, and fró the middle of the riuer, and from halfe Gileád vnto the riuer Iabbók, in the border of the children of Ammón.

3 And from the plaine vnto the Sea of Cineróth Eastward, and vnto the Sea of the † plaine, euē the salt Sea Eastward, the way to Beth-ieshimóth, & from the South vnder the † springs of *Pisgáh.

4 ¶ They [conquered] also the coast of Og King of Bashán of the * remnant of the gyātes, w^h dwelt at Ashtaróth, & at Edrei,

5 And reigned in mount Hermón, and in Salcáh, and in all Bashán, vnto the border of the Geshurites, and the Maachathites, & halfe Gileád, euē the border of Sihón King of Heshbón.

6 Mofés the seruant of the Lord, and the children of Israel smote them: * Mofés also the seruant of the Lord gaue [their lād] for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasséh.

7 ¶ These also are the Kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward from Baal-gád in the valley of Lebanón, euē vnto the mount^b Halák that goeth vp to Seir, & Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleis, & in the plaines, & in the † hill sides, & in the wilderness, & in the Southe, [where were] the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ * The King of Ierichó [was] one: * the King of Aí which is beside Beth-el, one:

10 The * King of Ierusalém, one: the King of Hebrón, one:

11 The King of Iarmúth, one: the King of Lachísh, one:

12 The King of Eglón, one: the * King of Gezer, one:

13 The * King of Debír, one: the King of Géder, one:

14 The King of Hormáh, one: the King of Arád, one:

15 The * King of Libnáh, one: the King of Adullám, one:

16 The * King of Makkedáh, one: the King of Beth-el, one:

17 The King of Tappuáh, one: the King of Hépher, one:

18 The King of Aphék, one: the King of La sharón, one:

19 The King of Madón, one: the * King of Hazór, one:

20 The King of Shimrón merón, one: the King of Achshaph, one:

21 The King of Taanáh, one: the King of Megiddó, one:

22 The King of Kedésh, one: the King of Iokneám of † Carmél, one:

23 The King of Dór, in the contrey of Dor, one: the * King of the nations of Gil-gál, one:

24 The King of Tirzáh, one: all the Kings [were] thirtie and one.

CHAP. XIII.

8 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasséh. 14 The Lord is the inheritance of Leui. 23 Balaam was slaine.

1 Now when Ioshua was olde, [&] * striken in yeres, † Lord said vnto him, Thou art olde & † growen in age, & there remaineth excedding much land to be^b possessed:

2 This is the land that remaineth, all the † regions of the Philistims, & all Geshuri,

3 From † Nilus which is † in Egypt, euē vnto the borders of Ekrón Northward: this is counted of the Canaanites, euē fíue lordshippes of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the Southe, all the land of the Canaanites, and the † caue that is beside the Sidonians, vnto Aphék, [and] to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanón, toward the sunne rising from † Baal-gád vnder mount Hermón, vntil one come to Hamáth.

6 All the inhabitants of the mountaines fró Lebanón vnto * Misrephothmáim, [&] all the Sidonians, I wil cast them out fró before the children of Israel: onely deuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasséh.

8 [For] with [halfe] thereof the Reubenites and the Gadites haue receiued their inheritance, * which Mofés gaue them beyond Iorden Eastward, euē as Mofés the

Chap. 10, 39

Chap. 10, 39
chap. 10, 39

Chap. 11, 14

† Or, near
Carmel.

† Gen. 14, 1.

a Being olde
an hundred
ten yere olde.
† Ebr. commeth
into yeres.

b After that
the enemies are
ouercome.

† Or, borders.

† Ebr. Shinar.

† Ebr. vpon
face of Egypt.

† Ebr. March.

† Or, the plain
of Gad.

c Read Chap.
11, 8.

* Nomb. 32, 11.
deut. 3, 13.
chap. 13, 8.

9 servant of the Lord had giuen them,
From Aroér that is on the brinke of the
riuer Arnón, and from the citie that is in
the middes of the riuer, and all the plaine
of Medebá vnto Dibón,

10 And all the cities of Sihón King of the
Amorites, which reigned in Heshbón, vn-
to the borders of the childre of Ammón,
11 And Gileád, & the borders of the Geshu-
rites & of the Maachathites, & all mount
Hermón, with all Bashán vnto Salcáh:

12 All the Kingdome of Og in Bashán,
which reigned in Ashtaróth and in Edrei:
(who remained of the * rest of the gyan-
tes) for these did Mosés smite, & cast the
out.

13 But the children of Israël expelled not
the Geshurites nor the Maachathites: but
the Geshurites & the Maachathites dwel
among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leuí he gaue
none inheritance, [but] the sacrifices of the
Lord God of Israël are * his inheritance,
as he said vnto him.

15 ¶ Mosés then gaue vnto the tribe of the
children of Reubén [inheritance,] accord-
ing to their families.

16 And their coast was from Aroér, that is
on the brinke of the riuer Arnón, & from
the citie that is in the middes of the riuer,
& all the plaine which is by Medebá:

17 Heshbón with all the cities thereof, that
are in the plaine: Dibón and Bamoth-bá-
al, and Beth-baal-meón:

18 And Iahazáh, and Kedemóth and Me-
pháath:

19 Kiriathaim also, and Sibmáh, and Ze-
reth-shahár in the tmount of Emek:

20 And Beth-peór, and * Ashdoth-pisgáh,
and Beth-ieshimóth:

21 And all the cities of the plaine: and all
the Kingdome of Sihón King of the A-
morites, which reigned in Heshbón, who-
me Mosés smote * with the Princes of Mi-
tián, Euí, and Rekém, and Zur, and Hur,
and Réba, the dukes of Sihón, dwelling
in the countrey.

22 And ^f Balaam the sonne of Beór the
soothsayer did the children of Israel slaye
with the sworde, among them that were
slaine:

23 And the border of the children of Reu-
bén was Iordén with the coastes. this was
the inheritance of the children of Reu-
bén according to their families, with the
cities and their villages.

24 ¶ Also Mosés gaue [inheritance] vnto
the tribe of Gad [euen] vnto the children
of Gad according to their families.

25 And their coastes were Iazér, and all

the cities of Gileád and halfe the land of
the children of Ammón vnto Aroér, w
is before Rabbáh:

26 And from Heshbón vnto Ramoth,
Mizpéh, and Betoním: and from Mahaná-
im vnto the borders of Debir.

27 And in the valley Beth-arám, and Beth-
nimráh, & Succóth, and Zaphón, the rest
of the Kingdome of Sihón King of Hesh-
bón, vnto Iordén and the borders, euen
vnto the Sea coast of Cinéreth, beyonde
Iordén Eastward.

28 This is the inheritance of the children
of Gad, after their families, with the ci-
ties and their villages.

29 ¶ Also Mosés gaue [inheritance] vnto ^f
halfe tribe of Manasseh: and this belon-
ged to the halfe tribe of the children of
Manasseh according to their families.

30 And their border was from Mahanáim
[euen] all Bashán, [to wit,] all the Kingdo-
me of Og King of Bashán, and all the tow-
nes of Iair which are in Bashán, thre score
cities.

31 And halfe Gileád, and Ashtaróth, and
Edrei, cities of ^f Kingdome of Og in Ba-
shán, * [were giuen] vnto the ^h children in
Machír the sonne of Manasseh, to halfe of
the childre of Machír after their families.

32 These are the heritages, which Mosés
did distribute in the plaine of Moáb be-
yonde Iordén, [towards] Ierichó East-
warde.

33 * But vnto the tribe of Leuí Mosés gaue
none inheritance: [for] the Lord God of
Israel is their inheritance, * as he said vn-
to them.

¶ CHAP. XIII.

1 The land of Canaan was deuided among the nine tribes
and the halfe. 6 Caleb requireth the heritage that was
promised him. 13 Hebron was giuen him.

1 These also are the [places] which the
children of Israël inherited in the lād
of Canaan, * which Eleazár the Priest, &
Ioshua the sonne of Nun and the chief
fathers of the tribes of the children of Is-
rael, distributed to them,

2 * By the lot of their inheritance, as the
Lord had commanded by the hand of
Mosés, to giue to the nine tribes, and the
halfe tribe.

3 For Mosés had giuen inheritance vnto
* two tribes and an halfe tribe, beyonde
Iordén: but vnto the Leuites he gaue no
inheritance among them.

4 For the children of Ioséph were ^b two
tribes, Manasseh and Ephraim: therefore
they gaue no parte vnto the Leuites in ^p
land, saue cities to dwel in, with the subur-
bes of the same for their bestes and their

That is, in the
land of Moab.

* Nomb. 32, 39
h Meaning his
nephews and
posteritie.

* Chap. 18, 7.

* Nomb. 18, 20.

* Nomb. 34, 17.

* Nomb. 26, 53
and 33, 54.

a As Reuben &
Gad and halfe
the tribe of Ma-
nasseh.

b Sothogh Le-
ui lacked, yet
were there stil
twelue tribes by
this meane.

*Nomb. 35, 20

substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they deuided the land.

6 ¶ Then the children of Judah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunnéh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning me and thee in Kadesh-barnéa.

7 Fourty yere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnéa to espy the land, and I broght him worde againe, as [I thought] in mine heart.

8 But my brethren that went vp with me, discouraged the heart of the people: yet I followéd stíl the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy fete haue troden, shal be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lord hath kept me aliue, as he promised: this is the fourty and fift yere since the Lord spake this thing vnto Moses, while the children of Israel wandred in the wilderness: and now lo, I am this day fourscore and fife yere olde:

*Eccles. 46, 11

11 And yet am I as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, [either] for warre, or for gouernement.

†Ebr, to go out and come in.

12 Now therefore giue me this mountaine whereof the Lord spake in that day (for thou heardest in that daie, how the Anakims [were] there, and the cities great and walled): if so be the Lord wil be with me, that I may driue them out, as the Lord said.

*Or, gyants.

† This he spake of modestie and not of doubting.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunnéh, Hebrón for an inheritance.

*1. Mac, 2, 56.

14 * Hebrón therefore become the inheritance of Caleb the sonne of Iephunnéh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

*Chap. 15, 13.

15 And the name of Hebrón [was] before time, Kiriath-arbá: which [Arbá] was a great man among the Anakims: thus the land ceased from warre.

† Either for his power or person.

CHAP. XV.

The sorte of the children of Iudah, and the names of the cities and villages of the same. 13. Calebs portion. 18. The request of Achish.

THIS then was the lot of the tribe of the children of Iudah by their families: [euen] to the border of Edóm & the

*Nomb. 34, 30

wildernes of * Zin, Southward on the Southcoast.

2 And their Southborder was the salt Sea coast, from the point that loketh Southward.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnéa, and went along to Hezrón, and went vp to Adár, and set a compassse to Karkáa.

4 From thence went it a long to Azmón, & reached vnto the riuer of Egypt, & the end of that coast was on the Westside: this shalbe your Southcoast.

5 Also the Eastborder shalbe the salt Sea, vnto the end of Iordén: and the border on the Northquarter from the point of the Sea, [and] from the end of Iordén.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabáh: so the border from thence goeth vp to the stone of Bohán the sonne of Reuben.

7 Againe this border goeth vp to Debir from the valley of Achór, & Northward, turning toward Gilgal, that lyeth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of En-shemesh, & endeth at En-rogei.

8 Then this border goeth vp to the valley of the sonne of Hinnóm, on the Southside of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnóm Westward, which is by the end of the valley of the gyantes Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoáh, and goeth out to the cities of mount Ephrón: and this border draweth to Baaláh, which is Kiriath-icarim.

10 Then this border compasseth from Baaláh Westward vnto mount Seir, & goeth along vnto the side of mount Icarim, which is Chesalón on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnáh.

11 Also this border goeth out vnto the side of Ekrón Northward: & this border draweth to Shicrón, and goeth along to mount Baaláh, and stretcheth vnto Iabneel: & the endes of this coast are to the Sea.

12 And the Westborder [is] to the great Sea: so this border shalbe the bondes of the children of Iudah round about, according

*Nomb.

a The word of tongue, by is m the arm Sea cha meth in or a roc cape the into the

b Mean much uer wh neth in salt Sea

c VVh marke their co

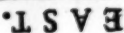
† Or, ne of 1. Kin

†Ebr.

† Or, the woods

d Mean and Syr

NORTH,



This mappe doeth apperteine to the Chap. 15. of Ioshua.

The division of the land of Canaan for the twelve tribes of Israel: to wit, for two and an half on the one side of Jordan, and for the rest on the other side.

100

of the
of the

Chap. 4r¹⁵.

Thirwas do-
 mestic the de-
 m of 1. hus;
 ud. 1, 10.

On, confirm.

Because her
husband tar-
ried long.

Dr, grant me
is pe i on.
"Because her
name was
ven, she defi-
d of her father
eld that had
ings.

Which be-
was called
phath, lud. 1,

according to their families.

13 ¶ And vnto Caleb the sonne of Iephuneh did Ioshua giue a parte among the children of Iudah, as the Lord commanded him, [euen] Kiriath-arba of the father of Anak, which is Hebrón.

14 And Caleb droue thence the sonnes of Anak, Sheshai, and Ahiman, and Talmái, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time [was] Kiriath-sepher.

16 Then Caleb said, He that limiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenáz, the brother of Caleb toke it: & he gaue him Achsah his daughter to wife.

18 And as she went in [to him], she moued him, to aske of her father a field: and she lighted of her asse, & Caleb said vnto her, What wilt thou?

19 She answered, Giue me a blessing: for thou hast giue me the South countrei: giue me also springs of water. And he gaue her f springs about & the springs beneth.

20 This shalbe the inheritance of the tribe of the childre of Iudah according to their families.

21 And the utmost cities of the tribe of the children of Iudah, toward the coastes of Edóm Southward [were] Kabzeel, and Eder, and Iagur,

22 And Kirath, and Dimonah, & Adadah, And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Télem, and Bealoth,

25 And Hazor Hadattah, & Kerióth, Hefron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, & Heshmon, and Beth-palet,

28 And Hazer-shual, and Beerseba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Etolad, & Chesil, and Hormah,

31 And Zaklag, and Madmannah, and Sanfannah,

32 And Lebaoth, and Shilhim, and Ain, & Rimmon: all [these] cities [are] twenty & nine with their villages.

33 ¶ In the lowe countrey [were] Eshtabul, and Zorah, and Ashnah,

34 And Zanoah, & Engannim, Tappuah, and Enam,

35 Iamth, & Adullam, Socoh, & Azekah,

36 And Sharaim, and Adithaim, & Gederah, and Gederothaim: fourtene cities w their villages.

37 Zenam, & Hadashah, and Migdal-gad

38 And Dilean, and Mizpeh, & Lohchei

39 Lachish, and Bokerath, and Bealon,

40 And Cabbon, & Lahmam, & Kirjath,

41 And Gederah, Beth-dagon, and Naamah, and Makkeah: sixtene cities with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Akib, and Marehah: nine cities with their villages.

45 Ekron with her towne & her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her towne and her villages: Azzah with her towne and her villages, vnto the river of Egypt, and the great sea [was their] coast.

48 ¶ And in the mountaines [were] Shamir, and Iatir, and Socoh,

49 And Dannah, and Kiriath-sannath, (which is Debir)

50 And Anab, and Ashtemoh, and Anim,

51 And Goshen, and Holon, & Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Elshean,

53 And Ianum, and Beth-tappuah, and Aphelah,

54 And Humtah, and Kiriath-arba (which is Hebrón) & Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekoh: six cities with their villages.

60 Kiriath-baal, which is Kiriath-iezab, & Rabbah: two cities with their villages.

61 ¶ In the wilderness [were] Beth-arabah, Middin, and Secakah,

62 And Nibshan, and the cite of salt, and Engedi: six cities with their villages.

63 Neuertheles the Iebusites that were the inhabitants of Ierusalem, coulde not the children of Iudah cast out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot or parte of Ephraim: 10 The Canaanites dwellled among them.

¶ And the lot fel to the children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastwarde, & to the wilderness that goeth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to Luz, and runneth along vnto the borders of Archatath,

3 And goeth downe Westward to the coaste of Iaphlet, vnto the coaste of Beth-

admission 10

for the same 20

† Ebr. daughter.

Meaning. Nilus as chap. 13.

¶ VVhich is also called Kiriath-sepher, vers. 15.

• Chap. 14, 15

Of this cite I have seen the name. It is called Beth-el, and is a city of the Canaanites. That is, vnto the water of Iericho, though they dwell there, and burne it, and build it againe, Iud. 1, 8.

¶ That is, to Ephraim, and is a city of the Canaanites, as the name sheweth.

• Iudg. 1, 26.

b Of their inheritance.

c Scuerallie, first Ephraim; and then Manasse.

d For so farre coastes reache.

e Because Ephraims tribe was farre greater then Manasse, therefore he had mo cities.

* Gene. 46, 14.

f For thosoe halfe tribe had their portiõ beyond Iorden.

* Nom. 26, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

g According to my father Iakobs prophesie.

honor on them, and to Gêzer: and the ends thereof are at the Sea.
 4 So the children of Ioseph, Manasseh and Ephraim, took their inheritance.
 5 Also the borders of the children of Ephraim according to their families; even the borders of their inheritance on the Eastside; were Aroth addar, vnto Beth-horon the vpper.
 6 And this border goeth out to the Sea vnto Michmethah on the Northside; & this border returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Ianohah.
 7 And goeth downe from Ianohah to Ataroth, and Naarath, and cometh to Iericho, and goeth out at Iorden.
 8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.
 9 And the separate cities for the children of Ephraim [were] among the inheritance of the children of Manasseh: all the cities with their villages.
 10 And they cast not out the Canaanite that dwelt in Gêzer; but the Canaanite dwelleth among the Ephraimites vnto this day, and serue vnder tribute.

CHAP. XVII.

1 The portion of the half tribe of Manasse. 2 The daughters of Zelophehad. 3 The Canaanites are become tributaries. 4 Manasseh and Ephraim require a greater portion of heritage.

1 This was also the lot of the tribe of Manasseh; for he was the first borne of Ioseph, [to wit] of Machir first borne of Manasseh, [and] the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.
 2 And also of the rest of the sonnes of Manasseh by their families, [euery] of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these [were] the males of Manasseh, the sonne of Ioseph, according to their families.
 3 But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Malhah, and Noah, Hoglah, Milchah and Tirzah.
 4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to giue vs an inheritance

among our brethren: therefore according to the commandement of the Lord he gaue them an inheritance among the brethren of their father.
 5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which is on the other side Iorden;
 6 Because the daughters of Manasseh did inherit among his sonnes; and Manassehs other sonnes had the land of Gilead.
 7 So the borders of Manasseh were from Asher to Michmethah which lieth before Shechem, & this border goeth on right hand, euery vnto the inhabitants of En-tappuah.
 8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh [belongeth] to the sonnes of Ephraim.
 9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: these cities of Ephraim [are] among the cities of Manasseh; and the border of Manasseh [is] on the Northside of the riuer, and the ends of it are at the Sea.
 10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.
 11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, & the inhabitants of En-dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the same, [euery] three countries.
 12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.
 13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.
 14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?
 15 Ioshua then answered them, if thou be much people, get thee vp to the wood, and cut trees: for thy self there in the land of the Perizzites, and of the gyants, if mount Ephraim be too narrow for thee.
 16 Then the children of Ioseph said, The mountaine will not be ynough for vs: & all the Canaanites that dwell in the lowe countrey haue charrets of yron, aswell they in Beth-shean, & in the townes of the same, as they in the valley of Izreel.
 17 And Ioshua spake vnto the house of Ioseph,

b Among them of our tribe.

c In the land of Canaan: first to the daughters of Zelophehad.

d Meaning a city.

e Or, the land of reeds.

f That is, toward the mountaine sea.

g In the tribe of Asher, and tribe of Issachar.

h For at the first they lacked courage, and agreed with them on condition of tribute to Gilead.

i According to my father Iakobs prophesie.

j If this mountaine be not large ynough, why dost thou get more by destroying Gods enemies, as he hath commanded?

ſeph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, [and] shalt not have one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, & thou shalt cut it downe: and the ends of it shalbe thine, ^k and thou shalt cast out the Canaanites, though they haue yron charrets, [and] though they be strong.

¶ CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the land to the other ſeuen tribes. 11 The lot of the children of Benjamin.

1 **A**ND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the ^a Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the childre of Israel ſeuen tribes, to whome ^b they had not deuided their inheritance.

3 Therefore Ioshua ſaid vnto the children of Israel, How long are ye ſo ſlacke to entre and poſſeſſe the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for [euery] tribe thre men, that I may ſend them, and that they may riſe, and walke through the lad, and diſtribute it according to ^c their inheritance, and returne to me.

5 And that they may deuide it vnto them into ſeuen partes. (Judah ſhall abide in his coaſt at the South, and the houſe of Ioseph ſhall ^d ſtand in their coaſtes at the North)

6 Ye ſhal deſcribe the land therefore into ſeuen partes, and ſhal bring them hether to me, and I wil caſt lottes for you here before the ^e Lord our God.

7 But the Leuites ſhal haue no part among you: for the ^f Priethode of the Lord is their inheritance: alſo Gad and Reuben and halfe the tribe of Manasse haue receiued their inheritance beyonde Iorden Eaſtward, which Moſes the ſeruant of the Lord gaue them.

8 ¶ Then the men aroſe, and went their way: and Ioshua charged them that went to deſcribe the land, ſaying, Departe, and go through the land, and ^g deſcribe it, and returne to me, that I may here caſt lottes for you before the Lord in Shiloh.

9 So the me departed, and paſſed through the land, and deſcribed it by cities into ſeuen partes in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua ^h caſt lottes for them in Shiloh before the Lord, and there Ioshua deuided the land vnto the children of Is-

rael according to their portions:

11 ¶ And the lot of the tripe of the childre of Benjamin came forth according to their families, and the coaſt of their lot lay ⁱ betwene the children of Iudah, and the children of Ioseph.

12 And their coaſt on the Northſide was from Iorden, and the border went vp to the ſide of Iericho on the Northparte, & went vp through the mountaines Weſtward, and the ends thereof are in the wilderness of Beth-aue:

13 And this border goeth along from thece to Luz, [euen] to the Southſide of Luz (the ſame is ^k Bethel) and this border deſcendeth to Atroth-addar, nere the mou, that lieth on the Southſide of Beth-horon the nether.

14 So the border turneth, and compaſſeth the corner of the Sea Southward, from the mount ^l lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-earim) a cite of the children of Iudah: this is the Weſt-quarter.

15 And the Southquarter [is] from the end of Kiriath-earim, and this border goeth out [†] Weſtward, and cometh to the founteine of waters of Nephtoi.

16 And this border deſcendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the [†] gyantes Northward, and deſcendeth into the valley of Hinnom by the ſide of [†] Jebusi Southward, and goeth downe to En-rogel,

17 And compaſſeth from the North, and goeth forth to [†] En-shemesh, & ſtretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the [†] ſtone of Bohan the ſonne of Reuben.

18 So it goeth along to the ſide ouer againſt the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the ſide of Beth-hoglah Northward: and the ends thereof, [that is] of [†] border, reache vnto the point of the ſalt Sea Northward: [and] to the ^m end of Iorden Southward: this is the Southcoaſt.

20 Alſo Iorden is the border of it on the Eaſtſide: this is the inheritance of the children of Benjamin by the coaſtes thereof round about according to their families.

21 Now the cities of the tribe of the childre of Benjamin according to their families, are Iericho, and Beth-hoglah, and the valley of Kezia,

22 And Beth-gabai, and Zemaraim, and t. ij.

i Their inheritance bordered vpon Iudah and Ioseph.

k VWhich was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

† Or, to the Sea.

† Or, Rephaim.

† Or, Ierusalem.

l VWhich is in the tribe of Ephraim.

• Chap. 15, 6.

m To the verie ſtreit, where the riuer runneth into the ſalt ſea.

Beth-él,

23 And Auim, and Paráh, and Ophráh,
24 And Chephár, Ammonái, and Ophni,
& Gabá: twelue cities with their villages.

25 Gibeón, and Ramáh, and Beeróth,
26 And Mizpéh, and Chephiráh, and Mo-
záh,

27 And Rékem, and Irpeél, and Taraláh,

28 And Zelá, Eléph, and Iebusi, (which is
Jerusalém) Gibeáth, [and] Kiriáth: four-
tene cities with their villages: this is the
inheritance of the children of Beniamín
according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar,
24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The por-
tion of Ioshua.

1 **A**ND the seconde lot came out to Si-
meón, [euen] for the tribe of the chil-
dren of Simeón according to their fami-
lies: and their inheritance was in the mid-
des of the inheritance of the children of
Judáh.

2 Now they had in their inheritance, Beer-
shéba, and Shéba, and Moladáh,

3 And Hazár-shuál, and Baláh, and Azem,

4 And Eltolád, and Bethúh, and Hormáh,

5 And Ziklág, and Beth-marcabóth, and
Hazar-fusah,

6 And Beth-lebaóth, and Sharuhén: thir-
tene cities with their villages.

7 Ain, Remmón, and Ether, & Ashán: foute
cities with their villages.

8 And all the villages that were round a-
bout these cities, vnto Baalathbeer, [and]
Ramáth Southwarde: this is the inheri-
tance of the tribe of the children of Sime-
ón according to their families.

9 Out of the portion of the children of Ju-
dáh [came] the inheritance of the childre
of Simeón: for the part of the children of
Judáh was so muche for them: therefore
the children of Simeón had their inheri-
tance within their inheritance.

10 **A**lso the thrid lot arose for the chil-
dren of Zebulún according to their fami-
lies: and the coastes of their inheritance
came to Sarid,

11 And their border goeth vp Westward,
euen to Maraláh, and reacheth to Dabbá-
sheth, and meeteth with the riuer that lyeth
before Iokneám,

12 And turneth from Sarid Eastward tow-
arde the sunne rising vnto the border of
Chiflóth tabór, and goeth out to Dabe-
ráth, and ascendeth to Iaphía,

13 And from thence goeth along Eastward
towards the sunne rising to Gittáh hé-
pher to Irah kazin, and goeth forth to

Rimmón, and turneth to Neáh.

14 And this border compasseth it on the
Northside to Hannathón, and the ends
thereof are in the valley of Iiphtah-él,

15 And Kattáth, and Nahallál, and Shím-
rón, and Idaláh, and Beth-léhem: twelue
cities with their villages.

16 This is the inheritance of the children
of Zebulún according to their families:
[that is] these cities and their villages.

17 **T**he fourt lot came out to Issachár, [e-
uen] for the children of Issachár accordig
to their families.

18 And their coastes was Izreélah, & Che-
sullóth, and Shuném,

19 And Hapharáim, and Shión, and Ana-
haráth,

20 And Harabbíth, and Kishión, & Abez,

21 And Reméth, and En-gannim, and
En-haddáh, and Beth-pazzéz.

22 And this coast reacheth to Tabór, and
Shahazimáth, and Beth-shémesh, and the
ends of their coast reache to Iordén: six-
tene cities with their villages.

23 This is the inheritance of the tribe of
the children of Issachár according to their
families: [that is] the cities, and their vil-
lages.

24 **A**lso the fifté lot came out for the tri-
be of the children of Ashér according to
their families.

25 And their coast was Helcáth, and Hali,
and Béten, and Achsháh,

26 And Alamélech, and Amád, & Mishe-
ál, and came to Carmél Westwarde, and
to Shihór libnáth,

27 And turneth towards the sunne rising
to Beth-dagón, and cometh to Zebu-
lún, and to the valley of Iiphtah-él, tow-
arde the Northside of Beth-emék, and
Neiél, and goeth out on the left side of
Cabúl,

28 And to Ebrón, and Rehób, and Ham-
món, and Kanáh vnto great Zidón.

29 Then the coast turneth to Ramáh & to
the strong citie of Zor, and this bor-
der turneth to Hosáh, and the ends the-
reof are at the Sea from Hebel to Ach-
zib,

30 Vmmáh also and Aphék, and Rehób:
two and twentie cities with their villages.

31 This is the inheritance of the tribe of
the children of Ashér according to their
families: [that is] these cities and their vil-
lages.

32 **T**he sixt lot came out to the children
of Naphtali, [euen] to the childre of Naph-
tali according to their families.

33 And their coast was from Héleph, [&]
from Allón in Zaananním, and Adami-
néked,

a VWhich was
not wholly in
the tribe of Ben-
iamin, but part
of it was also in
the tribe of Iu-
dah.

a According to
Iaakobs prophe-
cie, that he shuld
be scattered a-
mong the other
tribes, Gen. 49
7.

† Or, Ramath-
pegeb.

b But this large
portion was gi-
ue the by Gods
providence, to
declare their in-
crease in time to
come.

c Meaning, row-
arde the great
Sea.

d These were
other Beth-hels
in the tribe of
Judah.

e There was
other cite of
this name in the
tribe of Iudah
for vnder many
tribes certain
cities had alse
name, and were
distinguished by
tribe only.

f Ioineth to the
tribe of Zebulún,
which lay
Eastward.

g VWhich was
Tirus a strong
citie in the Sea.

h These cities
were in the tri-
be of Zaananním.

nékeb, Iabneél, euen to Lakúm, and the ends thereof are at Iordén.

34 So this coast turneth Westwarde to Aznoth tabór, and goeth out from thence to Hukkók, and reacheth to Zebulón on the Southside, & goeth to Ashér on the Westside, and to Iudáh by Iordén toward the sunne rising.

35 And the strong cities [are] Ziddím, Zer, & Hammáth, Rakkáth, and Cinnérèth,

36 And Adamáh, & Ramáh, and Hazór,

37 And Kédesh, and Edréi, and En-hazór,

38 And Irón, and Migdal-él, Horém, and Beth-anáh, and Beth-Ihémesli : ninetene cities with their villages.

39 This is the inheritance of the tribe of children of Naphtalí according to their families: [that is] the cities and their villages.

40 ¶ The seuéth lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was, Zoráh, and Eshtaól, and Ir-Ihémesli,

42 And Shaalabbín, and Aialón, & Ithláh,

43 And Elón, and Temnáthah, and Ek-íón,

44 And Eltekéh, & Gibbethón, & Baaláh,

45 And Ithúd, and Bene berák, and Gath-rimmon,

46 And Mc-iarkón, and Rakkón, with the border that lyeth before^k Iápho.

47 But the coastes of the children of Dan fel out [to litle] for thém: therefore the childre of Dan went vp to^l fight against Léshem, and toke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Léshem, * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: [that is] these cities and their villages.

49 ¶ When they had made an end of deu-iding the land by the coastes thereof, then the children of Israël gaue an inheritance vnto Ioshúa the sonne of Nun among them.

50 According to the worde of the Lord thei gaue him^o citie which he asked [euē] * Timnath-feráh in mount Ephraím: and he buylt the citie and dwelt therein.

51 ¶ These are the heritages which Eleazár the Priest, and Ioshúa the sonne of Nun, and the cheif fathers of the tribes of the children of Israël deuided by lot, in Shiloh before the Lord at the dore of the Tabernacle of the Cōgregation: so thei made an end of deuiding the countrey.

CHAP. XX.

1 The Lord commandeth Ioshua to appoint cities of refuge: 3 The cite thereof. 7 And their names.

1 The Lord also spake vnto Ioshúa, saying,

2 Speake to the children of Israël, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moyses,

3 That the slayer^a killeth any persone by ignorance, [and] vnwittingly, may flee thither, and thei shalbe your refuge from the auenger of blood.

4 And he that doeth flee vnto one of those cities, shal stand at the entring of the gate of the citie, and shal shewe his cause[†] to the Elders of the citie: and thei shal receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

5 And if the^b auenger of blood pursue after him, thei shal not deliuer the slayer into his hand, because he smete his neighbour ignorantly, nether hated he him beforetime:

6 But he shal dwell in[†] citie vntill he stand before the Congregation in^c iudgement, [or] vntill the death of the hie Priest that shalbe in those dayes: then shal the slayer returne, and come vnto his owne citie, & vnto his owne house, [euen] vnto the citie from whence he fled.

7 ¶ Then thei appointed Kédesh in^{*} Galí in mount Naphtalí, & Shechem in mount Ephraím, and Kiriath-arbá (which is Hebrón) in the mountaine of Iudáh.

8 And on the other side Iordén [toward] Ierichó Eastwarde, thei appointed * Bézer in the wildernes vpon the plaine, out of the tribe of Reubén, & Ramóth in Gileád, out of the tribe of Gad, and Golan in Bashán, out of the^d tribe of Manasséh.

9 These were the cities appointed for all the children of Israël, and for the stranger that sojourned among them, that whoso-uer killed any persone ignorantly, might flee thither, & not dye by the hand of the auenger of blood, vntill he stode before the^e Congregation.

CHAP. XXI.

1 The cities giuen to the Leuites, in number eight & fourtie. 44 The Lord according to his promises gaue the children of Israël rest.

1 Then came the[†] principal fathers of the Leuites vnto Eleazár the Priest, and vnto Ioshúa the sonne of Nun, and vnto the cheif fathers of the tribes of the children of Israël,

2 And spake vnto them at Shiloh in the lād of Canaan, saying, * The Lord commanded by the hand of Moyses, to giue vs ci-

t. 1. j.

*Exod. 21, 13. nomb. 35, 9. deut. 19, 2.

^a At vnware, & bearing him no grudge.

[†]Ebr. in the eares of[†] Elders.

^b That is, the neirest kinman of him that is slayne.

^c Til his cause were proued. *Nomb. 35, 25.

[†]Or, Galile.

^dDeut. 4, 43. chap. 10, 9.

^d Out of the halfe tribe of Manasséh beyonde Iordén.

^e Before the Iudges.

[†]Or, the cheif of the fathers.

*Nomb. 35, 2. ^a By Moyses, by whole minde the God shew- ed his power.

Beth-él,
 23 And Auim, and Paráh, and Ophrah,
 24 And Chephár, Ammonái, and Ophni,
 & Gabá: twelue cities with their villages.
 25 Gibeón, and Ramáh, and Beeróth,
 26 And Mizpéh, and Chephiráh, and Mo-
 záh,
 27 And Rékem, and Irpeél, and Taraláh,
 28 And Zelá, Eléph, and Iebusi, (which is
 Ierusalém) Gibeáth, [and] Kiriáth: four-
 tene cities with their villages: this is the
 inheritance of the children of Beniamín
 according to their families.

a VWhich was
 not wholly in
 the tribe of Ben
 iamin, but part
 of it was also in
 the tribe of Iu-
 dah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar,
 24 Of Asher, 31 Of Naphtali, 40 Of Dan. 49 The por-
 tion of Ioshua.

1 And the seconde lot came out to Si-
 meón, [even] for the tribe of the chil-
 dren of Simeón according to their fami-
 lies: and their inheritance was in the mid-
 des of the inheritance of the children of
 Iudáh.

a According to
 Iakob's prophe-
 cy, that he shuld
 be scattered a-
 mong the other
 tribes, Gene. 49
 7.

2 Now they had in their inheritance, Beer-
 sheba, and Sheba, and Moladáh,
 3 And Hazár-shuál, and Baláh, and Azem,
 4 And Eltolád, and Bethúl, and Hormáh,
 5 And Ziklág, and Beth-marcabóth, and
 Hazár-sufah,
 6 And Beth-lebaóth, and Sharuhén: thir-
 tene cities with their villages.
 7 Ain, Rimmón, and Ether, & Ashán: foure
 cities with their villages.

† Or, Ramath-
 pegeb.

8 And all the villages that were round a-
 bout these cities, vnto Baalathbeer, [and]
 Ramáth Southwarde: this is the inheri-
 tance of the tribe of the children of Sime-
 ón according to their families.

b But this large
 portion was gi-
 uen the by Gods
 providence, to
 declare their in-
 crease in time to
 come.

9 Out of the portion of the children of Iu-
 dah [came] the inheritance of the childre
 of Simeón: for the part of the children of
 Iudáh was to muche for them: therefore
 the children of Simeón had their inheri-
 tance within their inheritance.

c Meaning, grow
 arde the great
 Sea.

10 ¶ Also the thrid lor arose for the chil-
 dren of Zebulún according to their fami-
 lies: and the coastes of their inheritance
 came to Sarid,

11 And their border goeth vp Westward,
 euen to Maraláh, and reacheth to Dabbá-
 sheth, and meeteth with the riuer that lyeth
 before Iokneám,

12 And turneth from Sarid Eastward tow-
 arde the sunne rising vnto the border of
 Chisloth tabór, and goeth out to Dabe-
 ráth, and ascendeth to Iaphia,

13 And from thence goeth along Eastward
 towarde the sunne rising to Gittáh hé-
 pher to Itáh kazin, and goeth forth to

Rimmón, and turneth to Neáh.

14 And this border compasseth it on the
 Northside to Hannathón, and the ends
 thereof are in the valley of Iiphtah-él,

15 And Karráth, and Nahallál, and Shim-
 rón, and Idaláh, and Beth-léhem: twelue
 cities with their villages.

16 This is the inheritance of the children
 of Zebulún according to their families:
 [that is] these cities and their villages.

17 ¶ The fourt lot came out to Issachár, [e-
 uen] for the children of Issachár accordig
 to their families.

18 And their coastes was Izreélah, & Che-
 sullóth, and Shuném,

19 And Hapharáim, and Shjón, and Ana-
 haráth,

20 And Harabbith, and Kishión, & Abez,
 21 And Reméth, and En-gannim, and
 En-haddáh, and Beth-pazzéz.

22 And this coast reacheth to Tabór, and
 Shahazimáth, and Beth-shémesh, and the
 ends of their coast reache to Iordén: six-
 tene cities with their villages.

23 This is the inheritance of the tribe of
 the children of Issachár according to their
 families: [that is] the cities, and their vil-
 lages.

24 ¶ Also the fift lot came out for the tri-
 be of the children of Ashér according to
 their families.

25 And their coast was Helcáth, and Halí,
 and Béren, and Achsháh,

26 And Alamméléch, and Amád, & Mishe-
 ál, and came to Carmél Westwarde, and
 to Shihór libnáth,

27 And turneth towarde the sunne rising
 to Beth-dagón, and commeth to Zebu-
 lún, and to the valley of Iiphtah-él, tow-
 arde the Northside of Beth-emék, and
 Neiel, and goeth out on the left side of
 Cabúl,

28 And to Ebrón, and Rehób, and Ham-
 món, and Kanáh vnto great Zidón.

29 Then the coast turneth to Ramáh & to
 the strong citie of Zor, and this bor-
 der turneth to Hosáh, and the ends the-
 reof are at the Sea from Hebel to Ach-
 zib,

30 Vmmáh also and Aphék, and Rehób:
 two and twentie cities with their villages.

31 This is the inheritance of the tribe of
 the children of Ashér according to their
 families: [that is] these cities and their vil-
 lages.

32 ¶ The sixt lot came out to the children
 of Naphtali, [even] to the childre of Naph-
 tali according to their families.

33 And their coast was from Héleph, & [e-
 uen] from Allón in Zaananním, and Adami-
 néked,

d There was
 other Beth-
 in the tribe of
 Iudah.

e There was
 other citie
 this name in
 tribe of Iuda
 for vnder
 tribes com-
 citics had
 name, and
 distinct by
 tribe only.

f Ioineth to
 tribe of Zeb-
 which lay
 Eastward.

g VWhich was
 Tirus a fine
 citie in the Sea.

h There was
 were in the
 tribe of Zaan-
 anním.

nekeb, Iabneel, euen to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westwarde to Aznoth tabôr, and goeth out from thence to Hukkôk, and reacheth to Zebulon on the Southside, & goeth to Asher on the Westside, and to Iudâh by Iorden toward the sunne rising.

35 And the strong cities [are] Ziddim, Zer, & Hammâh, Rakkâth, and Cinnêrêth,

36 And Adamâh, & Ramâh, and Hazôr,

37 And Kêdesh, and Edrêi, and En-hazôr,

38 And Irôn, and Migdal-êl, Horém, and Beth-anâh, and Beth-shémesh : nineteen cities with their villages.

39 This is the inheritance of the tribe of children of Naphtali according to their families; [that is] the cities and their villages.

40 ¶ The seuêth lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was, Zorâh, and Eshtaôl, and Ir-shémesh,

42 And Shaalabbîn, and Aialôn, & Ithlâh,

43 And Elôn, and Temnâthah, and Ekron,

44 And Eltekêh, & Gibbethôn, & Baalâh,

45 And Iehûd, and Beneberâk, and Gathrimmôn,

46 And Mc-iarkôn, and Rakkôn, with the border that lyeth before Kîapho.

47 But the coastes of the children of Dan fel out [to litle] for this: therefore the childrê of Dan went vp to fight against Leshem, and toke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: [that is] these cities and their villages.

49 ¶ When they had made an end of deuiding the land by the coastes thereof, then the children of Israël gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the worde of the Lord thei gaue him y citie which he asked [euê] Timnath-serâh in mount Ephraïm: and he buylt the citie and dwelt therein.

51 ¶ These are the heritages which Eleazâr the Priest, and Ioshua the sonne of Nun, and the cheif fathers of the tribes of the children of Israël deuided by lot, in Shilôh before the Lord at the dore of the Tabernacle of the Cōgregation: so thei made an end of deuiding the countrey.

¶ CHAP. XX.

1 The Lord commaundeth Ioshua to appoint cities of refuge: 3 The vse thereof. 7 And their names.

1 The Lord also spake vnto Ioshua, saying,

2 Speake to the children of Israël, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer y killeth any persone by ignorance, [and] vnnwittingly, may flee thither, and thei shalbe your refuge from the auenger of blood.

4 And he that doeth flee vnto one of those cities, shal stand at the entring of the gate of the citie, and shal shewe his cause to the Elders of the citie: and thei shal receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

5 And if the auenger of blood pursue after him, thei shal not deliuer the slayer into his hand, because he smote his neighbour ignorantly, nether hated he him beforetime:

6 But he shal dwell in y citie vntill he stand before the Congregation in iudgement, [or] vntill the death of the hye Priest that shalbe in those dayes: then shal the slayer returne, and come vnto his owne citie, & vnto his owne house, [euen] vnto the citie from whence he fled.

7 ¶ Then thei appointed Kêdesh in Galil in mount Naphtali, & Shechem in mount Ephraïm, and Kiriath-arbâ (which is Hebrôn) in the mountaine of Iudâh.

8 And on the other side Iorden [toward] Ierichô Eastwarde, thei appointed * Bézer in the wildernes vpon the plaine, out of the tribe of Reuben, & Ramôth in Gilead, out of the tribe of Gad, and Golan in Bashân, out of the tribe of Manassêh.

9 These were the cities appointed for all the children of Israël, and for the stranger that sojourned among them, that whosoever killed any persone ignorantly, might flee thither, & not dye by the hand of the auenger of blood, vntill he stode before the Congregation.

¶ CHAP. XXI.

41 The cities giuen to the Leuites, in number eight & foure. 44 The Lord according to his promise gaue the children of Israël rest.

1 Then came the principal fathers of Leuites vnto Eleazâr the Priest, and vnto Ioshua the sonne of Nun, and vnto the cheif fathers of the tribes of the children of Israël,

2 And spake vnto them at Shilôh in the lād of Canaan, saying, * The Lord commaunded by the hand of Moses, to giue vs ci-

*Exod. 21, 13. nomb. 35, 9. deut. 19, 2.

a At vnwares, & bearing him no grudge.

†Ebr. in the earres of y Elders.

b That is, the neirest kinman of him that is slayne.

c Till his cause were proued. *Nomb. 35, 25.

†Or, Galile.

*Deut. 4, 43. chap. 10, 9.

d Out of the halfe tribe of Manassêh beyonde Iorden.

e Before the Iudges.

†Or, the cheif of the fathers.

*Nomb. 35, 2. a By Moses, by whole minde the Lord sheweth.

ties to dwell in; with the suburbs thereof for our catel.

3 So the children of Israël gaue vnto the Levites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the ^b Kohathites: and the children of Aaron the Priest, [which were] of ^f Levites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeón, and out of the tribe of Benjamin ^c thirtene cities.

5 And the rest of the children of Kohath [had] by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasséh, ten cities.

6 Also the children of Gershón [had] by lot out of the families of the tribe of Issachar, and out of the tribe of Ashér, and out of the tribe of Naphtali, and out of the halfe tribe of Manasséh in Bashán, thirtene cities.

7 The children of Merari according to their families [had] out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israël gaue by lot vnto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moisés.

9 ¶ And they gaue out of ^f tribe of the children of Iudah, and out of the tribe of the children of Simeón, these cities which are here named.

10 And they were the childrens of ^a Aaron [being] of the families of the Kohathites, and of the sonnes of Levi, (for theirs was the first lot)

11 So they gaue them Kiriath-arbá of the father of Anók (which is Hebrón) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the citie, and the villages thereof, gaue they to ^a Caléb the sonne of Iephunnéh to be his possession)

13 ¶ Thus they gaue to the ^c children of Aaron the Priest, a citie of refuge for the slayer, [euén] Hebrón with her suburbs, and Libnâh with her suburbs,

14 And Iatir with her suburbs, and Eshtemoá and her suburbs,

15 And Holón with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttâh with her suburbs, Beth-shémesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin [they gaue] Gibeón with her ^f suburbs, Géba

with her suburbs.

18 Anathóth with her suburbs, and Almón with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, [were] thirtene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Levites, ^g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slayer, ^h Shechem with her suburbs in mounte Ephraim, and Gézer with her suburbs,

22 And Kibzaiim with her suburbs, & Beth-horón with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekéh with her suburbs, Gibethón with her suburbs,

24 Aiialón with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the ⁱ halfe tribe of Manasséh, Tanách with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of ^f children of Kohath [were] ten with their suburbs.

27 ¶ Also vnto the children of Gershón of the families of ^f Levites, [they gaue] out of the halfe tribe of Manasséh, the citie of refuge for the slayer, ^k Golán in Bashán w^h her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishón with her suburbs, Daberéth with her suburbs,

29 Iarnúth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Ashér, Mishál w^h her suburbs, Abdón with her suburbs,

31 Helkâh with her suburbs, and Rehób with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kédesh in ^l Galil with her suburbs, and Hammoth-dór with her suburbs, & Kartân with her suburbs: thre cities.

33 All the cities of the Gershonites according to their families, [were] thirtene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the ^m rest of the Levites, [they gaue] out of the tribe of Zebulun, Ioknean with her suburbs, [and] Kartâh with her suburbs,

35 Dimnâh with her suburbs, Nahallâl with her suburbs: foure cities.

36 And out of the tribe of Reuben, ⁿ Bézer with her suburbs, and Iahazâh with her

^b He meaneth them that were Priests for some were but Levites.

^c Euerie tribe gaue mo or fewer cities according as their inheritance was great or litle, Nomb. 35, 8.

^d For Aaron came of Kohath, and therefore the Priests off ^e remained in that familie.

^e Chap. 14, 14. 1. chro. 6, 56.

^f That is, the Priests of the familie of the Kohathites, of whom Aaron was chief.

^g The suburbs were a thousand cubits from the

wall of the city round about, Nomb. 35, 4.

^g That were not priests.

^h Hebron and Shechem were the two cities of refuge vnder Kohathites.

ⁱ VVhich dwelt in Canaan.

^k Golán & Kédesh were the cities of refuge vnder the Gershonites.

^l Or, Galilee.

^m They are here called the rest, because they were last numbered, Merari the youngest brother, Gene. 46, 11.

ⁿ Bezer & Hammoth were the cities of refuge

her suburbs;

37 Kedemóth with her suburbs, and Me-pháath with her suburbs: foure cities.

38 And out of the tribe of Gad [they gaue] for a citie of refuge for the slayer, Ramóth in Gileád with her suburbs, and Mahanáim with her suburbs;

39 Hethbón with her suburbs, [and] Iazér with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 [And all] the cities of the Leuites^a within the possession of the children of Israël [were] eight and fourtie with their suburbs.

42 These cities lay euerie one [seuerally] wth their suburbs rounde about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israël all the land, which he had sworne to giue vnto their fathers: and they possessed it, & dwelt therein.

44 Also the Lord gaue them rest rounde about according to all that he had sworne vnto their fathers: and there stode not a man of all their enemies before thē: [for] the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had said vnto the house of Israël, [but] all came to passe.

¶ CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manassé are sent againe to their possessions. 10 They buyd^e an altar for a memorial. 15 The Israëlites reprove them. 21 Their answer for defense of the same.

1 ¶ Then Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manassé,

2 And said vnto thē, Ye haue kept all that Moses the seruant of the Lord^b commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandment of ^h Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and go to your tentes, to the land of your possession, which Moses the seruant of the Lord^c hath giuen you beyonde Iordén.

5 But take diligent head, to do the commandment and Lawe, which Moses the seruant of the Lord commanded you: [that is,] that ye loue the Lord your God, and walke in all his wayes, and kepe his co-

mandements, and cleaue vnto him, and serue him with all your heart and with all your soule.

6 So Ioshua^d blessed them and sent them away, and they went vnto their tentes.

7 ¶ Now vnto [one] halfe of the tribe of Manassé Moses had giuen [a possession] in Bashán: & vnto the [other] halfe thereof gaue Ioshua among their brethren on this side Iordén Westwarde: therefore when Ioshua sent them away vnto their tentes, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattel, with silver and with golde, with brasse and with yron, and with great abundance of rayment: deuide the spoyle of your enemies with your^e brethren.

9 ¶ So the children of Reubén, & the children of Gad, and halfe the tribe of Manassé returned, and departed from the children of Israël from Shiloh (whiche is in the land of Canaan) to go vnto the countrey of Gileád to the land of their possession, which they had obtained according to the worde of the Lord by the hand of Moses.

10 ¶ And when they came vnto [†] the borders of Iordén (which are in the land of Canaan) then the children of Reubén, & the children of Gad, and the halfe tribe of Manassé, buyt^f there an altar by Iordén, a great altar to se to.

11 ¶ When the children of Israël heard say, Beholde, the children of Reubén, and the children of Gad, and the halfe tribe of Manassé haue buyt an altar in the forefront of the land of Canaan vpon the borders of Iordén at the passage of the children of Israël:

12 When the children of Israël heard it, then the whole Congregation of the children of Israël gathered them together at Shiloh to go ^g vp to warre against them.

13 Then the children of Israël sent vnto^h the children of Reubén, and to the children of Gad, and to the halfe tribe of Manassé in the land of Gileád, Phineás the sonne of Eleazar the Priest,

14 And with him tē princes, of euerie chief house a prince, according to all the tribes of Israël: for euerie one [was] chief of their fathers houtholde among the ⁱ thousandes of Israël.

15 ¶ So they went vnto the childre of Reuben, and to the children of Gad, and to the halfe tribe of Manassé, vnto the land of Gileád, and spake with them, saying,

t. iij.

with the fulfil-
ling of the Lawe

d He commended thē to God and prayed for them.

e VWhich remained at home & went not to the warre, Nomb. 31, 27. 1. Sama 30, 34.

† Ebr. Gelioloth, which countrey also was called Canaã because the Amorites dwelling there were called Canaanites.

f That is, beyōd Iordē: for some time the whole countrey on both sides of Iordē is ment by Canaan.

g Suche now was their zeale, that they wōlde rather lose their liues, then suffer the true religiō to be charged & corrupted.

† Or, multitude

1. No one of the princes, but also of the common people.

* Nom. 25, 4. Meaning, God is not fully paid, for almost as no punishment can be sufficient for such wickedness and idolatry.

k In your iudgement.

l. To v'sanie of the service the God hath appointed, is to rebel against God 1. Sam. 15, 23.

* Chap. 7, 5. m Signifying, if if manie offered for one mans fault for y fault of manie all should suffer.

n Let him punish vs.

o Or, to turne backe, to the true God.

* Gene. 3, 48. chap. 24, 27.

16. Thus saith the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue buylt you an altar for to rebel this day against the Lord?

17. Haue we to lile for the wickednes of Beor, whereof we are not clesed vnto this day, though a plague came vpon the Congregation of the Lord?

18. Ye also are turned away this day from the Lord: and seing ye rebel to day against the Lord, euen tomorrowe he will be wrath w all the Congregation of Israel.

19. Notwithstanding if the land of your possession be vncleane, come ye ouer vnto the land of the possessio of the Lord wherein the Lords Tabernacle dwelleth, and take possession among vs: but rebel not against the Lord, nor rebel not against vs in buylding you an altar, beside the altar of the Lord our God.

20. Did not Achán the sonne of Zerah trespasse grieuously in the execrable thing, & wrath fel on all the Congregation of Israel: and this man alone perished not in his wickednes.

21. ¶ Then the children of Reuben and the children of Gad, and halfe the tribe of Manasse answered and said vnto the heades ouer the thousandes of Israel,

22. The Lord God of gods, the Lord God of gods, he knoweth, and Israel him selfe shal knowe: if by rebellion, or by transgression against the Lord [we haue done it, haue thou vs not this day.

23. If we haue buylt vs an altar to turne away from the Lord, ether to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24. And if we haue not [rather] done it for feare of [this] thing, saying, In time to come your children might say vnto our children, What haue ye to do with the Lord God of Israel?

25. For the Lord hath made Iordan a border betwene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so that your children make our children cease from seing the Lord.

26. Therefore we said, We will now go about to make vs an altar, not for burnt offering, nor for sacrifice,

27. But for a witnes betwene vs and you, and betwene our generations after vs, to execute service of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your

children shulde not say to our children in time to come, Ye haue no parte in the Lord.

28. Therefore said we, If so be that they shulde so say to vs on our generations in time to come, the wil we answer, Beholde the facion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnes betwene vs and you.

29. God forbid, that we shulde rebel against the Lord, and turne this day away from the Lord to buyld an altar for burnt offering, [or] for meat offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30. ¶ And whē Phinehas the Priest, and the princes of the Congregation and heades ouer the thousandes of Israel whiche were with him, heard the wordes, that the children of Reuben, and the children of Gad, and the children of Manasse spake, they were wel content.

31. And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben & to the childre of Gad, & to the childre of Manasse, This day we perceiue, that the Lord is among vs, because ye haue not done this trespas against the Lord, now ye haue deliuered the children of Israel out of the hand of the Lord.

32. ¶ Then Phinehas the sonne of Eleazar the Priest with the princes returned from the childre of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and broght them answer.

33. And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to go against them in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

34. Then the children of Reuben, and the children of Gad called the altar [Ed] for it shalbe a witnes betwene vs, that the Lord [is] God.

CHAP. XXIII.

1. Joshua exhorted the people, that they ioyne not them selves to the Gentiles, 7 That they name not their idoles.

2. And he said vnto them, I am olde and stricken in age, and I have said vnto you, I will not see the day of death, because ye haue not forsaken the Lord your God.

3. And a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, & Joshua was olde, and stricken in age,

4. Then Joshua called all Israel, & their Elders, and their heades, and their iudges, & their officers, & said vnto them, I am olde and stricken in age,

p They signifye a wonderful case that they bene towards their posteritie, that they might liue in the true seruice of God.

q Ebr. it was good in their eyes.

r By preferring vs and gouerning vs. s VVhose, if ye had clesed, wolde haue punished with you.

t Or, praised. u Ebr. said.

v Or, waned.

w Or, promised.

x Ebr. compassio.

y Or, threat.

z Or, threat.

God hath done vnto all these nations before you, how [†] Lord your God him self hath fought for you.

4 Beholde, I haue [†] deuied vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iordén, with all the nations that I haue destroyed, euen vnto the great Sea [†] Westward.

5 And the Lord your God shall expel ^b the before you, & cast them out of your sight, and ye shall possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to obserue and do all that is written in the booke of the Lawe of Moyses, ^{*} that ye turne not therefrom to the right hand nor to the left:

7 Nether company with these nations: [is] with them which are left with you, nether make ^{*} mention of the name of their gods, ^d nor cause to sweare [by them,] nether serue them nor bowe vnto them:

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath caste out before you great nations and mightie, and no man hath stand before your face hetherto.

10 ^{*} One man of you shal chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 Take good head therefore vnto your selues, that ye loue the Lord your God,

12 Els, if ye go backe, and cleaue vnto the rest of these nations: [that is,] of them that remaine with you, and shal make marriages with them, and [†] go vnto them, and they to you,

13 Knowe ye for certeine, that the Lord your God will cast out no more of these nations from before you: ^{*} but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vnill ye perish out of this good land, which the Lord your God hath giuen you.

14 And beholde, this day do I [†] entre into the way of all the worlde, and ye knowe in all your heartes and in all your soules, [†] nothing hath failed of all the good things which the Lord your God promised you, [but] all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euerie [†] euil thing, vntil he haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When ye shall ^b transgresse the cove-

nant of the Lord your God, which he commanded you, and shal go and serue other gods, and bowe your selues to them, then shal the wrath of the Lord waxe hore against you, and ye shal perish quickly out of the good land which he hath giuen you.

CHAP. XXIII.

2 Ioshua rehearseth Gods benefites, 14 And exhorteth the people to feare God, 25 The league renewed betwene God and the people. 29 Ioshua dyeth. 31 The bones of Ioseph are buried. 33 Eleazar dyeth.

1 **A**nd Ioshua assembled [again] the tribes of Israël to Shechem, & called the Elders of Israël, and their heades, and their Iudges, and their officers, and they presented them selues before ^b God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israël, ^{*} Your fathers dwelt beyonde the ^e flood in olde time, [euen] Têrah the father of Abraham, and the father of Nachôr, and serued other gods.

3 And I toke your father Abraham from beyôde the flood, & brought him through all the land of Canaán, and multiplied his sede, and ^{*} gaue him Izhák.

4 And I gaue vnto Izhák, Iaakób and Esau: and I gaue vnto ^{*} Esau mount Seir, to possesse it: but ^{*} Iaakób and his children went downe into Egypt.

5 ^{*} I sent Moyses also and Aaron, and I plagued Egypt: and when I had [so] done among them, I brought you out.

6 So I [†] brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charrets and horsemen vnto ^{*} the red Sea.

7 Then they cryed vnto the Lord, and he put [†] a darcknes betwene you & the Egyptians, and brought the Sea vpon them, and couered the: so your eyes haue sene what I haue done in Egypt: also ye dwelt in the wilderness ^d a long season.

8 After I brought you into the land of the Amorites, which dwelt beyonde Iordén, and they fought with you: but I gaue the into your hand, and ye possessed their countrey, and I destroyed them out of your sight.

9 ^{*} Also Balák the sonne of Zippôr King of Moáb arose and warred against Israël, and sent to call Balaám the sonne of Beór for to curse you,

10 But I wolde not heare Balaám: therefore he blessed you, & I deliuered you out of his hand.

11 And ye went ouer Iordén, and came vnto Ierichó, & the ^{*} men of Ierichó fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites

repe he offend God by disobedience.

^a That is, the nine tribes, and the halfe.

^b Before the Arke, & was brought to Shechem, whê they went to bury Iosephs bones.

^c Gene. 11, 31. indi. 5, 6. Euphrates in Mesopotamia, Gene. 11, 36.

^d Gene. 21, 12. 25. 26.

^e Gene. 36, 3.

^f Gene. 46, 6.

^g Exod. 3, 10.

^h Exod. 13, 37.

ⁱ Exod. 14, 9.

^j Or, a cloud.

^k Euen fourty years.

^l Nomb. 21, 29.

^m Nomb. 23, 5. deut. 23, 4.

ⁿ Because it was chief citie, vnder it he cōceiteth al his countrey.

as they of the
cicle fought
not, Chap. 7, 14

*Exod. 23, 28.
deut. 7, 20.
chap. 11, 20.

f This is f true
use of Gods be-
nefites, to learne
thereby to feare
and ferue him
with an vpright
conscience.

†Ebr. if it be e-
uill in your fight

g This teacheth
vs that if all the
worlde wolde
go from God,
yet euerie one
of vs particular-
ly is bonde to
cleaue vnto
him.

h How muche
more are we
bonde to ferue
God in Christ,
by whome we
haue receiued f
redemption of
our foules!

*Chap. 23, 25.

and the Gergashites, the Hittites and the
Iebusites, and I deliuered them into your
hand.

12 And I sent* hornets before you, which
cast them out before you, [such] the two
Kings of the Amorites, and not with thy
sword, nor with thy bowe.

13 And I haue giuen you a land, wherein
ye did not labour, and cities whiche ye
buyt not, and ye dwel in them, and eat of
the vineyardes and oliue trees, which ye
planted not.

14 Now therefore f feare the Lord, & ser-
ue him in vprightnes and in truth, & put
away the gods, which your fathers serued
beyond the flood and in Egypt, and ser-
ue ye the Lord.

15 And †if it seme euil vnto you to serue f
Lord, chuse you this day whome ye will
serue, whether the gods whiche your fa-
thers serued (f were beyond the flood)
or the gods of the Amorites, in whose
land ye dwell: ‡but I and mine house will
serue the Lord.

16 Then the people answered and said, God
forbid, that we shulde forsake the Lord, to
serue other gods.

17 For the Lord our God, he broght vs &
our fathers out of the land of Egypt, from
the house of bondage, and he did those
great miracles in our sight, and preserved
vs in all the way that we went, and among
all the people through whome we came.

18 And the Lord did cast out before vs all
the people, eue the Amorites which dwelt
in the land: [therefore] will we also serue
the Lord, for he is our God.

19 And Ioshua said vnto the people, Ye ca-
not serue the Lord: for he is an holy God:
he is a ielous God: he will not pardone
your iniquitie nor your sinnes.

20 If ye forsake the Lord and serue strange
gods,* then he will returne and bring euill
vpon you, and consume you, after that he
hathe done you good.

21 And the people said vnto Ioshua, Nay,
but we will serue the Lord.

22 And Ioshua said vnto the people, Ye

are witnesses against your selues, that ye
haue chosen you the Lord, to serue him:
and they said, [We are] witnesses.

23 Then put away now, [said he,] the strange
gods which are among you, & bow your
hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The
Lord our God wil we serue, and his voyce
will we obey.

25 So Ioshua made a couenant with the
people the same day, and gaue them an or-
dinance and lawe in Shechem.

26 And Ioshua wrote these wordes in the
booke of the Lawe of God, & toke a great
stone, and pitched it there vnder an ioke
that was in the Sanctuarie of the Lord.

27 And Ioshua said vnto all the people, Be-
holde, this stone shalbe a witnes vnto vs:
for it m hathe heard all the wordes of the
Lord which he spake with vs: it shalbe
therefore a witnes against you, lest ye de-
ny your God.

28 Then Ioshua let the people departe, e-
uerie man vnto his inheritance.

29 And after these things Ioshua the sonne
of Nun, the seruant of the Lord dyed, be-
ing an hundreth and ten yeres olde.

30 And they buryed him in the border of
his inheritance in Timnath-serath, which
is in mount Ephraim, on the Northside of
mount Gaash.

31 And Israel serned the Lord all the day-
es of Ioshua, & all the dayes of the Elders
that ouerliued Ioshua, and whiche had
known all the workes of the Lord that he
had done for Israel.

32 And the* bones of Ioseph, which the
children of Israel broght out of Egypt, bu-
ryed they in Shechem in a parcel of ground
which Iaakob bought of the* sonnes of
Hamor the father of Shechem, for an hu-
dredth pecies of siluer, and the children of
Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron dyed,
whome they buryed in* the hill of Phi-
nehaz his sonne, which was giuen him in
mount Ephraim.

† If you do the
contrarie, your
owne mouthes
shall condemne
you.

k Out of your
heartes and so
therwith.

l By ioyning
God & the peo-
ple together
also he repeated
the promises of
the Lawe.

† Or, elme.

m Rather than
mans discrimi-
nation shulde be
punished, the
diuine creature
shal crye for
geance.

*Chap. 19, 30

n Suche are the
people commy-
ly as they are.

*Gen. 33, 19

*Gen. 33, 19

† Ebr. Osee
Pithom

This was
the first
time that
he recei-
ued the
land.

THE BOKE OF IVDGES

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heinous that can turne backe Gods loue from his Church. For now when the Israelites were carried into the land of Canaan, and saue the trueth of Gods promise performed, instead of acknowledging his great bene-
 fites and geuing thanks for the same, they fell to moste horrible obliuion of Gods graces, contrary to their solempne promes made vnto Ioshua, and so prouoked his vengeance (as muche as in them stood) to their vtter destruction. What if as they had moste euident signes of the mutabilitie of their state, (for he suffered them to be moste cruelly vexed and torment-
 ed by tyrants; he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne mis-
 fories and so call vnto him and be deliuered) Yet to shewe that his mercies indure for euer, he raised vp from time to time
 such as shulde deliuer them and assure them of his fauour and grace, if they woulde turne to him by true repentance. And
 these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people
 nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were twelue in number
 besides Ioshua, & gouerned fro Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 336
 yeres. In this booke are manie notable points declared, but two especially: first, the battell that the Church of God hath
 for the maintenance of true religion against idolatrie and superstitiousness, which great danger that continueth wealth in
 in, when a God giueth not a magistrate to retaine his people in the purges of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constituted captain.
 6 Adoni-bezek is taken. 14 The request of Achish. 16
 The children of Keni. 19 The Canaanites are made pri-
 soners, but not destroyed.



fter that Ioshua was
 dead, the childre of Is-
 rael asked the Lord,
 saying, Who shal go
 vp for vs against the
 Canaanites, to fight
 first against them?

2 And the Lord said,
 Iudah shal go vp: beholde, I haue giuen
 land into his hand.

3 And Iudah said vnto Simeon his
 brother, Come vp with me into my lot, that
 we may fight against the Canaanites: and
 I likewise wil go with thee into thy lot: so
 Simeon went with him.

4 Then Iudah went vp, and the Lord deli-
 uered the Canaanites and the Perizzites
 into their hands, and they slewe of them
 in Bezek ten thousand men.

5 And they founde Adoni-bezek in Bé-
 zek: and they fought against him, and slew
 the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued
 after him, and caught him, and cut of the
 thumbes of his hands and of his fete.

7 And Adoni-bezek said, Seuentie Kings
 hauing the thumbes of their hands and of
 their fete cut of, gathered bread vnder
 my table: as I haue done, so God hath re-
 warded me. So they brought him to Ierusa-
 lem, and there he dyed.

8 (Now the children of Iudah had fought
 against Ierusalem, and had taken it, and
 smitten it with the edge of the sword, and
 had set the citie on fire)

9 Afterwarde also the children of Iudah
 went downe to fight against the Canaani-
 tes, that dwelt in the mountaine, and tow-
 arde the South, and in the lowe countrey.

10 And Iudah wēt against the Canaanites
 that dwelt in Hebrón, which Hebrón be-
 foretime was called Kirjath-arba: and
 they slewe Shephai, and Ahiman & Tal-
 mai.

11 And from thence he went to the inha-
 bitants of Debir, and the name of Debir
 in olde time [was] Kirjath-sopher.

12 And Caleb said, He that smiteth Kirjath-
 sopher, and takerh it, euē to him wil I giue
 Achish my daughter to wife.

13 And Othniel the sonne of Kenaz, Ca-
 lebs yonger brother, toke it, to whome he
 gaue Achish his daughter to wife.

14 And when she came to him, she moued
 him to aske of her father a field, & she
 lighed of her asse, & Caleb said vnto her,
 What wilt thou?

15 And she answered him, Giue me a blef-
 sing: for thou hast giuen me a South cou-
 ntre, giue me also springs of water: & Ca-
 leb gaue her the springs above and the
 springs beneth.

16 And the children of Keni Moses sa-
 ther in lawe went vp out of the cite of
 palmestrees with the children of Iudah in-
 to the wilderness of Iudah, that lieth in the
 South of Arad, and went and dwelt a-
 mong the people.

17 But Iudah went with Simeon his bro-
 ther, and they slew the Canaanites that in-
 habited Zephath, and vtterly destroyed it,
 and called the name of the citie Hor-
 mah.

18 Also Iudah roke Azzah with the coa-
 stes thereof, and Akelon with the coastes

possessed by the
 Jebusites, 3. Sa.
 5, 6.

pr. 2. 101

Iosh 15, 14.
 f These three
 were giants, &
 the children of
 Anak.

pr. 2. 101

Read Ioshua
 15, 14.

pr. 2. 101

pr. 2. 101
 f This was one
 of the names of
 Moses father in
 lawe, read Nu.
 10, 39.

pr. 2. 101
 f These were
 other names of
 forward posses-
 sed of the Philis-
 tines, 1. Sam.
 6, 17.

thereof, and Ekron with the coastes there-
of.

19 And the Lord was with Judah, and he possessed the mountaines: for he coulde not driue out the inhabitants of the valleys, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as *Moses had said, and he expelled thence the thre sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that *inhabited Jerusalem: therefore the Iebusites dwell with the children of Benjamin in Jerusalem vnto this day.

22 ¶ The also that were of the house of Ioseph, went vp to Beth-el, and the Lord [was] with them.

23 And the house of Ioseph caused to ye-we Beth-el (and the name of the cite beforetime [was] *Luz)

24 And the spies sawe a man come out of the cite, & they said vnto him, Shewe vs, we pray thee, the way into the cite, *and we wil shewe the mercie.

25 And whē he had shewed them the way into the cite, they smote the cite with the edge of the sword, but they let the man & all his housholde departe.

26 Then the man went into the land of the Hittites, and buyld a cite, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ Neither did Manasse destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Neuertheles when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ Likewise Ephraim expelled nor the Canaanites that dwelt in Gezer, but the Canaanites dwell in Gezer among them.

30 ¶ Neither did Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Ahlab, nor of Rehob, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwell among the Canaanites the inhabitants of the land: for they did not driue them out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shean, nor the inhabitants of Beth-anath, but dwell among

the Canaanites the inhabitants of the land: neuertheles the inhabitants of Beth-shean, and of Beth-anath became tributaries vnto them.

34 And the Amorites †droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

35 And the Amorites †dwelt still in mount Heres in Aialon, & in Shaalbim, & whē the *hand of Iosephs familie preuailed, they became tributaries.

36 And the coast of the Amorites was fro Maaleh-akrabbim, [euen] from Selah & vpwarde.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites set to idolatry after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges: 17 VVhy God suffered idolaters to remaine among them.

1 **A**Nd an * Angel of the Lord came vp from Gilgal to Bochim, & said, I made you to go vp out of Egypt, & haue brought you vnto the land which I had sworne vnto your fathers, and said, I will neuer breake my couenant with you.

2 *Ye also shal make no couenant with the inhabitants of this land, * [but] shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I will not cast the out before you, but they shalbe * [as thornes] vnto your sides, and their gods shalbe your † destruction.

4 And when the Angel of the Lord spake these wordes vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, † Bochim, and offred sacrifices there vnto the Lord.

6 ¶ Now when Ioshua had * sent the people away, the children of Israel went euerie man into his inheritance to possesse the land.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had sene all the great workes of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the lord dyed, when he was an hūdreth and ten yeres olde.

9 And he buried him in the coastes of his inheritance, in Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generatio was gathered vnto their fathers, and an other generation arose after them, which nether knewe the

* Nomb. 14, 24.
Iosh. 14, 13.
& 15, 14.

k For after that the tribe of Iudah had burnt it, they buyld it againe.

* Gen. 28, 19.
Iosh. 2, 14.

* Iosh. 2, 14.

* Iosh. 17, 11.

l VVherefore God permitted the Canaanites to dwell still in the land, read chap. 3, 4.

* Iosh. 16, 10.

m That is, the tribe of Zebulun, as is also to be vnderstand, of the text.

n But made the pay tribute, as the others did.

† Or, assisted them.

† Or, wolde dwell.

o Meaning, whē he was stronger then they.

p VVhich was a cite in Arabia, or, as some read from the rocks.

a That is, messenger, or prophet, as some thinke, Phinehas.

* Deut. 7, 1.

* Deut. 12, 3.

* Iosh. 23, 17.

† Or, snare.

† Or, weeping.

b After that he had deuided the euerie man his portion by lot, Iosh. 24, 28.

c Meaning, the people of the land, as the Hebrew word is.

d Heres by naming the less backward is, as Iosh. 24, 30.

the Lord, nor yet the workes which he had done for Israel.

11 ¶ The children of Israel did wickedly in the sight of the Lord, and serued Baalim:

12 And forsaake the Lord God of their fathers, which broght them out of the land of Egypt, & followed other gods, [euē] the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to angre.

13 So they forsoke the Lord, & serued Baal and Asherah.

14 And the wrath of the Lord was hote against Israel, and he deliuered them into the hands of spoilers, that spoiled them, & he sold them into the hands of their enemies round about them, so that they coulde no longer stand before their enemies.

15 Whether soeuer they went out, the hand of the Lord was sore against them, as the Lord had said, & as the Lord had sworn vnto them, so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp Iudges, which deliuered them out of the hands of their oppressors.

17 But yet they wolde not obey their Iudges: for they went a whoring after other gods, and worshipped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, & deliuered them out of the hand of their enemies all the daies of the Iudge (for the Lord had compassion of their groanings, because of them that oppressed them & tormented them)

19 Yet when the Iudge was dead, they returned, and did worse then their fathers, in following other gods to serue them & worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, & he said, Because this people hath transgressed my covenant, which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore wil I no more cast out before them any of the nations, which Ioshua left when he dyed,

22 That through them I may proue Israel, whether they wil kepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, & droue them not out immediately, nether deliuered them into the hand of Ioshua.

CHAP. III.

1 The Canaanites were left to trye Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistines.

1 These now are the nations which the Lord left, that he might proue Israel by them (euē) as many [of Israel] as had not knowen all the warres of Canaan.

2 Onely to make the generations of the children of Israel to knowe, and to teache them warre, which douteles their predecessors knewe not)

3 Foure princes of the Philistines, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baal hermon vnto one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they wolde obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, and the Hittites, and the Iebusites:

6 And they toke their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and Asherah.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan rishathaim King of Aram naharaim, & the children of Israel serued Chushan rishathaim eight yeres.

9 ¶ And when the children of Israel cryed vnto the Lord, the Lord stirred vp a saviour to the children of Israel, and he saued them, [euē] Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the Spirit of the Lord came vpon him, and he iudged Israel, & went out to warre: & the Lord deliuered Chushan rishathaim King of Aram into his hand, and his hand preuailed against Chushan rishathaim.

11 So the land had rest fourtie yeres, and Othniel the sonne of Kenaz dyed.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord strengthened Eglon King of Moab against Israel, because they had committed wickednes before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the cite

a VWhich were achieved by the hand of God, & not by the power of man.

b For they trusted in God & he fought for them.

c Contrary to Gods commandment, Deut. 7.3.

d Trees or woods erected for idolatrie.

e Or, Mesopotamia.

f He was stirred vp by the Spirit of the Lord.

g Or, Syria.

h That is, 32. vnder Ioshua, & 3. vnder Othniel.

i So the enemies of Gods people haue no power over them but by Gods appointment.

of palm-trees.

14 So the children of Israel served Eglón King of Moab eightene yeres.

15 But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a sauour, Ehúd the sonne of Gerá the sonne of Iemini, a man lame of his right hand: and the children of Israel sent a present by him vnto Eglón King of Moab.

16 And Ehúd made him a dagger with two edges of a cubite length, and he did gird it vnder his rayment vpon his right thigh,

17 And he presented the gift vnto Eglón King of Moab (and Eglón [was] a very fat man)

18 And whē he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the quarries, that were by Gilgál, and said, I haue a secret earand vnto thee, ô King. Who said, Kepe silence: and all that stode about him, went out from him.

20 Then Ehúd came vnto him, (& he sate alone in a former parlar, which he had) & Ehúd said, I haue a message vnto thee frō God. Then he arose out of his throne,

21 And Ehúd put forth his left hand, and toke the dagger from his right thigh, and thrust it into his belly,

22 So that the harte went in after the blade: and the fat closed about the blade, so that he colde not drawe the dagger out of his belly, but the dirt came out.

23 Then Ehúd gate him out into the porch, and shut the dores of the parlar vpon him, and locked them.

24 And when he was gone out, his seruants came: who seing that the dores of the parlar were locked, thei said, Surely he doeth his easement in his former chambre.

25 And thei taryed til thei were ashamed: and seing he opened not the dores of the parlar, thei toke the keye, & opened them, and beholde, their lord was fallen dead on the earth.

26 So Ehúd escaped (while thei taryed) & was passed the quarries, and escaped vnto Scirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Followe me: for the Lord hath deliuered your enemies, [euē] Moab into your hand. So they went downe after him, and toke the passages of Iordan toward Moab, and suffred

not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all fed men, and all [were] warriors, and there escaped not a man.

30 So Moab was subdued that day, vnder the hand of Israel: and the land had rest foure score yeres.

31 ¶ And after him was Shamgár the sonne of Anáth, which slewe of the Philistims sixe hundred men with an oxegoad, & he also deliuered Israel.

¶ CHAP. III.

1 Israel sinne & are given into the hands of Iabin. 4 Deborah iudgeth Israel and exhorteth Barak to deliuer the people. 15 Siserá fleeth, 17 And is killed by Iael.

1 And the children of Israel began againe to do wickedly in the sight of the Lord when Ehúd was dead.

2 And the Lord solde them into the hand of Iabin King of Canaan, that reigned in Hazór, whose chief captaine [was called] Siserá, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cryed vnto the Lord: (for he had nine hundred charrets of yron, and twentie yeres he had vexed the children of Israel very fore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidóth iudgeth Israel.

5 And this Deborah dwelt vnder a palmtree, betwene Ramáh & Beth-él in mount Ephraim, & the children of Israel came vp to her for iudgement.

6 Then she sent, and called Barák the sonne of Abinóam out of Kédesh of Naphtali, & said vnto him, Hathe not the Lord God of Israel commanded [saying], Go, and drawe toward mount Tabór, & take with thee ten thousand men of the children of Naphtali and of the children of Zebulún?

7 And I wil drawe vnto thee to the triuer Kishón, Siserá, the captaine of Iabins armie with his charrets, and his multitude, & wil deliuer him into thine hand.

8 And Barák said vnto her, If thou wilt go with me, I wil go: but if thou wilt not go with me, I wil not go.

9 Then she answered, I wil surely go with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Siserá into the hand of a woman. And Deborah arose and went with Barák to Kédesh.

10 ¶ And Barák called Zebulún & Naphtali to Kédesh, & he went vp on his fete with ten thousand men, & Deborah went vp with him.

11 (Now Héber the Kenite, which was of the

† Or, Benjamin.
† Or, left handed.

† Or, caused a dagger to be made.

h Or, as some read, from the places of idoles.

i Til all be departed.

† Or, haule.

† Ebr. he couereth his fete.

† Or, caused the trumpet to be blown, Nom. 20, 2.

† Or, strong big bodied.

† Ebr. his hand.
k Meaning Israelites.

l So that he not the number, nor the measure of God reaped when he cut the wicked.

† Ebr. ad. continued to do evil.

a Then was another Iabin, whose name was killed & his name is in Josh. 11, 12.
b That is, in the wood, or in the place.

c By the help of prophetesse, solving of troubles, and declaring the will of God.

d And reached vnto me by the Spirit of prophecy.

e Psal. 83, 10. For, valley.

f Fearing his owne weakness & his enemies power, he desired the prophetesse to go with him to assure him of Gods will from now to time.

† Or, he led after him 10000 men.

the children of ^aHobab the father in law of Moſes, was departed from the [†]Kenites, and pitched his tent [¶] vntil the plaine of Zanaim, which is by Kedesh.

12 Then they ſhewed Siſerá, that Barák the ſonne of Abinoám was gone vp to mount Tabór.

13 And Siſerá called for all his charrets, [euen] nine hundred charrets of yron, & all [¶] people that were with him [¶] to Haroſhéth of the Gentiles, vnto the riuer Kiſhón.

14 Then Deborah ſaid vnto Barák, [¶] Vp: for this is the day that the Lord hath deliuered Siſerá into thine hand. Is not the Lord gone out before thee? ſo Barák wēt downe from mount Tabór, & ten thouſand men after him.

15 And the Lord deſtroyed Siſerá and all his charrets, & all his hoſte with the edge of the ſworde, before Barák, ſo that Siſerá lighted downe of his charret, & fled away on his fete.

16 But ^aBarák purſued after the charrets, and after the hoſte vnto Haroſhéth of the Gentiles: and all the hoſte of Siſerá fel vpon the edge of the ſworde: there was not a man left.

17 Howbeit, Siſerá fled away on his fete to the tent of Iaél the wife of ^bHebér the Kenite: (for peace [was] betwene Iabin the King of Hazór, and betwene the houſe of Hebér the Kenite)

18 And Iaél went out to mete Siſerá, and ſaid vnto him, Turne in my Lord, turne in to me: feare not. And when he had turned in vnto her into her tent, ſhe couered him with a [†]mantel.

19 And he ſaid vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirſty. And ſhe opened ^aa bottle of milke & gaue him drinke, and couered him.

20 Again he ſaid vnto her, Stande in the dore of the tent, & when anie man doeth come and enquire of thee, ſaying, Is ^aany man here? thou ſhalt ſay, Nay.

21 Then Iaél Hebers wife toke a ^anaile of the tent, and toke an hammer in her hand, and went ſoftly vnto him, and ſmote the naile into his temples, and faſtened it into the grounde, (for he was ſaſt a ſleepe, & wearie) and [ſo] he dyed.

22 And beholde, as Barák purſued after Siſerá, Iaél came out to mete him, and ſaid vnto him, Come, and I wil ſhewe thee the man, whome thou ſekeſt: and when he came into her [tent,] beholde, Siſerá lay [†]dead, and the naile in his temples.

23 So God brought downe Iabin the King of Canaan that day before the children of Iſrael.

24 And the hand of the children of Iſrael [†]preſpered, and preuailed againſt Iabin the King of Canaan, vntil they had deſtroyed Iabin King of Canaan.

CHAP. V.

^a The ſong and thankſgiving of Deborah and Barák after the victorie.

1 [†]Then ſang Deborah, & Barák the ſonne of Abinoám the ſame day, ſaying,

2 Praise ye the Lord for the auenging of Iſrael, [and] for the ^apeople that offered them ſelues willingly.

3 Heare, ye Kings, hearken ye princes: I, [euen] I wil ſing vnto the Lord: I wil ſing praife vnto the Lord God of Iſrael.

4 Lord, ^awhen thou wenteſt out of Seir, when thou departedſt out of the field of ^aEdóm, the earth trembled, and the heauens rained, the cloudes alſo dropped water.

5 ^aThe mountaines melted before the Lord, [as did] that Sin ^aai before the Lord God of Iſrael.

6 In the dayes of ^aShamgar the ſonne of Anáth, in the dayes of ^aIael the hie wayes were ^bvnoccupied, and the travelers walked through bywayes.

7 The townes were not inhabited: they decayed, [I ſay,] in Iſrael, vntil I Deborah came vp, which roſe vp a ^amother in Iſrael.

8 They choſe new gods: then [was] warre in the gates. Was there a ^aſhilde or ſpeare ſene among fourtie thouſand of Iſrael?

9 Mine heart [is ſet] on the gouerners of Iſrael, [&] on them that are willing among the people: praife ye the Lord.

10 Speake ye that ride on ^awhite aſſes, ye that dwel [¶] by Middin, and that walke by the waye.

11 For the noyſe of the archers [appaiſed] among the ^bdrawers of water: there ſhall they rehearſe the righteouſnes of the Lord, his righteouſnes of his townes in Iſrael: then did the people of the Lord go downe to the gates.

12 Vp Deborah, vp, ariſe, [&] ſing a ſong: ariſe Barák, and lead ^bthy captiuitie captiue, thou ſonne of Abinoám.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the ſtrong.

14 Of Ephraim ^atheir roote [aſoſe] againſt Amalek: [&] after thee, Ben-iamin [ſhall fight] againſt thy people, [&] Amalek: of Machir came rulers, and of Zebulun they that handle the penne of the ^awriter.

15 And the Princes of Iſſachar were with Deborah, & ^aIſſachar, and alſo Barák: he was ſet on his fete in the yalley: for the diuiſions of Reuben [were] great ^athogh.

vij.

^a Ebr. went and was ſtrong.

^a To wit the two tribes of Zebulun and Naphtali.

^a Deut. 4. 11.

^a Deut. 3. 1.

^a Pſal. 97. 5.

^a Exod. 19. 18.

^a Chap. 3. 31.

^a Chap. 4. 18.

^b For feare of the enemies.

^c Miraculoſly ſtirred vp of God to pierce the and deliuer the. ^d They had no heart to reſiſt their enemies.

^e Ye gouerners.

^f As in danger of your enemies.

^g For now you may draw water without feare of your enemies.

^h To wit them that kept thy people in captiuitie.

ⁱ Iothua firſt fought againſt Amalek, & Saul deſtroyed him. ^k Euen the leaſt did helpe to fight.

^l Eue the whole tribe.

^m They merited they came not ouer lorden to helpe them.

tes of heart.

16 Why abodest thou among the shepe foldes, to heare the bleatings of ^p flockes: for the diuisions of Reuben [were] great thoughtes of heart.

17 ⁿ Gilead abode beyonde Iorden: and why doeth Dan remaine in shippes: Asher sate on the seashore, and taried in his ^o decayed places.

18 [But] the people of Zebulon & Naphthali haue ioparded their liues vnto ^p death in the hye places of the fildes.

19 The Kings came [&] fought: the fought the Kings of Canaan in Taanah by the waters of Megiddo: they receiued no gaine of ^p money.

20 They fought from heauen, [euē] the starres in their courses fought against Siserá.

21 The riuer Kishon ^q swipt them away, that anciant riuer the riuer Kishon. ^o my foule, thou hast marched valiantly.

22 Then were the horsehoofes brokē with the oft beating together of their mighty [men.]

23 Curse ye ^r Meröz: (said the Angel of ^p Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iaél the wife of Heber the Kenite shal be blessed aboue [other] women: Blessed shal she be aboue womē [dwelling] in rétes.

25 He asked water, [&] she gaue him milke: she broght forth ^d butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Siserá: she smote of his head, after she had wounded and pearfed his temples.

27 He bowed him downe at her fete, he fel doynne, and lay stil: at her fete he bowed him downe, & fel: and when he had sonke downe, he lay there [†] dead.

28 The mother of Siserá looked out at a window, and cryed through the lattest, Why is his charret so long a cōming? why tary the [†] wheles of his charets?

29 Her wife ladyes answered her, Yea: She answered her selfe with her owen wordes,

30 Haue they not gotten, [&] they deuide the spoyle: cuerie man hathe a maide or two. Siserá hathe a praye of diuers coloured [garments], a praye of sondry colours made of needle worke: of diuers colours of needle worke on bothe sides, ⁿ for the cheif of the spoyle.

31 So let all thine enemies perish, ^x ^o Lord: but that that loue him, sal be as the ^o sunne

when he riseth in his might. And the land had rest fortie yeres.

CHAP. VI.

Israel is oppressed of the Midianites for their wickednes. 14. Gideon is sent to be their deliuerer. 37 He asketh a signe.

1 ^a Afterward the children of Israel committē wickednes in the sight of the Lord, and the Lord gaue the into the handes of Midian seuen yeres.

2 And the hand of Midian preuailed against Israel, ^a [&] because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

3 When Israel had sowne, then came vp [†] Midianites, the Amalekites, and they of [†] East, and came vpon them,

4 And camped by them, and destroyed the frute of the earth, euē til thou come vnto ^b Azzah, & left no foode for Israel, nether shepe, nor oxen, nor asse.

5 For they went vp, and their cattel, and came with their tentes as greshoppers in multitude: so that they and their camels were without number: and they came into the land to destroye it.

6 So was Israel exceedingly impouersished by the Midianites: therefore the ^c childre of Israel cryed vnto the Lord.

7 ^q And when the children of Israel cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus sayeth the Lord God of Israel, I haue broght you vp frō Egypt, & haue broght you out of the house of bondage,

9 And I haue deliuered you out of the hād of the Egyptians, and out of the hand of all that oppresse you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: ² feare not the gods of the Amorites in whose lād you dwel: but you haue not obeyed my voyce.

11 ^q And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertained vnto Ioash the father of [†] Ezrites, and his sonne Gideon threatshēd wheate by the winepresse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, & said vnto him, The Lord [is] with thee, thou valiant man.

13 To whome Gideon answered, ^d Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hathe

ⁿ Shereproueth all them ^y came not to helpe their brethren in their necessitie. ^o Either by beating of the Sea, or by mining.

^p They wanne nothing, but lost all.

^q As a besome doeth ^y filthe of the house.

^r It was a citie nere Tabor, where they fought.

^d Some read, churned milke in a great cup.

[†] Ebr. destroyed.

[†] Or, fete. ^t That is, she comforted her selfe.

ⁿ Because he was cheif of the armie.

^x Shal growe daily more and more in Gods favour.

^a For some the Midianites thei Red denes of the mountaine.

[†] Or, of East.

^b Euen downe the whole country.

^c This is of Gods promises, to call his to repentance: they may be for helpe.

² King, 17. ier. 10. 1.

[†] Or, to prepare his flight.

^d This come not of chance, but of weakness of faith, it is in the most perfect: for a man in this state can have a perfect faith, but the childre of God haue a weak faith, whereby they be iustified.

hath forsaken vs, and deliuered vs into
hand of the Midianites.

14 And the Lord looked vpon him, & said,
Go in this thy might, and thou shalt saue
Israel out of the handes of the Midianites:
haue not I sent thee?

15 And he answered him, Ah my Lord,
whereby shal I saue Israel? beholde my
father is poore in Manassah, and I am the
least in my fathers house.

16 Then the Lord said vnto him, I wil the-
refore be with thee, and thou shalt smite
the Midianites, as one man.

17 And he answered him, I pray thee, if I
haue soude fauour in thy sight, the shewe
me a signe, that thou talkest with me.

18 Departe not hence, I pray thee, vntil I
come vnto thee, and bring mine offering, &
lay it before thee: And he said, I wil tary
vntil thou come againe.

19 Then Gideon went in, & made ready
a kid, & vnleauened bread of an Ephah
of flour, and put the flesh in a basket, &
put the broth in a pot, and brought it out
vnto him vnder the oke, and presented it.

20 And the Angel of God said vnto him,
Take the flesh and the vnleauened bread,
and lay them vpon this stone, and powre
out the broth: and he did so.

21 Then the Angel of the Lord put forth
the end of the staffe that he held in his
hand, and touched the flesh, and the vn-
leauened bread: & there arose vp fire out
of the stone, and consumed the flesh & the
vnleauened bread: so the Angel of the Lord
departed out of his sight.

22 And when Gideon perceiued that it
was an Angel of the Lord, Gideon then
said, Alas, my Lord God: for because I
haue sene an Angel of the Lord face to
face, I shal dye.

23 And the Lord said vnto him, Peace be
vnto thee: feare not, thou shalt not dye.

24 Then Gideon made an altar there vnto
the Lord, and called it, Jehonahab: for
vnto this day it is in Ophrah, of the father
of the Ezrites.

25 And the same night the Lord said vn-
to him, Take thy fathers yong bullocke, &
another bullocke of seuen yeres olde, &
destroy the altar of Baal that thy father ha-
th, and cut downe the groue that is
by it.

26 And buyde an altar vnto the Lord thy
God vpon the top of this rocke, in a plaine
place: and take the seconde bullocke, and
offer a burni offering with the wood of the
groue, which thou shalt cut downe.

27 Then Gideon toke twen men of his ser-
uants, and did as the Lord bad him: but

because he feared to do it by day for his
fathers householde and the men of the ci-
tie, he did it by night.

28 ¶ And when the men of the cite arose
early in the morning, beholde, the altar of
Baal was broken, and growe out downe
that was by it, and the seconde bullocke
offred vpon the altar that was made.

29 Therefore they said one to another,
Who hath done this thing? & when they
inquired and asked, they said, Gideon the
sonne of Ioash hath done this thing.

30 Then the men of the cite said vnto Io-
ash, Bring out thy sonne, that he may dye:
for he hath destroyed the altar of Baal, &
hath also ear downe the groue that was
by it.

31 And Ioash said vnto all that stood by
him, Wil ye pleade Baals cause, or wil ye
saue him: he that wil contend for him,
let him dye of the morning, if he be God:
let him pleade for him selfe against him, if
hath cast downe his altar.

32 And in that day was Gideon called Te-
rubbaal, that is, Let Baal pleade for him
selfe because he hath broken downe his
altar.

33 Then all the Midianites and the Amal-
kites, and they of the East, were gathered
together, & went and pitched in the val-
ley of Iared.

34 But the Spirit of the Lord came vpon
Gideon, & he blewe a trumpet, & Abie-
zer was ioyned with him.

35 And he sent messengers through out all
Manassah, which also was ioyned with him,
and he sent messengers vnto Asher, and to
Zebulun, & to Naphtali, & they came vp
to mete them.

36 Then Gideon said vnto God, If thou
wilt saue Israel by mine hand, as thou hast
said,

37 Beholde, I wil put a fleece of wolle in the
threshing place: if the dew come on the
fleece onely, & it be drye vpon all the earth,
then shal I be sure, that thou wilt saue Isra-
el by mine hand, as thou hast said.

38 And so it was: for he rose vp early on
the morowe, and thrust the fleece together, &
wringed the dew out of the fleece, & fil-
led a bowle of water.

39 Againe Gideon said vnto God, Be not
angry with me, that I may speake once
more: let me proue once againe, I pray
thee, with a fleece, let it now be drye o-
nely vpon the fleece, & let dew be vpon
all the grounde.

40 And God did so that same night: for it
was drye vpon the fleece onely, & there
was dewe on all the grounde.

CHAP. VII.

Chap. 1, 35.

†Ebr. En-ha-

rod.

†Ebr. Ham-

morah.

a. God wil not
char anie crea-
ture depriue
him of his glo-
rie.

*Deut. 10, 5.
s. mac. 3, 56.

b I wil giue
the a proofe
knowe them,
that shal go
with thee.

b I wil giue
the a proofe
knowe them,
that shal go
with thee.

c Let them de-
parment
for this enter-
prise.

d Thar is, the
one and thirte
thousand, and
700.

†Ebr. in their
hands.

†Or, encoura-
ged.

e Thus y Lord
by diuers me-
nes doeth stre-
then him that
he faint not in
so great an en-
terprise.

f Thus y Lord
by diuers me-
nes doeth stre-
then him that
he faint not in
so great an en-
terprise.

g Thus y Lord
by diuers me-
nes doeth stre-
then him that
he faint not in
so great an en-
terprise.

The Lord commandeth Gideon to send away a great
parte of his companie. 21 The Midianites are discomfi-
ted by a wonderous sorte. 24 Oreb and Zeeb are slaine.

Then Jerubbaal (who is Gideon) rose vp early and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of Moreh.

And the Lord said vnto Gideon, The people that are with thee are too manie for me to giue the Midianites into their handes, lest Israel make their vantage against me, and say, Mine hand hath saved me. Now therefore proclaime in the audience of the people, & say, Whofo is timorous or fearful, let him returne, and departe early fro mount Gilead. And there returned of the people which were at mount Gilead, two & twentie thousand: so ten thousand remained.

And the Lord said vnto Gideon, The people are yet too manie: bring the downe vnto the water, and I wil trye them for thee there: and of whome I say vnto thee, This man shal go with thee, the same shal go with thee: and of whome I say vnto thee, This man shal not go with thee, the same shal not go.

So he brought downe the people vnto the water. And the Lord said vnto Gideon, As manie as lappe the water with their tongues as a dog lappeth, them put by them selues, & euerie one that shal bowe downe his knees to drinke, [put aparte.] And the number of them that lapped [by putting] their hands to their mouthes, [were] thre hundred men: but all the remnant of the people knelt downe vpon their knees to drinke water.

Then the Lord said vnto Gideon, By these thre hundred men that lapped, wil I saue you, and deliuer the Midianites into thine hand: & let all the other people go euerie man vnto his place.

So the people toke vitails with them, and their trumpets: and he sent all the rest of Israel, euerie man vnto his tent, & returned the thre hundred men: & the hoste of Midian was beneth him in a valley.

And the same night the Lord said vnto him, Arise, get thee downe vnto the hoste: for I haue deliuered it into thine hand. But if thou feare to go downe, then go thou & Phurah thy seruant downe to the hoste.

And thou shalt hearken what they say, and so shal thine hands be strong to go downe vnto the hoste. Then went he downe & Phurah his seruant vnto the out-

side of the souldiars that were in the hoste.

And the Midianites, and the Amalekites & all they of the East, lay in the valley like grasshoppers in multitude, & their camels [were] without number as the sand which is by the seaside for multitude.

And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Beholde, I dreamed a dreame, & lo, a cake of barley bread tumbled from aboute into the hoste of Midian, and came vnto a tent, and smote it that it fell, & ouerturned it, that the tent fel downe.

And his fellow answered, and said, This is nothing els saue the sword of Gideon the sonne of Iosha a man of Israel: for in to his hand hath the God deliuered Midian, and all the hoste.

When Gideon heard the dreame tolde, and the interpretation of the same, he worshipped: & returned vnto the hoste of Israel, & said, Vp for the Lord hath deliuered into your hand the hoste of Midian.

And he deuided the thre hundred men into thre bandes, and gaue euerie man a trumpet in his hand with empty pitchers, and flampes within the pitchers.

And he said vnto them, Loke on me, & do likewise, when I come to the side of the hoste: euen as I do, so do you.

When I blowe with a trumpet, and all that are with me, blowe ye with trumpets also on euerie side of the hoste, & say, For the Lord, and for Gideon.

So Gideon & the hundred men that were with him, came vnto the outside of the hoste in the beginning of the middle watche, & they raised vp the watchmen, & they blew with their trumpets, & brake the pitchers that were in their hands.

And the thre companies blew with trumpets and brake the pitchers, & held the lampes in their left hands, & the trumpets in their right hands to blowe withall: and they cried, The sword of the Lord, and of Gideon.

And they stode, euerie man in his place rounde about the hoste: and all the hoste ranne, and cryed, & fled.

And the thre hundred blew with trumpets, & the Lord set euerie mans sword vpon his neighbour, and vpon all the hoste: so the hoste fled to Beth-hastirah in Zererah, [&] to the border of Abel-meholah vnto Tabbath.

Then the men of Israel being gathered together out of Naphtali, & out of Asher, and out of all Manasse pursued after the Midianites,

24 And

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, & take before them the waters vnto Beth-barah, and Iordan. Then all the men of Ephraim gathered together and toke the waters vnto Beth-barah, and Iordan.

25 And they toke two princes of the Midianites, Oreb & Zeeb, & slewe Oreb vpon the rocke Oreb, & slewe Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heades of Oreb & Zeeb to Gideon beyonde Iorden.

CHAP. VIII.

1 Ephraim murmured against Gideon. 2 Who appeareth them. 3 He passeth the Iordan. 4 He reuengeth him selfe on them of Succoth and Penbel. 5 He maketh an Ephod which was the cause of idolatry. 6 Of Gideons sonnes and of his death.

Then the men of Ephraim said vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? & they chode with him sharply.

To whome he said, What haue I now done in comparison of you? is not the gleanings of grapes of Ephraim better, than the vintage of Abiezer?

God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirits abated toward him.

And Gideon came to Iorden to passe ouer, he, and the thre hundred men that were with him, weary yet pursuing [the].

And he said vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people that followe me [for they be weary] that I may followe after Zebah, & Zalmunna Kings of Midian.

And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hands, that we shulde giue bread vnto thine armie?

Gideon then said, Therefore when the Lord hath deliuered Zebah & Zalmunna into mine hand, I wil tear your flesh with thornes of the wilderness and with breers.

And he went vp thence to Penuel, & spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

And he said also vnto the men of Penuel, When I come againe in peace, I wil breake downe this towre.

Now Zebah and Zalmunna were in Karkor, and their hostes with them, about fiftene thousand, all that were left of all hostes of them of the East: for there was

slayne an hundred and euenie thousand men, that drewe swordes.

And Gideon went through them that dwelt in tabernacles on the Eastside of Nobah & Iogbehah, & smote the hoste: for the hoste was careles.

And when Zebah & Zalmunna fled, he followed after them, and toke the two Kings of Midian, Zebah and Zalmunna, & discomfited all the hoste.

So Gideon & sonne of Iotha returned from battell, the sunne being yet high.

And toke a seruant of the men of Succoth, and inquired of him: and he tolde to him the princes of Succoth & the Elders thereof, euen threenty & seuen men.

And he came vnto the men of Succoth, and said, Beholde Zebah and Zalmunna, by whome ye vpbraided me, saying, Are the hands of Zebah & Zalmunna already in thine hands, that we shulde giue bread vnto thy weary men?

Then he toke the Elders of the citie, & thornes of the wilderness & breers, & did teare the men of Succoth with them.

Also he brake downe the towre of Penuel, and slewe the men of the citie.

Then said he vnto Zebah & Zalmunna, What manner of men were they, whome ye slewe at Tabor, and they answered, As thou art, so were they. (euen Ione was like the children of a King.)

And he said, They were my brethren, euen my mothers children: as the Lord liueth, if ye had saued their liues, I wolde not slay you.

Then he said vnto Iether his first borne sonne, Vp, and slay them: but the boy drewe not his sword: for he feared, because he was yet yong.

Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for as the man is, [so is] his strength. And Gideon arose & slewe Zebah and Zalmunna, & toke away the ornaments, that were on their camels neckes.

Then the men of Israel said vnto Gideon, Reigne thou ouer vs both thou, & thy sonne, & thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

And Gideon said vnto them, I wil not reigne ouer you, neither shal my childre reigne ouer you: but the Lord shall reigne ouer you.

Againe Gideon laid vnto them, I wolde desire a request of you, that you wolde giue me euery man the earings of his praye (for they had golden earings because they were Ismaelites).

He went by the wilderness, where the Arabians dwell in tents.

Some read, before the sunne rose, or, described

Ebr. brake in pieces, as one thresheth corn 1. King. 12, 35

On they were like vnto thee

all out of one belly therefore I will be reuenged.

Meaning that they wolde be rid out of their paine at once, or els to haue a valiant man to put them to death.

Or, collers.

That is, the power.

His intent was to shewe him selfe thankful for this victory by restoring of religion, & because it was not according as God had commanded turned to their destruction.

25 And they answered, We will giue them. And they spred a garment, & did cast the-
 26 And the weight of the golden earings
 that he required, was a thousand & seuen
 hundred [shekels] of golde, beside collers,
 and iewels, and purple raiment that was
 on the Kings of Midian, and beside the
 cheines, that were about their camels
 neckes.

27 And Gideon made on ^oEphod thereof,
 and put it in Ophrah his citie: & all Israel
 went a whoring there after it, which was
 the destruction of Gideon and his house.
 28 Then was Midian brought lowe before
 the children of Israel, so that they lift vp
 their heads nomore: & the country was
 in quietnes fourtie yeres in the dayes of
 Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash
 went, and dwelt in his owne house.
 30 And Gideon had seuentie sonnes [†] be-
 gott of his body: for he had many wiues.
 31 And his concubine that was in Shechem,
 bare him a sonne also, whose name he cal-
 led Abimelech.

32 So Gideon the sonne of Ioash dyed in a
 good age, and was buried in the sepulchre
 of Ioash his father in Ophrah, of the ^o father
 of the Ezrites.

33 But when Gideon was dead, the chil-
 dren of Israel turned away, and went a
 whoring after Baalim, and made [†] Baal-
 berith their god.

34 And the children of Israel remembred
 not the Lord their God, which had deli-
 uered them out of the hands of all their
 enemies on euery side.

35 Neither shewed they mercie on the
 house of Ierubbaal, for Gideon, accord-
 ing to all the goodnes which he had shew-
 ed vnto Israel.

¶ CHAP. IX.
 1 Abimelech usurpeth the Kingdom, and putteth his bre-
 thren to death. 7 Iotham propoeth a parable. 23 Hat-
 red betwene Abimelech & the Shechemites. 36 Gaal
 conspireth against him, and is overcomen. 53 Abimelech
 is wounded to death by a woman.

¶ Then Abimelech the sonne of Ierub-
 baal went to Shechem vnto his ^o mo-
 thers brethren, & communed with them,
 & with all the familie, [and] house of his
 mothers father, saying,

Say I pray you, in the audience of all the
 men of Shechem, whether is better for
 you, that all [†] sonnes of Ierubbaal, which
 are seuentie persones, reigne ouer you,
 ether that one reigne ouer you: Remem-
 ber also, that I am your ^o bone, and your
 flesh.

Then his mothers brethren spake of him

in the audience of all the men of Shechem
 all these wordes: and their heartes were
 moued to followe Abimelech: for said
 they, He is our brother.

4 And they gaue him seuentie pieces of sil-
 uer out of the house of Baal-berith, whe-
 rewith Abimelech hired [†] vaine and light
 fellowes which followed him.

5 And he went vnto his fathers house at
 Ophrah, and [†] slew his brethren, the son-
 nes of Ierubbaal, [about] seuentie persones
 vpon one stone: yet Iotham the yongest
 sonne of Ierubbaal was left: for he hid
 him selfe.

6 ¶ And all the men of Shechem gathered
 together with all the house of ^o Milo, and
 came and made Abimelech King in the
 plaine, where the stone was erected in She-
 chem.

7 And when they tolde it to Iotham, he
 went and stode in the top of mount Ge-
 rizim, & lift vp his voyce, & cryed, & said
 vnto them, Harken vnto me, you men
 of Shechem, that God may hearken vnto
 you.

8 ¶ The trees went forth to anoint a King
 ouer them, and said vnto the oliue tree,
 Reigne thou ouer vs.

9 But the oliue tree said vnto them, Shulde
 I leaue my farnes, wherewith by me they
 honour God & man, & go to auance me
 about the trees?

10 Then the trees said to the fig tree, Come
 thou, [and] be King ouer vs.

11 But the fig tree answered them, Shulde I
 forsake my sweetnes, and my good frute,
 and go to auance me about the trees?

12 Then said the trees vnto the vine, Co-
 me thou, [and] be King ouer vs.

13 But the vine said vnto them, Shulde I
 leaue my wine, whereby I heare God &
 man, & go to auance me about the trees?

14 Then said all the trees vnto the [†] bramb-
 le, Come thou, [and] reigne ouer vs.

15 And the bramble said vnto the trees, If
 ye wil in dede anoint me King ouer you,
 come & put your trust vnder my shadow:
 and if not, the [†] fire shal come out of the
 bramble, and consume the cedres of Le-
 banon.

16 Now therefore, if ye do truly and vn-
 corruptly to make Abimelech King, &
 if ye haue dealt wel with Ierubbaal and
 with his house, & haue done vnto him ac-
 cording to the deservings of his hands,

17 (For my father fought for you, and ad-
 uentured his life, & deliuered you out of
 the hands of Midian,

18 And ye are risen vp against my fathers
 house this day, and haue slayne his chil-
 dren,

† Or, swete bal-
 Jes.

o That is, such
 things as pertain
 ned to the vie of
 the Tabernacle.

† Ebr. & came
 out of his
 thigh.

o VVhich citie
 belonged to the
 familie of the
 Ezrites.

o That is, Baal,
 to whom they
 had bound
 them selves by
 covenant.

r They were
 vnmindful of
 God, and vn-
 kynde toward
 him, by whom
 they had recei-
 ued to great a
 benediction.

o To praue
 with his kind-
 folkes for the
 attaining of the
 kingdom.

o Of your kin-
 dred by my mo-
 thers side.

† Or, idle
 vaine and
 caboudi.

c This
 to: vnto
 their vaine
 power: for
 not the
 blood, r. 10,
 7. 2. 21, 4.

d VVhich
 as the town
 house of
 hal, which
 called the
 reof the
 verthe.

a By this
 blestness
 than the
 are not
 our, are
 worthy of
 now, and
 the an-
 ous shall
 honour
 to their
 destruction
 others.

† Or, the
 briere.

f Abimelech
 shal deliue
 nobles of
 chem.

† Ebr. he
 his life
 from him.

dren, about seuentie persones vpon one stone, & haue made Abimelech the sonne of his maide seruant, King ouer the men of Shechem, because he is your brother)

19 If yee then haue delt truly and purely with Ierubbáal, and with his house this day, then & reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, leta fire come out from Abimelech, and consume the men of Shechem and the house of Milló: also leta fire come forth from the men of Shechem, & from the house of Milló, and consume Abimelech.

21 And Iothám ranne away, & fled, & wēt to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned thre yere ouer Israél.

23 But God ^h sent an euil spirit betwene Abimelech, and the men of Shechem: & the men of Shechem brake their promes to Abimelech,

24 That the crueltie towarde the seuentie sonnes of Ierubbáal & their blood might come and be laide vpon Abimelech their brother, which had slayne them, & vpon the men of Shechem, which had aided him to kil his brethren.

25 So ^f men of Shechem set men in waite for him in the tops of the mountaines, who robbed all that passed that way by them: and it was tolde Abimelech.

26 Then Gáal the sonne of Ebéd came with his brethren, and thei went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they ⁱ went out into the field, & gathered in their grapes & troade them, and made mery, and went into the house of their gods, and did eat & drinke, and cursed Abimelech.

28 Thē Gáal the sonne of Ebéd said, Who is Abimelech? and who is Shechem, that we shulde serue him? Is he not the sonne of Ierubbáal? & Zebúl is his officer? Serue rather the men of Hamór the father of Shechem: for why shulde we serue him?

29 Now wolde God this people were vnder mine hand: then wolde I put away Abimelech. And he said to ^h Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebúl the ruler of the citie heard the wordes of Gáal the sonne of Ebéd, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech ^priuely, saying, Beholde, Gáal the sonne of Ebéd & his brethren be come to Shechem, and beholde, thei fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, & lie in waite in the field.

33 And rise early in the morning as soone as the sunne is vp, and assalt the citie: and when he & the people that is with him, shal come out against thee, do to him ^f what thou canst.

34 ¶ So Abimelech rose vp, & al the people that were with him by night: & they laye in waite against Shechem in foure bādes.

35 Then Gáal the sonne of Ebéd went out and stode in the entring of the gate of the citie: and Abimelech rose vp, & the folke that were with him, from lying in waite.

36 And when Gáal sawe the people, he said to Zebúl, Beholde there come people downe from the tops of the mountaines: and Zebúl said vnto him, The ⁱ shadowe of the mountaines seme men vnto thee.

37 And Gáal spake againe, & said, Se there come folke downe ^f by the middle of the land, & an other band cometh by the way of the plaine of ^f Meonenim.

38 Then said Zebúl vnto him, Where is now thy mouth, that said, Who is Abimelech, that we shulde serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gáal ^m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, & he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumáth: & Zebúl thrust out Gáal and his brethren that thei shulde not dwel in Shechem.

42 ¶ And on the morowe, the people went out into the field: which was tolde Abimelech.

43 And he toke the ⁿ people, and deuided them into thre bandes, and laid waite in the fields, and looked, & beholde, the people were come out of the citie, & he rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed for warde, & stode in the entring of the gate of the citie: and the two other bandes ranne vpon all the people that was in the field and slewe them.

45 And when Abimelech had fought against the citie all that day, he toke the citie, & slewe the people that was therein, & destroyed the citie, & sowed ^o salt in it.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an holde of the house of the god ^p Berith.

47 And it was tolde Abimelech, that all the

^f Ebr. what thine hand can finde.

^f Thou art a frayed of a shadowe.

^f Ebr. by the name.

^f Or, charmers.

^m As their captaine.

ⁿ VVhich were of his companie

^o That it shoulde be vnfertile and neuer bringe forth any more.

^p That is, of Berith, as Chap. 1. 33.

men of the towre of Shechém were gathered together.

48 And Abimélech gate him vp to mount Zalmón, he and all the people that were with him: and Abimélech toke axes with him and cut downe boughes of trees and toke them, and bare them on his shulder, & said vnto the folke that were with him, What ye haue sene me do, make haste, [and] do like me.

49 Then all the people also cut downe euerie man his bough, and followed Abimélech, & put them to the holde, and set the holde on fire with them: so all the me of the towre of Shechém dyed also, about a thousand men and women.

50 ¶ Then went Abimélech to Tebéz, and besieged Tebéz, and toke it.

51 But there was a strong towre within the citie, and thether fled all the men and women, and all the chief of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimélech came vnto the towre & fought against it, and went hard vnto the dore of the towre to set it on fire.

53 But a certeine woman ^a cast a piece of a milstone vpon Abimelechs head, & brake his braine pan.

54 The Abimélech called hastily his page that bare his harnes, and said vnto him, Drawe thy sworde & slay me, that men say not of me, A woman slewe him. And his page thrust him through, & he dyed.

55 And when the men of Israël sawe that Abimélech was dead, thei departed euerie man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednes of the men of Shechém did God bring vpon their heades. So vpon them came the curse of Iothám the sonne of Ierubbáal.

¶ CHAP. X.

1 Tolá dyeth. 5 Iair also dyeth. 17 The Israelites are punished for their finnes. 19 Thei crye vnto God. 16 And he hath the pitie on them.

1 After Abimélech there arose to defend Israël, Tolá, the sonne of Puáh, the sonne of † Dódó, a man of Issachar which dwelt in Shamir in mount Ephraim.

2 And he iudged Israël thre and twentie yere, and dyed, & was buried in Shamir.

3 ¶ And after him arose Iair a Giliadite, & iudged Israël two and twentie yere.

4 And he had thirtie sonnes that rode on thirtie assecoltes, & thei had thirtie cities, which are called † Hauóth-Iair vnto this

day, and are in the land of Gileád.

5 And Iair dyed, & was buried in Kamón. 6 ¶ And the children of Israël wrought wickednes againe in the sight of the Lord, & serued Baalim and ^a Ashtróth, and the gods of † Arám, and the gods of Zidon, and the gods of Moáb, & the gods of the children of Ammón, & the gods of the Philistims, & forsoke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israël and † he solde them into the hands of the Philistims, and into the hands of the children of Ammón.

8 Who from that yere vexed and oppressed the children of Israël eightene yeres, [euen] all the children of Israël that were beyonde Iordén, in the land of the Amorites, which is in Gileád.

9 Moreouer the children of Ammón went ouer Iordén to fight against Iudáh, and against Benjamin, and against the house of Ephraim: so that Israël was sore tormented.

10 Then the children of Israël cryed vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, & haue serued Baalim.

11 And the Lord ^a said vnto the children of Israël, [did not I deliuer you] from the Egyptians & from the Amorites, from the children of Ammón & from the Philistims?

12 The Zidonians also, and the Amalekites, and the Moabites did oppresse you, & ye cryed to me, and I saued you out of their hands.

13 Yet ye ^a haue forsaken me, and serued other gods: wherefore I wil deliuer you nomore.

14 Go, and crye vnto the gods which ye haue chosen: let them saue you in the tyme of your tribulation.

15 And the children of Israël said vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs ^a this day.

16 Then they put away the strange gods from among them & ^a serued the Lord: & his soule was grieved for the miserie of Israël.

17 Then the children of Ammón gathered them selues together, & pitched in Gileád: and the children of Israël assembled them selues, & pitched in Mizpéh.

18 And the people [&] princes of Gileád said one to another, Whosoeuer wil begin the battel against the childre of Ammón, the same shal be ^a head ouer all the inhabitants of Gileád.

CHAP.

^a Meaning that all were destroyed, as wel thei of the towre as others.

^a 3. Sam. 11, 21.

^a Thus God by suche miserable death taketh vengeance on tyrants euen in this life.

^a For making a tyrant their King.

^a Or, his vncl.

^a Or, gouerned.

^a Signifying, thei were men of auctorite. ^a Or, 7. townes of Iair, as Deut. 3, 14.

^a Chap. 2, 11, 3, 7, & 4, 1, 1, & 13, 1, ^a Chap. 3, 1, 10, 5, 19.

^a Or, deliuered.

^a As the Amorites, Goshim, and haue the be of Manasse.

^a They pray to the Lord and confessed their finnes.

^a By stirring them vp from Prophets, as Deut. 6, 1.

^a Deut. 32, 11, 19, 11, 1.

^a That is, from this present danger. ^a This is true repentance, to put away the will and to follow God aright.

^a Chap. 11, 1.

CHAP. XI

1 Iphtah being chased away by his brethren, was after made captaine over Israel. 30 He maketh a rashe voyde. 31 Hee vainquisheth the Ammonites. 39 And sacrificeth his daughter according to his vowe.

1 **T**hen Gilead begate Iphtah, & Iphtah the Gileadite was † a valiant man, but the sonne of an † harlot.

2 And Gileads wife bare him sonnes, and when the weimans children were come to age, thei thrust out Iphtah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of † Tob: and there gathered ydle fellowes to Iphtah, and went out with him.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And whē the children of Ammon fought with Israel, † the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and expel me out of my fathers house: how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou maiest go with vs, & fight against the children of Ammon, & be our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring me home againe to fight against † children of Ammon, if the Lord giue them before me, shal I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord † be witnes betwene vs, if we do not according to thy wordes.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpēh.

12 ¶ Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, Because Israel toke my land, whē they came vp from Egypt, from Arnōn vnto Iabbōk, & vnto Iorden: now therefore restore those [lands] quietly.

14 Yet Iphtah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphtah,

Israel toke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wildernes vnto the ed Sea, then they came to Kadesh.

17 And Israel sent messengers vnto the King of Edōm, laying, Let me, I pray thee, go through thy land: but the King of Edōm wolde not consent: and also they sent vnto the King of Moab, but he wolde not: therefore Israel abode in Kadesh.

18 Then they went through the wildernes, and compassed the land of Edōm, & the land of Moab, and came by the East side of the land of Moab, & pitched on the other side of Arnōn, and came not within the coast of Moab: for Arnōn [was] the border of Moab.

19 Also Israel sent messengers vnto Sihon, King of the Amorites, the King of Heshbōn, & Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our place.

20 But Sihon consented not to Israel, that he shulde go through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon, and all his folke into the hands of Israel, & they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coast of the Amorites, from Arnōn vnto Iabbōk, and from the wildernes euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, & shuldest thou possesse it?

24 Woldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whome soeuer the Lord our God driueth out before vs, them will we possesse.

25 And art thou now farre better then Balak the sonne of Zippor King of Moab, did he not striue with Israel and fight against them?

26 When Israel dwelt in Heshbōn and in her townes, & in Aroer & in her townes, and in all the cities that are by the coasts of Arnōn, thre hundred yeres, why did ye not then recover them in that space?

27 Wherefore, I haue not offended thee: but thou doest me wrong to warre against me. The Lord the Iudge be iudge this day betwene the children of Israel, & the children of Ammon.

28 Howbeit the King of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the Spirit of the Lord came vpon Iphtah, & he passed ouer to Gilead

Dent. 1, 9.

Nomb. 10, 19.

Nomb. 21, 13. & 21, 14.

Dent. 2, 26.

Or, country. He trusted the Lord to goe through his country.

Dent. 2, 36.

For we ought more to beleue, and obey God, then those thine idoles.

Nomb. 21, 2. dent. 23, 4. iohua 24, 9.

I Meaning their townes.

To punish the offender.

That is the source of strength and scale.

As the Apostle commendeth Iphtah for his worthy enterprise in delivering the people. Ebr. 11, 32. for by his rashe vowe, and wicked performance of the same, his victorie was defaced: & here we see that the finnes of the godly do not utterly extinguish their faith.

Or, & plaine.

According to the manner aliter the victorie.

Being overcome w blinde rage, and not considering whether the vowe was laful or no.

Forie was counted as a shame in Israel, to dye without children and therefore they rejoyced to be married.

After chei had passed Iorden. Thus ambition enuieith Gods worke in others, as they did also against Gideon, Chap. 7.

and to Manasseh, and came to Mizpéh in Gilead, and from Mizpéh in Gilead he went vnto the children of Ammón.

30 And Iphtah^m vowed a vowe vnto the Lord, and said, If thou shalt deliuer the children of Ammón into mine hands,

31 Then that thing that commeth out of the dores of mine house to mete me, whē I come home in peace from the children of Ammón, shal be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammón to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer euen til thou come to Minnith, twentie cities, and so forthe to Abel of the vineyardes, with an exceeding great slaughter. Thus the children of Ammón were humbled before the children of Israël.

34 ¶ Now when Iphtah came to Mizpéh vnto his house, beholde, his daughter came out to mete him with timbrels and dances, which was his onely childe: he had none other sonne nor daughter.

35 And when he sawe her, he rent his clothes, & said, Alas my daughter, thou hast broght me lowe, & art of them that trouble me: for I haue opened my mouthe vnto the Lord, and can not go backe.

36 And she said vnto him, My father, if thou haste opened thy mouthe vnto the Lord, do with me as thou hast promised, seing that the Lord hath auenged thee of thine enemies the children of Ammón.

37 Also she said vnto her father, Do thus muche for me: suffre me two monethes, that I may go to the mountaines, & bewaile my virginite, I and my fellowes.

38 And he said, Go: and he sent her away two monethes: so she went with her companions, and lamented her virginite vpon the mountaines.

39 And after the end of two monethes, she turned againe vnto her father, who did with her according to his vowe which he had vowed: & she had knowen no mā: & it was a custome in Israël.

40 The daughters of Israël went yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

CHAP. XII.

Iphtah killeth two and fortie thousand Ephraimites. After Iphtah succedeth Ibzán. 11 Elón. 13 And Abdón.

And the men of Ephraim gathered the selues together, & went Northward and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammón, and didest not call vs to go

with thee: we wil therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I & my people were at great strife with the children of Ammón, and when I called you, ye deliuered me not out of their hands.

3 So when I sawe that ye deliuered me not, I put my life in mine hands, & went vpon the children of Ammón: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim, and the men of Gilead smote Ephraim, because they said, Ye Giliadites are runagates of Ephraim among the Ephraimites, [and] among the Manassites.

5 Also the Giliadites toke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe: then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he coulde not so pronounce: then they toke him, and slewe him at the passages of Iorden: and there fel at that time of the Ephraimites two and forty thousand.

7 And Iphtah iudged Israël six yere: then dyed Iphtah the Giliadite, and was buryed in [one] of the cities of Gilead.

8 After him Ibzán of Beth-léhem iudged Israël,

9 Who had thirtie sonnes & thirtie daughters, [which] he sent out, and toke in thirtie daughters from abroad for his sonnes. and he iudged Israël seuen yere.

10 Then Ibzán dyed, and was buryed at Beth-léhem.

11 ¶ And after him iudged Israël Elón, a Zebulonite, and he iudged Israël ten yere.

12 Then Elón the Zebulonite dyed, & was buryed in Aialón in the countrey of Zebulun.

13 ¶ And after him Abdón the sonne of Hillél the Pirathonite iudged Israël.

14 And he had fortie sonnes & thirtie newes that rode on seuentie fasscoltes: & he iudged Israël eight yeres.

15 Then dyed Abdón the sonne of Hillél the Pirathonite, and was buryed in Pirathon, in the lād of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

Israel for their wickednes is oppressed of the Philistims. The Angel appeareth to Manoahs wife. The Angel comynnderh him to sacrifice vnto the Lord. 24 The birth of Samson.

1 But

BUt the children of Israel continued to commit wickednes in the sight of \dagger Lord, and the Lord deliuered them into the hands of the Philistims fortie yeres.

\dagger Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was \dagger baren, and bare not.

And the Angel of the Lord appeared vnto the woman, and said vnto her, Beholde now, thou art baren, and bearest not: but thou shalt conceiue, and beare a sonne.

And nowe therefore beware \dagger that thou drinke no wine, nor strong drinke, nether eat anie vncleane thing.

For lo, thou shalt conceiue and beare a sonne, & no razor shal \dagger come on his head: for \dagger childe shalbe a \dagger Nazarite vnto God from his birth: and he shal begin to saue Israel out of the hands of the Philistims.

\dagger Then the wife came, & tolde her housband, saying, A man of God came vnto me, and the faction of him was like the faction of the Angel of God exceding \dagger fearfull, but I asked him not whence he was, nether tolde he me his name,

But he said vnto me, Beholde, thou shalt conceiue, and beare a sonne, and now thou shalt drinke no wine; nor strong drinke, nether eat anie vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

Then Manoah \dagger prayed to the Lord and said, I pray thee, my Lord, let the man of God, whome thou senrest, come againe now vnto vs, and teache vs what we shal do vnto the childe when he is borne.

And God heard the voyce of Manoah, & the Angel of God came againe vnto the wife, as she sat in the field: but Manoah her housband was not with her.

\dagger And the wife made haste & ranne, & shewed her housband and said vnto him, Beholde, the man hath appeared vnto me, that came vnto me \dagger to day.

And Manoah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

Then Manoah said, Now let thy saying come to passe: (but) how shal we orde \dagger childe, and do vnto him?

And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

She may eat of nothing that cometh of the vine tree: she shal not drinke wine nor strong drinke, nor eat anie vncleane thing: let her obserue all that I haue commanded her.

Manoah then said vnto the Angell of

the Lord, I pray thee, let vs retaine thee, vntil we haue made ready a kid for thee.

And the Angel of the Lord said vnto Manoah, Though thou make me abide, I wil not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto \dagger Lord: for Manoah knewe not that it was an Angel of the Lord.

Againe Manoah said vnto the Angel of the Lord, What is thy name; that when thy saying is come to passe, we may honour thee?

And the Angel of the Lord said vnto him, Why askelt thou thus after my name, which is \dagger secret?

Then Manoah toke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and [the Angel] did wonderously, whiles Manoah and his wife looked on.

For when the flame came vp toward heauen from the altar, the Angel of \dagger Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fel on their faces vnto the ground.

(So the Angel of the Lord did no more appeare vnto Manoah and his wife) The Manoah knewe that it was an Angel of the Lord.

And Manoah said vnto his wife, \dagger We shal surely dye, because we haue sene God:

But his wife said vnto him, If the Lord wolde kil vs, he wolde not haue receiued a \dagger burnt offering and a meat offering of our hands, nether wolde he haue shewed vs all these things, nor wolde now haue tolde vs anie suche.

\dagger And the wife bare a sonne, and called his name Samson: and the childe grewe, & the Lord blessed him.

And the Spirit of the Lord began to strengthen him in the hofte of Dan, betwene Zorah, and Eshtaol.

CHAP. XIII.

1 Samson desired to haue a wife of the Philistims. 6 He killeth a lyon. 12 He propoundeth a riddle. 19 He killeth thirtie. 26 His wife forsaketh him and taketh another.

NOW Samson went downe to Timnath, and sawe a woman in Timnath of the daughters of the Philistims,

And he came vp and tolde his father and his mother, and said, I haue sene a woman in Timnath of the daughters of the Philistims: now therefore giue me her to wife.

Then his father and his mother said vnto him, Is there \dagger neuer a wife among \dagger daughters of thy brethren, and among all my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for

x. j.

\dagger Shewing that he sought not his owne honour, but Gods, whose messenger he was.

\dagger Or, merueilouse.

\dagger God sent fire from heauen to consume their sacrifice, to confirme their faith in his promises.

\dagger Exod. 33, 20. chap. 6, 22.

\dagger These graces that we haue received of God, and his accepting of our obedience, are sure tokens of his loue toward vs; so that nothing can hurt vs.

\dagger Or, to come upon him at diuers times.

\dagger Ebr. take heed for me to wife. a Though his parents did iustlie reprove him, yet it appeareth that this was the secret worke of \dagger Lord, vers. 4.

b To fight against them for deliverance of Israel.

c VVhereby he had strength & boldnes.

f Or, to take her to his wife.

d Meaning, when he was married.

f To wear as feathers or scales dayes

g Or, drew near: for it was the fourthe day

† Or, to impose

h Vnto them as of my nation

the pleaseth me wel.
 4 But his father and his mother knewe not that it came of the Lord, that he shulde seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.
 5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyardes at Timnath: & beholde, a yong lyon roared vpon him.
 6 And the Spirit of the Lord came vpon him, and he tare him, as one shulde haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.
 7 And he went downe, and talked with the woman, which was beautifull in the eyes of Samson.
 8 ¶ And within a [fewe] dayes when he returned to receiue her, he went aside to see carkeis, of the lion: & beholde, there was a swarme of bees, and hony in the body of the lyon.
 9 And he toke thereof in his hands, & wet eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he tolde not them, that he had taken the hony out of the body of the lyon.
 10 So his father went downe vnto the woman, and Samson made there a feast: for so vsed the yong men to do.
 11 And when they sawe him, they broght thirtie companions to be with him.
 12 Then Samson said vnto them, I wil now put forthe a riddle vnto you: & if you can declare it me within seuen dayes of the feast, and finde it out, I wil giue you thirtie shetes, and thirtie change of garments.
 13 But if you can not declare it me, the shal ye giue me thirtie shetes and thirtie change of garments. And they answered him, Put forthe thy riddle, that we may heare it.
 14 And he said vnto them, Out of the cater came meat, and out of the strong came sweetnes: and they colde not in thre dayes expounde the riddle.
 15 And when the seuenth day was come, they said vnto Samsons wife, Entise thyne housband, that he may declare vs þis riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not [so]?
 16 And Samsons wife wept before him, & said, Surely thou hatest me and louest me not: for thou hast put forthe a riddle vnto the children of my people, and hast not tolde it me. And he said vnto her, Beholde, I haue not tolde it my father nor my mother, and shal I tel it thee?
 17 Then Samsons wife wept before him

seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because she was importunate vpon him: so she tolde the riddle to the children of her people.
 18 And the men of the citie said vnto him the seuenth day before the sonne went downe, What is sweter, then honie? and what is stronger then a lyon? Then said he vnto them, If ye had not plowed with my heiffer, ye had not founde out my riddle.
 19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, & slewe thirtie men of them, and spoiled the, and gaue change of garments vnto them, which expounded the riddle: & his wrath was kindled, and he went vp to his fathers house.
 20 Then Samsons wife was [giuen] to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrandes to the foxes talles. 6 The Philistims burne his father in law and his wife. 15 VVith the iawebone of an asse he killeth a thousand men. 19 Out of a great tothe in the iawe God gaue him water.

1 Bv within a while after, in the time of wheat harvest, Samson visited his wife with a kid, saying, I wil go into my wife into the chambers: but her father wolde not suffer him to go in.
 2 And her father said, I thoght that thou hadest hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, instead of the other.
 3 The Samson said vnto them, Now am I more blameles then the Philistims: therefore wil I do them displeasure.
 4 ¶ And Samson went out, and toke thre hundred foxes, and toke firebrands, and turned them taile to taile, and put a firebrand in the middles betwene two tyles.
 5 And when he had set the brandes on fire, he sent them out into the standing come of the Philistims, and burnt vp bothe the fricks and the standing come with the vineyardes, and oliues.
 6 Then the Philistims said, Who hath done this? And they answered, Samson þis sonne in law of the Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fier.
 7 And Samson said vnto them, Though ye haue done this, yet wil I be auenged of you, and then I wil cease.
 8 So he smote them thippe and thigh with a mighty plague: then he went and dwelt in the toppes of the rocke Etam.

i Or, to the seuenth day, beginning in the fourth.

k If ye had vsed the heiffer my wyfe.

l VVhere one of the chief cities of the Philistims.

a That is, I vsed her as my wife.

b For though his father in law was mone, he gaue no regard to the vengeance of the Philistims.

c Or, thirtie was the number gathered.

e So the wise punish are for loue of justice, but for are of day which come to the

9 Then the Philistims came vp, & pitched in Iudah, and were spread abroad in Léhi.
10 And the men of Iudah said, Why are ye come vp vnto vs? And they answered, To binde Samson are we come vp, and to do to him as he hath done to vs.

11 Then thre thousand men of Iudah went to the toppe of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore the hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again they said vnto hi, We are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Swear vnto me, that ye wil not fall vpon me your selues.

13 And they answered him, saying, No, but we wil binde thee and deliuer thee vnto their hand, but we wil not kil thee. And they bound him with two newe cordes, and broght him from the rocke.

14 When he came to Léhi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes losed from his hands.

15 And he found a iawebone of an asse, & put forthe his hand, and caught it, & slewe a thousand men therewith.

16 Then Samson said, With the iawe of an asse [are] heapes vpon heapes: with iawe of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawebone out of his hand, & called that place, Ramath-Léhi.

18 And he was sore a thirst, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shal I dye for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheke to the, that was in the iawe, and water came thereout: and when he had dronke, his Spirit came againe, and he was reuiued: wherefore the name thereof is called En-hakkore, which is in Léhi vnto this day.

20 But he iudged Israël in the dayes of the Philistims twentie yeres.

CHAP. XVI.

Samson carrieth away the gates of Azzah. 18 He was deceived by Delilah. 30 He pulleth downe the house vpon the Philistims, and dyeth with them.

1 THE went Samson to Azzah, & sawe theré an harlot, & went in vnto her. And it was tolde to the Azzathites, Samson is come hether. And they went about,

& layed wait for him all night in the gate of the citie, and were quiet all the night, saying, [Abide] til the morning carely, & we shal kil him.

2 And Samson slept til midnight, and arose at midnight, and toke the dores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his sholders, and caried them vp to the top of the mountaine that is before Hebron.

3 And after this he loued a woman by trier of Sorék, whose name was Delilah: Vnto whome came the princes of the Philistims, and said vnto her, Entise him, and se wherein his great strength lieth, and by what meane we may ouercome him, & we may binde him, and punishe him, and euerie one of vs shal giue thee eleuen hundred shekels of siluer.

4 And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bounde, to do the hurt.

5 Samson then answered vnto her, If they binde me with seuen grene cordes that were neuer dryed, then shal I be weake, & be as an other man.

6 And the princes of the Philistims broght her seuen grene cordes that were not drye, and she bound him therewith.

7 (And she had men lying in wayte with her in the chamber) Then she said vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a threde of tow is broken, when it feleth fire: so his strength was not knowne.

8 After Delilah said vnto Samson, Se, I haue mocked me and tolde me lies. I pray thee now, tel me wherewith thou mightest be bound.

9 Then he answered her, If they binde me with newe ropes that neuer were occupied, then shal I be weake, and be as another man.

10 Delilah therefore toke newe ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (& men lay in wait in the chaber) & he brake them from his armes, as a threde.

11 Afterward Delilah said to Samson, Hether to thou hast beguiled me, and tolde me lies: tel me how thou mightest be bound. And he said vnto her, If thou plattedst seuen lockes of mine head with the thredes of the woufe.

12 And she fastened it with a pinne, & said vnto him, The Philistims be vpon thee, Samson. And he awoke out of his slepe, and went away with the pinne of the

Or, to fight of the morning

Or, plaine.

Of the value of a shekel, read Gene. 33. 15.

Or, new wih

Certeine Philistims in a secret chamber.

Vhen fire cometh nere it.

Though her fals shood tended to make hi. lose his life, yet his affection so blinded him that he colde not be ware.

It is impossible, if we giue place to our wicked affections, that we shal be destroyed.

Or, beamed.

For this Samson vied to say, I loue thee.

Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, & become slaue vnto her, whome he shulde haue ruled.

Not for the losse of his heere, but for the contempt of the ordinance of God, & was the cause that God departed from him.

Yet had he not his strength againe, till he had called vpon God and reconciled him selfe.

Thus by Gods iust iudgements they are made slaues to infidels, which neglected their vocation in defending the faithfull.

webbe and the wound. 15 Again she said vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth. 16 And because she was importunate vpon him with her wordes continually, and vexed him, his soule was peined vnto the death. 17 Therefore he tolde her all his heart, and said vnto her, There neuer came razor vpon mine head: for I am a Nazarite vnto God fro my mothers wombe: therefore if I be shauen, my strength wil go fro me, and I shal be weake, and be like all [other] men. 18 And whē Delilah saue that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once [again:] for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and broght the money in their hands. 19 And she made him slepe vpon her knees, and she called a man, and made him to shauē of the seuen lockes of his head, and she began to vexe him, and his strength was gone from him. 20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his slepe, & thought, I wil go out now as at other times, & shake my selfe: but he knewe not that the Lord was departed from him. 21 Therefore the Philistims toke him, and put out his eyes, & broght him downe to Azzah, and bound him with fetters: and he did grinde in the prison house. 22 And the heere of his head begā to grow againe after that it was shauen. 23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands. 24 Also whē the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our countrey, whiche hath slain manie of vs. 25 And whē their heartes were merry, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he was a laughing stocke vnto them, and they set him betwene the pillars. 26 Then Samson said vnto the seruant that led him by the hand, Lead me, that I may touche the pillars that the house standeth vpon, and that I may leane to them.

17 101 p. the house was full of men & women, and there were at the Princes of the Philistims: all vpon the roofe p. 27 about three thousand men and women that behelde while Samson played. 28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseeche thee, strengthen me at this time onely, that I may be at once auenged of the Philistims for my two eyes. 29 And Samson layed holde on the two middle pillars whereupō the house stode, and on which it was borne vp: on the one with his right hand, and on the other with his left. 30 Then said Samson, Let me lose my life with the Philistims: and he bowed him w. all his might, and the house fell vpon the Princes, and vpon all the people that were therein. So the dead which he slue at his death were more then they whiche he had slaine in his life. 31 Then his brethren, and all the house of his father came downe and toke him, and broght him vp, and buryed him betwene Zorah and Eshtaol in the sepulchre of Manoah his father: now he had iudged Israel twentie yeres.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idoles. 4 He made his sonne a Priest for his idoles. 5 And after he hired a Leuite.

1 There was a man of mount Ephraim, whose name was Michah. 2 And he said vnto his mother, The eleuen hundred [shekels] of siluer that were taken from thee, for the which thou cursedst, & spakdest it, even in mine hearing, beholde, the siluer [is] with me, I toke it. Then his mother said, Blessed be my sonne of the Lord. 3 And when he had restored the eleuen hundred [shekels] of siluer to his mother, his mother said, I had dedicate the siluer to Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe. 4 And when he had restored the money vnto his mother, his mother toke two hundred [shekels] of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah. 5 And this man Michah had an house of gods, and made an Ephod, and Tera- phim, and consecrated one of his sonnes, who was his Priest. 6 In those dayes there was no King in Is-

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raél, [but] euerie man did that, which was good in his owne eyes.

7 ¶ There was also a yong man out of Beth-léhem Iudáh, * of the familie of Iudáh: who was a Leuite, and sojourned there.

8 And the man departed out of the citie, [euen] out of Beth-léhem Iudáh, to dwel where he colde finde [a place:] and as he iourneid, he came to mount Ephráim to the house of Micháh.

9 And Micháh said vnto him, Whence comest thou? And the Leuite answered him, I [come] from Beth-léhem Iudáh, and go to dwel where I may finde [a place.]

10 Then Micháh said vnto him, Dwel with me, and be vnto me a father and a Priest, & I wil giue thee ten [shekels] of siluer by yeare, and a sute of apparel, and thy meat and drinke. So the Leuite went in.

11 And the Leuite was content to dwel with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Micháh consecrated the Leuite, & the yong man was his Priest, and was in the house of Micháh.

13 Then said Micháh, Now I knowe that the Lord wil be good vnto me, seing I haue a Leuite to my Priest.

¶ CHAP. XVIII.

1 The children of Dan send me to searche the land. 11 They come the six hundredth and take the gods, and the Priest of Micháh away. 27 They destroy Laiſh. 28 They buyld it againe, 30 And set vp Idolatrie.

IN those dayes there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time [all] their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie fise men out of their coastes, [euen] men expert in warre, out of Zoráh and Eshtaól, to vewe the land and searche it out, and said vnto them, Go, [and] searche out the land. Then they came to mount Ephráim to the house of Micháh, & lodged there.

3 When they were in the house of Micháh, they knewe the voyce of the yong man the Leuite: and being turned in thether, they said vnto him, Who brought thee hether? or what makest thou in this place? & what hast thou [to do] here?

4 And he answered them, Thus and thus dealeth Micháh with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counſel now of God, that we may knowe whether the way which we go, shal be prosperous.

6 And the Priest said vnto them, Go in peace: for the Lord guydeth your way wye go.

7 Then the fise men departed and came to Laiſh, and sawe the people that were therein, which dwelt careles, after the manner of the Zidonians, quiet and sure, because no man made any trouble in the lād, or vsurped anie dominion: also they were farre from the Zidonians, and had no busines with [other] men.

8 ¶ So they came againe vnto their brethren to Zoráh and Eshtaól: and their brethren said vnto them, What haue ye [done:]

9 And they answered, Arise, that we may go vp against them: for we haue sene the land, and surely it is verie good, and do ye sit still: be not slouthful to go and entre to possesse the land.

10 [If ye wil go, ye shal come vnto a careles people, and the countrey [is] large] for God hath given it into your hand. [It is] a place which doeth lacke nothing that is in the worlde.

11 ¶ Then there departed thence of the familie of the Danites, from Zoráh and frō Eshtaól, six hundredth men appointed with instruments of warre.

12 And they went vp, & pitched in Kiriath iearím in Iudáh: wherefore they called the place, Mahanéh-Dan vnto this day: and it is behinde Kiriath iearím.

13 And they went thence vnto mount Ephráim, and came to the house of Micháh.

14 Then answered the fise men, that wēt to spie out the countrey of Laiſh, and said vnto their brethren, Knowe ye not, that there is in these houses an Ephód, and Tetráphim, and a grauen and a molten image? Now therefore consider what ye haue to do.

15 And they turned thetherwarde & came to the house of the yong man the Leuite, [euen] vnto the house of Micháh, and saluted him peaceably.

16 And the six hundredth men appointed with their weapons of warre, which were of the children of Dan, stode by the entering of the gate.

17 Then the fise men that went to spie out the land, went in thether, [and] toke the grauen image and the Ephód, & the Tetráphim, and the molten image: and the Priest stode in the entering of the gate with the six hundredth men, that were appointed with weapons of warre.

18 And the other wēt into Micháhs house and fet the grauen image, the Ephód, and the Tetráphim, and the molten image.

x. iij.

Thus God grēte the idōlatry sometimes their requests to their destruction that delire in error.

† Ebr. made the ashamed.

† Loſt ye this good occasion through your slouthfulness.

† Or, the tents of Dan.

† Because they before had had good success, they wolde that their brethren shulde be encouraged by hearing the same things.

† So supersticiō blinded them, that they thought Gods power was in these idōles, and that they shulde haue good success by them, though by violence and robbery they did take them away.

Then said the Priest vnto the, What do ye?
 19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shuldest be a Priest vnto the house of one man, or that thou shuldest be a Priest vnto a tribe and to a familie in Israël?

20 And the Priests heart was glad, and he toke the Ephod and the Teraphim, and a grauen image, and went among the people.

21 And they turned and departed, and put the children, and the cattel, and the substance before them.

22 ¶ When they were farre off fro the house of Michah, the men that were in the house nere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces and said vnto Michah, What ayleth thee, that thou makest an outcryer?

24 And he said, Ye haue taken away my gods, which I made, and the Priest, and go your wayes: & what haue I more? how then say ye vnto me, What ayleth thee?

25 And the children of Dan said vnto him, Let not thy voyce be heard among vs, lest angry fellowes runne vpon thee, & thou lose thy life with the liues of thine householde.

26 So the children of Dan went their wayes: and when Michah sawe that they were to strong for him, he turned, & went backe vnto his house.

27 And they toke the things whiche Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people and without mistrust, & smote the with the edge of the sworde, and burnt the citie with fire:

28 And there was none to helpe, because Laish was farre from Zidon, and they had no busines with other men: also it was in the valley that lieth by Beth-rehob. After they buylt the citie, and dwelt therein,
 29 And called the name of the citie Dan, after the name of Dan their father whiche was borne vnto Israël: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the grauen image, and Ionathans sone of Gerishon the sone of Manasse and his sonnes were the Priests in the tribe of the Danites vntill the day of the captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the

house of God was in Shiloh.

CHAP. XIX.

1 A Levites wife being an harlot, forsoke her housband, & he toke her againe. 25 At Gibeah she was moste vilenously abused to the death. 39 The Levite cutteth her in pieces and sendeth her to the twelue tribes.

1 Also in those dayes, when there was no King in Israël, a certeine Levite dwelt on the side of mount Ephraim, and toke to wife a concubine out of Beth-léhem Iudáh,

2 And his concubine played the whore there, and went away from him vnto her fathers house to Beth-léhem Iudáh, and there continued the space of foure moneths.

3 And her housband arose and went after her, to speake friendly vnto her, and to bring her againe: [he had] also his seruant with him, and a couple of asses: and she broght him vnto her fathers house, and when the yong womans father sawe him, he reioyced of his comming.

4 And his father in lawe, the yong womans father reteined him: and he abode with him thre dayes: so thei did eat and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and he prepared to departe: then the yong womans father said vnto his sonne in lawe, Comfort thine heart with a morsel of bread, & then go your way.

6 So they sate downe, and did eat and drinke bothe of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tary all night, and let thine heart be mery.

7 And when the man rose vp to departe, his father in lawe was earnest: therefore he returned and lodged there.

8 And he arose vp early the fift day to departe, and the yong womans father said, Comfort thine heart, I pray thee: and they taryed vntill after midday, and they bothe did eat.

9 Afterwarde when the man arose to departe with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Behold now, day draweth toward euen: I pray you, tary all night: beholde the sunne goeth to rest: lodge here, that thine heart may be mery, and to morowe get you early vpon your way, & go to thy tent.

10 But the man wolde not tary, but arose and departed, & came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine [were] with him.

11 When

h VWith the six hundred men.

i Suspecting that they did pursue them.

k This declareth what opinion the idolaters haue of their idoles.

l Ebr. who haue their heart bitter.

i Meaning, the idoles, as verse 18.

† Or, deliuer them.

m VWhich after was called Cæsarea Philippi.

* Iosh. 19. 47.

n Thus in stead of being glorified to God, they attributed vilenity to their idols. And he honored them the more.

* Chap. 17. 6. & 18. 1.

* Gene. 23. 6.

† Ebr. belated him: to wit, others.

‡ Ebr. to his heart.

† Or, as hunting.

‡ Ebr. rosy.

† Or, strengthen.

a That is, his concubines father.

† Or, compelled him.

b Meaning, he should eat with him, as meat.

† Ebr. is with.

† Or, & day long.

c To wit, to the towne or where he dwelt.

11 When they were nere to Iebús, the day twas fore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, We wil not turne into the citie of strangers that are not of the children of Israël, but we wil go forth to Gibeáh.

13 And he said vnto his seruant, Come, & let vs drawe nere to one of these places, that we may lodge in Gibeáh or in Ramáh.

14 So they went forward vpon their way, and the sunne went downe vpon the nere to Gibeáh, which is in Benjamin.

15 ¶ Then they turned thether to go in & lodge in Gibeáh: and when he came, he fate him downe in a strete of the citie: for there was no man that toke them into his house to lodging.

16 And beholde, there came an olde man from his worke out of the field at euen, & the man was of mount Ephráim, but dwelt in Gibeáh: and the men of the place were the children of Iemini.

17 And when he had lift vp his eyes, he sawe a wayfaring man in the stretes of the citie: then this olde man said, Whether goest thou, and whence comest thou?

18 And he answered him, We came from Beth-léhem Iudáh, vnto the side of mount Ephráim: from thence am I: and I went to Beth-léhem Iudáh, and go [now] to the house of the Lord: & no man receiue me to house,

19 Although we haue strawe and prouadre for our asses, and also bread and wine for me and thine handmayd, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man said, I feare be with thee: as for all that thou lackest, [thou shalt finde] with me: onely abide not in my strete all night.

21 So he brought him into his house, and gaue foddre vnto the asses: and they washed their fete, and did eate and drinke.

22 And as they were making their hearts merry, beholde, the men of the citie twicked men beset the house round about, and smote at the dore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house: that we may knowe him.

23 And this man the master of the house went out vnto them, and said vnto them, Nay, my brethren, do not so wickedly, I pray you: seing that this man is come into mine house, do not this vilanie.

24 Beholde, [here is] my daughter a vir-

gine, and his concubine: them wil I bring out now, and humble them, and do with them what semeth you good: but to this man do not this vilanie.

25 But the men wolde not hearken to him: therefore the man toke his concubine, and brought her out vnto them: & they knewe her and abused her all the night vnto the morning: & when the day began to spring, they let her go.

26 So the womā came in the dawning of the day, & fel downe at the dore of the mas house where her lord was, til the light day.

27 And her lord arose in the morning, and opened the dores of the house, and went out to go his way, and beholde, the womā his concubine [was] dead at the dore of the house, and her hands [lay] vpon the threshold.

28 And he said vnto her, Vp, and let vs go: but she answered not. Then he toke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when he was come to his house, he toke a knife, and laid hand on his concubine, and deuided her in peices with her bones into twelue partes, and sent her through all quarters of Israël.

30 And all that sawe it said, There was no sicke thing done or sene since the time that the children of Israël came vp from the land of Egypt vnto this day: consider the matter, consult, and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declared his wrong. 13 The sent forthem that did the vilanie. 25 The Israelites are twice overcome. 46 And at length get the victorie.

¶ Then all the children of Israël wet out, and the Congregation was gathered together as one man, from Dan to Beer sheba, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chief of all the people [and] all the tribes of Israël assembled in the Congregation of the people of God foure hundred thousand fotemen that drewe sword.

3 (Now the children of Benjamin heard that the children of Israël were gone vp to Mizpeh) Then the children of Israël said, How is this wickednes committed?

4 And the same Leuite, the womāns husband that was slaine, answered and said, I came vnto Gibeáh: that is in Benjamin w my concubine to lodge,

5 And the t me of Gibeáh arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

x. iiii.

h That is, abuse them.

i She fel downe dead, as verbe

27. † Or, husband

† Or, fallen.

k Meaning, home vnto mount Ephraim.

l For this was like the first of Sodom, for the which God rained downe fire and brimstone from heauen.

* Ofce 10, 9.

a That is, all one consent.

b To aske counsel.

† Ebr. corners.

c Meaning, men able to handle their weapon.

d To the Leuite.

† Or, chief, or lords.

^e That is, their pieces, to curse tribe a piece, Chap. 19, 9.

^f Before we haue reuenged this wickednes.

^g These onely shulde haue the charge to provide for vitaille for the rest.

^h That is, euery familie of the tribe.

ⁱ Because they wolde not suffer the wicked to be punished, they declared them selues to maintaine the in their euil, & therefore were all iustlie punished.

^{*} Chap. 3, 15.

^k That is, to the Arke, & was in Shiloh: some thinke in Mizpeh, as verse. 1.

20 Then I toke my concubine, and cut her in pieces, and sent her through out all the country of the inheritance of Israel: for they haue committed abomination and vilenie in Israel.

21 Beholde, ye are all children of Israel: giue your aduise, and counsell herein.

22 The all the people arose as one man, saying, There shal not a man of vs go to his tent, nether anie turne into his house.

23 But now this is that thing which we will do to Gibeah: [we wil go vp] by lot against it.

24 And we wil take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring 8 vitaille for the people that they may do (when they come to Gibeah of Benjamin) according to all the vilenie, that it hathe done in Israel.

25 So all the men of Israel were gathered against the citie, knit together, as one mā.

26 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickednes is this that is committed among you?

27 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil from Israel: for the children of Benjamin wolde not obey the voyce of their brethren the children of Israel.

28 But the children of Benjamin gathered them selues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

29 And the children of Benjamin were nombred at that time out of the cities six and twentie thousand men that drewe sworde, beside the inhabitants of Gibeah, which were numbered seuen hundreth chosen men.

30 Of all this people [were] seuen hundreth chosen men, being ^{*}left handed: all these colde sling stones at an heere breadth, and not faile.

31 Also the men of Israel, beside Benjamin, were nombred foure hundreth thousand men that drewe sworde, euen al men of warre.

32 And the children of Israel arose, & went vp to the house of God, & asked of God, saying, Which of vs shal go vp first to fight against the children of Benjamin? And the Lord said, Iudah [shal be] first.

33 Then the children of Israel arose vp early and camped against Gibeah.

34 And the men of Israel went out to batel against Benjamin, and the men of Is-

rael put the selues in array to fight against them beside Gibeah.

35 And the children of Benjamin came out of Gibeah, & slewe downe to the grounde of the Israelites that day two and twentie thousand men.

36 And the people, the men of Israel plucked vp their hearts, and set their batel againe in array in the place where they put them in array the first day.

37 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shal I go againe to batel against the children of Benjamin my brethren? & the Lord said, Go vp against them.)

38 Then the children of Israel came nere against the children of Benjamin the seconde day.

39 Also the seconde day Benjamin came forth to mete the out of Gibeah, & slewe downe to the grounde of the children of Israel againe eightene thousand men: all they colde handle the sworde.

40 Then all the children of Israel went vp & all the people came also vnto the house of God, & wept and faste there before the Lord & fasted that day vnto the euening, and offred burnt offerings & peace offerings before the Lord.

41 And the children of Israel asked the Lord (for ^m there [was] the Arke of the covenant of God in those dayes,

42 And Phinehas the sonne of Eleazar, the sonne of Aaron ⁿ stode before it at that time) saying, Shal I yet go anie more to batel against the childre of Benjamin my brethren, or shal I cease? And the Lord said, Go vp: for tomorowe I wil deliuer them into your hand.

43 And Israel set men to lye in wait round about Gibeah.

44 And the children of Israel went vp against the childre of Benjamin the thrid day, and put them selues in array against Gibeah, as at other times.

45 Then the children of Benjamin coming out against the people, were ^odrawen from the citie: and they began to smite of the people and kil as at other times, [euen] by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

46 (For the childre of Benjamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee & plucke them away from the citie vnto the hie pwayes)

47 And all the men of Israel rose vp out of their place, and put them selues in array

^l This God permitted, because the Israelites partly trusted to much in their strength, & partly by this means punish their sinnes.

[†] Ebr. all they drawing the sworde.

^m To wit, in Shiloh.

ⁿ Or, Ieruel in the Priests office at those dayes: for the Levites write, he liued three hundreth years.

^o By the polling of the children of Israel:

^p Meaning, cross wayes or paths to diuers places.

at Baal tamar: and the men that lay in wait of the Ifraclites came forth of their place, [even] out of the medowes of Gibeah.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knewe not that the euil was nere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day fise and twentie thousand and an hundred men: all they colde handle the sworde.

36 So the children of Benjamin sawe that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in waite halted, and brake forth towards Gibeah, and the embushment drew them felues along, and smote all the citie with the edge of the sworde.

38 Also the men of Israel had appointed a certeine time with the embushments, that they shulde make a great flame [&] smoke rise vp out of the citie.

39 And when the men of Israel retired in battell, Benjamin began to smite and kil of the men of Israel about thirtie perstones: for they said, Surely they are stricke downe before vs, as in the first battell.

40 But when the flame began to rise out of the citie, [as] a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were astonished: for they sawe that euil was nere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell ouertoke them: also they which [came out] of the ciues, slewe them among them.

43 [Thus] they compalled the Beniamites about, [and] chased them far eas, and ouerran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eightene thousand men, which were all me of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon. And the Ifraclites xplained of them by the way fise thousand men, and pursued after the vnto Gidon, and slewe two thousand me of them.

46 So that all that were slaine that day of

Benjamin, were fise and twentie thousand men that drewe sworde, which were all men of warre:

47 But six hundred men turned & fled to wilderness, vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Benjamin, and smote the with the edge of the sworde from the me of the citie vnto the healts, & al that came to hand: also they set on fire all the ciues that they colde come by.

CHAP. XXI.

¶ The Ifraclites sware that they wil not marry their daughters to the Beniamites. 10. They slay them of Iabesh Gilead, and giue their virgines to the Beniamites. 31. The Beniamites take the daughters of Shiloh.

¶ Moreouer the men of Israel sware in Mizpeh, saying, None of vs shal giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, & abode there til euen before God, and lift vp there voices, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel shulde want?

4 ¶ And on the morowe the people rose vp and made there an altar, and offered burnt offerings and peace offerings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord: for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him dye the death.

6 And the children of Israel were sorie for Benjamin their brother, and said, There is one tribe cut of from Israel this day.

7 How shal we do for wiues to them that remaine, seing we haue sworn by the Lord that we will not giue them of our daughters to wiues?

8 Also they said, Is there anie of the tribes of Israel that came not vp to Mizpeh to the Lord, and beholde, their came none of Iabesh Gilead vnto the hoste, [and] to the Congregation.

9 For when the people were viewed, beholde, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thier twelve thousand men of the moste valiant, and commanded them saying, Go, and smite the inhabitants of Iabesh Gilead with the edge of the sworde, both women and children.

¶ Besides eleue hundred that were slaine in former battels.

¶ If they belonged to the Beniamites.

¶ This othe came of ratheres & not of iudgement: for after they brake it, in shewing secretly the meynes to marry w certeine of their daughters.

¶ According to their custome, whi they wold consult with the Lord.

¶ Or, repented that they had destroyed their brethren, as appeareth ver. 13

¶ Condemning them to be fauours of vice, & wolde not put their hand to punish it.

¶ The Ifraclites of strength, & the Beniamites of weakness.

Nomb. 31, 17.

To wit, about
four monethes
after the discom-
fiture. Chap.
20, 47.
Or, friendly.

For there lack-
ed two hun-
dred.

Benjamin must
be referred to
haue the twelft
portion in the
inheritance of Ia-
akob.

11 And this is it that ye shall do: ye shall utterly destroy all the males & all the women that haue lien by men.
12 And they founde among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had knowen no man by lying with anie male: and they brought them vnto the hoste of Shiloh, which is in the land of Canaan.
13 Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably vnto them:
14 And Benjamin came againe at that time, & they gaue them wives which they had sau'd alive of the women of Iabesh Gilead: but they had not so ynough for them:
15 And the people were sory for Benjamin, because the Lord had made a breach in the tribes of Israel.
16 Therefore the Elders of the Congregation said, How shall we do for wives to the remnant? for the women of Benjamin are destroyed.
17 And they said, [There must be] an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.
18 Howbeit we may not giue them wives of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Benjamin.
19 Therefore they said, Beholde, there is a

feast of the Lord euerie yere in Shiloh [in a place] which is on the Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.
20 Therefore they commanded the children of Benjamin, saying, Go, and lye in waite in the vineyardes.
21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, & catche you euerie man a wife of the daughters of Shiloh, and go into the land of Benjamin.
22 And when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pitie on them for our sakes, because we refused not to eche man his wife in the warre, and because ye haue not giuen vnto them hether to, ye haue sinned.
23 And the children of Benjamin did so, and toke wives of them that danced according to their number: which they toke, and went away, and returned to their inheritance, and repaired the cities & dwelt in them.
24 So the children of Israel departed thence at that time, euerie man to his tribe, and to his familie, and went out from thence euerie man to his inheritance.
25 In those dayes there was no King in Israel, [but] euerie man did that which was good in his eyes.

He desired the place where the maidens were to dance, as the manner was, and to sing Psalms & songs of Gods workes among them.
I Though they thought them to persuade that they had their other before God was broken.

k Meaning two hundred.

* Chap. 17, 4. & 18, 1. & 19, 1.

THE BOKE OF RVTH.

THE ARGVMENT.

This boke is intituled after the name of Ruth, which is the principal persone spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet is length God giueth good and ioyful issue: teaching vs to abide with patience til God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles shoulde be sanctified by him, and ioyned with his people, and that there shoulde be but one shepfold, and one shepherde. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes dye. 19 Naomi and Ruth come to Beth-lehem.



IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem of Iudah went for to sojourne in the countrey of

Moab, he, and his wife, and his two sonnes.
2 And the name of the man [was] Elimelech, and the name of his wife, Naomi: & the names of his two sonnes, Mahlon, & Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.
3 Then Elimelech the husband of Naomi dyed, and she remained with her two sonnes.

4 Which

* Ebr. Iudged.
a In the land of Canaan.
b In the tribe of Iudah, which was also called Ephrathah, because there was another citie so called in the tribe of Zebulun.

4 Which toke them wiues of the Moabites: the ones name [was] Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed also bothe twaine: so the woman was left [desolate] of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in lawe, and returned from the country of Moab: for she had heard say in the country of Moab, that the Lord had visited his people, and given them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in lawe, Go, returne eche of you vnto her owne mothers house: the Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde rest, ether of you in the house of her husband. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will you go w me: are there anie mo sonnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an husband. if I shulde say, I haue hope, [and] if I had an husband this night: yea, if I had borne sonnes,

13 Wolde ye tary for them, til they were of age: wolde ye be differed for them from taking of husbands? nay my daughters: for it grieveth me t muche for your sakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voyce, and wept againe, and Orpah kissed her mother in lawe, but Ruth abode still with her.

15 And Naomi said, Beholde thy sister in lawe is gone backe vnto her people & vnto her gods: returne thou after thy sister in lawe.

16 And Ruth answered, Intreat me not to leaue thee, nor to departe from thee: for whither thou goest, I wil go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou dyest, will dye, and there wil I be buried. The Lord do so to me and more also, if [I forget] but death departe thee and me.

18 When she sawe that she was steadfastly

minded to go with her, she left speaking vnto her.

19 So they went bothe vntil they came to Beth-lehem: and when they were come to Beth-lehem, it was noised of the through all the cite, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Marah: for the Almighty hath giuen me muche bitterness.

21 I went but full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie.

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when she came out of the country of Moab: & they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

Ruth gathereth corne in the fieldes of Boaz. 1. The Gentiles of Boaz toward her.

1 Then Naomis husband had a kinsman, one of great power of the familie of Elimelech, & his name [was] Boaz.

2 And Ruth the Moabitess said vnto Naomi, I pray thee, let me go to the field, and gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, Go my daughter.

3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that she met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and said vnto the reapers, The Lord [be] with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish mayde, that came with Naomi out of the country of Moab.

7 And she said vnto vs, I pray you, let me glean and gather after the reapers t among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue t she taryed a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Hearrest thou, my daughter: go to none other field to gather, nether go from hence: but abide here by my handens.

9 Let thine eyes be on the field that they bid reape, and go thither after the handens. I haue t nouer sold the seruants, that they touch the corne: & Moyses when thou

h VWhereby appeared that she was of a great familie and of a good reputation.

† Or, beautiful.
† Or, bitter.

† VWhich was in the month Nisan, that containeth parte of March and part of April.

a Bothe for vertue, authoritie and riches.

b This her humilitie declareth her great affection toward her mother in law, for as muche as she spareth no painful diligence to get bothe their linings.

† Or, certaintie handfulls.

arta thirst, go vnto the vessels and drinke of that which the seruants haue drawn.
 10 Then she fel on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shuldest knowe me, being I am a stranger?
 11 And Boaz answered, and said vnto her, All is tolde and shewed me that thou hast done vnto thy mother in law, since the death of thine housband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.
 12 The Lord recompence thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.
 13 Then she said, Let me finde fauour in thy sight, my Lord: for thou hast comforted me, and spoken comfortably vnto thy maid, though I be not like to one of thy maids.
 14 And Boaz said vnto her, At the meale time come thou hither, and eat of the breade, and dip thy morsel in the vinegre. And she sat beside the reapers, and he reached her parched corne: and she did eat, & was sufficed, and left thereof.
 15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaues, and do not rebuke her.
 16 Also let fall (some) of the sheaues for her, and let it lie, that she may gather it vp, and rebuke her not.
 17 So she gleaned in the field vntil euening, and she threshed that she had gathered, & it was about an Ephah of barley.
 18 ¶ And she toke it vp, and went into the citie, and her mother in law sawe what she had gathered: also she toke for the, and gaue to her that which she had reserved, when she was sufficed.
 19 Then her mother in law said vnto her, Where hast thou gleaned to day? & where wroughtest thou? blessed be he, that knewe thee. And she shewed her mother in law, with whome she had wrought, & said, The mans name with whome I wrought to day, is Boaz.
 20 And Naomi said vnto her daughter in law, Blessed be he of the Lord, for he lea- seth not to do good to the liuing, and to the dead. Againe Naomi said vnto her, The man is here vnto vs, and of our affinitie.
 21 And Ruth the Moabitise said, He said also certainly vnto me, Thou shalt be with my seruants, vntil they haue ended all mine

haruest.
 22 And Naomi answered vnto Ruth her daughter in law, It is best my daughter, & thou go out with his maids, that they mete thee not in an other field.
 23 Then she kept her by the maids of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsel, 3 She slepeth at Boazs fete.
 2 He acknowledgeth him self to be her kinsman.
 1 Afterward Naomi her mother in law said vnto hir, My daughter, shall not I seke rest for thee, that thou maiest prosper?
 2 Now also is not Boaz our kinsman, with whose maids thou wast? beholde, he wi- noweth barley to night in the floore.
 3 Wash thy selfe therefore, & anoint thee, and put thy rayment vpon thee, and get thee downe to the floore: let not the ma- knowe of thee, vntil he haue left eating & drinking.
 4 And when he shal slepe, marke the place where he layeth him downe, and go, and vncouer the place of his fete, and lay thee downe, & he shal tel thee what thou shalt do.
 5 And she answered her, All that thou biddest me, I will do.
 6 ¶ So she went downe vnto the floore, & did according to all that her mother in law bade her.
 7 And when Boaz had eaten, and dronke, & cheared his heart, he wet to lie downe at the end of the heape of corne, and she came softly, and vncouered the place of his fete, and lay downe.
 8 And at midnight the man was afraied, & caught holde: & lo, a womā lay at his fete.
 9 Then he said, Who art thou? And she answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaide: for thou art the kinsman.
 10 Then said he, Blessed be thou of the Lord, my daughter: & hast thou shewed more goodnes in the latter end, then at the be- ginning, in as much as thou followedst not yong men, were they poore or riche.
 11 And now, my daughter, feare not: I will do to thee all that thou requirest: for all the citie of my people doeth knowe, that thou art a vertuous woman.
 12 And now it is true that I am thy kins- man, howbeit there is a kinsman nearer then I.
 13 Tary to night, & whe morning is come, if he wil do the duetic of a kinsman vnto thee, wel, let him do the kinsmans du- tic:

¶ Euen of the Moabites are enemies to Gods people.

¶ Signifying that she shall neuer want any thing if she put her trust in God & liue vnder his protection.

¶ VVhiche she brought home to her mother in law.

*Exod. 16, 36.

¶ To wit, of her bag, as is in the Chaldees text.

¶ To my hous- band & child, when they were liue, and now

† Or, fall vpon thee.

† Or, returned to her mother in law.

¶ Meaning she would abide her other house with whom she might quietly.
 † Or, in the barne.
 b Boaz nor any other.

c That is, he refreshed himself among his seruants.

† Or, turne him self to side to another.

d Then for establisht time to the more yong men.

¶ If he wil do thee to be wife by the

ut: but if he wil not do the kinsmans parte, then wil I do the dutie of a kinsman, as the Lord liueth: slepe vntil the morning.

14 ¶ And she lay at his fete vntil the morning: & she arose before one colde knowe another: for he said, Let no man knowe that a woman came in to the floore.

15 Also he said, bring the sheete that thou hast vpon thee, & holde it. And when she helde it, he measured six [measures] of barley, and laied them on her, & went into the citie.

16 And when she came to her mother in law, she said, Who art thou, my daughter? And she tolde her all that the man had done to her.

17 And said, These six [measures] of barley gaue he me: for he said to me, Thou shalt not come emptie vnto thy mother in law.

18 Then said she, My daughter, sit still, vntil thou knowe how the thing wil fall: for the man wil not be in rest, vntil he hath finished the matter this same day.

CHAP. III.

Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marryeth Ruth of whom he begetteth Obéd. 18 The generation of Pharez.

1 Then went Boaz vp to the gate, and sate there, & beholde, the kinsman, of whom Boaz had spoken, came by: & he said, Ho, suche one, come sit downe here. And he turned, and sate downe.

2 Then he toke ten men of the Elders of the citie, & said, Sit ye downe here. And they sate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, wil sel a parcel of land, which was our brother Elimélechs.

4 And I thought to aduertise thee, saying, Bye it before the Iassists, and before the Elders of my people. If thou wilt redeme it, redeme it: but if thou wilt not redeme it, tel me: for I knowe that there is none besides thee to redeme it, & I am after thee. Then he answered, I wil redeme it.

5 Then said Boaz, What day thou byest the field of the hand of Naomi, thou must also bye it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead, vpon his inheritance.

6 And the kinsman answered, I can not redeme it, lest I destroy mine owne inheritance: redeme my right to thee, for I can not redeme it.

7 Now this was the maner beforetime in

Israel, concerning redeming & changing, for to stablish all things: a man did plucke of his shoe, and gaue it his neighbour, & this was a sure witnes in Israel.

8 Therefore the kinsman said to Boaz, Bye it for thee: & he drue of his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimélechs, and all that was Chilion & Mahlon, of the hand of Naomi.

10 And moreover, Ruth the Moabitesse the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, & that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, & the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahel and like Leah, which twaine did buyld the house of Israel: and that thou mayest co-worthely in Ephraim, and be famous in Beth-lehem.

12 And that thine house be like the house of Pharez (* whome Thamar bare vnto Iudah) of the seide which the Lord shal giue thee of this yong woman.

13 ¶ So Boaz toke Ruth, & she was his wife: & when he went in vnto her, the Lord gaue, that she conceiued, & bare a sonne.

14 And the woman said vnto Naomi, Elef-ed [be] the Lord, which hath not left thee this day without a kinsman, and his Name shalbe continued in Israel.

15 And this shal bring thy life againe, and cherish thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee then seuen sonnes.

16 And Naomi toke the childe, and layed it in her lap, and became a source vnto it.

17 And [the women] her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obéd: the same was the father of Ishái, the father of Dauid.

18 ¶ These now are the generations of * Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, & Ram begate Amminadab,

20 And Amminadab begate Nahshon, & Nahshon begate Salmah,

21 And Salmah begate Boaz, and Boaz begate Obéd,

22 And Obéd begate Ishái, and Ishái begate Dauid.

e That he had resigned his right, Deut. 19. 9.

f Or, of the citie where he resided.

g Ephraim, & Beth-lehem are bothe one.

* Gen. 38. 29.

h He shall leave a continuall posteritie.

i Meaning many sonnes.

* 1. Chro. 2. 4.

mat. 1. 3.

k This genealogie brought no to prove that Dauid by succession came of the house of Iudah.

THE FIRST BOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordained Deut. 17. 14. that when the Israelites shoulde be in the land of Canaan, he wolde appoint them a King: so here in this first boke of Samuel is declared the state of this people vnder their first King Saul, who not content with that ordre, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent he might be as other nations, and in a greater assurance, as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him, which did represent Iesus Christ the true deliuerer: the more he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the persone of a King is not sufficient to defend them, except God by his power presente, and kepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continual warres both at home and abroad: And because Saul, who was of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie towards him, but rather gloried in the worke of God, and was not zealous of his glorie, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his steade, whose patience, modestie, constantie, persecution by open enemies, faulced friends, and dessembling flatterers, are left to the Church, and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 3 Hannah was barren and prayed to the Lord. 4 Her answer to Eli. 5 Samuel is borne. 6 She doeth dedicate him to the Lord.

a There were two Ranieths, for in this crie in mount Ephraim were Zophim, that is the learned men and Prophets.



Here was a man of one of the two Ranieths, Zophim, of mount Ephraim, whose name [was] Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph an Ephraimite.

2 And he had two wiues: the name of one [was] Hannah, and the name of the other Peninnah: & Peninnah had children, but Hannah had no children.

* Deut. 16. 16.

3 And this man went vp out of his citie euerie yere, to worship & to sacrifice vnto the Lord of hostes in Shiloh, where were two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

b For the Ark was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

c Some read, a portion with a many cheate.

But vnto Hannah he gaue a worthy portion: for he loued Hannah, and the Lord had made her barren.

5 And her aduersarie vexed her sore, forasmuche as she vbraided her, because the Lord had made her barren.

d Let this suffice thee, that I lone thee no less then if thou hadst many children.

6 (And so did he yere by yere) & as oft as he went vp to the house of the Lord, thus she vexed her, that she wept & did not eat.

7 Then said Elkanah her husband to her, Hannah, why wepest thou, and why eatest thou not? & why is thine heart troubled? am not I better to thee then ten sonnes?

8 So Hannah rose vp after that they had eaten and dronke in Shiloh (and Eli the

Priest sat vpon a stole by one of the postes of the Temple of the Lord)

10 And she was troubled in her minde, & praied vnto the Lord, and wept sore:

11 Also she vowed a vowe, & said, O Lord of hostes, if thou wilt loke on the trouble of thine handmayd, and remember me, & not forget thine handmayd, but giue vnto thine handmayd a manchild, then I will giue him vnto the Lord all the dayes of his life; and there shall no razor come vpon his head.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene dronken.

14 And Eli said vnto her, How long wilt thou be dronken? Put away thy dronkenes from thee.

15 Then Hannah answered and said, Nay my lord, but I am a woman troubled in spirit: I haue dronke neither wine nor strong drinke, but haue poynted out my soule before the Lord.

16 Count not thine handmaid for a wicked woman: for of the abundance of my complaint and my grief haue I spoken hither to.

17 Then Eli answered, & said, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eat, and looked no more sad.

19 Then they rose vp early, & worshipped before the Lord, & returned, & came to their house to Ramah. Now Elkanah knewe Hannah his wife, and the Lord remembered her.

20 For

20 For in proceſſe of time Hannáh conceiued, and bare a ſonne, and ſhe called his name Samuél, Becauſe, [ſaid ſhe,] I haue aſked him of the Lord.

21 ¶ So the man ^h Elkanáh & all his houſe went vp to offer vnto the Lord the yerely ſacrifice, and his vowe.

22 But Hannáh went not vp: for ſhe ſaid vnto her houſband, [I wil tary] vntil the childe be weined, then I wil bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanáh her houſband ſaid vnto her, Do what ſemeth thee beſt: tary vntil thou haſt weined him: onely the Lord accompliſh his ⁱ worde. So the woman abode, and gaue her ſonne ſucke vntil ſhe weined him.

24 ¶ And when ſhe had weined him, ſhe toke him with her with thre bullockes & an ^e Epháh of floure & a bottle of wine, & broght him vnto the houſe of the Lord in Shilóh, and the childe was tyong.

25 And they ſlewe a bullocke, and broght the childe to Eli.

26 And ſhe ſaid, Oh my lord, as thy ^k ſoule liueth, my lord, I am the woman that ſtoode with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord haſte giuen me my deſire which I aſked of him.

28 Therefore alſo I haue giuen him vnto the Lord: as long as he liueth he ſhal be giuen vnto the Lord: and he ⁱ worſhipped the Lord there.

¶ CHAP. II.

1 The ſong of Hannáh. 12 The ſonnes of Eli, wicked. 13 The newe cuſtome of the Priests. 18 Samuél miniſtred before the Lord. 20 Eli bleſſed Elkanáh and his wife. 23 Eli reſproueth his ſonnes. 27 God ſendeth a Prophet to Eli. 31 Eli is menaced for not chaſtiſing his children.

1 And Hannáh ^a praied, & ſaid, Mine heart reioyceth in the Lord: mine ^b horne is exalted in the Lord: my mouth is ^c enlarged ouer mine enemies, becauſe I reioyce in thy ſaluation.

2 There is none holy as the Lord: yea, there is none beſides thee, & there is no God like our God.

3 Speake ^d no more preſumptuouſly: let not arrogancie come out of your mouth: for the Lord [is] a God of knowledge, and by him enterpriſes are eſtabliſhed.

4 The bowe [&] the mightie men are broken, and the weake haue girded them ſelues with ſtrength.

5 They that were full, are hired for the for bread, & the hongrie are no more [hired,] ſo that the baren haſte borne ſſeuē: and ſhe that had many children, is ſeble.

6 * The Lord killeth, & maketh aliue: bringeth downe to the graue, and raiſeth vp.

7 The Lord maketh poore, and maketh riche: bringeth lowe, and exalterh.

8 * He raiſeth vp the poore out of the duſt, and liſteth vp the begger from the donghil, to ſet [them] among ^f princes, and to make them inherite the ſeat of glorie: for the pillars of the earth are the ^g Lords, and he haſte ſet the worlde vpon them.

9 He wil kepe the ſete of his Sainctes, and the wicked ſhal kepe ſilence in darkeneſſe: for in [his owne] might ſhal no man be ſtrong.

10 The Lords aduerſaries ſhal be deſtroyed, and out of heauen ſhal he ^{*} thunder vpon them: the Lord ſhal iudge the ends of the worlde, and ſhal giue power vnto his ^h King, and exalte the horne of his Anointed.

11 And Elkanáh went to Ramáh to his houſe, and the childe did miniſter vnto the Lord ⁱ before Eli the Prieſt.

12 ¶ Now the ſonnes of Eli [were] wicked men, [&] ^k knewe not the Lord.

13 For the Priests cuſtome toward the people [was this,] when any man offred ſacrifice, the Priests ^l boy came, while the fleſh was ſeruing, & a fleſhoke with thre teeth in his hand,

14 And thruſt it into the kettle, or into the caldren, or into the pan, or into the pot: ^l all that the fleſhoke broght vp, the Prieſt toke for him ſelfe: thus they did vnto all the Iſraelites, that came thither to Shilóh.

15 Yea, before they burnt the ^m fat, the Priests boy came and ſaid to the man that offred, Giue me fleſh to roſt for the Prieſt: for he wil not haue ſodden fleſh of thee, but rawe.

16 And if any man ſaid vnto him, Let theſe burne the fat according to the ⁿ cuſtome, then take as muche as thine heart ^a deſireth: then he wolde anſwer, No, but thou ſhalt giue it now: and if thou wilt not, I wil take it by force.

17 Therefore the ſinne of the yong men was very great before the Lord: for men ^o abhorred the offering of the Lord.

18 ¶ Now Samuél being a yong childe miniſtred before the Lord, girded with a linen ^{*} Ephód.

19 And his mother made him a litle coate, and broght it to him from yere to yere, when ſhe came vp with her houſband, to offer the yerely ſacrifice.

20 And Eli bleſſed Elkanáh and his wife, & ſaid, The Lord giue thee ſede of this woman, for ^t the petition that ſhe aſked

* Deut. 32, 39. wifd. 16, 13. rob. 1, 3, 2.

* Pſal. 113, 7.

* He preferreth to honour, and putteth downe according to his owne wil, though main iudgement be contrary.

* Therefore he may diſpoſe all things according to his will.

* Chap. 7, 10.

* She grieved her prayer on beſus Chriſt was to come.

* In all that Eli commanded him, & That is, he neglected his ordinance. Or, ſonne.

* Tranſgreſſing the ordred appointed in the Lawe, Leuit. 7, 31, for their bellies ſake.

* Which was commanded firſt to haue bene offered to God.

* Or, Lawe.

* Not paſſing for their owne profite ſo that God might be ſerued aright.

* Seeing the horrible abuſe thereof.

* Exod. 28, 4.

* Or, for the thing that ſhe haſt lent to the Lord to wit, Samuél.

of the Lord: and thei departed vnto their place.

21 And the Lord visited Hannáh, so that she conceived, and bare thre sonnes, and two daughters. And the childe Samuél grewe before the Lord.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto all Israël, & how they laye with the women that assembled at the dore of the Tabernacle of the Congregation.

23 And he said vnto them, Why do ye suche things: for of all this people I heare euil reportes of you.

24 [Do] no [more], my sonnes: for it is no good reporte that I heare, [which is,] that ye make the Lords people to trespasse.

25 If one man sinne against an other, the iudge shal iudge it: but if a man sinne against the Lord, who wil pleade for him? Notwithstanding they obeyed not the voyce of their father, because the Lord wolde slaye them.

26 ¶ (Now the childe Samuél profited & grewe, and was in fauour bothe with the Lord, and also with men)

27 And there came a man of God vnto Eli and said vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israël to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephód before me, & I gaue vnto the house of thy father all the offerings made by fire of the children of Israël.

29 Wherefore haue you kikéd against my sacrifice and mine offering, which I commanded in my Tabernacle, and honorest thy children about me, to make your selues fat of the first frutes of all the offerings of Israël my people?

30 Wherefore the Lord God of Israël saith, I said, that thine house & the house of thy father shulde walke before me for euer: but now the Lord saith, It shal not be so: for them that honour me, I wil honour, and they that despise me, shal be despised.

31 Beholde, the dayes come, that I wil cut of thine arme, and the arme of thy fathers house, that there shal not be an olde man in thine house.

32 And thou shalt se [thine] enemy in the habitation [of the Lord] in all things wherewith [God] shal blesse Israël, & there shal not be an olde man in thine house for euer.

33 Neuertheles, I wil not destroy euerie

one of thine from mine altar, to make thine eyes to faile, & to make thine heart sorrowful: & all the multitude of thine house shal dye [when they be] men.

34 And this shalbe a signe vnto thee, that shal come vpon thy two sonnes Hophni and Phinehas: in one day they shal dye bothe.

35 And I wil stirre me vp a faithful Priest, that shal do according to mine heart and according to my minde: & I wil buyld him a sure house, & he shal walke before mine Anointed for euer.

36 And all that are left in thine house, shal come and bowe downe to him for a peece of siluer and a morfel of bread, and shal say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morfel of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuél thre times. 11 And sheweth what shal come vpon Eli and his house. 18 The same declareth Samuél to Eli.

Now the childe Samuél ministered vnto the Lord before Eli: and the worde of the Lord was precious in those dayes: for there was no manifest vision. And at that time, as Eli laye in his place, his eyes began to waxe dimme, that he colde not se.

3 And yer the light of God went out, Samuél slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuél: and he said, Here I am.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe [and] slepe. And he went and slept.

6 And the Lord called once againe, Samuél. And Samuél arose, and went to Eli, & said, I am here: for thou didest cal me, And he answered, I called thee not, my sonne: go againe [and] slepe.

7 Thus [did] Samuél, before he knewe the Lord, and before the worde of the Lord was reueiled vnto him.

8 And the Lord called Samuél againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceiued that the Lord had called the childe.

9 Therefore Eli said vnto Samuél, Go [and] slepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuél went, and slept in his place.

10 And the Lord came, & stode, and called as at other times, Samuél, Samuél. The Samuél answered, Speake, for thy seruant heareth.

† Or, when the comes to man age.

z Meaning Zedek, who succeeded Abiathar and was the figure of Christ.

a That, is, to be inferior to him.

a The Chaldean text, readeth, whilst Eli was very old.

b Because there were very few Prophets to declare it.

c In the corner next to the Tabernacle.

d That is, the lampes were burning in the night.

e Ioseph writeth, that Samuél was twelve yere olde when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chief Priest was become dull & negligent to vnderstand the Lords appearing.

p VWhich was (as the Ebre-wes write) after their trauel, when they came to be purified, read Exod. 38, 8. Leu. 12, 8.

q Because they contemne their due tie to God, vers. 17.

r So that to obey good admonitions is Gods mercie, and to disobey them, is his iust iudgement for sinne.

f To wit, As 28.

* Leu. 10, 14.

t VWhy haue you contemned my sacrifices, & as it were trod the vnder foot.

u Gods promises are onely effectual to such as he giueth confidence vnto, to feare and obey him.

x Thy power and autoritie.

y Thy posteritie shal se the glorie of the chief Priest translated to another, whome they shal enuie, 1. King. 3, 27.

11 ¶ Then

11 ¶ Then the Lord said to Samuël, Beholde, I wil do a thing in Israël, whereof who soeuer shal heare, his two eares shal tingle.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

13 And I haue tolde him that I wil iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house shal not be purged with sacrifice nor offeringⁱ for euer.

15 Afterwarde Samuël slept vntil the morning, and opened the doores of the house of the Lord, and Samuël feared to shewe Eli the vision.

16 ¶ Then Eli called Samuël, and said, Samuël my sonne. And he answered, Here I am.

17 Thē he said, What is it, that [the Lord] said vnto thee? I pray thee, hide it not from me. God^k do so to thee, and more also, if thou hide anie thing from me of all that he said vnto thee.

18 So Samuël tolde him euerie whit, and hid nothing from him. Then he said, It is y^e Lord: let him do what semeth hi good.

19 ¶ And Samuël grewe, & the Lord was with him, and let none of his wordes^l fall to the grounde.

20 And all Israël from Dan to Beerśheba knewe[†] that faithful Samuël [was] the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled him selfe to Samuël in Shiloh by[†] his worde.

¶ CHAP. IIII.

¹ Israël is overcome by the Philistims. ⁴ They do set the Arke, wherefore the Philistims do feare. ¹⁰ The Arke of the Lord is taken. ¹¹ Eli and his children dye. ¹⁹ The death of the wife of Phinehas the sonne of Eli.

1 **A**ND Samuël spake vnto all Israël: & Israël went out against the Philistims to battel, & pitched beside[†] Ebenēzer: & the Philistims pitched in Aphék.

2 And the Philistims put them selues in array against Israël: & when they ioyned the battel, Israël was smitten downe before the Philistims: who slewe of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israël said, ^a Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand

of our enemies.

4 Then the people sent to Shiloh, & brought from thence the Arke of the couenant of the Lord of hostes, who^b dwelleth betwene the Cherubims: and there [were] the two sonnes of Eli, Hophni, & Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israël showed a mighty showte, so that the earth rang againe.

6 And when the Philistims heard the noise of the showte, they said, What meaneth the sounde of this mightie showte in the hoste of the Ebrewes? & they vnderstode that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said they, ^c Wo vnto vs: for it hathe not bene so heretofore.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mightie Gods: these are the Gods that smote the Egyptians with all the plagues in the^d wilderness.

9 Be strong & play the men, o Philistims, that ye be not seruants vnto the Ebrewes, ^e as they haue serued you: be valiant therefore and fight.

10 And the Philistims fought, and Israël was smitten downe, and fled euerie man into his tent: and there was an exceeding great slaughter: for there fel of Israël ^f thirtie thousand foremen.

11 And the Arke of God was taken, & the two sonnes of Eli, Hophni and Phinehas dyed.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head,

13 And when he came, lo, Eli sat vpon a seate by the way side, waiting: for his heart^g feared for the Arke of God: and when the man came into the citie to tel it, all the citie cryed out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? & the man came in hastily, and tolde Eli.

15 (Now Eli [was] fourescore & eightene yere olde, and^h his eyes were dimme that he colde not se)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered and said, Israël is fled before the Philistims, and there hathe bene also a great slaughter y.iiij.

^b For he vnto to appeare to the Israelites betwene the Cherubims ouer the Arke of the couenant, Exod. 25. vers. 17.

^c Before we fought against men and now God is come to fight against vs.

^d For in y^e red Sea in the wilderness y^e Egyptians were destroyed & was the last of his plagues. Iudg. 13, 14.

^e David alluding to this place Psal. 77, 63. saith they were consumed by fire, meaning they were totally destroyed.

^f In token of sorowe & mourning.

^g Left it shuld be taken of the enemies.

^h Chap. 3, 2.

h According as
God had afore
said.

† Or, gouerned.

† Or, to cry out.

i And fetled her
body toward
her trauel.

† Or, to glorie
or, where is the
glorie.

k She vttered
her great
forrowe by
weeping.

a VWhich was
one of the five
principal cities
of the Philistines.
b VWhich was
their chief idole
and as some
write, from the
name downe-
ward, was like
a fish, and vp-
ward like a
man.

e Thus in Rede
of acknowledging
the true
God by this mi-
racle, sheweth
a farther super-
stition.
*Psal. 71. 66.

among the people: & moreouer thy two
sonnes Hophni and Phinehas are dead;
& the Arke of God is taken.

18 ¶ And when he had made mention of
the Arke of God, [Eli] fell from his seate
backwarde by the side of the gate, & his
necke was broken, and he dyed: for he was
an olde man and heauye: and he had iud-
ged Israel fortie yeres.

19 And his daughter in lawe Phinehas wi-
fe was with childe [in] her trauel: and
when she heard the report that the Arke
of God was taken, and that her father in
lawe & her housband were dead, she bo-
wed her selfe, and traueled for her paines
came vpon her.

20 And about the time of her death, the
women that stode about her, said vnto
her, feare not: for thou hast borne a son-
ne: but she answered not, nor regarded it.

21 And she named the childe [Ishabod],
saying, The glorie is departed from Israel;
because the Arke of God was taken; and
because of her father in lawe & her hous-
band.

22 She said againe, The glorie is departed
from Israel: for the Arke of God is taken.

CHAP. V.

a The Philistines bring the Arke into the house of Dagon,
which idole set downe before in. b The men of Ashdod
are plagued. c The Arke is carryed into Gath and after
to Ekron.

¶ Then the Philistines toke the Arke of
God and carryed it fro Eben-ezer vnto
Ashdod.

2 ¶ Then the Philistines toke the Arke of
God, and broght it into the house of Da-
gon; and set it by Dagon.

3 And when they of Ashdod rose the next
day in the morning beholde, Dagon was
fallen vpon his face on the grounde be-
fore the Arke of the Lord, and they toke vp
Dagon, and set him in his place againe.

4 Also they rose vp early in the morning
the next day, & beholde, Dagon was fal-
len vpon his face on the grounde before
the Arke of the Lord, & the head of Da-
gon and the two palmes of his hands were
cut of vpon the threshold: onely the
stump of Dagon was left to him.

5 Therefore the Priests of Dagon, and all
that come into Dagon's house treade not
on the threshold of Dagon in Ashdod,
vnto this day.

6 But the hand of the Lord was heauy vpo
them of Ashdod, and destroyed them, and
smote them with emerods, [bothe] Ash-
dod, and the coastes thereof.

7 And when the men of Ashdod sawe this,
they said, Let not the Arke of the God of
Israel abide with vs: for his hand is sore

vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the
princes of the Philistines vnto them, and
said, What shal we do with the Arke of
the God of Israel? And they answered, Let
the Arke of the God of Israel be carryed
about vnto Gath: & they carryed the Arke
of the God of Israel about.

9 And when they had carryed it about, the
hand of the Lord was against the cite with
a very great destruction, and he smote the
men of the cite bothe small and great, &
they had emerods in their secret partes.

10 ¶ Therefore they sent the Arke of God
to Ekron: and as sone as the Arke of God
came to Ekron, the Ekronites cryed out,
saying, They haue broght the Arke of the
God of Israel to vs to slay vs and our peo-
ple.

11 Therefore they sent, and gathered roge-
ther all the princes of the Philistines and
said, Send away the Arke of the God of
Israel, and let it returne to his owne place,
that it slay vs not & our people: for there
was a destruction [and] death throughout
all the cite, [&] the hand of God was ve-
ry sore there.

12 And the men that dyed not, were smit-
ten with the emerods: and the crye of the
cite went vp to heauen.

CHAP. VI.

a The time that the Arke was with the Philistines, which
they sent againe with a gift. b Remembrance to Beth-sham-
son. c The Philistines offer golden emerods. d The
men of Beth-shamson are stricken for looking into the Ar-
ke.

¶ SO the Arke of the Lord was in the
country of the Philistines seven mo-
nethes.

2 And the Philistines called the Priestes &
the soothsayers, saying, What shal we do
with the Arke of the Lord? & vs where-
with we shal send it home againe?

3 And they said, If you send away the Arke
of the God of Israel, send it not away emp-
tie, but giue vnto it a sinne offering: then
shal ye be healed, and it shal be knowne to
you, why his hand departeth not from
you.

4 Then said they, What shalbe the sinne
offring, which we shal giue vnto it? And
they answered, Fiue golden emerods and
fiue golden mice, according to the nom-
ber of the Princes of the Philistines: for
one plague [was] on you all, and on your
princes.

5 Wherefore ye shal make the similitudes
of your emerods, and the similitudes of
your mice that destroye the land: so ye shal
giue glorie vnto the God of Israel, that
he may

d Though
had felt
power, &
affrayed
yet they
farther
which
God turne
their de-
and his

e The wi-
when they
the had
grudge
lecte him
re godly
ble them
and cry
marcia

a They thin-
by contin-
of time
gue woul-
ue ceased
woulde ha-
kept the Ar-
still.

b The idola-
confesse
a true God,
who punish
sinne with

he may take his hand from you, and from your gods, and from your land.

6 Wherefore then shulde ye harden your hartes, as the Egyptians & Pharaoh hardened their hartes, when he wrought wonderfully among them? did they not let them go, and they departed?

7 Now therefore make a newe carte, and take two milke kine, on whome there hath come no yoke: & tye the kine to the carte, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the carte, and put the iewels of golde, which ye gaue it for a sinne offering in a coffer by the side thereof, and send it away, that it may go.

9 And take heed, if it go vp by the way of his owne coast to Beth-shemesh, it is he that did vs this great euill: but if not, we shal knowe then, that it is not his hand that smote vs, (but it was a chance that happened vs).

10 And the men did so: for they took two kine that gaue milke, & tyled them to the carte, and shut the calves at home.

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, & kept one path & lowed as they went, & turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, & they lift vp their eyes, and spied the Arke, and reioyced when they sawe it.

14 And the carte came into the feld of Ioshua a Bethshemite, & stode still there: there was also a great stone, and thei claue the wood of the carte, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites rote downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had sent it, they returned to Ekron the same day.

17 So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, [&] for Ekron one:

17 And golden mice, according to the number of all the cities of the Philistims, [belonging] to the five princes, bothe of walled townes and of townes vnwalled, vnto the great stone of Abel, whereon they set the Arke of the Lord: [which stone remaineth] vnto this day in the field of Ioshua the Bethshemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slewe euen among the people fiftie thousand men and thre score and ten men. and the people lamented, because the Lord had slayne the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God, and to whome shal he go from vs?

21 And they sent messengers to the inhabitants of Kirith-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, & take it vp to you.

CHAP. VII.

The Arke is brought to Kirith-earim. Samuel exhorts the people to forsake their sinnes and turne to the Lord. The Philistims fight against Israel and are overcome. Samuel iudgeth Israel.

1 Then the men of Kirith-earim came, & toke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne to kepe the Arke of the Lord.

2 (For while the Arke abode in Kirith-earim, the time was long, for it was twentie yeres) and all the house of Israel lamented after the Lord.

3 Then Samuel spake vnto all the house of Israel saying, If ye be come againe vnto the Lord with all your hearte, put away the strange gods from among you, & Ashtaroth, and direct your hearts vnto the Lord, and serue him onely, and he shal deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I wil pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drewe water and powred it out before the Lord, and fasted the same day, & said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the chil-

† Or, the plaine, or lamentation.

‡ For it was not laulful to a nie ether to touch or to se it, saue onely to Aaron and his sonnes, Nomb. 4, 15 & 20.

a A cite in the tribe of Iudah, called also Kirith Baal, Iosh. 15, 60.

b Lamented for their sinnes and followed the Lord.

* Iosh. 24, 19.

* Iudg. 2, 13.

* Deut. 6, 4.

* Iudg. 2, 11.

c For Shiloh was how defoliate, because the Philistims had taken thence the Arke.

d The Chaldee text hath that thei drewe water out of their heart: that is, wept abundantly for their sinnes.

e Signifying ³ in the prayers of the godlie there ought to be a vehement zeale.

f According to the prophecie of Hannah Samueles mother, Chap. 2, 10.

g VWhich was a great rocke ouer against Mizpeh.

h Meaning the Philistims,

i VWhich was not contrarie to the Lawe: for as yet a certene place was not appointed.

a Because he was not able to heare the charge.

b VWho was also called Vahni, 1. Chro. 6, 28,

dren of Israel were gathered together to Mizpéh, the princes of the Philistims wēt vp against Israel: and when the children of Israel heard that, they were afraied of the Philistims.

8 And the children of Israel said to Samuél, Cease not to crye vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuél toke a sucking lambe, and offred it all together for a burnt offering vnto the Lord, and Samuél cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuél offred the burnt offering, the Philistims came to fight against Israel: but the Lord ^f thundred with a great thundre that day vpon the Philistims, and scatred them: so they were slaine before Israel.

11 And the men of Israel went from Mizpéh and pursued the Philistims, and smote them vntil [they came] vnto Beth-car.

12 Then Samuél toke a stone and pitched it betwene Mizpéh and ⁸ Shen, and called the name thereof, Eben-ézer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, & they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuél.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekrón euen to Gath: & Israel deliuered the coastes of the same out of the háds of the Philistims: & there was peace betwene Israel & the ^h Amorites.

15 And Samuél iudgeth Israel all the dayes of his life.

16 And went about yere by yere to Beth-él, and Gilgál, and Mizpéh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramáh: for there was his house, & there he iudgeth Israel: also he buylt an ⁱ altar there vnto the Lord.

¶ CHAP. VIII.

a Samuel maketh his sones iudges ouer Israel, who followe not his steppes. 5 The Israelites aske a King. 11 Samuél declareth in what state they shulde be vnder the King. 19 Notwithstanding they aske one still, and the Lord willett Samuel to grant vnto them.

V Vhen Samuél was now become old, he ^a made his sonnes iudges ouer Israel.

(And the name of his eldest sonne was ^b Joel, & the name of the seconde Abiáh) [euen] iudges in Beer-sheba.

3 And his sonnes walked not in his waies

but turned aside after lucre and ^{*} toke rewarde, and peruerterd the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, & came to Samuél vnto ^c Ramáh,

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: ^{*} make vs now a King to iudge vs like all nations.

6 But the thing ^d displeased Samuél, when they said, Giue vs a King to iudge vs: and Samuél prayed vnto the Lord.

7 And the Lord said vnto Samuél, Heare the voyce of the people in all that they shal say vnto thee: for they haue not cast thee away, but they haue cast me away, that I shulde not reigne ouer them.

8 As they haue euer done since I broght them out of Egypt euen vnto this day, (& haue forsaken me, and serued other gods) euen so do they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet ^e testifie vnto them and shewe them the maner of the King that shal reigne ouer them.

10 ¶ So Samuél tolde all the wordes of the Lord vnto the people that asked a King of him.

11 And he said, This shalbe the ^f maner of the King that shal reigne ouer you: he wil take your sonnes, & appoint them to his charets, and to be his horsmen, [& some] shal runne before his charet.

12 Also he wil make them his captaines ouer thousandes and captaines ouer fifties, and to eare his grounde, and to reape his haruest, & to make instruments of warre, and the things that serue for his charets.

13 He wil also take your daughters and make them apoticaries, and cookes, and bakers.

14 And he wil take your fieldes, and your vineyardes, and your best oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your feld, and of your vineyardes, and giue it to his [†] Eunuches, and to his seruants.

16 And he wil take your men seruants and your maid seruants, and the chief of your yong men, and your asses, and put them to his worke.

17 He wil take the tenth of your shepe, and ye shalbe his seruants.

18 And ye shal crye out at that day, because of your King, whome ye haue chosen you, and the Lord wil not ⁸ heare you at that day.

19 But the people wolde not heare the voyce of Samuél, but did say, Nay, but there shalbe a King ouer vs.

20 And

Deut. 16, 18

Forther his house was, Chap. 7, 17.

Ofc. 13, 10. act. 13, 11.

Because they werenot content with the iudre that God had appointed, but wolde be gouerned as verethe Gentiles.

To prom. they wil forsake their wicked purpofe.

Not King haue this amitie by their office, but the such as reigne in Gods wrath shulde vnto this ouerthrow brethren contrary to the Law. Deut. 17, 20.

† Or, chief officers.

Because ye repent not for your sinnes, but because ye smart for your afflictions, whereunto ye call your sinnes willingly.

20 And we also wil be like all [other] nations, and our King shal iudge vs, & go out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the cares of the Lord.

22 And the Lord said to Samuel, [†]Hearke vnto their voyce, and make them a King. And Samuel said vnto the men of Israel, Go euerie man vnto his citie.

CHAP. IX.

1 Saul seeking his fathers asses, by the counsel of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuileth to Samuel Sauls coming, commanding him to anoint him King. 22 Samuel bringeth Saul to the feast.

1 **T**Here was now a man of Benjamin ^amightie in power named ^{*}Kish the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini,

2 And he had a sonne called Saul, ^agoodly yong man and a faire: so that among the childe of Israel there was none goodlier then he: from the sholders vpward he was hier then anie of the people.

3 And the asses of Kish Saules father were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, go; and ^cseke the asses.

4 So he passed through mount Ephraim & went through the land of Shalishah, but they founde them not. Then they went through the land of Shalim: & [there they were] not: he went also through the land of Iemini, but they founde them not.

5 When they came to the land of ^dZuph, Saul said vnto his seruant that was with him, Come and let vs returne, lest my father leaue [the care] of asses, & take thought for vs.

6 And he said vnto him, Beholde now, in this citie is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs now go thither, if so be that he can shewe vs what way we may go.

7 Then said Saul to his seruant, Wel then, let vs go: but what shal we bring vnto the man? For the bread is spent in our vessels, & there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul againe, & said, Beholde, I haue found about me the fourth partie of a ^{*}shekle of siluer: that wil I giue the man of God, to tel vs our way.

9 (Beforetime in Israel when a man went to seke an answer of God, thus he spake, Come and let vs go to the ^fSeer: for [he that is called] now a Prophet, was in the olde time called a Seer)

10 Then said Saul to his seruant, Wel said,

come, let vs go: so they went into the citie where the man of God was.

11 [¶]And as they were going vp the hie way to the citie, they founde maydes that came out to drawe water, & said vnto them, Is there here a Seer?

12 And they answered them, & said, Yea: lo, [he is] before you. make haste now, for he came this day to the citie: for there is an ^goffring of the people this day in the hie place.

13 When ye shal come into the citie, ye shal finde him streight way yer he come vp to the hie place to eat: for the people wil not eat vntil he come, because he wil ^hblesse the sacrifice: and then eat they that be bidden to the feast: now therefore go vp: for euen now shal ye finde him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to go vp to the hie place.

15 [¶]But the Lord had reuiled to Samuel secretly (a day before Saul came) saying,

16 Tomorowe about this time I wil send thee a man out of the land of Benjamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may ⁱsaue my people out of the hands of the Philistims: for I haue looked vpon my people, & their crye is come vnto me.

17 When Samuel therefore sawe Saul, the Lord answered him, Se, this is the man whome I spake to thee of, he shal rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tel me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: go vp before me vnto the hie place: for ye shal eat with me to day, and tomorowe I wil let thee go, & wil tel thee all that is in thine ^kheart.

20 And as for thine asses that were lost thre dayes ago, care not for them: for they are founde, and ^lon whome [is set] all the desire of Israel: is it not vpon thee and on all thy fathers house?

21 [¶]But Saul answered, and said, Am not I the sonne of Iemini of the smalest tribe of Israel? & my familie [is] the least of all the families of ^ptribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel toke Saul and his seruant, and brought them into the ^mchamber, and made them sit in the chiefest place among them that were biddē: which were about thirtie persones.

23 And Samuel said vnto the Seer, Bring

That is, a feast after the offering, which shal be kept in an hie place of the citie appointed for vs.

Chap. 15, 1. Act. 13, 21. † Ebr. in his ear.

Notwithstanding their wickednes yet God was euer mindful of his iniquities.

k Meaning, all that thou desirest to knowe.

l VVhose doeth Israel desire to be their King but thee?

m VVhere the feast was,

forthe the portion which I gaue thee, [&] whereof I said vnto thee, Kepe it with thee.

24 And the coocke toke vp the shoulder, & that which wasⁿ vpon it, and set it before Saúl. And [Samuél] said, Beholde, ^y which is left, set it before thee [&] eat: for hither-to hath it bene kept for thee, saying, Also I^o haue called the people. So Saúl did eat with Samuél that day.

25 And when they were come downe from the hie place into the citie, he communed with Saúl vpon the top of the house:

26 And when they arose early about the spring of the day, Samuél called Saúl to ^p top of the house, saying, Vp, that I may send thee away. And Saúl arose, and they went out, bothe he and Samuél.

27 And when they were come downe to the end of the citie, Samuél said to Saúl, Bid the seruant go before vs, (& he went) but stand thou stil now, that I may shewe thee ^q the word of God.

CHAP. X.

6 Saul is anointed King by Samuel. 9 God changeth Sauls heart and he prophecieth. 17 Samuel assemblith the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings of-

^then Samuél toke a vial^e of oyle & powred it vpon his head, and kissed him, and said, Hathe not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt departe from me this day, thou shalt finde two men by ^{*Rahels} sepulchre in the border of Beniamín, euē at Zelzáh, and thei wil say vnto thee, The ^b asses which thou wentest to seke, are foude: and lo, thy father hath left the care of the asses, and soroweth for you, saying, What shal I do for my sonne?

3 Then shalt thou go forthe from thence and shalt come to the [†] plaine of Tabór, & there shal mete thee thre men going vp to God to Beth-él: one carying thre kiddes, & another carying thre loaves of bread, and another carying a bottel of wine:

4 And thei wil aske thee [†] if all be wel, and wil giue thee the two [loaves] of bread, which thou shalt receiue of their hands.

5 After that, shalt thou come to the ^c hil of God, where is the garisons of the Philistis: and when thou art come thether to the citie, thou shalt mete a companie of Prophets comming downe from the hie place with a vial, and a tymbrel, and a pipe, and an harpe before them, and thei shal prophecie.

6 Then the Spirit of the Lord wil come

vpon thee, and thou shalt prophecie with the, & shalt be turned into another man.

7 Therefore when these signes shal come vnto thee, do as occasion shal serue: for God [is] with thee.

8 And thou shalt go downe before me to Gilgál: and I also wil come downe vnto thee to offer burnt offerings, & to sacrifice sacrifices of peace. ^{*} Tary for me seuen daies, til I come to thee and shewe thee what thou shalt do.

9 And when he had turned his [†] backe to go from Samuél, God gaue him another ^d heart: and all those tokens came to passe that same day.

10 ¶ And when they came thether to the hil, beholde, the companie of Prophets met him, and the Spirit of God came vpon him, & he [†] prophecied among the.

11 Therefore al the people that knewe him before, whē thei sawe that he prophecied among the Prophets, said eche to other, What is come vnto the sonne of Kish? ^{*} Is Saúl also among the Prophets?

12 And one of the same place answered, & said, But who is their ^e father? Therefore it was a prouerbe, Is Saúl also among the ^f Prophets?

13 And when he had made an end of prophecying, he came to the hie place.

14 And Sauls vnclē said vnto him, and to his seruāt, Whether went ye? And he said To seke the asses: and when we sawe that thei were no where, we came to Samuél.

15 And Sauls vnclē said, Tel me, I pray thee, what Samuél said vnto you.

16 Then Saúl said to his vnclē, He tolde vs plainly that the asses were founde: but concerning the kingdome whereof Samuél spake, tolde he him not.

17 ¶ And Samuél ^s assembled the people vnto the Lord in Mizpéh,

18 And he said vnto the children of Israël, Thus saith the Lord God of Israël, I haue broght Israël out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all Kingdomes ^y troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, [No,] but appoint a King ouer vs. Now therefore stand ye before the Lord according to your tribes and according to your thousands.

20 And when Samuél had gathered together all the tribes of Israël, the tribe of Beniamín was ^h taken.

21 Afterwarde he assembled the tribe of Beniamín according to their families, and

ⁿ That is, the shoulder & the breast which ^y Priest had for his familie in al peace offerings, Leu. 10, 14.

^o That bothe by the assembling of the people, & by the meat prepared for thee, ^y mightest vnderstande that I knewe of thy comming.

^p To speake ^y him secretly: for the houses were flat above.

^q Gods cōmandment as concerning thee.

^a In the lawe this anointing signified ^y gifts of ^y holy Ghost, which were necessarye for the ^y shulde rule.

^{*Gen. 35, 20.}

^b Samuel confir meth him by these signes that God hath appointed him King.

[†] Or, oke.

[†] Ebr. of peace.

^c VWhich was an hie place in the citie Kiriath Jearim, where ^y Arke was, Cha. 7, 1.

^{* Chap. 13, 1.}

[†] Ebr. shoulder.

^d He gaue him such a heart as were minded King.

[†] Or, sang psalms.

^{* Chap. 13, 1.}

^e Meaning the propheticall meth not by cession, but by uen to what it pleased God ^f Noting that by him that lowe degree might soone honour.

^g Bothe to declare vnto them their faulte in asking a King & also to shew Gods sentinall therein.

^h That is, by casting of lots.

the familie of Matri was taken. So Saül the sonne of Kish was taken, & when they fought him, he colde not be founde.

22 Therefore they asked the Lord againe, if that man shulde yet come thither. And the Lord answered, Beholde, he hath hid him selfe among the stuffe.

23 And they ranne, & brought him thence: and when he stood among the people, he was hier then any of the people from the shoulders vpwarde.

24 And Samuël said to all the people, Se ye not him, whome the Lord hath chosen, that there is none like him among all the people: And all the people shewed and said, God saue the King.

25 Then Samuël tolde the people the due tie of the kingdome, & wrote it in a booke, and layed it vp before the Lord, & Samuël sent all the people away euerie man to his house.

26 Saül also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shal he saue vs? So they despised him, and brought him no presentes: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite waiteth against Iabesh Gilead, who asketh helpe of the Israelites. 2 Saul promiseth helpe. 3 The Ammonites are slayned. 4 The kingdome is renoued.

Then Nahash the Ammonite came vnto Iabesh Gilead, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a covenant with vs, and we wil be thy seruants.

2 And Nahash the Ammonite answered them, On this condition wil I make a covenant with you, that I may thrust out all your right eyes, & bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Give vs seven daies respite, that we may send messengers vnto all the coastes of Israel: & then if no man deliuer vs, we wil come out to thee.

4 Then came the messengers to Gibeah of Saül, & tolde these tidings in the eares of the people: and all the people list vp their voyces and wept.

5 And beholde, Saül came following the cattel out of the field, & Saül said, What ayleth this people, that they wepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saül, when he heard those tidings, and he was exceeding angry.

7 And tooke a yoke of oxen, and hewed

them in pieces, & sent them throughout all the coastes of Israel by the hands of messengers, saying, Whosoever commeth not for the after Saül, and after Samuël, so shal his ox be cursed. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he nombred them in Bezek, the children of Israel were thre hundredth thousand men: and the men of Iudah thirty thousand.

9 Then they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, Tomorrow by then the sunne be hot, ye shal haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, Tomorrow we wil come out vnto you, & ye shal do with vs all that pleaseth you.

11 And which the morowe was come, Saül put the people in thre bands, & they came in vpon the hoste in the morning watch, & slew the Ammonites vntil the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuël, Who is he that said, Shal Saül reigne ouer vs? bring those men that we may slaye them.

13 But Saül said, There shal no man dye this day: for to day the Lord hath saved Israel.

14 Then said Samuël vnto the people, Come that we may go to Gilgal, & renue the kingdome there.

15 So all the people went to Gilgal, and made Saül King there before the Lord in Gilgal: and there they offered a peace offering before the Lord: & there Saül & all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuël declaring to the people his integrity, reproveth their ingratitude. 2 God by miracle causeth the people to confesse their sinne. 3 Samuël exhorteth the people to follow the Lord.

Samuël then said vnto all Israel, Beholde, I haue hearkened vnto your voyce in all that ye said vnto me, & haue appointed a King ouer you.

2 Now therefore beholde, [your] King walketh before you, and I am olde and gray headed, & beholde, my sonnes are with you: and I haue walked before you from my childehode vnto this day.

3 Beholde, here I am: beare recorde of me before the Lord & before his Anointed. Whose ox haue I taken? or whose asse haue I taken? or whome haue I done

d He addeth Sa-
muel, because
Saul was not
yet approved of
all.

† Ebr. as one
man.

e Meaning Saul
and Samuël.

f. I. I. I. I. I.

f. I. I. I. I. I.
Ammonites, dis-
sembling & they
had hope of
aide.

g. By this victo-
ry the Lord win-
ne the hearts of
the people to
Saul.

h. By shewing
mercie he
thought to over-
come their ma-
lice.

i. In signe of
thanksgiving
for victory.

a. I haue gran-
ted your peti-
tion.

b. To gouerne
you in peace &
warre.

c. Eccles. 4. 6. 22.
God wolde
his confession
shulde be a pa-
per for all the
that haue charge
of office.

wrong to? or whome haue I hurte? or of whose hand haue I receiued any bribe, to blinde mine eies therewith, & I wil restore it you.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, nether hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witness against you, & his ^d Anointed is witness this day, that ye haue founde nought in mine hands. And they answered, [He is] witness.

6 Then Samuél said vnto the people, It is the Lord that made Moses and Aaron, & that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the ^t righteousnesses of ^f Lord, which he shewed to you and to your fathers.

8 *After that Iakób was come into Egypt, and your fathers cryed vnto the Lord, the Lord ^s sent Moses & Aaron which brought your fathers out of Egypt, & made them dwel in this place.

9 *And when they forgate the Lord their God, he solde them into the hand of Sisera ^a captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the King of Moab, and they fought against them.

10 And they cryed vnto the Lord, and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim & Ashtaroth. Now therefore deliue vs out of the hands of our enemies, and we wil serue thee.

11 Therefore the Lord sent Ierubbaal, & Bedán, & ^s Iphrah, & ^s Samuél, & deliuered you out of the hands of your enemies on euerie side, and ye dwelled safe.

12 Notwithstanding when you sawe, that Nahásh the King of the children of Ammon came against you, ye said vnto me,

13 No, but a King shal reigne ouer vs: when yet the Lord your God was your King.

14 Now therefore beholde the King whome ye haue chosen [and] whome ye haue desired: lo, therefore, the Lord hathe seene a King ouer you.

15 If ye wil feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, bothe ye, & the King that reigneth ouer you, shal followe the Lord your God.

16 But if ye wil not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord be vpon me, & on your fathers.

17 Now also stand and se this great thing

which the Lord wil do before your eyes.

17 Is it not now wheate haruest? I wil call vnto the Lord, and he shal send thundre and raine, that ye may perceiue and se, how that your wickednes is ^k great, which ye haue done in the sight of the Lord in asking you a King.

18 Then Samuél called vnto the Lord, & the Lord sent thundre and raine the same day: and all the people feared the Lord & Samuél exceedingly.

19 And all the people said vnto Samuél, Pray for thy seruants vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a King, beside ^l all our [other] sinnes.

20 ¶ And Samuél said vnto the people, Feare not. (ye haue in dede done all this wickednes, ^m yet departe not from following the Lord, but serue the Lord with all your heart,

21 Nether turne ye backe: for [that shulde be] after vaine things which can not profit you, nor deliuer you: for they are but vanitie)

22 For the Lord wil not forsake his people for his great Names sake: because it hathe pleased the Lord to make you ⁿ his people.

23 Moreouer, God forbid, that I shulde sinne against the Lord, and cease praying for you, but I wil shewe you the good & right way.

24 Therefore feare you the Lord, and serue him in the truth with all your hearts, and consider how great things he hathe done for you:

25 But if ye do wickedly, ye shal perish, bothe ye, and your King.

¶ CHAP. XIII.

3 The Philistims are smitten of Saul & Jonathan. 13 Saul being disobedient to Gods commaundement it shewed of Samuél that he shal not reigne. 19 The great slaughter, wherein the Philistims kept the Israelites.

1 Saul now had bene King ^a one yere, & she reigned ^b two yeres ouer Israel.

2 Then Saúl chose him thre thousand of Israel: & two thousand were with Saúl in Michmásh, and in mount Beth-el, and a thousand were with Ionathán in Gibeáh of Benjamin: and the rest of the people he sent euerie one to his tent.

3 And Ionathán smote the garison of the Philistims, that was in the ^c hill: and it came to the Philistims cares: & Saúl blew the ^d trumpet throughout all the land, saying, Heare, o ye Ebreues.

4 And all Israel heard say, Saúl hathe destroyed a garison of the Philistims: wherefore Israel was had in abomination with the

d Your King who is anointed by the commaundement of the Lord.

t Or, smited.

f Or, benefice.

* Gen. 46, 5.

* Exod. 4, 16.

* Iudg. 4, 2.

e Captaine of Labins hoste King of Moab.

f That is, Samson, Iud. 13, 25. * Iudg. 7, 32. Iudg. 13, 1. * Chap. 4, 1.

g Leauing God to seke helpe of man, Chap. 5, 5.

h Ye shal be prouersued as they followe the Lords will.

i Meaning the gouernours.

k In that ye haue forsaken the Lord your God, & haue sought power in the hand of a man.

Not only other sinnes, but also the sinne of unbelief.

m He sheweth that there is sinne so great, but it shal be forgiven, if the sinner turne againe to God.

n This is the same as the word of the Lord, which he hath spoken by the mouth of his prophets.

o Vnto the Philistims, which were the enemies of the Israelites.

p This is the same as the word of the Lord, which he hath spoken by the mouth of his prophets.

q Before he had taken the state of a King.

r Of Keilah, which was a city of the Philistims.

the Philistims : and the people gathered together after Saúl to Gilgál.

5 ¶ The Philistims also gathered them selues together to fight with Israël, thirtie thousand charets and six thousand horsemen: for the people [was] like the sand which is by the seaside in multitude, and came vp, and pitched in Michmásh Eastwarde from Beth-áuen.

6 And when the men of Israël sawe that they were in a strait [for the people were in distresse] the people hid them selues in caues, and in holdes, and in rockes, & towres, and in pittes.

7 And [some] of the Ebrewes went ouer Iordén vnto the land of Gad and Gileád: and Saúl was yet in Gilgál, and all the people for feare followed him.

8 And he taried seuen dayes, according vnto the time that Samuél had appointed: but Samuél came not to Gilgál, therefore the people were scattered from him.

9 And Saúl said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as soone as he had made an end of offering the burnt offering, beholde, Samuél came: and Saúl went forth to mete him, to salute him.

11 And Samuél said, What hast thou done? Then Saúl said, Because I sawe that the people was scattered from me, and that thou camest not within the dayes appointed, & that the Philistims gathered them selues together to Michmásh,

12 Therefore said I, The Philistims will come downe now vpon me to Gilgál, & I have not made supplicatiō vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuél said to Saúl, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, whiche he commanded thee: for the Lord had now stablished thy kingdome vpon Israël for ever.

14 But now thy kingdome shal not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuél arose, and gate him vp from Gilgál in Gibeáh of Benjamin: and Saúl nombred the people that were found with him, about six hundred men.

16 And Saúl and Ionathán his sonne, and the people that were founde with them, had their abiding in Gibeáh of Benjamin: but the Philistims pitched in Michmásh.

17 And there came out of the hoste of the Philistims thre bandes to destroy, one bande turned vnto the way of Ophráh vnto the land of Shuál,

18 And another bande turned toward the way to Beth-horón, and the thirde bande turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernes.

19 There was no smith founde throughout all the land of Israël: for the Philistims said, Lest the Ebrewes make them swordes or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euerie man his share, his mattocke, and his axe, and his weding hooke.

21 Yet they had a file for the shares, and for the mattockes, and for the pickeforkes, and for the axes, & for to sharpen the goades.

22 So when the day of battell was come, there was neither sword nor speare found in the háds of anye of the people that were with Saúl and with Ionathán: but [onely] with Saúl & Ionathán his sonne was there founde.

23 And the garison of the Philistims came out to the passage of Michmásh.

¶ CHAP. XIII.

14. Jonathan and his armour bearer put the Philistims to flight. 24. Saul bindeth the people by an othe, not to eat till evening. 32. The people eat with the blood. 38. Saul would put Jonathan to death. 45. The people deliuer him.

1 Then on a day Ionathán the sonne of Saúl said vnto the yong man that bare his armour, Come & let vs go ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

2 And Saúl taried in the border of Gibeáh vnder a pomegranate tre, which was in Migróh, and the people that were with him, [were] about six hundred men.

3 And Ahiáh the sonne of Ahitúb, Ichabods brother, the sonne of Phinchás, the sonne of Elí, was the Lords Priest in Shiloh, and ware an Ephód: and the people knewe not that Ionathán was gone.

4 ¶ Now in the way whereby Ionathán sought to go ouer to the Philistims garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one [was] called Bozéz, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmásh, and the other [was] from the South toward Gibeáh.

6 And Ionathán said to the yong man that bare his armour, Come, and let vs go ouer vnto the garison of these vncircumcised:

† Or, the destroyer, to wit, the captain came out with thre bands.

m So that to mans iudgement these thre armies woude haue ouerrunne the whole countrey.

n To declare victorie onely came of God & not by their force.

a By this example God wolde declare to Israël that the victorie did not consist in multitude or armour, but onely came of his grace.

* Chap. 4. 21.

† Or, like to thee.

b Towke, the Philistims.

† Or, none can let the Lord.
* 2. Chro. 14, 11

e I wil followe thee whether so euer thou goest

d This he spake by the Spirit of prophetic, forasmuche as hereby God gaue him assurance of the victorie,
1. Mac. 4, 30.

g Thus they spake contemptuously, and by derision.

f That is, he crept vp, or wet vp with all hast.

g The seconde was when they slewe one another, and the abide when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

i Let the Ephod please: for I haue no leaseure now to aske coun-

it may be that the Lord wil worke with vs: for it is not hard to the Lord * to saue w^m manie, or with fewe.

7 And he that bare his armour, said vnto him, do all that is in thine heart: go where it pleaseth thee: beholde, I am with thee as thine heart desireth.

8 Then said Ionathán, Beholde, we go ouer vnto those men, and wil shewe our selues vnto them.

9 If they say on this wise to vs, tary vntill we come to you, then we wil stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then we wil go vp: for * the Lord hathe deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they bothe shewed them selues vnto the garison of the Philistims: and the Philistims said, Se, the Ebrewes come out of holes wherein they had hid them selues.

12 And the men of the garison answered Ionathán, and his armour bearer, and said, Come vp to vs: for we wil shewe you a thing. Then Ionathán said vnto his armour bearer, Come vp after me: for the Lord hathe deliuered them into the hand of Israël.

13 So Ionathán went vp vpon his hands and vpon his fete, and his armour bearer after him: and [some] fell before Ionathán, and his armour bearer slewe [others] after him.

14 So the first slaughter which Ionathán and his armour bearer made, was about twentie men within that compasse, as it were within halfe an acre of land which two [oxen plowe.]

15 And there was a feare in the hoste, [&] in the field, and among all the people: the gariso also, and they that went out to spoile, were afrayed them selues: and the earth trembled: for it was [stricken] with feare by God.

16 ¶ The watchmen of Saúl in Gibeáh of Beniamín sawe: & beholde, multitude was discomfited, and smitten as they wet.

17 Therefore said Saúl vnto the people that were with him, Searche now and se, who is gone from vs. And when they had nobred, beholde, Ionathán and his armour bearer were not there.

18 And Saúl said vnto Abiáh, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israël)

19 ¶ And while Saúl talked vnto the Priest, the noise, that was in the hoste of the Philistims, spread farther abroad, and encreased: therefore Saúl said vnto the Priest, Withdrawe thine hand.

20 And Saúl was assembled with all the people that were with him, and they came to the battel: and beholde, * euerie mans sworde was against his fellowe, [&] there was a very great discomfiture.

21 Moreouer the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, euen they also turned to be with the Israelites that were with Saúl and Ionathán.

22 Also all the men of Israël which had hid them selues in mount Ephraím, when they heard that the Philistims were fled, they followed after them in the battel.

23 And so the Lord saued Israël that day: and the battel continued vnto Beth-áuen.

24 ¶ And at that time the men of Israël were pressed [with hunger:] for Saúl charged the people with an othe, saying, Cursed be the man that eateth food till night: that I may be auenged of mine enemies: so none of the people tasted [anie] sustenance.

25 And all they of the lād came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, & beholde, the hony dropped, and no man moued his hād to his mouth: for the people feared the othe.

27 But Ionathán heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

29 Then said Ionathán, My father hath troubled the land: se now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims the day from Michmāsh to Aiialón: and the people were exceeding faint.

32 So the people turned to the spoyle, and toke shepe, and oxen, and calues, and slewe them on the ground, and the people did eat them * with the blood.

33 Then men tolde Saúl, saying, Beholde, the people sinne against the Lord, in that they eat with the blood. And he said, Ye haue trespassed: prouide a great stone vnto me this day.

fell of God, No. 27, 21.

* Iudg. 7, 21.
3. Chro. 20, 23.

k Though better for feare of the Philistims they declared the selues as enemies to their brethren

l Suche was his hypocisie & arrogancie, that he thought to attribute to his pollicie that, which God had giuen by the hand of Ionathán.
† Ebr. bread.

m That is, the punishment, if they breake the othe.

n VVhich were disarmed before for wearines & hunger.

† Or, wearie.

o By making this cruel lawe

* Leuit. 7, 16. & 19, 16. deute 12, 16.

p That the blood of the beastes shal be staine, may be pressed out vpon us.

34 Againe Saúl said, Go abroad among the people, & bid them bring me euerie man his ox, and euerie man his shepe, and slay them here, and eat and sinne not against the Lord in eating with the blood. And the people broght euerie man his ox in his hád that night, and slewe them there.

35 Then Saúl made an altar vnto the Lord, [and] that † was the first altar that he made vnto the Lord.

36 ¶ And Saúl said, Let vs go downe after the Philistims by night, and spoile them vntil the morning shine, and let vs not leaue a man of them. And they said, Do whatsoeuer thou thinkest best. Then said the Priest, Let vs drawe nere higher vnto God.

37 So Saúl asked of God, [saying,] Shall I go downe after the Philistims? wilt thou deliuer them into the hands of Israël? But he answered him not at that time.

38 ¶ And Saúl said, * All tye cheif of the people, come ye hither, and knowe, and se by whome this sinne is done this day.

39 For as the Lord liueth, which saueth Israël, though it be [done] by Ionathán my sonne, he shal dye the death. But none of all the people answered him.

40 Then he said vnto all Israël, Be ye on one side, & I and Ionathán my sonne will be on the other side. And the people said vnto Saúl, Do what thou thinkest best.

41 Then Saúl said vnto the Lord God of Israël, Giue a perfect [lot.] And Ionathán & Saúl were takē, but the people escaped.

42 And Saúl said, Cast [lot] betwene me & Ionathán my sonne. And Ionathán was taken.

43 Then Saúl said to Ionathán, Tell me what thou hast done. And Ionathán tolde him, and said, I tasted a litle hony with the end of the rod that was in mine hand, and lo, I must dye.

44 Againe Saúl answered, God do so and more also, vnles thou dye the death, Ionathán.

45 And the people said vnto Saúl, Shall Ionathán dye, who hathe so mightely deliuered Israël? God forbid. As the Lord liueth, there shal not one heere of his head fall to the ground: for he hathe wrought vnto God this day. So the people deliuered Ionathán that he dyed not.

46 ¶ Then Saúl came vp frō the Philistims: and the Philistims went to their owne place.

47 ¶ So Saúl helde the kingdome ouer Israël, and foght against all his enemies on euerie side, against Moáb, and against the

children of Ammón, and against Edóm, and against the Kings of Zobáh, & against the Philistims: and whethersoeuer he wēt, he † handled them as wicked men.

48 He gathered also an hoste & smote * Amalék, & deliuered Israël out of the hands of them that spoiled them.

49 Now the sōnes of Saúl were Ionathán, and Ishuí, and Malchishúa: and the names of his two daughters, the elder was called Meráb, and the yonger was named * Michál.

50 And the name of Sauls wife was Ahinóam the daughter of Ahimáz: and the name of his chief captaine was * Abnér † sonne of Ner, Sauls vnclē.

51 And Kish [was] Sauls father: and Ner † father of Abnér [was] the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saúl: & * who- mesoeuer Saúl sawe to be a strong man, & mete for the warre, he toke him vnto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reprimeth him. 28 Saul is reiectēd of the Lord, and his kingdome giuē to another. 33 Samuel heweth Agag in pieces.

1 A fterwarde Samuél said vnto Saúl, * The Lord sent me to anoint thee King ouer his people, ouer Israël: nowē therefore * obey the voyce of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalék did to Israël, * how they layed [wait] for them in the way, as they came vp from Egypt.

3 Now therefore go and smite Amalék, & destroye ye all that pertaineth vnto them, and haue no compassion on them, but † slay bothe man and woman, bothe infant and suckeling, bothe ox and shepe, bothe camel and asse.

4 ¶ And Saúl assembled the people, and † nombred them in Teláim, two húdreth thousand fotemen, and ten thousand men of Iudáh.

5 And Saúl came to a citie of Amalék, † & set watch at the riuēr.

6 And Saúl said vnto the * Kenites, Go, departe, [and] get you downe from among the Amalekites, lest I destroy you with them: for ye shewed * mercie to all † children of Israël, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saúl smote the Amalekites from Hauiláh as thou comest to Shur, that is before Egypt,

8 And toke Agag the King of the Amalekites aliue, and destroyed all the people z. ij.

† Or, ouercame them.

† As the Lord had commanded, Deut. 25, 17.

u Called also Abinadab, Chap. 31, 2.

x VWhich was the wife of Dauid, Chap. 18, 27.

y VVhome Toab the captaine of Dauid slew, 2 Sam. 3, 27.

z As Samuél had forewarned, Chap. 8, 11.

* Chap. 9, 18.

a Because he hathe preferred thee to this honour, thou art bound to obey him.

* Exod. 17, 14. nomib. 24, 20.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

† Or, knewe their nōber by the lambes, w they broght.

† Or, foght in the valley.

c VWhich were the posteritie of Iethro Moses father in lawe.

d For Iethro came to visit him and gaue them good counsel, Exod. 18, 19.

with the edge of the sworde.

9 But Saúl and the people spared Agag, & the better shepe and the oxen, and the fat beastes, and the lambes, and all that was good, and they wolde not destroye them: but euery thing that was vile and noght worthe, that they destroyed.

10 ¶ The came the worde of the Lord vnto Samuél, saying,

11 It repenteth me that I haue made Saúl King: for he is turned from me, and hath not performed my commandeméts. And Samuél was moued, and cryed vnto the Lord all night.

12 And when Samuél arose early to mete Saúl in the morning, one tolde Samuél, saying, Saúl is gone to Carmél: & beholde, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgál.

13 ¶ Then Samuél came to Saúl, and Saúl said vnto him, Blessed be thou of ^f Lord, I haue fulfilled the ^f commandement of the Lord.

14 But Samuél said, What meaneth the bleating of the shepe in mine eares, & the lowing of the oxen which I heare?

15 And Saúl answered, They haue brought them from the Amalekites: for the people spared the best of the shepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuél said to Saúl, Let me tel thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuél said, When thou wast little in thine owne sight, wast ^f not made the head of the tribes of Israël: for ^f Lord anointed the King ouer Israël.

18 And the Lord sent thee on a iourney, & said, Go, and destroye those sinners the Amalekites, and fight against them, vntill thou destroye them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the praye, and hast done wickedly in the sight of the Lord?

20 And Saúl said vnto Samuél, Yea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, & haue brought Agag the King of Amalek, & haue destroyed the Amalekites.

21 But the people toke of the spoile, shepe, and oxen, & the chiefest of the things w^{ch} shulde haue bene destroyed, to offer vnto the Lord thy God in Gilgál.

22 And Samuél said, Hath the Lord as great pleasure in burnt offrings and sacrifices, as when the voyce of the Lord is obeyed? beholde, * to obey is better then

sacrifice, and to hearken [is better] then ^f fat of rammes.

23 For rebellion [is as] the sinne of witchcraft, and transgression is wickednes and idolatrie. Because thou hast cast away the worde of the Lord, therefore he hath cast away thee from being King.

24 Then Saúl said vnto Samuél, I haue sinned: for I haue transgressed the commandement of the Lord, and thy wordes, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my ^k sinne, and turne againe with me, that I may worship the Lord.

26 But Samuél said vnto Saúl, I wil not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israël.

27 And as Samuél turned him selfe to go away, he caught the lap of his coat, and it rent.

28 Then Samuél said vnto him, The Lord hath rent the Kingdome of Israël from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For in dede the ^m strength of Israël will not lie nor repent: for he is not a mā, that he shulde repent.

30 The he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israël, and turne againe with me, that I may worship the Lord thy God.

31 So Samuél turned againe, and followed Saúl: and Saúl worshipped the Lord.

32 The said Samuél, Bring ye hither to me Agag ^f King of the Amalekites: and Agag came vnto him pleasantly, and Agag said, Truly the ^b bitternes of death is passed.

33 And Samuél said, * As thy sword hath made womē childeles, so shal thy mother be childeles among other women. And Samuél hewed Agag in pieces before the Lord in Gilgál.

34 ¶ So Samuél departed to ^o Ramáh, and Saúl went vp to his house to Gibeah of Saúl.

35 And Samuél came nomore to ^p se Saúl vntil ^f day of his death: but Samuél mourned for Saúl, and the Lord ^q repented ^f he made Saúl King ouer Israël.

¶ CHAP. XVI.

1 Samuel is reprobued of God, and is sent to anoint Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord cometh vpon Dauid. 14 The wicked Spirit is sent vpon Saúl. 19 Saul sendeth for Dauid.

THE Lord then said vnto Samuél, How lōg wilt thou mourne for Saúl, ^{scing}

God in his eternall counsell neuer changeth nor repenteth, as vers. 19. though he seme to vs to repent, when anie thing goeth contrarie to his temporal election.

This is ^f nature of hypocrites, to be impudent against ^f trueth, to condemne others, and iustifie the felues.

Meaning, of his condition, Chap. 9, 21.

He standeth most impudently in his owne defence bothe against God & his wyne cōscience.

Eccles. 4, 17. ose. 6, 7. mat. 9, 13. 23, 74

God hateth nothing more than the disobedience of his commandement, though the intent seme neuer so good to man.

This was not true repentance, but dissimulation, fearing the loss of his kingdome.

I That is, to Dauid. m Meaning God, who main teineth & preferreth his.

Or, in bondage. n He suspected nothing lesse then death, or some write, he passed not for death. * Exod. 17, 11. nom. 14, 45.

o VWhere his house was.

p Though Saúl came where Samuél was, Chap. 13, 2. q As vers. 11.

1. ¶ Since I haue cast him away from reigning ouer Israel: fil thine horne with oyle, and come, I wil send thee to Ishai the Bethlehemitite: for I haue prouided me a King among his sonnes.

2. And Samuel said, How can I go? for if Saul shal heare it, he wil kil me. Then the Lord answered, Take an heifer with thee, and say, I am come to do sacrifice to the Lord.

3. And call Ishai to the sacrifice, and I will shewe thee what thou shalt do, and thou shalt anoint vnto me him whome I name vnto thee.

4. So Samuel did that the Lord bade him, & came to Beth-lehem, and the Elders of the towne were astonished at his coming, and said, Commest thou peaceably?

5. And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your selues, & come with me to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6. And when they were come, he looked on Eliab, and said, Surely the Lords Anointed is before him.

7. But the Lord said vnto Samuel, Look not on his countenance, nor on the height of his stature, because I haue refused him: for [God seeth] not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8. Then Ishai called Abinadab, and made him come before Samuel. And he said, Nether hath the Lord chosen this.

9. Then Ishai made Shammah come. And he said, Nether yet hath the Lord chosen him.

10. Again Ishai made his seven sonnes to come before Samuel: & Samuel said vnto Ishai, The Lord hath chosen none of these.

11. Finally Samuel said vnto Ishai, Are there no more children [but these?]? And he said, There remaineth yet a little one behinde, & kepeth the shepe. Then Samuel said vnto Ishai, Send and fet him: for we wil not sit downe, til he be come hither.

12. And he sent and brought him in: and he was ruddie, and of a good countenance, & comelie visage. And the Lord said, Arise, [and] anoint him: for this is he.

13. Then Samuel toke the horne of oyle, & anointed him in the middes of his brethren. And the Spirit of the Lord came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14. ¶ But the Spirit of the Lord departed from Saul, and an euil spirit [sent] of the Lord vexed him.

15. And Sauls seruants said vnto him, Beholde now, the euil spirit of God vexeth thee.

16. Let our lord therefore commande thy seruants, [that are] before thee, to seke a man, & is a conning player vpon the harpe: that when the euil spirit of God commeth vpon thee, he may play with his hand, and thou maiest be eased.

17. Saul then said vnto his seruants, Provide me a man, I pray you, that can play wel, and bring him to me.

18. Then answered one of his seruants, and said, Beholde, I haue sene a sonne of Ishai, a Bethlehemite, that can playe, & is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19. ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send me Dauid thy sonne, which is with the shepe.

20. And Ishai toke an asse [laden] wth bread & a fason of wine and a kid, and sent the by the hand of Dauid his sonne vnto Saul.

21. And Dauid came to Saul, & stood before him: and he loued him very wel, and he was his armour bearer.

22. And Saul sent to Ishai, saying, Let Dauid now remaine with me: for he hath founde fauour in my sight.

23. And so when the [euil] spirit of God came vpon Saul, Dauid toke an harpe and plaied with his hand, and Saul was refreshed, and was eased: for the euil spirit departed from him.

CHAP. XVII.

1. The Philistims make warre against Israel. 10. Goliath defiest Israel. 17. Dauid is sent to his brethren. 34. The strength and boldnes of Dauid. 47. The Lord saueh not by sword nor speare. 50. Dauid killeth Goliath and the Philistims flee.

1. ¶ Now the Philistims gathered their armies to battel, and came together to Shochoh, which is in Iudah, and pitched betwene Shochoh, and Azekah, in the coast of Dammim.

2. And Saul, and the men of Israel, assembled, and pitched in the valley of Elah, & put them selues in battel array to mete the Philistims.

3. And the Philistims stode on a mountaine on the one side, and Israel stode on a mountaine on the other side: so a valley [was] betwene them.

4. ¶ Then came a man betwene the bothe out of the tentes of the Philistims, named Goliath of Gath: his height [was] six cubites and an hand breadth,

5. And had an helmet of brasse vpon his head, and a brigandine vpon him: & the weight of his brigandine [was] five thou-

f Though Dauid was now anointed King by the Prophet, yet God wolde exercise him in dry sortes before he had the vse of his kingdom.

† Or, serued him.

g God wolde Saul shulde receiue this benefice as at Dauids hand, that his condonation might be the more euident, for his cruel hate toward him.

† Or, in Ephes dammim.

† Or, of the oles

h Betwene the two camps.

† Or, coats of plate.

^b That is, 136. lib 4. ounces, after halfe an ounce the shekel, & 600. shekels weight amounteth to 18. lib. 3 quarters.
[†] Or, greaves.

[†] Ebr, smite me.

[†] Or, hand to hand.

^{*} Chap. 16, 1.

[†] Or, he was counted among them that bare office.

^g To serue Saul, as chap. 16, ver. 19.

^d Though Ishai met one thing yet Gods providence directed David to another end.

^e If they have laied anie thing to gage for the ir necessitie, redeme it out.

land ^b shekels of brasse. And he had [†] bootes of brasse vpon his legges, and a shilde of brasse vpon his shoul-
 ders.

7 And the shafte of his speare [was] like a weauers beame: and his speare head [wey-
 ed] six hundreth shekels of yron: and one bearing a shilde went before him.

8 And he stode, & cryed against the hoste of Israël, and said vnto them, Why are ye come to set your battel in array? am not I a Philistim, and you seruants to Saúl: chose you a man for you, & let him come downe to me.

9 If he be able to fight with me, and [†] kill me, then wil we be your seruants: but if I ouercome him, and kil him, then shal ye be our seruants, and serue vs.

10 Also the Philistim said, I defie the hoste of Israël this day: giue me a man, that we may fight together.

11 When Saúl and all Israël heard those wordes of the Philistim, they were discou-
 raged, and greatly afayed.

12 ¶ Now this Dauid [was] the ^{*} sonne of an Ephrathite of Beth-léhem Iudáh, named Ishai, which had eight sonnes: and [†] this man was taken for an olde man in the dayes of Saúl.

13 And the thre eldest sonnes of Ishai went and followed Saúl to the battel: and the names of his thre sonnes that went to bat-
 tel, [were] Eliáb the eldest, and the next Abinadáb, and the thrid Shammáh.

14 So Dauid was the least: and the thre el-
 dest went after Saúl.

15 Dauid also ^e went, but he returned from Saúl to fede his fathers shepe in Beth-lé-
 hem.

16 And the Philistim drewe nere in the morning, and euening, and cōtinued four-
 tie dayes.

17 And Ishai said vnto Dauid his sonne, Take now for thy brethren an Epháh o
 this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also cary these ten fresh cheffes vnto the captaine, and loke how thy brethren fare, and receiue their ^{*}pledge.

19 (Then Saúl, and they, and all the men of Israël [were] in the valley of Eláh, fighting with the Philistims)

20 ¶ So Dauid rose vpearly in the mornig, and left the shepe with a keeper, and toke & went as Ishai had commanded him, and came within the compasse of the hoste: & the hoste went out in array, and showed in the battel.

21 For Israël and the Philistims had put the-
 selues in array, armie against armie.

22 And Dauid left the things, whiche he bare, vnder the hands of the keeper of the-
 carriage, and ran into the hoste, and came, and asked his brethren [†] how they did.

33 And as he talked with the, beholde, the man [that was] betwene the two [armies], came vp, (whose name [was] Goliath the Philistim of Gath) out of the armie of the Philistims, and spake suche [†] wordes, and Dauid heard them.

24 And all the men of Israël, when they sawe the man, ran away from him, & were sore afayed.

25 For euerie man of Israël said, Sawe ye not this man that cometh vp? euen to re-
 uile Israël is he come vp: and to him that killeth him, wil the King giue great riches, and wil giue him his ^{*} daughter, yea, and make his fathers house ^{*} free in Israël.

26 ¶ Then Dauid spake to the men that stode with him, and said, What shalbe done to the man that killeth this Philistim, & taketh away the ^b shame from Israël: for who is this vncircumcised Philistim, that he shulde reuile the hoste of the liuing God?

27 And the people answered him after this maner, saying, Thus shal it be done to the man that killeth him.

28 And Eliáb his eldest brother heard whē he spake vnto the men, and Eliáb was very angry with Dauid, and said, Why camest thou downe hether? and with whome hast thou left those fewe shepe in the wilder-
 nes? I knowe thy pride and the malice of thine heart, that thou art come downe to se the battel.

29 Then Dauid said, What haue I now done? Is there not a ^a cause?

30 And he departed from him, into the pre-
 sence of another, & spake on the same maner, and the people answered him accord-
 ing to the former wordes.

31 ¶ And thei that heard the wordes which Dauid spake, rehearsed them before Saúl, which caused him to be broght.

32 So Dauid said to Saúl, Let no mā hear faile him, because of him: thy seruant will go, and fight with this Philistim.

33 And Saúl said to Dauid, Thou art not able to go against this Philistim to fight with him: for thou art a boye, and he is a man of warre from his youth.

34 And Dauid answered vnto Saúl, Thy seruant kept his fathers shepe, and there came a lyon and likewise a beare, and toke a shepe out of the flocke,

35 And I went out after him & smote him, and toke it out of his mouth: and when he arose against me, I caught him by [†] bearde, and

[†] Ebr. vellei.

[†] Ebr. of peace.

[†] Or, valley.
[†] As are about
 rehearsed ver.
 8, & 9.

^{*} Iosh. 15, 16.
^g From taxes
 payments.

^h This disho-
 nour y he do-
 eth to Israël.

ⁱ For his fathers
 sending was
 iust occasion, &
 also he felt him-
 selfe inwardly
 moued by
 Gods Spirit.

^k Here Saúl
 proueth Dauid
 faith by the
 delitie of Saúl.

^l Dauid by the
 experience that
 he hath had at
 times past of
 Gods helpe, re-
 thing downe
 to ouercome
 this danger, &
 ing he was ze-
 lous for Gods
 honour.

and smote him, and slewe him.

36 So thy seruant slewe bothe the lyon, & the beare: therefore this vncircumcised Philistim shalbe as one of them, seing he hath railed on [†] hoste of the liuing God.

37 ¶ Moreouer Dauid said, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he will deliuer me out of the hand of this Philistim. Then Saúl said vnto Dauid, ^m Go, and the Lord be with thee.

38 And Saúl put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sworde vpon his rayment, and [†] began to go: for he neuer proued it: and Dauid said vnto Saúl, I can not go wth these, for I am not accustomed: wherefore Dauid put them of him.

40 Then toke he his ^a staffe in his hand, and chose him fise smothe stones out of a brooke, and put them in his sheperdes bag or krippe, & his sling [was] in his bād, and he drewe nere to the Philistim.

41 ¶ And the Philistim came & drewe nere vnto Dauid, and the man that bare the shield [went] before him.

42 Now when the Philistim loked about and sawe Dauid, he disdeined him: for he was but yong, ruddy, & of a comely face.

43 And the Philistim said vnto Dauid. Am I a dog, that thou comest to me with staues? And the Philistim ^o cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, and I wil giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ Then said Dauid to [†] Philistim, Thou comest to me with a sworde, and with a speare, and with a shield, but I come to thee in the name of [†] Lord of hostes, the God of the hoste of Israël, whome thou hast railed vpon.

46 This ^p day shal the Lord close thee in mine hand, and I shal smite thee, and take thine head from thee, and I wil giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, and to the beastes of the earth, that all the worlde may knowe that Israël hath ^a God,

47 And that all this assemblie may knowe, that the Lord saueth not with sworde nor with speare (for the battel is the Lords) & he wil giue you into our hands.

48 And when the Philistim arose to come and drawe nere vnto Dauid, Dauid ^a hasted & ran to fight against the Philistim.

49 And Dauid put his hand in his bag, and toke out a stone, & slang it, and smote the

Philistim in his forehead, that the stone sticked in his forehead, and he fel groueling to the earth.

50 So Dauid ^{*} ouercame the Philistim with a sling and with a stone, & smote the Philistim, & slewe him, when Dauid had no sworde in his hand.

51 Then Dauid ran, and stode vpon the Philistim, and toke his sworde and drewe it out of his sheath, and slewe him, and cut of his head therewith. So whē the Philistims sawe that their champion was dead, they fled.

52 And the men of Israël and Iudāh arose, and showed, and followed after the Philistims, vntil thei came to the [†] valley, and vnto the gates of Ekrōn: and the Philistims fel downe wounded by the way of Shaaraim, euen to Gath and to Ekrōn.

53 And the children of Israël returned frō pursuing the Philistims, and spoiled their tents.

54 And Dauid toke the head of the Philistim, and broght it to Ierusalēm, and put his armour in his [†] tent.

55 ¶ When Saúl sawe Dauid go forthe against the Philistim, he said vnto Abnēr the captaine of his hoste, Abnēr, ^r whose sonne is this yong man? and Abnēr answered, As thy soule liueth, ^o King, I can not tel.

56 Thē the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from [†] slaughter of the Philistim, thē Abnēr toke him, and broght him before Saúl with the head of the Philistim in his hand.

58 And Saúl said to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemitic.

¶ C H A P. XVIII.

¹ The amitle of Ionathan and Dauid. ⁸ Saul enuieeth Dauid for the praise that the women gaue him. ¹¹ Saul wolde haue slayne Dauid. ¹⁷ He promisseth him Merab to wife, but giueth him Michal. ²⁷ Dauid deliuereth to Saul two hundred foreskinnes of the Philistims. ²⁹ Saul feareth Dauid, seing that the Lord is with him.

¹ **A**ND when he had made an end of speaking vnto Saúl, the ^a soule of Ionathān was knit with the soule of Dauid, and Ionathān loued him, as his owne soule.

² And Saúl toke him that day, and wolde not let him returne to his fathers house.

³ Then Ionathān and Dauid made a cōuēnant: for he loued him as his owne soule.

⁴ And Ionathān put of the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sworde, & to his bowe,
 2. iij.

^{*} Eccles. 47. 4.
¹ mac. 4. 30.

[†] Or, Gai the d
tia.

[†] Or, house as
Beth-lehem.

^r That is, of
what familie &
tribe is he? or els
he had forgottē
Dauid, albeit he
had receiued so
great a benefite
by him.

^a His affection
was fully bene
toward him.

and to his girdle.

5 And Dauid wēt out whetherfoeuer Saül sent him, [and] behaued him selfe wisely: so that Saül set him ouer the mē of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and Dauid returned from the slaughter of the Philistims, the women came out of all the cities of Israël, singing and danſing to mete King Saül, with timbrels, with [instruments of] ioye, and with rebeckes.

7 And the women † sang by cours in their playe, and said, * Saül hath slayne his thousand, and Dauid his ten thousand.

8 Therefore Saül was exceeding wrath, & the saying displeased him, & he said, They haue ascribed vnto Dauid ten thousand, and to me thei haue ascribed [but] a thousand, and [what can he haue] more saue ‡ kingdom?

9 Wherefore Saül^d had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euil spirit of God came vpo Saül, and he^e prophesied in the middes of the house: and Dauid plaied with his hand like as at other times, & there^{was} a speare in Sauls hand.

11 And Saül toke the speare, and said, I will smite Dauid [through] to the wall. But Dauid auoided twise out of his presence.

12 And Saül was afraied of Dauid, because the Lord was with him, and was departed from Saül.

13 Therefore Saül put him from him, and made him a captaine ouer a thousand, & he went^f out and in before the people.

14 And Dauid behaued him selfe wisely in all his wayes: for the Lord^{was} with him.

15 Wherefore when Saül sawe that he was very wise, he was afraied of him.

16 For all Israël and Iudáh loued Dauid, because he went out and in before them.

17 ¶ Thē Saül said to Dauid, Beholde mine eldest daughter Meráb, her I wil giue thee to wife: onely be a valiant sonne vnto me, and fight the Lords battels: for Saül thoght, Mine hand shal not be vpon him, but the hand of the Philistims shal be vpon him.

18 And Dauid answered Saül, What am I: and what is my life, [or] the familie of my father in Israël, that I shuld be sonne in lawe to the King?

19 Howbeit when Meráb Sauls daughter shulde haue bene giuen to Dauid, she was giuen vnto Adriél a Meholathite to wife.

20 ¶ Then Michál Saüls daughter loued

Dauid: and they shewed Saül, and the thing pleased him.

21 Therefore Saül said, I wil giue him her, that she may be aⁱ snare to him, and that the hand of the Philistims may be against him. Wherefore Saül said to Dauid, Thou shalt this day be my sonne in lawe in the [one] of the twaine.

22 And Saül comanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hathe a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said, * Semeth it to you a light thing to be a Kings sonne in lawe, seing that I am a poore man and of small reputation?

24 And then Sauls seruants broght him worde againe, saying, Suche wordes spake Dauid.

25 And Saül said, This wise shall ye say to Dauid, The King desireth no dowrie, but an hundreth foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saül thoght to make Dauid fall into the hands of the Philistims.

26 And whē his seruants tolde Dauid these wordes, it pleased Dauid wel, to be the Kings sonne in lawe: and the dayes were not expired.

27 Afterwarde Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid broght their foreskinnes, and^m they gaue them wholly to the King that he might be the Kings sonne in lawe: therefore Saül gaue him Michál his daughter to wife.

28 Then Saül sawe, and vnderstode that the Lord^{was} with Dauid, and that Michál the daughter of Saül loued him.

29 Then Saül was more and moreⁿ afraied of Dauid, and Saül became alway Dauids enemy.

30 And when the princes of the Philistims went forthe, at their going forthe^o Dauid behaued him selfe more wiselye then all the seruants of Saül, so that his name was muche set by.

CHAP. XIX.

1 Ionathá declareth to Dauid the wicked purpose of Saul.
2 Michál his wife saueh him. 3 Dauid commeth to Samuël. 4 The Spirit of prophesie cometh on Saul.

¶ Then Saül spake to Ionathán his sonne, and to all his seruants, that they shulde^e kil Dauid: but Ionathán Sauls sonne had a great fauour to Dauid.

2 And Ionathán tolde Dauid, saying, Saül my father goeth about to slaye thee: now therefore

b That is, he prospered in all his doings.

c To wit, Goliath.

† Ebr. answered, playing.
* Chap. 21, 11, & 29, 5.
ecclē. 47, 7.

d Because he bare him enuie and hatred.

e That is, spake as a man beside him selfe: for so the people abused this word when thei coulde not vnderstand.

f Meaning, he was captaine ouer the people.

g Fight against the that warre against Gods people.

h By whome he had siue sonnes whiche Dauid put to death at the request of the Gibeonites.
i Sam. 21, 8.

i So his hypocricie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, he was not able to endowe his wife with riches.

l Because he thoght him selfe able to cope the Kings request.

m Meaning, Dauid and his soldiers.

n To be deposed of his kingdom.

o That is, Dauid had bene successful against the Philistines when Sauls men were against him.

p Before Saul sought Dauid secretly, but now his hypocricie breaketh forth to open cruelty.

therefore, I pray thee, take hede vnto thy selfe vnto the morning, and abide in a secret [place], and hide thy selfe.

3 And I wil go out, and stand by my father in the field where thou art, and wil commune with my father of thee, and I wil se what [he saith] and wil tel thee.

4 ¶ And Ionathán spake good of Dauid vnto Saúl his father, & said vnto him, Let not the King sinne against his seruant, against Dauid: for he hath not sinned against thee, but his workes haue bene to thee verie good.

5 For he did * put his life in danger, and slewe the Philistim, and the Lord wrought a great saluation for all Israël: thou sawest it, and thou reioysedst: wherefore then wilt thou sinne against innocent blood, & slaye Dauid without a cause?

6 Then Saúl hearkened vnto the voyce of Ionathán, and Saúl sware, as the Lord liueth, he shal not dye.

7 So Ionathán called Dauid, and Ionathán shewed him all those wordes, & Ionathán broght Dauid to Saúl, and he was in his presence as in times past.

8 ¶ Again the warre began, and Dauid went out and fought with the Philistims, & slewe them with a great slaughter, & they fled from him.

9 ¶ And the euil Spirit of the Lord was vpon Saúl, as he sate in his house hauing his speare in his hand, and Dauid played wth his hand.

10 And Saúl intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and he smote ^h speare against the wall: but Dauid fled, & escaped the same night.

11 Saúl also sent messengers vnto Dauids house, to watch him, and to slaye him in ^h morning: and Michál Dauids wife tolde it him, saying, If thou saue not thy selfe this night, to morowe thou shalt be slaine.

12 So Michál let Dauid downe through a windowe: and he went, and fled, and escaped.

13 Then Michál toke an image and layed it in the bed, and put a pillowe stuffed with goates [heere] vnder the head of it, & couered it with a cloth.

14 And when Saúl sent messengers to take Dauid, she said, He is sicke.

15 And Saúl sent the messengers againe to se Dauid, saying, Bring him to me in the ^h bed, that I may slaye him.

16 And when the messengers were come in, beholde, an image [was] in the bed, wth a pillowe of goates [heere] vnder the head of it.

17 And Saúl said vnto Michál, Why hast thou mocked me so, and sent away mineemie, that he is escaped? And Michál answered Saúl, He said vnto me, Let me go, or els I wil kil thee.

18 ¶ So Dauid fled, and escaped, and came to Samuél to Ramáh, and tolde him all ^h Saúl had done to him: and he and Samuél went and dwelt in ^h Naióth.

19 But one tolde Saúl, saying, Beholde, Dauid [is] at Naióth in Ramáh.

20 And Saúl sent messengers to take Dauid: and when they sawe a companie of Prophets prophecyng, and Samuél standing ^h as appointed ouer them, the Spirit of God fel vpon the messengers of Saúl, and they also ^h prophecied.

21 And when it was tolde Saúl, he sent other messengers, and they prophecied likewise: againe Saúl sent the thrid messengers, and they prophecied also.

22 Then went he him selfe to Ramáh, and came to a great wel that is in Sechú, & he asked, and said, Where are Samuél & Dauid? and one said, Beholde, [they be] at Naióth in Ramáh.

23 And he ^h went thither, [euen] to Naióth in Ramáh, and the Spirit of God came vpon him also, and he went prophecyng vntil he came to Naióth in Ramáh.

24 And he stript of his ^h clothes, and he prophecied also before Samuél, and fell ^h downe naked all that day and all that night: therefore they say, * Is Saúl also among the Prophets?

¶ CHAP. XX.

1 Jonathan comforteth Dauid. 3 They renew their league. 33 Saul wolde haue killed Ionathan. 38 Jonathan aduertiseth Dauid by thre arrowes of his fathers fury.

1 **A**Nd Dauid ^h fled from Naióth in Ramáh, and came and said before Ionathán, What haue I done? what [is] mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not dye: beholde, my father wil do nothing great nor smale, but he wil shewe it me: and why shulde my father hide this thing from me? he will not do it.

3 And Dauid sware againe and said, Thy father knoweth that I haue founde grace in thine eyes: therefore he thinketh, Ionathán shal not knowe it, lest he be fory: but in dede, as the Lord liueth, and as thy soule liueth, there is but a ^h steppe betwene me and death.

4 Then said Ionathán vnto Dauid, Whatsoeuer thy soule ^h requireth, that I wil do

g Naioth was a scholl where ^h worde of God was studied, here to Ramah.

h Being their chief instructor. i Changed their mindes & praised God.

k VVith a minde to persecute them.

l His kingly apparel.

m He humbled him selfe as other did. * Chap. 10, 11.

a For Saul was stayed, and prophecied a day & anight by Gods prouidence, that Dauid might haue time to escape.

† Ebr. reueille in mine cares.

b I am in great danger of death.

† Ebr. sayeth.

That I may see the warning what to do.

4 Ebr. he put his soule in his hand. 5 Job. 13, 3. 1 Sam. 27, 21. 1 Sam. 19, 109.

e Whatsoeuer he pretended outwardly, yet his heart was full of malice.

f He plaid on the harpe to mitigate the rage of the euil Spirit. Chap. 16, 23.

g Thus God made both the sonne & daughter of this tyrant to fauour Dauid against their father.

h Beholde, how that tyrants to accomplish their rage, nether regard othe nor friendship, God requireth.

e At what time there shulde be a solemne sacrifice, No. 28, 11: to which thei added peace offerings and feastes.

d Read Chap. 3, 21.

* Chap. 18, 3. & 23, 18.

e That he were fully determined. f If thy father do fauour me.

g The Lord punish me moſte grievouſly.

h I knowe that if thou werest now preferred to the kingdome, I woldest not destroy me, but shewe thy selfe friendly to my posteritie.

† Or, mentioned.

vnto thee.

5 And Dauid said vnto Ionathán, Beholde, tomorrow is the first day of the moneth, and I shulde sit with the King at meat: but let me go, that I may hide my selfe in the fields vnto the thrid [day] at euen.

6 If thy father make mention of me, then say, Dauid asked leaue of me, that he might go to Beth-léhem to his owne citie: for there is a d yereſly sacrifice for all that familie.

7 And if he say thus, It is wel, thy seruant shal haue peace: but if he be angry, be sure that wickednes is concluded of him.

8 So shalt thou shewe mercy vnto thy seruant: * for thou hast ioyned thy seruant in to a couenant of the Lord with thee, and if there be in me iniquitie, slaye thou me: for why shuldest thou bring me to thy father?

9 ¶ And Ionathán answered, God kepe that from thee: for if I knewe thy wickednes were concluded of my father to come vpon thee, wolde not I tel it thee?

10 The said Dauid to Ionathán, Who shal tel me? how [shal I knowe,] if thy father answer thee cruelly?

11 And Ionathán said to Dauid, Come and let vs go out into the field: and they twaine went out into the field.

12 Then Ionathán said to Dauid, O Lord God of Israël, when I haue groped my fathers minde tomorrow at this time, [or] within this thre dayes, & if it be wel with Dauid, and I then send not vnto thee, and shewe it thee,

13 The Lords do so & much more vnto Ionathán: but if my father haue minde to do thee euil, I wil shewe thee also, & send thee away, that thou mayest go in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise [I require] not whiles I liue: [for I dout not] but thou wilt shewe me the mercy of the Lord, h [that I dye not.]

15 But [I require] that thou cut not of thy mercy from mine house for euer: no not when the Lord hath destroyed the enemies of Dauid, euerie one from the earth.

16 So Ionathán made a bonde with the house of Dauid, [saying,] Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathán sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Then said Ionathán to him, Tomorrow is the first day of the moneth: & thou shalt be looked for, for thy place shalbe empty.

19 Therefore thou shalt hide thy selfe thre dayes, [then] thou shalt go downe quickly

and come to the place where thou didest hide thy selfe, whe this matter was in had, and shalt remaine by the stone † Ezél.

20 And I wil shoote thre arrowes on the side thereof, as though I shot at a marke.

21 And after I wil send a boy, [saying,] Go, seke the arrowes. If I say vnto the boy, Se, the arrowes are on this side thee, bring them, and come thou: for it is † wel with thee and no hurt, [as] the Lord liueth.

22 But if I say thus vnto the boy, Beholde, the arrowes are beyode thee, go thy way: for the Lord hath sent thee away.

23 Astouching the thing which thou and I haue spoken of, beholde, the Lord [be]twene thee and me for euer.

24 ¶ So Dauid hid him selfe in the field: & when the first day of the moneth came, the King sate to eat meat.

25 And the King sate as at other times vpon his seat, euen vpon his seat by the wall: & Ionathán arose, and Abner sate by Sauls side, but Dauids place was empty.

26 And Saúl said nothing that day: for he thought, Some thing hath befallen him, though he were k cleane, [or els] because he was not purified.

27 But on the morowe which was the second day of the moneth, Dauids place was empty againe: and Saúl said vnto Ionathán his sonne, Wherefore commeth not the sone of Ishái to meat, nether yesterday nor to day?

28 And Ionathán answered vnto Saúl, Dauid required of me, [that he might go] to Beth-lehem.

29 For he said, Let me go, I pray thee: for our familie [offreth] m a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, & se my brethren: this is the cause that he cometh not vnto the Kings table.

30 Then was Saúl angry with Ionathán, & said vnto him, Thou sonne of the wicked rebellious woman, do not I knowe, that thou hast chosen the sonne of Ishái to thy confusion and to the confusion [&] shame of thy mother.

31 For as long as the sonne of Ishái liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send & fet him vnto me, for he shal surely dye.

32 And Ionathán answered vnto Saúl his father, and said vnto him, Wherefore shalt he dye? what hath he done?

33 And Saúl cast a speare at him to hit him, whereby Ionathán knewe, that it was determined of his father to slaye Dauid.

† Ebr. of the way, because it serued as a signe to shewe them the way they failed by.

† Ebr. peace.

† The Lord is the author of thy departure.

k Yet he might haue some business to let him.

l Thus he speaketh contemptuously of Dauid.

m That is a peace offering.

n Meaning, all his kinsfolke.

o Thou art contrary vnto me as thy mother is.

† Ebr. sonne of death.

p For it were a great tyranny to put one to death and not to shewe the cause why.

34 ¶ So Ionathán arose from the table in a great angre, and did eat no meat the secōd day of the moneth: for he was sory for Dauid, [and] because his father had reuiled him.

35 On the next morning therefore Ionathán went out into the field, & at the time appointed with Dauid, & a litle boy with him.

36 And he said vnto his boy, Runne now, seke the arrowes which I shoote, & as the boy ran, he shot an arrowe beyonde him.

37 And when the boy was come to the place where the arrowe was that Ionathán had shot, Ionathán cryed after the boy, & said, Is not the arrowe beyond thee?

38 And Ionathán cryed after the boy, Make speede, haste [and] stand not stil: and Ionathans boy gathered vp the arrowes, & came to his master.

39 But the boy knewe nothing: onely Ionathán and Dauid knewe the matter.

40 Then Ionathán gaue his bowe & arrowes vnto the boy that was with him, and said vnto him, Go, carie them into the citie.

41 ¶ As sone as the boy was gone, Dauid arose out of a place that was towarde the South, and fel on his face to the ground, and bowed him selfe three times: and they kyssed one another, and wept bothe twaine, til Dauid exceded.

42 Therefore Ionathán said to Dauid, Go in peace: that whiche we haue sworne bothe of vs in the Name of the Lord, saying, The Lord be betwene me & thee, & betwene my seede and betwene thy seede, [let it stand] for euer.

43 And he arose and departed, and Ionathán went into the citie.

¶ CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hungre. 7 Doeg Sauls seruāt was present. 10 Dauid fleeth to King Achish. 13 And there faineth him selfe mad.

¶ Then came Dauid to ^a Nob, to Ahimelech the Priest, & Ahimelech was astonyed at the meting of Dauid, and said vnto him, Why art thou alone, and no mā with thee?

2 And Dauid said to Ahimelech the Priest, The ^b King hath commanded me a certeine thing, and hath said vnto me, Let no man knowe whereabout I send thee, & what I haue commanded thee, and I haue appointed my seruāts to suche [and] suche places.

3 Now therefore if thou hast oght vnder thine hand, giue me sue [cakes of] bread, or what commeth to hand.

4 And the Priest answered Dauid, & said, There is no commune bread vnder mine hand, but here is ^c halowed bread, if ^d yong men haue kept them selues, at least from ^e women.

5 Dauid then answered the Priest, and said vnto him, Certainly women haue bene separate from vs these two or thre dayes since I came out: and the ^d vessels of the yōg men were holy, though the way were prophane, & how muche more then shal [euerie one] ^e be sanctified this day in the vessel?

6 So the Priest gaue him halowed [bread:] for there was no bread there, saue ^f shewbread that was taken frō before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saúl abiding before the Lord, named Doeg the Edomite, the chiefest of Sauls herdemen)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sworde? for I haue nether brought my sworde nor mine harnes with me, because the Kings busines required haste.

9 And the Priest said, the sworde of Goliath the Philistim, whome thou slewest in the ^g valley of Elah, beholde, it is wrapt in a clothe behinde the ^h Ephōd: if thou wilt take that to thee, take it: for there is none other saue that here, & Dauid said, There is none to that, giue it me.

10 And Dauid arose and fled the same day from the ⁱ presence of Saúl, and wēt to Achish the King of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the ^k King of the land? did they not sing vnto him in dances, saying, ^l Saúl hath slain his thousand, and Dauid his ten thousand?

12 And Dauid ^m considered these wordes, and was fore afraid of Achish the King of Gath.

13 And he changed his behaiour before them, and fained him selfe mad in their hands, and ⁿ scrabled on the dores of the gate, and let his spetle fall downe vpon his beard.

14 Then said Achish vnto his seruants, Lo, ye se the man is beside him selfe, wherefore haue ye brought him to me?

15 Haue I nede of mad men, that ye haue brought this fellowe to play the mad man in my presence? ^o shal he come into mine house?

¶ CHAP. XXII.

1 Dauid hideth him selfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

^a Exod. 25, 30.
^b Ieu. 24, 5.
^c Mat. 12, 3.

^d If they haue not companied with their wives.

^e That is, their bodies.

^f Shal be more carefull to kepe his vessel holy, when he shall haue eaten of this holy sodas

^g Tarying to worship before the Arke.

^h Or, master of them that kepe Sauls cartels.

ⁱ Chap. 17, 2.
^j Behinde that place, where ^k his Priests garment lay.

^k That is, out of Sauls domination.

^l Chap. 17, 9.

^m Chap. 18, 7.
ⁿ & 29, 5.
^o Ecclesi. 47, 7.

^p Ebr. put these wordes in his heart.

^q By making markes & toyces

^r Is he mett to be in a Kings house?

^a VWhich was in the tribe of Iudah and nere so Beth-Ichem.

^f Or, captaine.

^b For there was another so called in Iudah.

^c For he feared the rage of Saul against his house. That is, in Mizpeh, which was a strong holde.

^e That a great brute went on him.

^f Ye that are of my tribe and lineage.

^g Hereby he wolde perswade them that this conspiracie was moſte horrible, where the ſonnes conſpired againſt the father and the ſervant againſt his maſter.

^h VWhich were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſhe.

1 **D**avid therefore departed thence, and ſaued him ſelfe in the caue^a of Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men ^f were in trouble and all men that were in det, & all thoſe that were vexed in minde, and he was their ^f prince, and there were with him about foure hundreth men.

3 ¶ And David went thence to Mizpéh in ^b Moáb, and ſaid vnto the King of Moáb, I pray thee, let my father and my mother come [and abide] with you, till I knowe what God wil do for me.

4 And he ^c broght them before the King of Moáb, and they dwelt with him all the while that David kept him ſelfe in ^d the holde.

5 And the Prophet Gad ſaid vnto David, Abide not in the holde, [but] departe & go into the land of Iudah. Then David departed and came into the foreſt of Hâreth.

6 ¶ And Saúl heard that David was ^e diſcouered, and the men that were with him, and Saúl remained in Gibeah vnder a tre in Ramáh, hauing his ſpeare in his hand, & all his men ſtoode about him.

7 And Saúl ſaid vnto his ſeruants that ſtoode about him, Heare now, ye ſonnes^f of Iemini, wil the ſonne of Iſhâi giue euerie one of you fields and vineyardes? wil he make you all captaines ouer thouſands, and captaines ouer hundreths?

8 That all ye haue conſpired againſt me, & there is none that telleth me that my ſonne hath made a couenant with the ſonne of Iſhâi, and there is none of you that is ſory for me, or ſheweth me, that my ^g ſonne hath ſtirred vp my ſervant to lye in wait againſt me, as [appeareth] this day.

9 ¶ Thē answered Doég the Edomite (who was appointed ouer the ſeruants of Saúl) and ſaid, I ſawe the ſonne of Iſhâi when he came to Nob, to Ahimélech the ſonne of Ahitúb,

10 Who asked counſel of the Lord for him & gaue him vitails, and he gaue him alſo the ſworde of Goliath the Philiftim.

11 Then the King ſent to call Ahimélech the Prieſt the ſonne of Ahitúb, and all his fathers houſe, [to wit,] ^h the Prieſts ^f were in Nob: and they come all to the King.

12 And Saúl ſaid, Heare now thou ſonne of Ahitúb, And he answered, Here I am, my Lord.

13 Then Saúl ſaid vnto him, Why haue ye conſpired againſt me, thou and the ſonne of Iſhâi, in that thou haſt giuen him vitails, and a ſworde, and haſt asked counſell of

God for him, that he ſhuld riſe againſt me, and lye in waite, as appeareth this day?

14 ¶ And Ahimélech answered the King, & ſaid, Who is ſo faithfull among all thy ſeruants as David, [being] alſo the Kings ſonne in lawe, and goeth at thy commandement, and is honorable in thine houſe?

15 I haue I this day firſt begon to aſke counſel of God for him? be it farre from me, let not the King impute any thing vnto his ſervant, nor to all the houſe of my father: for thy ſervant knewe nothing of all this, leſſe nor more.

16 Then the King ſaid, Thou ſhalt ſurely dye, Ahimélech, thou and all thy fathers houſe.

17 And the King ſaid vnto the ^f ſergents that ſtoode about him, Turne, and ſlaye the Prieſts of the Lord, becauſe their hand alſo is with David, and becauſe they knewe when he fled, and ſhewed it not to me. But the ſeruants of the King^k wolde not moue their hands to fall vpon the Prieſts of the Lord.

18 Thē the King ſaid to Doég, Turne thou and fall vpon the Prieſts. And Doég the Edomite turned, and ran vpon the Prieſts, and ſlewe that ſame day four ſcore and ſiue perſones that did weare a linen Ephod.

19 Alſo Nob the citie of the Prieſts ſmote he with the edge of the ſworde, bothe mā and woman, bothe childe and ſuckling, bothe oxe & aſſe, and ſhepe with the edge of the ſworde.

20 But one of the ſonnes of Ahimélech ſonne of Ahitúb (whoſe name [was] Abiathár)^l eſcaped and fled after David.

21 And Abiathár ſhewed David, that Saúl had ſlaine the Lords Prieſts.

22 And David ſaid vnto Abiathár, I knewe it the ſame day, when Doég the Edomite [was] there, that he wolde tel Saúl. I am the cauſe [of the death] of all the perſones of thy fathers houſe.

23 Abide thou with me, [and] feare not: for the that ſeketh thy life, ſhal ſeke my life alſo: for with me thou ſhalt be in ſauegarde.

¶ CHAP. XXIII.

⁵ David chaſeth the Philiftims from Keilah. ¹³ David departeth from Keilah, and remaineth in the wildernes of Ziph. ¹⁶ Jonathan comforteth David. ²⁸ Sauls enterpriſe is broken in purſuing David.

1 **T**hen they tolde David, ſaying, Beholde, the Philiftims fight againſt ^a Keilah, and ſpoyle the barnes.

2 Therefore David asked counſell of the Lord, ſaying, Shal I go and ſmite theſe Philiftims? And the Lord answered David,

^k Haue I not at other times alſo whē he had gnat affaires, conſulted with the Lord for him?

^l Or, ſervant.

^k For thei knewe y^e thei ought not to obey the wicked commandement of the King in ſlaying the innocents.

^l This was Gods providence, who according to his promes preferres ſome of y^e houſe of Eli, Chap. 33.

^l Or, he ſhould take thy life, ſhould take mine alſo.

^a VWhich was a citie in the tribe of Iudah, Iſaiah 15, 44.

Go

Go and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, Se, we be afraied here in ^b Iudáh, how muche more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I wil deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and broght away their cattel, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And whē Abiathár the sonne of Ahimélech * fled to Dauid to Keilah, he broght an Ephód† with him.)

7 ¶ And it was tolde Saúl that Dauid was come to Keilah, and Saúl said, God hath deliuered him into mine hand: for he is shut in, seing he is come into a citie that hath the gates and barres.

8 Then Saúl called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saúl imagined mischief against him, said to Abiathár the Priest, ^d Bring the Ephód.

10 Then said Dauid, O Lord God of Israël, thy seruant hath heard, that Saúl is about to come to Keilah to destroy the citie for my sake.

11 Wil the lords of Keilah deliuer me vp into his hand? and wil Saúl come downe, as thy seruant hath heard? O Lord God of Israël, I beseeche thee, tel thy seruant. And the Lord said, He wil come downe.

12 Then said Dauid, Wil the † lords of Keilah deliuer me vp & the men that are with me, into the hand of Saúl? And the Lord said, They wil deliuer thee vp.

13 ¶ Then Dauid and his men, which were about six hundreth, arose, & departed out of Keilah, and went † whither they colde. And it was tolde Saúl, that Dauid was fled from Keilah, and he left of his iourney.

14 And Dauid abode in the wilderness in tholdes, and remained in a mountaine in the wilderness of Ziph. And Saúl sought him euerie day, but God * deliuered him not into his hand.

15 And Dauid sawe that Saúl was come out for to seke his life: & Dauid [was] in the wilderness of Ziph in the wood.

16 ¶ And Ionathán Saúls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hádⁱ of Saúl my father shal not finde thee,

and thou shalt be ^c King ouer Israël, and I shalbe next vnto thee: and also Saúl my father knoweth it.

18 So they twaine made a couenant before the Lord: & Dauid did remaine in the wood: but Ionathán went to his house.

19 ¶ Then came vp the Ziphims to Saúl to Gibeáh, saying, Doeth not Dauid hide him selfe by vs in holdes, in the wood in the hil of Hachilah, which is on the right side † of Ieshimon?

20 Now therefore o King, come downe according to al that thine heart can desire, & our parte [shalbe] to deliuer him into the Kings hands.

21 Then Saúl said, ^e Be ye blessed of the Lord: for ye haue had compassion on me.

22 Go, I pray you, and prepare yet better: knowe and se his place where he hathenteth, [and] who hath sent him there: for it is said to me, He is subtil, and crafty.

23 Seth therefore, and knowe all the secreet places where he hideth him selfe, & come ye againe to me with the certentie, and I wil go with you: & if he be in the ^h land, I wil searche him out throughout all the thousands of Iudáh.

24 Then they arose and went to Ziph before Saúl, but Dauid and his men [were] in the wilderness of Maón, in the plaine on the right hand of Ieshimon.

25 Saúl also and his men went to seke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wilderness of ⁱ Maón. And when Saúl heard that, he followed after Dauid in the wilderness of Maón.

26 And Saúl and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saúl: for Saúl and his men compassed Dauid & his mē round about, to take them.

27 But there came a ^k messenger to Saúl, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saúl returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, ^l Sela-hammahlekoth.

CHAP. XXIII.

¹ Dauid hid in a cave spareth Saul. ¹⁰ He sheweth to Saúl his innocencie. ¹⁸ Saul acknowledgeth his faute. ²² He causeth Dauid to sweare vnto him to be fauorable to his.

1 **A**Nd Dauid went thence, and dwelt in ^a holdes at Engédi.

2 When Saúl was returned from the Philistims, they tolde him, saying, Beholde,

22.j.

† Ionathán assueth Dauid. † God wil accompanie his promises & that his father striketh & gamist his owne conscience.

† Or, of the wilderness.

g The Lord recompense this friendship.

† Ebr. where his fore hath bene.

h In your countrey of Ziph, which is in Iudáh.

i Which was also in the tribe of Iudáh, Iosh. 15.55.

k Thus † Lord can pul backe † the bridle of the tyrants, and deliuer his out of lions mouth.

l That is, the stone of diuision, because there they diuided them selues one from another.

a That is, in strong places, which were defended by nature.

b A cite of Iudah, Ioth. 15, 64

Dauid [is] in the wildernes of En-gedi.

3 Then Saul roke thre thousand chosen men out of all Israel, and went to seke Dauid and his men vpon the rockes [among] the wilde goates.

4 And he came to the shepecoates by the way where there was a caue, & Saul went in to do his easement: and Dauid & his me fere in the finward partes of the caue.

5 And the men of Dauid said vnto him, Se, the day is come, whereof the Lord said vnto thee, Beholde, I wil deliuer thine enemy into thine hand, & thou shalt do to him as it shal seme good to thee. Then Dauid arose and cut of the lappe of Sauls garment priuily.

6 And afterward Dauid was touched in his heart, because he had cut of the lappe which was on Sauls [garment.]

7 And he said vnto his men, The Lord kepe me from doing that thing vnto my master the Lords Anointed, to lay mine had vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, & suffred them not to arise against Saul. So Saul rose vp out of the caue & went away.

9 Dauid also arose afterward, & went out of the caue, and cryed after Saul, saying, O my Lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed him selfe.

10 And Dauid said to Saul, Wherefore giuest thou an eare to mens wordes, that say, Beholde, Dauid seketh euil against thee?

11 Beholde, this day thine eyes haue sene, that the Lord had deliuered thee this day into mine hand in the caue, & some bade me kil thee, but I had compassion on thee, and said, I wil not lay mine hand on my master: for he is the Lords Anointed.

12 Moreouer my father, beholde, beholde, I say, the lappe of thy garment in mine hand: for when I cut of the lappe of thy garment, I killed thee not. Vnderstand & se, that there is nether euil nor wickednes in me, nether haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betwene thee & me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the olde prouerbe saith, Wickednes procedeth from the wicked, but mine hand be not vpon thee.

15 After whome is the King of Israel come out? after whome doest thou pursue? after a dead dog, [&] after a flye?

16 The Lord therefore be iudge, & iudge

betwene thee and me, and se, & pleade my cause, and deliuer me out of thine hand.

17 When Dauid had made an end of speaking these wordes to Saul, Saul said, Is this thy voyce, my sonne Dauid? & Saul lift vp his voyce, and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euil.

19 And thou hast shewed this day, that thou hast dealt wel with me: forasmuche when the Lord had closed me in thine hands, thou killedst me not.

20 For who shal finde his enemy, and let him departe ffre? wherefore the Lord rendre thee good for that thou hast done vnto me this day.

21 For now beholde, I knowe that thou shalt be King, and that the kingdome of Israel shalbe stablished in thine hand.

22 Swaere now therefore vnto me by the Lord, that thou wilt not destroy my sede after me, & that thou wilt not abolish my name out of my fathers house.

23 So Dauid swaere vnto Saul, & Saul went home: but Dauid and his men went vpon to the holde.

CHAP. XXV.

1 Samuel dyeth. 3 Nabal & Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

1 Then Samuel dyed, and all Israel assembled, & mourned for him, & buryed him in his owne house at Ramah. And Dauid arose and went downe to the wildernes of Paran.

2 Now in Maon [was] a man, who had his possession in Carmel, & the man was exceeding mighty, and had thre thousand shepe, and a thousand goates: and he was shering his shepe in Carmel.

3 The name also of the man [was] Nabal, & the name of his wife Abigail, and she was a woman of singular wisdom, and beautiful, but the man [was] churlish, and euil conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernes, that Nabal did there his shepe.

5 Therefore Dauid sent ten yong men, & Dauid said vnto the yong men, Go vp to Carmel, & go to Nabal, and aske him in my name how he doeth.

6 And thus shal ye say for salutation, Bothe thou and thine house, and all that hast, be in peace, welth, & prosperitie.

7 Beholde, I haue heard that thou hast shepers: now thy shepherds were with vs, & we did them no hurt, nether did they misse any thing all the while they were in Carmel.

8 Aske

* Ebr. to couer his fete, * Ebr. in the sides.

c Here we see how ready we are to hasten Gods promises, if the occasion serue neuer so little.

d For seing it was his owne priuate cause, he repeted that he had touched his enemy.

e Contrary to the false report of them that said Dauid was Sauls enemy, he proueth him selfe to be his friend.

* Or, the prouerbe of all ancient man.

* Ebr. iudge.

f Though he was a nother enemy to Dauid, yet by his great gentleness his conscience compelled him to iudge.

* Ebr. a good way.

g Though this tyrant saw and confessed the uour of God toward Dauid, yet he could not to perfect him against his owne confidence.

* Chap. 31, 1. eccles. 46, 21

a Thas, and his owne kin red.

b Maon and Carmel were cities in the tribe of Iudah Carmels more teine was in Iude.

* Ebr. of peace

c Some read, maiest thou live in prosperitie next yere, both thou, &c. * Ebr. For this

8 Aske thy seruants & thei wil shewe thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer commeth to thine hand vnto thy seruants, & to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they tolde Nabál all those wordes in the name of Dauid, and helde their peace.

10 Then Nabál answered Dauids seruants, and said, Who is Dauid? and who is the sonne of Ishái? there is many seruants now a dayes, that breake awaye euery mā from his master.

11 Shal I then take my bread, & my water, & my flesh that I haue killed for my shepers, and giue it vnto men, whome I knowe not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Girde euery man his sworde [about him.] And they girded euery man his sworde. Dauid also girded his sworde. And about foure hundred men went vp after Dauid, & two hundred abode by the scariage.

14 Now one of the seruants tolde Abigáil Nabals wife, saying, Beholde, Dauid sent messengers out of the wilderness to salute our master, and he trayled on them.

15 Notwithstanding the men were very good vnto vs, & we had no displeasure, nether willed we any thing as long as we were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs bothe by night and day, all the while we were with them keeping shepe.

17 Now therefore take hede, and se what thou shalt do: for euil t̄ wil surely come vpon our master, and vpon all his familie: for he is so wicked that a man can not speake to him.

18 ¶ Then Abigáil made haste, and toke two hundred t̄ cakes, and two bottels of wine, and fīue shepe ready dressed, & fīue measures of parched corne, and an hundred t̄ frailes of raisins, and two hundred of figges, and laded them on asses.

19 Then she said vnto her seruants, Goye before me: beholde, I wil come after you: yet she tolde n̄ other housband Nabál.

20 And as she rode on her asse, she came downe by a secret place of the mountaine, and beholde, Dauid & his men came downe against her, and she met them.

21 And Dauid said, In dede I haue kept all in vaine that this fellowe had in the wilderness, so that nothing was missed of all

that pertained vnto him: for he hathe requited me euil for good.

22 So and more also do God vnto the enemies of Dauid: [for] surely I wil not leaue of al that he hathe, by the dawning of the day, [any] that^b pisseth against the wall.

23 And when Abigáil sawe Dauid, she hastened and lighted of her asse, & fel before Dauid on her face, and bowed her selfe to the ground.

24 And fel at his fete, & said, Oh, my lord, I [haue committed] the iniquitie, and I pray thee, let thine handmaid speake t̄ to thee, and heare thou the wordes of thine handmayd.

25 Let not my lord, I pray thee, regarde this wicked man Nabál: for as his name is, so is he: t̄ Nabál [is] his name, and folly [is] with him: but I thine handmayd sawe not the yong men of my lord whome thou sentest.

26 Now therefore, my lord, as the Lord liueth, and as thy soule liueth (the Lord, [I say,] that hathe withholden thee from coming to [shed] blood, and thatⁱ thine hād shulde [not] saue thee) so now thine enemies shalbe as Nabál, and thei that intēde to do my lord euil.

27 And now, this t̄ blessing which thine handmayd hathe brought vnto my lord, let it be giuen vnto the yongmen, that t̄ followe my lord.

28 I pray thee, forgiue the trespasse of thine handmayd: for the Lord wil make my lord a^k sure house, because my lord fighteth the battels of the Lord, & none euil hathe bene founde in thee t̄ in all thy life.

29 Yet^l a man hathe risen vp to persecute thee, and to seke thy soule, but the soule of my lord shalbe bounde in the^m bundel of life with the Lord thy God: and the soule of thine enemies shal [God] cast out, as out of the middle of a sling.

30 And when the Lord shal haue done to my lord all the good that he hathe promised thee, and shal haue made thee ruler ouer Israël,

31 Then shal it be no grief vnto thee, nor offence of minde vnto my lord, that he ha the not shed blood causeles, nor that my lord hatheⁿ [not] preserued him selfe: & when the Lord shal haue dealt wel with my lord, remember thine handmayd.

32 Then Dauid said to Abigáil, Blessed be the Lord God of Israël, which sent thee this day to mete me:

33 And blessed be thy counsel, and blessed be thou, which hast kept me this day from coming to [shed] blood, and that mine hand hathe [not] saued me.

^h Meaning by this prouerbe, he wolde destroye bothe smalls & greats.

^t Ebr. in thine eares.

^t Or, fools.

ⁱ That is, that thou shuldest not be reuenged of thine enemies.

^{Or}, present.

^{Ebr.} walke at the fete.

^k Confirm his kingdom to his posteritie. ^t Ebr. from thy daies.

^{To wit} Sauls.

ⁱⁿ God shal preserue thee long in his seruice & destroye thine enemies.

ⁿ That he ha the not augred him selfe, w things wolde haue tormēted his conscience.

^o Read ver. 10.

p He attributeth it to the Lords mercie, & not to him selfe that he was stayed.

† Ebr. receiued thy face.

q For he had no reason to confider, or giue thanks for this great benefite of deliuerance.

r For feare of great danger.

† Or, reuenged.

t For he had experience of her great godlines, wisdom & humilitie.

† Ebr. went as her fete.

* Iosh. 15, 55.

* 2. Sam. 3, 15.

† Which was a place bordering on the country of Moabites.

Chap. 23, 19.
† Or, in Gibeah.
† Or, the wilderness.

† That is, of the moste skilful & valiant soldiers.

34 For in dede, as the Lord God of Israel liueth, & who hath kept me backe from hurting thee, except thou haddest hasted and met me, surely there had not bene left vnto Nabál by the dawning of the day, [any] that pisseth against the wall.

35 Then Dauid receiued of her hand that which she had broght him, & said to her, Go vp in peace to thine house: beholde, I haue heard thy voyce, and haue granted thy petition.

36 ¶ So Abigail came to Nabál, & beholde, he made a feast in his house, like the feast of a King, and Nabals heart was mery within him, for he was very drunken: wherefore she tolde him nothing, nether lesse nor more, vntil the morning arose.

37 Then in the morning when the wine was gone out of Nabál, his wife tolde him those wordes, and his heart dyed within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabál, that he dyed.

39 ¶ Now when Dauid heard, that Nabál was dead, he said, Blessed be the Lord that hath iudged the cause of my rebuke of the hand of Nabál, & hath kept his seruant from euil: for the Lord hath recompensed the wickednes of Nabál vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Carmél, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her self on her face to the earth, & said, Beholde, let thy handmayd be a seruant to wash the fete of the seruants of my lord.

42 And Abigail hasted, and arose, & rode vpon an asse, & her five maids followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also toke Ahinoám of Izreél, & they were bothe his wiues.

44 Now Saül had giuen Michál his daughter Dauids wife to Phaltí the sonne of Láish, which was of Gallím.

CHAP. XXVI.

Dauid was discovered vnto Saül by the Ziphims. 1. Dauid taketh away Saüls speare, and a pot of water that stode at his head. 2. Saül confesseth his sinne.

Againe the Ziphims came vnto Saül to Gibeáh, saying, * Doeth not Dauid hide him selfe in the hil of Hachiláh before Ieshimón?

2 Then Saül arose, and went downe to the wilderness of Ziph, hauing thre thousand chosen men of Israel with him, for to seke Dauid in the wilderness of Ziph.

3 And Saül pitched in the hil of Hachiláh,

which is before Ieshimón by the way side. Now Dauid abode in the wilderness, and he sawe that Saül came after him into the wilderness.

4 (For Dauid had sent out spies, & vnderstode, that Saül was come in very dede)

5 Then Dauid arose, and came to the place where Saül had pitched, & [when] Dauid beheld the place where Saül lay, & Abnér the sonne of Ner which was his chief captaine, (for Saül lay in the forte, and the people pitched round about him)

6 Then spake Dauid, & said to Ahimélech the Hittite, and to Abishái the sonne of Zeruiáh, brother to Ioáb, saying, Who wil go downe with me to Saül to the hoste? Then Abishái said, I wil go downe with thee.

7 So Dauid & Abishái came downe to the people by night: and beholde, Saül lay sleping within the forte, & his speare did sticke in the grounde at his head: and Abnér and the people lay round about him.

8 ¶ Thē said Abishái to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him againe.

9 And Dauid said to Abishái, Destroye him not: for who can lay his hand on the Lords Anointed, and be guiltles?

10 Moreouer Dauid said, As the Lord liueth, ether the Lord shal smite him, or his day shal come to dye, or he shal descende into battel, and perish.

11 The Lord kepe me from laying mine hand vpon the Lords Anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid toke the speare and the pot of water from Saüls head, & they gate them away, and no man sawe it, nor marked it, nether did any awake, but they were all asleepe: for the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, & stode on the toppe of an hil a far of, a great space being betwene them.

14 And Dauid cryed to the people, and to Abnér the sonne of Ner, saying, Hearest thou not Abnér? Then Abnér answered, and said, Who art thou that cryest to the King?

15 ¶ And Dauid said to Abnér, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the King? for there came one of the folke in to destroye the King thy lord.

15 This

Or, to a certain place.

Chap. 14, & 17, 55.

VVho was a stranger & an Israelite. VVho was wards of Dauid's child captaine.

† Or, holding.

d Meaning to avoide making sure at one time. e To wit in owne priuie cause: for he slewe two kings at Gods appointment, 1. King, 9, 24.

† Ebr. the heavy sleepe of Saül was fallen vpon them.

† Ebr. answered.

† Ebr. answered. He answered, and said, Who art thou that cryest to the King?

16 This is not wel done of thee: as [¶] Lord liueth, ye are [†] worthie to dye, because ye haue not kept your master the Lords Anointed: & now se where the Kings speare is, and the pot of water that was at his head.

17 And Saul knewe Dauids voyce, & said, Is this thy voyce, my sonne Dauid? And Dauid said, It is my voyce, my lord o King.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done: or what euil is in mine hand?

19 Nowe therefore, I beseeche thee, let my lord the King heare the wordes of his seruant, if the Lord haue stirred thee vp against me, ^b let him smel the saueur of a sacrifice: but if the children of men haue done it, I cursed be thei before the Lord: for thei haue cast me out this day from abiding in the inheritance of the Lord, saying, Go, serue other gods.

20 Nowe therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seke a flye, as one wolde hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I wil do thee nomore harme, because my soule was precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, & said, Beholde the Kings speare: let one of the yong men come ouer and fer it.

23 And let the Lord rewarde euerie man according to his righteousnes and faithfulness: for the Lord had deliuered thee in to [mine] hands this day, but I wolde not lay mine hand vpon the Lords Anointed.

24 And beholde, like as thy life was muche set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his place.

CHAP. XXVII.

1 Dauid beseecheth Achish King of Gath, who giueth him Ziklag. & Dauid destroyeth certeine of the Philistims, to Achish's deceyue by Dauid.

And Dauid said in his heart, I shall now perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistims, & that Saul may haue no hope of me to seke me anie more in all the coastes of Israel, and [so] escape out of his hand?

2 Dauid therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach King of Gath.

3 And Dauid dwelt with Achish at Gath, he, and his men, euerie man with his householde, Dauid with his two wiues, Ahinoam the Izreelite; and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled to Gath: so he sought nomore for him.

5 And Dauid said vnto Achish, If I haue now founde grace in thine eyes, let them giue me a place in some [other] citie of the countrey, that I may dwel there: for why shulde thy seruant dwel in the [head] citie of the Kingdome with thee?

6 Then Achish gaue him Ziklag that same day. therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 ¶ And the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certeine dayes.

8 Then Dauid and his men went vp, and invaded the Geshurites, & the Girzites and the Amalekites: for they inhabited the land from the beginning, [from the way,] as thou goest to Shur, thence vnto the land of Egypt.

9 And Dauid smote the land, & left nether man nor woman aliue, and toke shepe, & oxen, and asses, and camels, and apparel, and returned and came to Achish.

10 And Achish said, Where haue ye bene a rousing this day? And Dauid answered, Against the Southe of Iudah, and against the Southe of the Ierameelites, & against the Southe of the Kenites.

11 And Dauid saued nether man nor woman aliue, to bring them to Gath, saying, Lest they shulde tel on vs; and say, So did Dauid, & so [wil be] his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleued Dauid, saying, He hath made his people of Israel vtterly to abhorre him: therefore he shalbe my seruant for euer.

CHAP. XXVIII.

1 Dauid hath the chief charge promised about Achish. 2 Saul consulteth with a witch, & she causeth him to speake with Samuel. 3 ¶ Who declareth his ruine.

Now at that time the Philistims assembled their bandes and armie to fight with Israel: therefore Achish said to Dauid, Be sure, thou shalt go out with me to the battel, thou, and thy men.

2 And Dauid said to Achish, Surely thou shalt knowe what thy seruant can do. And Achish said to Dauid, Surely I wil make

b Thus God by his prouidence changeth the enemies hearts, and maketh the to fauour his, in their necessitie.

c Let thine officers appoint me a place.

d Ebr. the number of the dayes

e These were wicked Canaanites whom God had appointed to be destroyed.

f Or, against whom.

g Which were a familie of the tribe of Iudah, 1. Chro. 2. 9.

h Or, he doeth surely abhorre his people.

i Albeit it was a great grief to Dauid to fight against the people of God, yet such was his firmnes, he durst not deny him.

Chap. 23, 1.

b According to the commandment of God, Exod. 22, 18. & Deut. 17, 16.

c Meaning the high Priest, Exo. 28, 30.

d He seeketh not to God in his miserie, but is led by Satan to vnlawful meanes, which in his conscience he condemne

e Or, punishment.

f He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath the power over the.

g Or, an excellent persone.

h To his imagination, albeit it was Satan, who to blinde his eyes toke vpon him the forme of Samuel, as he can do of an Angel of light.

thee keeper of mine head for euer.

3 * (Samuël was then dead, and all Israël had lamented him, and buryed him in Ramáh his owne citie: and Saúl had put away the forcerers, & the soothsayers out of the land)

4 Then the Philistims assembled themselves, and came, and pitched in Shuném: & Saúl assembled all Israël, and they pitched in Gilboa.

5 And when Saúl sawe the hoste of the Philistims, he was affrayed, and his heart was fore astonied.

6 Therefore Saúl asked counsell of the Lord, and the Lord answered him not, nether by dreames, nor by Vrim, nor yet by Prophetes.

7 ¶ Then said Saúl vnto his seruants, Seke me a woman that hath a familiar spirit, & I may go to her, and aske of her. And his seruants said to him, Beholde, there is a woman at Endor that hath a familiar spirit.

8 Then Saúl changed him selfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto me by the familiar spirit, and bring me him vpon whom I shal name vnto thee.

9 And the woman said vnto him, Beholde thou knowest what Saúl hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore thou sekest thou to take me in a snare to cause me to dye.

10 And Saúl sware to her by the Lord, saying, As the Lord liueth, no harme shal come to thee for this thing.

11 Then said the woman, Whome shal I bring vpon thee? And he answered, Bring me vpon Samuel.

12 And when the woman sawe Samuel she cryed with a loud voyce, and the woman spake to Saúl, saying, Why hast thou deceiued me: for thou art Saúl.

13 And the King said vnto her, Be not affrayed: for what sawest thou? And the woman said vnto Saúl, I sawe thy gods ascending vpon out of the earth.

14 Then he said vnto her, What facion is he of? And she answered, An olde man cometh vpon lapped in a matel: & Saúl knewe that it was Samuel, and he enclined his face to the ground, and bowed him selfe.

15 ¶ And Samuel said to Saúl, Why hast thou disquieted me, to bring me vpon? Then Saúl answered, I am in great distresse: for the Philistims make warre against me, & God is departed from me, and answereth me

no more, nether by Prophetes, nether by dreames: therefore I haue called thee, that thou mayest tel me, what I shal do.

16 Then said Samuel, Wherefore then dost thou aske of me, seing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to him as he spake by mine hand, for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his feare wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord wil deliuer Israël with thee into the hands of the Philistims, and tomorrow shalt thou & thy sonnes be vnto me, and the Lord shal giue the hoste of Israël into the hands of the Philistims.

20 Then Saúl fel streight way all along on the earth, and was fore affrayed because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saúl, and saue that he was fore troubled, and said vnto him, Se, thine handmayde hath obeyed thy voyce, & I haue put my soule in mine hand, and haue obeyed thy wordes which thou saidst vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, & let me set a moriel of bread before thee, & thou mayest eat and get the strength, and go on thy iourney.

23 But he refused, and said, I wil not eat: but his seruants and the woman together compelled him, & he obeyed their voyce: so he arose from the earth, & sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and toke floure and kneaded it, & baked of it vnleauened [bread.]

25 Then she brought them before Saúl, and before his seruants: and when they had eaten, they stode vpon, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battell against Israël, because they distrusted him.

1 SO the Philistims were gathered together with all their armies in Aphék: & the Israelites pitched by the founteine, which is in Izreel.

2 And the princes of the Philistims went forth by hundreds and thousands, but Dauid and his men came behinde with Achish.

3 Then said the princes of the Philistims, What

Ebr. by the of Prophetes.

That is, David.

Chap. 11, 1.

Ye shall see, Chap. 9.

The wicked who they have Gods iudgements, & can not be for mercie by penitence.

I have redeemed my life.

I Because he required him.

Or, in Ais.

Or, captain.

According to their bandes, insignes.

What [do] these Ebrewes [there:] And Achish said vnto the princes of the Philistims, Is not this Dauid the seruāt of Saūl the King of Israhēl, who hath bene with me these dayes, or these yerres, & I haue founde nothing in him, since he dwelt with me vnto this day?

4 But the princes of the Philistims were wrothe with him, and the princes of the Philistims said vnto him, * Send this fellowe backe, that he may go againe to his place which thou hast appointed him, & let him not go downe with vs to battell, lest that in the battell he be an aduersarie to vs: for wherewith shulde he obtaine the fauour of his master? shulde it not be with the heads of these men?

5 Is not this Dauid, of whome they sang in dances, saying, * Saūl slewe his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, & said vnto him, As the Lord liueth, thou hast bene vpright and good in my fight, when thou wentest out & in with me in the hoste, nether haue I founde euil with thee, since thou camest to me vnto this daye, but the princes do not fauour thee.

7 Wherefore now returne, and go in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou founde in thy seruāt as long as I haue bene with thee vnto this day, that I may not go & fight against the enemies of my lord the King?

9 Achish then answered, & said to Dauid, I knowe thou pleasest me, as an Angel of God: but the princes of the Philistims haue said, Let him not go vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy ^f masters seruants that are come with thee: & when ye be vp early, as sone as ye haue light, departe.

11 So Dauid and his men rose vp early to departe in the morning, and to returne into the land of the Philistims: & the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 2 Dauid and his men are taken prisoners. 3 The people wolde stone him. 4 He asketh counsell of the Lord, and pursuing his enemies recovereth the praye. 5 He deuiceth it equally, 6 And sendeth parte to his friends.

¶ But when Dauid and his men were come to Ziklag the third day, the Amalekites had invaded vpon the South, euen vnto Ziklag, and had smitten Ziklag, and burne it with fire,

And had taken the women that were

therein, prisoners, bothe small & great, [and] slewe not a man, but caryed them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, & their ^c wives, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid & the people that was with him, lift vp their voyces and wept, vntil they tolde wepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people ^d intended to stone him, because the heartes of all the people were vexed euery man for his sonnes & for his daughters: but Dauid comforted him selfe in the Lord his God.

7 ¶ And Dauid said to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar broght the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shal I followe after this companie? shal I ouertake them? And he answered him, Followe: for thou shalt surely ouertake them, and ^e recover all.

9 ¶ So Dauid and the six hundred men that were with him, went, & came to the riuer Besor, where a parte of them abode:

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being to weaie to go ouer the riuer Besor)

11 And thei founde an Egyptiā in the field, and broght him to Dauid, and gaue him bread, and he did eat, and they gaue him water to drinke.

12 Also they gaue him a fewe figs, and two clusters of raisins: & when he had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke any water in three dayes, and thre nights.

13 ¶ And Dauid said vnto him, To whome belongest thou? & whence art thou? And he said, I am a yong man of Egypt, & seruāt to an Amalekite: and my master left me thre daies ago, because I fell sicke.

14 We roued vpon the South of Chereth, & vpon the coast belonging to Iudah, & vpon the South of Calēb, and we burne Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this companie? And he said, I Swear vnto me by God, that thou wilt nether kil me, nor deliuer me into the hands of my master, and I wil bring thee to this companie.

16 ¶ And when he had broght him thither, a. iiij.

For these men remained in the citie, when the men were gone to warre.

Thus we see, in troubles and aduersitie we do not consider Gods providence, but like raging beasts forget both our owne dutie and contentment ouer vs.

Though Gods seeme to leaue vs for a time, yet if we truste in him we shal surely finde comfort.

God by his providence best provided for the necessities of this poore stranger, & made him a guide to Dauid to accomplish his enterprise.

For others were in all ages had in more reverence euen among the heathen.

h The wicked in their pompe and pleasures consider not judgement of God which is then at hand to smite them.
i Some read, & vnto the morowe of the two eueninge, that is thre dayes.

k VVhich the Amalekites had taken of others, & Dauid from them, besides the goods of Ziklag.

l Vnder these are comprehended the cattel & goods, which appertained to euerie man.

m Some referre these wordes to Dauid, that he alledged an olde custome and law, as if it were writ, It is bothe now and hath bene euer.

n Shewing him selfe miferable of their benefites towards him.

beholde, they lay scatered abroad vpon all the earth,^h eating and drinking, & dancing, because of all the great pray that they had take out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the eueningⁱ of the next morowe, so that there escaped not a man of them, saue foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also toke all the shepe, and the oxen, (&) they draue them before his cattel, and said, This is Dauids^k praye.

21 ¶ And Dauid came to the two hundred men that were to wearie for to followe Dauid: whome they had made also to abide at the riuer Befor: & they came to mete Dauid, and to mete the people that were with him: so when Dauid came nere to the people he saluted them.

22 Then answered all the euil and wicked of the men that went with Dauid, & said, Because they went not with vs, therefore wil we giue them none of the praye, that we haue recouered, saue to euery mā his wife and his children: therefore let them cary them away and departe.

23 Then said Dauid, Ye shal not do so, my brethren, with that which the Lord hath giuen vs, who hath preserved vs, & deliuered the companie that came against vs, into our handes.

24 For who wil obey you in this matter: but as his parte [is] that goeth downe to the battel, so [shal] his parte [be], that tarieth by the stufte: they shal parte alike.

25 ¶ So from that day forward he made it a statute & a lawe in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah & to his friends, saying, Se, [there is] a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Iatir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, & to them of the cities of the Kenites,

30 And to them of Hormah, & to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, andⁿ to all the

places where Dauid and his men had hanted.

¶ CHAP. XXXI.

4 Saul killeth him selfe. 6 His children are slaine in the battel. 13 The men of Iabesh toke downe his body, & was hanged on the wall.

1 **N**OW^o the Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fel downe & wounded in mount Gilboa.

2 And the Philistims pressed sore vpon Saul and his sonnes, and slewe Jonathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battel went sore against Saul, the archers and bowemen^r hit him, and he was sore wounded of the archers.

4 Then said Saul vnto his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest^s I vncircumcised come and thrust me through and mocke me: but his armour bearer wolde not, for he was sore afayed. Therefore Saul toke a sworde and fel vpon it.

5 And when his armour bearer sawe that Saul was dead, he fel likewise vpon his sworde, and dyed with him.

6 So Saul dyed, and his thre sonnes, & his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the^t valley, & they of the other side Iordan sawe that the men of Israel were put to flight, and that Saul & his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they founde Saul and his thre sonnes lying in mount Gilboa,

9 And they cut of his head, and stripped him out of his armour, and sent into the land of the Philistims on euerie side, that they shulde^u publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in^v house of Ashtaroth, but they haged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of^w Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as manie as were strong men) & went all night and toke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh and^x burnt them there,

13 And toke their bones &^y buried them vnder a tree at Iabesh, & fasted seue dayes.

THE

1. Chro. 10, 1

Or, slaine

Ebr. found him.

Or, afraid

So we see how cruel life had as is comonly in them, the persecute of God.

Sam. 30, 1

b Nere to Gilboa. The tribe of Reuben and half the tribe of Manasse.

d In token of victorie and triumphe.

v VVhom he had deliuered from their enemies, Chap. 11.

1. Sam. 31. According to the custome of mourning.

resting to la the ouer of the of Israel

holled in the

Or, captaines

He was an A which borne, renounced in country & with the Ier. 34. 2. Sam. 31. According to the custome of mourning.

THE SECONDE BOKE OF SAMVEL.



THE ARGUMENT.

This boke and the former beare the title of Samuel, because they containe the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whome he anointed and consecrated Kings by the ordinance of God. And as the first boke containeth those things, which God brought to passe among this people vnder the gouernement of Samuel and Saul: so this seconde boke declarcth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, vproares, and treasons were wrought against him, partly by false counselors, fained friends and flatterers, and partly by some of his owne children & people: and how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the persone of Dauid the Scripture setteth forth the Christ Iesus the chief King, who came of Dauid according to the flesh, and was persecuted on euerie side with outward and inward enemies, as wel in his owne persone, as in his members, but at length he ouercometh all his enemies and giveth his Church victorie against all power both spiritual and temporal, and so reigneth with them King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.



After the death of Saul, when Dauid was returned from the slaughter of the Amalekites and had bene two dayes in Ziklag,

Beholde, a man came the third day out of the hoste from Saul with his clothes rent, and earth vpon his head: & when he came to Dauid, he fel to the earth, and did obeisance.

3 Then Dauid said vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tel me. Then he said, that the people is fled from the battel, & many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid said vnto the yong man, that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that tolde him, answered, As I came to mount Gilboa, beholde, Saul leaned vpon his speare, & lo, the charrets and horsemen followed hard after him.

7 And when he looked backe, he sawe me, & called me. And I answered, Here I am.

8 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then said he vnto me, I pray thee, come vpon me, & slaye me: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, & slewe him, & because I was sure that he colde not liue, after that he had fallen, I toke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid toke holde on his clothes, & rent them, and likewise all the men that were with him.

12 And they mourned and wept, & fasted vntil euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sworde.

13 ¶ Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid said vnto him, How wast thou not afraied, to put forth the thine hand to destroy the Anointed of the Lord?

15 Then Dauid called one of his yong men, & said, Go nere, and fall vpon him. And he smote him that he dyed.

16 Then said Dauid vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also he bade them teache the children of Iudah to shoothe, as it is written in the boke of Iasher)

19 O noble Israel, he is slaine vpon thy hie places: how are the mighty ouerthrowen?

20 ¶ Tel it not in Gath, nor publish it in the stretes of Askelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumphe,

† Ebr. I slode vpon him.

* Chap. 3, 34 & 13, 31.

* After the lamentation he examined him againe.

* Psal. 105, 15.

† Thou art iustly punished for thy faule.

g. That they might be able to match their enemies the Philistims in that arte.

* Iosh. 10, 13.

† Or, righteous. Meaning Saul.

* Mich. 1, 10.

i Let their fertile fields be barren, & bring forth no frute so offre to the Lord.

k They dyed bothe together in Gilboa.

l As riche garments, & costly iewels.

m Echer towas de their hous-bandes, or their children.

a By the meanes of the hie Priest, as 1. Sa. 23. 2. and 2. sam. 5. 19.

b VWhich cite was also called Kiriath-arba, Josh. 14. 15.

c In the time of his persecution.

* 1. Sam. 31. 12.

d According to his promes, which is to recompance them that are merciful.

21 Ye mountaines of Gilboa, vpon you [be] nether dewe nor raine, nor [be] the- re] fields of offrings: for there the shield of the mightie is cast downe, the shield of Saúl, as thogh he had not bene anointed with oyle.

22 The bowe of Ionathán neuer turned backe, nether did the sworde of Saúl retur ne emptie from the blood of the slayne, and from the fat of the mighty.

23 Saúl and Ionathán were louely & pleasant in their liues, & in their deathes they were not^k deuided: they were swifter the egles, they were stronger then lions.

24 Ye daughters of Israël, wepe for Sual, which clothed you in skarlet,^l with pleasures, and hanged ornaments of golde vpon your apparel.

25 How were the mighty slaine in the mid- des of the battel? ô Ionathán, thou wast slaine in thine hie places.

26 Wo is me for thee, my brother Iona- thán: very kinde hast thou bene vnto me: thy loue to me was wonderful, passing the loue of^m women: how are the mighty ou- uerthrowen, & the weapons of warre de- stroyed?

¶ CHAP. II.

4 Dauid is anointed King in Hebron. 9 Abner maketh Ish-bosheth King ouer Israël. 15 The battel of the ser- uants of Dauid & Ish-bosheth. 32 The buryal of Asahel.

1 **A**fter this Dauid^a asked counsel of the Lord, saying, Shal I go vp into any of the cities of Iudáh? And the Lord said vnto him, Go vp. And Dauid said, Whither shal I go? He then answered, Vn- to^b Hebrón.

2 So Dauid went vp thither & his two wi- ues also, Ahinoám the Izreelite, and Abi- gail Nabals wife the Carmelite.

3 And Dauid broght vp the men that were with^c him, euerie man with his houshol- de, and they dwelt in the cities of He- brón.

4 ¶ The men of Iudáh came, and there they anointed Dauid King ouer the hou- se of Iudáh. And they tolde Dauid, say- ing, * that the men of Iabesh Gilcad bu- ried Saúl.

5 And Dauid sent messengers vnto the mē of Iabesh Gilcad, & said vnto them, Blef- sed are ye of the Lord, that ye haue she- wed such kindnesses vnto your lord Saúl, that you haue buried him.

6 Therefore now the Lord shewe mercie and^d trueth vnto you: and I wil recom- pence you this benefite, because ye haue done this thing.

7 Therefore now let your hands be strong,

and be you valiant: albeit your master Saúl be dead, yet neuertheless the house of Iudáh hath anointed me * King ouer them.

8 ¶ But Abnér the sonne of Ner that was captaine of Sauls hoste, toke Ish-bósheth the sonne of Saúl, and broght him to Ma- hanáim,

9 And made him King ouer Gileád, and ou- er the Ashurites, and ouer Izreél, & ouer Ephráim, and ouer Beniamín, and ouer^f all Israël.

10 Ish-bósheth Sauls sonne was fourty ye- re olde when he began to reigne ouer Is- raél, and reigned two yere: but the house of Iudáh followed Dauid.

11 (And the time which Dauid reigned in Hebrón ouer the house of Iudáh, [was] se- uen yere and six^g monethes)

12 ¶ And Abnér the sonne of Ner, and the seruants of Ish-bósheth the sonne of Saúl went out of Mahanáim to Gibeón.

13 And Ioáb the sonne of Zeruiáh, and the seruants of Dauid went out and met one an other by the poole of Gibeón: & they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abnér said to Ioáb, Let the yong men now arise, and^h playe before vs. And Ioáb said, Let them arise.

15 Then there arose and went ouer twelue of Beniamín by number, which pertained to Ish-bósheth the sonne of Saúl, & twel- ue of the seruants of Dauid.

16 And euerie one caughtⁱ his fellowe by the head, & [thrust] his sworde in his fel- lowes side, so they fel downe together: wherefore the place was called^j Helkath- hazzurím, which is in Gibeón.

17 And the battel was exceeding sore that same day: for Abnér and the men of Israël^k fel before the seruants of Dauid.

18 And there were thre sonnes of Zeruiáh there, Ioáb, and Abishái, and Afahél. And Afahél was as light on foote as a wilde roe.

19 And Afahél followed after Abnér, & in going he turned nether to the right hand nor to the left from Abnér.

20 Then Abnér loked behinde him, & said, Art thou Afahél? And he answered, Yea.

21 Then Abnér said, Turne the ether to the right hand or to the left, and take one of the yong men, & take thee his^l weapons: but Afahél wolde not departe from him.

22 And Abnér said to Afahél, Departe frō me,^l wherefore shulde I smite thee to the ground? how then shulde I be able to holde vp my face to Ioáb thy brother?

23 And

e So that yea that not want a captaine and a defender.

f Ouer the uen tribes.

g After that me was expell he reigned all the count 33 yeres, Ch. 5. 5.

h Let vs how they can handle their weapons.

i Meaning aduersary.

j Or, the field strong men.

k After the these four and twentie was slaine.

l Or, speare.

vvho is call- ed Daniel Ch. 3. 1.

vvhy shoulde thou produce me to kill thee?

23 And when he wolde not departe, Abner with the hindre end of the speare smote him vnder the^m fifth rib, that the speare came out behinde him: & he fel downe there, and dyed in his place. And as many as came to the place where Asahel fell downe and dyed, stode stil.

24 Ioab also & Abishai pursued after Abner: & the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernes of Gibeon.

25 And the children of Benjamin gathered them selues together after Abner, and were on an heape, and stode on the top of an hil.

26 Then Abner called to Ioab, and said, Shal the^m sworde deuoure for euer knowest thou not, that it wil be bitternes in the latter end: how long then shal it be, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou haddest not^o spoken, surely euen in the morning the people had departed euerie one backe from his brother.

28 ¶ So Ioab blewe a trumpet, and all the people stode stil, and pursued after Israel nomore, nether fought they anie more.

29 And Abner and his men walked all that night through the^t plaine, and went ouer Iordan, & past through all Bithron til they came^t to Mahanaim.

30 Ioab also returned backe from Abner: & when he had gathered all the people together, there lacked of Dauids seruants ninetene men and Asahel.

31 But the seruants of David had slittin of Benjamin, and of Abners men, [so that] thre^t hundred and threscore men dyed.

32 And they toke vp Asahel, & buryed him in the sepulchre of his father, which was in Beth-lehem: and Ioab & his men went all night, & [when they came] to Hebron, the day arosc.

CHAP. III.

1 Long warre betwene the houses of Saul & David. 2 The children of David in Hebron. 3 Abner turneth so David. 37 Ioab killeth him.

1 Here was then^a long warre betwene the house of Saul and the house of David: but David waxed stronger, & the house of Saul waxed weaker.

2 ¶ And vnto David were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his seconde [was]^b Chileab of Abigail the wife of Nabal the Carmelite, and the third, Abialom the sonne of Maacah the daughter of Talmai the King of Geshur,

4 And the fourthe, Adoniah the sonne of Aggith, and the fifth, Shephaciah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: theie were borne to David in Hebron.

6 ¶ Now while there was warre betwene^t house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine nam'd Rizpah, the daughter of Aiah. And Ish-bôsheth said to Abner, Wherefore hast thou gone in to my fathers concubines?

8 Then was Abner very wrothe for^t wordes of Ish-bôsheth, and said, Am I a dogs head, which against Iudah do shewe mercy this day vnto the house of Saul thy father, to his brethren, & to his neighbours, and haue not deliuered thee into the hand of David, that thou chargest me this day with a faute concerning this woman?

9 ¶ So do God to Abner, and more also, except, as the Lord hath tworne to David, euen so I do to him,

10 To remoue the kingdome fro the house of Saul, that the throne of David may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst nomore answer to Abner for he feared him.

12 ¶ The Abner sent messengers to David^t on his behalfe, saying, Whose is^t plande? Who shulde also say, Make couenant w me, and beholde, mine hand shal be^t with thee, to bring all Israel vnto thee.

13 Who said, Wel, I wil make a couenant with thee: but one thing I require of thee, that is, that thou se not my face except^t bring Michal Sauls daughter when thou comest to se me.

14 ¶ Then David sent messengers to Ish-bôsheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for^a an hundredth foreskinnes of the Philistims.

15 And Ish-bôsheth sent, and toke her fro her hous^b bad^a Phaltiel the sonne of Laish.

16 And her hous^b band went with her, and came weping behinde her, vnto Bahurim: Then said Abner vnto him, Go, [and] returne. So he returned.

17 ¶ And Abner had^c communication with the elders of Israel, sayi^g, Ye fought for David in times past, that he might be your King:

18 Now then do it: for the Lord hath spoken of David, saying, By the hand of my seruant David I wil saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

V Within feut
yeres and six
moneths.

Doest thou
est me no
more the a dog
for all my seru-
ce done to thy
fathers house?

VVe se how
the wicked can
not abide to be
acme nished of
their fautes, but
like their dis-
pleasure, which
go about to bring
them fro their
wickednes.

Or, secretly.

1 Sam. 18, 27.

1 Sam. 25, 44.

Rather for ma
rice^t he bare
toward Ish-bô
sheth, then for
loue he bare to
David.

† Ebr. in the ca-
res of Benia-
min.

¶ VWho chalen-
ged the King-
dom, because of
their father
Saul.

† Or, without
harme.

h From waite
against the Phi-
listines.

i Here appe-
reth the malici-
ous minde of Io-
ab, who wolde
haue had the
King to slay Ab-
ner for his pri-
uate grudge.

* 1. King. 2, 5.

† Or, secretly.

* Chap. 2, 23.

k The Lord
knoweth that I
did not consent
to his death.

l Abishai is said
to slay him w-
Ioab, because he
consented to his
murder.

m Meaning be-
fore the corpse.

19 Also Abner spake to Benjamin, and af-
terwarde Abner went to speake with Da-
uid in Hebrón, [concerning] all that Isra-
el was content with, & the whole house
of Benjamin.

20 So Abner came to Dauid, to Hebrón,
hauing twentie men with him, and Dauid
made a feast vnto Abner, and to the men
that were with him.

21 Then Abner said vnto Dauid, I wil rise
vp, & go gather all Israël vnto my lord the
King, that thei may make a couenât with
thee, [&] that thou maiest reigne ouer all
that thine heart desireth. Then Dauid let
Abner departe, who went in peace.

22 ¶ And beholde, the seruants of Dauid
& Ioab came from the campe, & brought
a great pray with them (but Abner was
not with Dauid in Hebrón: for he had
sent him away, and he departed in peace)

23 When Ioab, and all the hoste that was
with him were come, men tolde Ioab, say-
ing, Abner the sonne of Ner came to the
King, and he hath sent him away, and he
is gone in peace.

24 Then Ioab came to the King, and said,
What hast thou done? beholde, Abner
came vnto thee, why hast thou sent him
away, and he is departed?

25 Thou knowest Abner the sonne of Ner:
for he came to disceiue thee, & to knowe
thy outgoing and ingoing, and to knowe
all that thou doest.

26 ¶ And when Ioab was gone out from
Dauid, he sent messengers after Abner,
which brought him againe from the well
of Siriah vnknowing to Dauid.

27 And when Abner was come againe to
Hebrón, Ioab toke him aside in the gate
to speake with him peaceably, and smote
him vnder the fifth [rib], that he dyed, for
the blood of Asahel his brother.

28 And when afterwarde it came to Da-
uids eare, he said, I and my kingdome are
giltles before the Lord for euer, concern-
ing the blood of Abner the sonne of
Ner.

29 Let the blood fall on the head of Ioab,
and on all his fathers house, that the hou-
se of Ioab be neuer without some that ha-
ue running yssues, or lepre, or that leaneth
on a staffe, or that doeth fall on the sword,
or that lacketh bread.

30 (So Ioab and Abishai his brother slewe
Abner, because he had slayne their brother
Asahel at Gibeon in battel)

31 And Dauid said to Ioab, and to all the
people that were with him, Rent your clo-
thes, and put on sackcloth, and mourne
before Abner: and King Dauid him self

followed the beare.

32 And when thei had buryed Abner in
Hebrón, the King lift vp his voyce, and
wept beside the sepulche of Abner, and all
the people wept.

33 And the King lamented ouer Abner, &
said, Dyed Abner as a foole dyeth:

34 Thine hands were not bounde, nor thy
feete tyed in fetters of brasle: [but] as a man
falleth before wicked me, [so] didest thou
fall. And all the people wept againe for
him.

35 Afterwarde al the people came to cause
Dauid eat meat while it was yet day, but
Dauid sware, saying, So do God to me &
more also, if I taste bread, or oght els til
the sunne be downe.

36 And all the people knewe it, & it pleased
them: as whatsoeuer the King did,
pleased all the people.

37 For all the people and all Israël vnder-
stode that day, how that it was not the
Kings dede that Abner the sonne of Ner
was slayne.

38 And the King said vnto his seruants,
Knowe ye not, that there is a prince and a
great man fallen this day in Israël?

39 And I am this day weake and [newely]
anointed King: and these men the sonnes
of Zeruiah be to thard forme: the Lord
reward the doer of euil according to his
wickednes.

¶ CHAP. III.

5 Baanah and Rechab slaye Ish-bosheth the sonne of Saul.
12 Dauid commandeth them to be slayne.

1 And when Sauls sonne heard that
Abner was dead in Hebrón, then
his hands were feble, and all Israël was
afrayed.

2 And Sauls sonne had two men that were
captaines of bands: the one called Baanah,
and the other called Rechab, the son-
nes of Rimmón a Beerothite of the chil-
dren of Benjamin. (for Beeroth was
reckened to Benjamin,

3 Because the Beerothites fled to Githaim,
and sojourned there, vnto this day)

4 And Ionathán Sauls sonne had a sonne
that was lame on his feete: he was five ye-
re olde when the tidings came of Saul &
Ionathán out of Israël: then his nurse
toke him, and fled away. And as she made
haste to flee, the childe fell, and began to
halt, and his name was Mephibosheth.

5 And the sonnes of Rimmón the Beero-
thite, Rechab and Baanah went and came
in the heate of the day to the house of Ish-
bosheth (who slept on a bed at none)

6 And beholde, Rechab and Baanah his
brother

h He dedameth
Abner dyed
not as a wretch
or vile person
but as a valiant
man might be
being traitor-
ously decem-
by the wicked

o According
their custom
he was to be
at bay

p It is possible
sometime
only to con-
ue inward
row, but al-
it may appe-
to others to
incent that
may be fauile

† Or, euil.

a That is, Ish-
bosheth.

b Meaning
he was dis-
raged.

* The childe
roth was in
tribe of Ben-
min. Iosh. 18.

25. d After
of Saul, the
of the Phi-
listines.

¶ That is, tak-
the Lord to w-
me: for 9 Ar-
may yet in Ab-
nabab house

Chap. 1, 13

Chap. 3, 32

* Chap. 1, 13

¶ 72, 73.

* Chap. 1, 13

brother came into the middes of the house [as] they * wolde haue wheat, and they f^e smote him vnder the fist [rib,] and fled,
 7 For when they came into the house, he slept on his bed in his bedchamber, and they smote him, and slewe him, and beheaded him, and toke his head, and gate them away through the † plaine all the night.

8 And thei broght the head of Ish-bósheth vnto Dauid to Hebrón, and said to the King, Beholde the head of Ish-bósheth Saúls sonne thine enemy, who soght after thy life: and the Lord hathe auenged my lord the King this day of Saúl and of his seed.

9 Then Dauid answered Recháb and Baaná his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hathe deliuered my soule out of all aduersitie,

10 When one * tolde me, and said that Saúl was dead, (thinking to haue broght good tidings) I toke him and slewe him in Ziklag, who thought that I wolde haue giuen him a rewarde for his tidings:

11 How s^e muche more, when wicked men haue slayne a righteous persone in his owne house, & vpon his bed: shal I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong mē, and they slewe them, and cut of their handes and their feete, and hanged them vp ouer the poole in Hebrón: but they toke the head of Ish-bósheth, and buryed it in the sepulchre of * Abnér in Hebrón.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 He taketh the forte of Zion. 19 He asketh counsel of the Lord, 20 And ouercometh the Philistims twise.

1 Then * came all the tribes of Israël to Dauid vnto Hebrón, and said thus, Beholde we are thy * bones and thy flesh.

2 And in time past when Saúl was our King, thou leddest Israël in and out: and the Lord hathe said to thee, * Thou shalt feede my people Israël, and thou shalt be a captaine ouer Israël.

3 So all the Elders of Israël came to the King to Hebrón: and King Dauid made a couenant with them in Hebrón b before the Lord: and they anointed Dauid King ouer Israël.

4 ¶ Dauid [was] thirty yere olde when he began to reigne: [and] he reigned forty yere.

5 In Hebrón he reigned ouer Iudáh * seuen yere, and six moneths: and in Ierusalém

he reigned thirty and thre yeres ouer all Israël and Iudáh.

6 ¶ The King also and his men went to Ierusalém vnto the Iebusites, the inhabitāts of the land: who spake vnto Dauid, saying, Except thou take away the * blinde and the lame, thou shalt not come in hither: thinking that Dauid coulde not come thither.

7 But Dauid toke the forte of Ziōn: this is the citie of Dauid.

8 Now Dauid had said y^e same day, Who soeuer smiteth the Iebusites, & getteth vp to the gutters and [smiteth] the lame and blinde, which Dauids soule hateth [I will prefferre him:] * therefore they said, The blinde and the lame shal not d come into that house.

9 So Dauid dwelt in that forte, and called it the citie of Dauid: and Dauid buylt round about it, from * Milló, and inwarde.

10 And Dauid prospered and grewe: for the Lord God of hostes [was] with him.

11 Hiram also King of † Tyrus sent messēgers to Dauid, and cedartrees, and carpēters, and masons for walles: and thei buylt Dauid an house.

12 Then Dauid knewe, that the Lord had stablished him King ouer Israël, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid toke him mo * concubines & wiues out of Ierusalém, after he was come from Hebrón, and mo sonnes and daughters were borne to Dauid.

14 * And these be the names of the sonnes that were borne vnto him in Ierusalém: Shammúa, and Shobáb, and Nathán, and Salomón,

15 And Ibhár, and Elishúa, and Néphég, and Iaphia,

16 And Elishamá, & Eliadá, and Eliphálet.

17 ¶ But when the Philistims heard that they had anointed Dauid King ouer Israël, al the Philistims came vp to seke Dauid: and when Dauid heard, he went downe to a forte.

18 But the Philistims came, and spred them selues in the valley of Repháim.

19 Then Dauid f^asked couēsel of the Lord, saying, Shal I go vp to the Philistims: wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtles deliuer the Philistims into thine hands.

20 ¶ Then Dauid came to Baal-perázim, and smote them there, and said, The Lord hathe deuided mine enemies asondre before me, as waters be deuided asondre: the refore he called the name of that place, bb. j.

c The children of God called idoles blinde & lame guides: therefore y^e Iebusites ment, & they shuld proue that their gods were neither blinde nor lame.

* 1. Chro. 11, 6.

d The idoles shulde entre no more in y^e place

e He buylt first the towne house rounde about to his owne house
 1. Chro. 11, 8.
 † Ebr. Zor.

* 1. Chro. 3, 9.

* 1. Chro. 3, 5.

* 1. Chro. 14, 8. & 11, 16.

f By Abiathar the Priest.

* 1. Chro. 11, 21.

† Or, the plains
of diuision.

* 1. Chro. 14.
12.

g Meaning, the
valley of gyats,
which Dauid
called Baal-pera-
zim becaufe of
his victorie.

h VWhich was
in the tribe of
Benjamin, but
the Philistims
did possesse it.

† Or, chief.

* 1. Chro. 13, 5.

a This was a ci-
tie in Iudah cal-
led also Kiriath
iearim. Iosh. 15,
9.

b VWhich was
an hie place of
the citie of Ba-
ale.

* 1. Sam. 7, 2.

c Praised God,
and sang psal-
mes.

* 1. Chro. 13,
10.

d Here we se
what danger it is
to follow good
intentions, or to
do any thing in
Gods seruice
without this ex-
presse worde.

† Ebr. made a
breache.
† Or, the diuifio
of Vzzah.

† Baal-perazim.

21 And there they left their images, & Da-
uid and his men * burnt them.

22 Againe the Philistims came vp, & spred
them selues in the valley of s Rephaim.

23 And when Dauid asked counsel of the
Lord, He answered, Thou shalt not go vp,
[but] turne about behinde the, & come vp-
on them ouer against the mulberry trees.

24 And whe thou hearest the noyse of one
going in the toppes of the mulberry trees,
then remoue: for then shal the Lord go
out before thee, to smite the hoste of the
Philistims.

25 Then Dauid did so as the Lord had com-
manded him, and smote the Philistims fro
Geba, vntil thou come to h Gazer.

CHAP. VI.

3 The Arke is broght forth of the house of Abinadab.
7 Vzzah is striken, & dyeth. 14 Dauid danceth before it,
26 And is therefore despited of his wife Michal.

1 A Gaine Dauid gathered together all
the † chosen men of Israel, [euē] thirtie thousand,

2 * And Dauid arose & went w all the peo-
ple that were with him a from Baalé of Iu-
dah to bring vp from thence the Arke of
God, whose name is called by the Name
of the Lord of hostes, that dwelleth vpon
it betwene the Cherubims.

3 And they put the Arke of God vpon a
newe carte, and broght it out of the house
of Abinadab that was in b Gibeah. And
Vzzah and Ahio the sonnes of Abinadab
did driue the newe carte.

4 And when they broght the Arke of God
out of the house of * Abinadab, that was at
Gibeah, Ahio went before the Arke,

5 And Dauid and all the house of Israel
played before the Lord on al [instrumēts]
made of firre, and on harpes, and on psalte-
ries, and on timbrels, and on cornets, and
on cymbals.

6 ¶ And whe they came to Nachons thresh-
ing floor, Vzzah put his hand to the
Arke of God, and helde it: for the oxen
did shake it.

7 And the Lord was very wrothe with Vz-
zah, and God smote him in the same place
for his faute, and there he dyed by the
Arke of God.

8 And Dauid was displeased, because the
Lord had † smite n Vzzah: and he called
the name of the place † Pérez Vzzah vntil
this day.

9 Therefore Dauid that day feared † Lord
and said, How shal the Arke of the Lord
come to me?

10 So Dauid wolde not bring the Arke of

the Lord vnto him into the citie of Dauid,
but Dauid caryed it into the house of O-
bed-edom * a Gittite.

11 And the Arke of the Lord continued in
the house of Obed-edom the Gittite, thre
moneths, & † Lord blessed Obed-edom,
and all his housholde.

12 ¶ And one tolde King Dauid, saying,
* The Lord hathe blessed the house of O-
bed-edom, and all that he hathe, becaufe
of the Arke of God: therefore Dauid wet
and broght the Arke of God from the
house of Obed-edom, into the citie of Da-
uid with gladnes.

13 And when they that bare the Arke of
the Lord had gone six paces, he offred an
oxe, and a fat beast.

14 And Dauid danceth before the Lord w
all his might, and was girded with a linen
ephod.

15 So Dauid and all the house of Israel
broght the Arke of the Lord with show-
ting, and sounde of trumpet.

16 And as the Arke of the Lord came into
the citie of Dauid, Michal Sauls daughter
looked through a window, and sawe King
Dauid leape, and dance before the Lord,
and she h despised him in her heart.

17 And when they had broght in the Arke
of the Lord, they set it in his place, in the
middles of the Tabernacle that Dauid had
pitched for it: then Dauid offred burnt
offerings, and peace offerings before the
Lord.

18 And assone as Dauid had made an end
of offering burnt offerings and peace of-
frings, he * blessed the people in the name
of the Lord of hostes,

19 And gaue among all the people, [euē]
among the whole multitude of Israel, as
wel to the women as men, to euerie one a
cake of bread, and a piece of flesh, and a
botel [of wine:] so all the people depart-
ed euerie one to his house.

20 ¶ Then Dauid returned to † blesse his
house, and Michal the daughter of Saul
came out to mete Dauid, and said, O how
glorious was the King of Israel this day,
which was vncovered to day in the eyes
of the maidens of his seruants, as a foole
vncovereth him selfe.

21 Then Dauid said vnto Michal, [It was]
before the Lord, which chose me rather
then thy father, and all his house, and com-
manded me to be ruler ouer all the people
of the Lord, [euē] ouer Israel: and there-
fore wil I play before the Lord,

22 And wil yet be more vile then thus, &
wil be lowe in mine own sight, & of the
very same maides seruants, which thou hast

(spoken)

e VWho was
Leuite, and had
dwelt in Gitta-
im, 1. Chro. 11,
21.

* 1. Chro. 15,
25.

f Meaning, he
caused the Le-
uites to beate
according to
Lauie.

g VWith a gar-
ment liketo the
Priests garment.

h The worl-
dings are not
able to com-
prehend the mo-
tions that moue
the children of
God.

* 1. Chro. 16,

i That is, he
pray for his
house, as he had
done for the peo-
ple.

k It was for
the worlde-
ly reason, but
for that sake
it bare to
glorie.

l King. 8,

m King. 5,

n 1. Chro. 22,

spoken of, shal I be had in honour.

23 Therefore Michal the daughter of Saul had no childe, vnto the day of her death.

CHAP. VII.

1 Dauid wolde buylde God an house, but is forbidden by the Prophet Nathan. 2 God putteth Dauid in minde of his benefices. 3 He promisseth continuance of his kingdome and posteritie.

1 **A**fterward * when the King sate in his house, & the Lord had giue him rest round about from all his enemies,

2 The King said vnto Nathan [†] Prophet, Beholde, now I dwel in an house of cedar trees, & the Arke of God remaineth with in the [‡] curtaines.

3 Then Nathan said vnto the King, Go, and do all that is in thine heart: for [§] Lord [is] with thee.

4 ¶ And the same night the worde of the Lord came vnto Nathan, saying,

5 Go, and tel my seruant Dauid, Thus saith the Lord, [¶] Shalt thou buylde me an house for my dwelling?

6 For I haue dwelt in no house since the time that I broght the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the [places] wherein I haue walked with all the children of Israel, spake I one worde with anie of the tribes of [‡] Israel when I commanded [the Iudges] to fede my people Israel: or said I, Why buyld ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, [¶] I toke thee from the shepecore following [§] shepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee wherefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a [¶] great name, like vnto the name of the great men that are in the earth.

10 (Also I wil appoint a place for my people Israel, and wil plant it, that they may dwel in a place of their owne, and moue [¶] nomore, nether shal wicked people trouble them anie more as before time,

11 And since the time that I set Iudges ouer my people of Israel) and I wil giue thee rest from all thine enemies: also the Lord telleth thee, [¶] he wil make thee an house.

12 * And when thy dayes be fulfilled, thou shalt slepe with thy fathers, and I wil set vp thy seede after thee, which shal procede out of thy body, and wil stablish his kingdome.

13 * He shal buyld an house for my Name, and I wil stablish the throne of his kingdome for euer.

14 * I wil be his father, and he shalbe my sonne: and * if he sinne, I wil chasten him with the [¶] rod of men, & with the plagues of the children of men.

15 But my mercy shal not departe away from him, as I toke it from Saul whome I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, [euē] thy throne shalbe [¶] stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 Then King Dauid went in, and sate before the Lord, and said, Who am I, [¶] o Lord God, and what is mine house, that thou hast broght me hitherto?

19 And this was yet a smal thing in thy sight, [¶] o Lord God, therefore thou hast spoken also of thy seruants house for a great while: but [¶] I doeth this apperteyne to [¶] man, [¶] o Lord God.

20 And what can Dauid say more vnto thee: for thou, Lord God, knowest thy seruant.

21 For thy wordes sake, and according to thine owne heart: hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, [¶] o Lord God: for there is none like thee, nether is there anie god besides thee, according to all that we haue heard with our eares.

23 * And what one people in [¶] earth is like thy people, like Israel: whose God went and redeemed them to him selfe, that they might be his people, and that he might make him a name, and do for [¶] you great things, and terrible for thy [¶] land, [¶] o Lord, [euē] for thy people, whome thou redeemedst to thee out of Egypt, [from] the [¶] nations, and their gods?

24 For thou hast [¶] ordeined thy people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, [¶] o Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, & do as thou hast said.

26 And let thy Name be magnified for euer by them that shal say, The Lord of hostes [is] the God ouer Israel: and let the [¶] house of thy seruant Dauid be stablished before thee.

27 For thou, [¶] o Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I wil buyld thee an house: therefore hath thy seruant [¶] bene bolde to pray this prayer vnto thee.

28 Therefore now, [¶] o Lord God, (for thou art God, and thy wordes be true, and thou

* Ebr. 1, 5.

* Psal. 89, 31.

† That is gently as fathers vse to chastise their children.

‡ This was begun in Salomon as a figure, but accomplished in Christ.

§ Ebr. is this the lawe of man? h Cometh not this rather of thy free mercy, the of anie worthinges that can be in man!

* Deut. 4, 7.

i O Israel.

k And inheritance, which is Israel.

l Fro the Egyptians and their idoles.

m He sheweth that Gods free election is the only cause, why Israelites were chosen to be his people.

n This prayer is most effectual when we cheifly sake Gods glorie, and the accomplishment of his promise.

hast tolde this goodnes vnto thy seruant)
 29 Therefore now let it please thee to blefse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

CHAP. VIII.

1 David ouercometh the Philistims, and other strange nations, and maketh them tributaries to Israel.

1 **A**fter *this now, David smote the Philistims, and subdued them, and David toke † the bridle of bondage out of the hand of the Philistims.

2 And he smote Moab, and measured them with a corde, and cast them downe to the ground: he measured them with ^b two cordes to put them to death, and with one ful corde to kepe them aliue: so became the Moabites Davids seruants, & broght gifts.

3 ¶ David smote also Hadadézer the sonne of Rehób King of Zobáh, as he went to † recouer his border at † riuier † Euphrátes.

4 And David toke a thousand and seuen hundred horsemen, and twétie thousand fotemen, & † destroyed all the charers, but he reserued an hundred charers of them.

5 ¶ Then came † the Aramites of † Dammesék to succour Hadadézer King of Zobáh, but David slewe of the Aramites two and twentie thousand men.

6 And he put a garrison in * Arám of Dammesék: and the Aramites became seruants to David, & broght giftes. And the Lord saued David wheresoeuer he went.

7 And David toke the shields of golde that belonged to the seruants of Hadadézer, and broght them to * Ierusalém.

8 And out of Béráth, and Berothái (cities of Hadadézer) David broght exceeding muché brasse.

9 ¶ Thē Tôl King of † Hamáth heard how David had smitten all the hoste of Hadadézer,

10 Therefore Tôl sent Iorám his sonne vnto King David, to salute him, and to † reioyce with him because he had fought against Hadadézer, and beaten him (for Hadadézer had warre with Tôl) who broght with him vessels of siluer, and vessels of golde, and vessels of brasse.

11 And King David did dedicate them vnto the Lord, with the siluer and golde that he had dedicate of all the nations, which he had subdued:

12 Of † Arám, & of Moab, and of the children of Ammón, & of the Philistims, and of Amalék, and of the spoyle of Hadadézer the sonne of Rehób King of the Zobáh.

13 So David gate a name after that he returned, and had slaine of the Aramites in the † valley of salt eightene thousand men.

14 And he put a garrison in Edóm, throughout all Edóm put he soldiers, and all they of Edóm became Davids seruants: and the Lord kept David † wheresoeuer he went.

15 Thus David reigned ouer all Israël, and executed iudgement and iustice vnto all his people.

16 And Ioáb the sonne of Zeruiah [was] ouer the hoste, and Ioshaphát the sonne of Ahilud was † recorder.

17 And Zadók the sonne of Ahitúb, and Ahimélech the sonne of Abiathár, [were] the Priests, and Seraiah the scribe.

18 And Benaiah the sonne of Ichoiadá & the ^b Cherethites & the Pelethites, & Davids sonnes were chief rulers.

CHAP. IX.

9 David restoreth all the landes of Saul to Mephibosheth the sonne of Jonathan. 10 He appointeth Ziba to see to the profit of his landes.

1 **A**nd David said, Is there yet any male left of the house of Saúl, that I may shewe him mercy for * Ionatháns sake?

2 And there was of the householde of Saúl a seruant whose name was Zibá, and when they had called him vnto David, the King said vnto him, Art thou Zibá? And he said, I thy seruant [am he.]

3 Then the King said, Remaineth there yet none of the house of Saúl, on whome I may shewe the ^b mercy of God? Zibá then answered the King, Ionathán hath yet a sonne * lame of his feete.

4 Then the King said vnto him, Where is he? And Zibá said vnto the King, Beholde he is in the house of Machir the sonne of Ammiél of Lo-debar.

5 ¶ Then King David sent, and toke him out of the house of Machir the sonne of Ammiél of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathán, the sonne of Saúl was come vnto David, he fell on his face, and did reuerence. And David said, Mephibosheth? And he answered, Beholde thy seruant.

7 Then David said vnto him, Feare not, for I will surely shewe thee kindenes for Ionathán thy fathers sake, and wil restore thee all the † fields of Saúl thy father, and thou shalt eat bread at my table continually.

8 And he bowed him selfe, and said, What is thy seruant, that thou shouldest loke vpon suché ^a a dead dog as I am?

9 Then

o Therefore I firmly beleue it shal come to passe.

1. Chro. 18, 1. psal. 60, 3. † Or, Meshegammah. a So that they paid no more tribute.

b He slewe two partes, as it pleased him, & reserued the third

† Or, enlarge. † Ebr. Perath.

† Or, bought the horses of the charers.

† Or, the Syriás. † Or, of Damascus: that is, & dwelt nere Damascus.

c In that parte of Syria, where Damascus was. d They payed yerely tribute.

e For the vse of the temple.

† Or, Antiochia

† Ebr. to aske peace.

† Ebr. Bless him.

f For seeing David victorious, he was glade to treat of peace. † Ebr. in his hand

† Or, Syria, in Cælofryia.

† Or, in Gethlah.

† Or, in all his enterprises.

g He gaue iudgement in controversies, and was mercifull towards the people.

† Or, writer of Chronicles.

† Or, was over the Cherethites & the Pelethites were at Kings garde, and had charge of his person.

a Because of mine othe and promises made to Ionathán, 1. Sa. 20. 15.

b Suché mercy as shalbe acceptable to God. * Chap. 4. 4.

c Vho was so called Eli, father of Benaiah, & the wife.

† Or, lands.

d Meaning, a despised person.

9 Then the King called Zibá Sauls seruāt, and said vnto him, I haue giuen vnto thy masters † sonne all that pertained to Saul and to all his house.

10 Thou therefore, and * thy sonnes, and thy seruants shal til the land for him, and bring in that thy masters sonne may haue foode to eat. And Mephibósheth thy masters sonne shal eat bread alway at my table (now Zibá had fiftene sonnes, & twētie seruants)

11 Then said Zibá vnto the King, According to all that my lord the King hath commanded his seruant, so shal thy seruant do, that Mephibósheth may eat at my table, as one of the Kings sonnes.

12 Mephibósheth also had a yong sonne named Michá, and all that dwelled in the house of Zibá, [were] seruants vnto Mephibósheth.

13 And Mephibósheth dwelt in Ierusalém: for he did eat continually at the Kings table, and was lame on bothe his fete.

¶ CHAP. X.

The messengers of David are villainously entreated of the King of Ammon. 7 Ioab is sent against the Ammonites.

After this, the * King of the children of Ammón dyed, & Hanún his sonne reigned in his stede.

2 Then said David, I wil shewe kindenes vnto Hanún the sonne of Naliásh, as his father * shewed kindenes vnto me. And David sent his seruants to comforte him for his father. So Dauids seruants came into the land of the children of Ammón.

3 And the princes of the children of Ammón said vnto Hanún their lord, † Thinkest thou that David doeth honour thy father, ‡ he hath sent comforters to thee: hath not David [rather] sent his seruants vnto thee, § to searche the citie, and to spie it out, and to ouerthrowe it?

4 Wherefore Hanún toke Dauids seruants, and shaued of the halfe of their beard, and cut of their garments in the middle, euen to their buttockes, and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the me were exceedingly ashamed) and the King said, Tary at Ierichó, vntil your beardes be growen, then returne.

6 ¶ And when the children of Ammón sawe that they * stanke in the sight of Dauid, the children of Ammón sent and hired the Aramites of the house of Rehób, and the Aramites of Zobá, twentie thousand footemen, and of King Maacáh a thousand men, & of Ish-tób twelue thou-

sand men.

7 And when Dauid heard of it, he sent Ioáb, and all the hoste of the strong men.

8 And the children of Ammón came out, and put their armie in array at the entring in of the gate: and the Aramites of Zobá, and of Rehób, and of Ish-tób, and of Maacáh [were] by them selues in the field.

9 When Ioáb sawe that the fronte of the battell was against him before and behinde, he chose of all the choise of Israël, and put them in array against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishái his brother, that he might put them in array against the children of Ammón.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammón be strong for thee, I wil come and succour thee.

12 Be strong and let vs be valiant for * our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioáb, & the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái, and entred into the citie. So Ioáb returned from the children of Ammón, & came to Ierusalém.

15 ¶ And whē the Aramites sawe that they were smitten before Israël, they gathered them together.

16 And † Haderézzer sent and brought out the Aramites that were beyonde the ‡ Riuer: and they came to Helám, and Shobách † captaine of the hoste of Haderézzer [went] before them.

17 When it was shewed Dauid, then he gathered † all Israël together, and passed ouer Iordén and came to Helám: and the Aramites set them selues in array against Dauid, and fought with him.

18 And the Aramites fled before Israël: & Dauid destroyed § seuen hundred charets of the Aramites, and fourtie thousand horsemen, and smote Shobách the captaine of his hoste, who dyed there.

19 And when all the Kings, [that were] seruants to Haderézzer, sawe that they fell before Israël, they made peace with Israël, and serued them. And the Aramites feared to helpe the children of Ammón any more.

¶ CHAP. XI.

The cite Rabbah is besieged. 4 Dauid commeth aduultorie. 17 Uriah is slayne. 27 Dauid marieth Bathsheba.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue in terment, as now the Switzers do.

e Here is declared wherefore warre ought to be vnderaken for the defence of true religion & Gods people

f Or, Haderézzer. Or, Euphrates

g Meaning, the greatest parts.

h Which were the chiefest and most principal for in all he destroyed 7000; as 1. Chro. 19. 18. the soldiers which were in 700 charets.

These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue in terment, as now the Switzers do.

The Mephibosheth may haue his share at the Kings table.

Chro. 19, 3.

The children of Ammon are not mindful of a kindness received.

He in thine eyes doeth David.

Their arrogant wills would suffer them to be the simplicity of Dauid's he therefore counselled them to the destruction of their country.

That they had despised Dauid's kindness, for he made done his ambassadours.

Or, Syrians.

2 Theyere fol-
lowing about y^e
spring time.
* 1. Chro. 20, 1.

b VWhereupon
heved to rest
at after none, as
was red of Ish-
boſheth, Chap.
47.

c who was not
an Israelite bor-
ne, but conver-
ted to the true
religion.
*Leuit. 15, 19.
8c 18, 19.

d Fearing lest
she shulde be sto-
ned according
to the lawe.

David thought
that if Uriah
lay with his
wife his fault
might be clo-
ked:

f Hereby God
wolde touche
Dauids consci-
ence that seeing
the fidelitie and
religion of his
seruant he wolde
declare him sel-
fe so forgetful
of God and in-
iurious to his
seruant.

g He made him
drinke more li-
berally then he
was wont to
do, thinking
hereby he wol-
de haue lyeu w
his wife.

ANd when the yere was ^a expired, in the time when Kings go forthe (to battell,) David sent ^b Ioab, and his seruants with him, and all Israél, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2. ¶ And when it was euenig tide, Dauid
arose out of his ^b bed, and walked vpon
therooft of the Kings palace: and from
the rooffe he sawe a woman washing her
selfe: and the woman was very beautifull
to loke vpon.

3 And David sent and inquired what woman it was: and (one) said, Is not this Bathsheba the daughter of Eliam, wife to Uriah the Hittite?

4. Then Dauid sent messengers, and toke her away: and she came vnto him, and he lay with her: (now she was* purified from her vncleannes) and she returned vnto her house.

5. And the woman conceiued: therefore she
sent and tolde Dauid, and said, I am with
childe.

6 ¶ Then Dauid sent to Ioab, [faying,] Sed
me Vriah the Hittite. And Ioab sent Vriah
to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, & how the people fared, and how the warre prospered.

8 Afterwarde Dauid said to Vriah, * Go
downe to thine house, and wash thy feete.
So Vriah departed out of ^{the} Kings palace,
and the King sent a present after him.

9 But Uriah slept at the dore of the Kings
palace with all the seruants of his lord, and
went not downe to his house.

10. Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Comest thou not from thy iourney? why didest thou not go downe to thine house?

11. The Vriah answered David, ¶ The Arke
of Israel; and Iudah dwell in tents: and my
lord Ioab and the seruants of my lord
abide in the open fields: shal I then go in
to mine house to eat and drinke, and lie
with my wife? [by] thy life, & [by] the life
of thy soule, I wil not do this thing.

12 Then Dauid said to Vriah, Tarie yet
this daye, and to morowe I will send thee
a waie. So Vriah abode in Ierusalem that
day, and the morowe.

3 Then David called him, & he did eat and
drinke before him, & he made him drōke:
& at euen he went out to lie on his couche
with the seruants of his lord, but went not
downe to his house.

4 And on the morowe David wrote a let-

ter to Ioáb, and sent it by the hand of V-
riáh.

15 And he wrote thus in the letter, ^bPut ye
Vriah in the forefront of the strength of
the battell, and recule ye backe from him,
that he may be smitin, and dye.

16 ¶ So when Ioab besieged the citie, he assigned Vriah vnto a place, where he knewe that strong men [were.]

17 And the men of the citie came out, and
fought with Ioab: & there fell of the peo-
ple of the seruants of Dauid, & Vriah the
Hittite also dyed.

18 Then Ioáb sent and tolde Dauid all the things concerning the warre.

19 ¶ And he charged the messenger, saying,
When thou halt made an end of telling
the matters of the warre vnto the King,

20 † And if the Kings angre arise, so that he
say vnto thee, Wherefore approached ye vn
to þ^e citie to fight? knewe ye not that they
wolde hurle from the wall?

21 Who smote Abimelech sonne of Ierubesheth? did not a woman cast a piece of a

millstone vpon him from the wall, and he
dyed in Thebez: why went you nyc the
wall: Then say thou, Thy seruant Vriah
the Hittite is also dead.

22 ¶ So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid,
Certainly the men preuailed against vs,
and came out vnto vs into the field, but
we pursued them vnto the entring of the
gate.

24 But the shooters shot from the wall against thy seruants, and [some] of thy Kings seruants be dead: & thy seruant Vriah the Hittite is also dead.

23 Then Dauid said vnto the messenger,
Thus shalt thou say vnto Ioab, Let not
this thing trouble thee: for the sworde de-

CHAP. XII.

1 David repented by Nathan confesseth his sinne. 13 The
 child conceived in adulterie, dyeth. 24 Salomō is borne.
 26 Rabbah istaken. 31 The citizens are grievously pu-
 nished.

I Then

Then the Lord sent Nathán vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one riche, and the other poore.

The riche mā had exceeding many shepe and oxen:

But the poore had none at all, saue one litle shepe which he had boght, and nourished vp: and it grewe vp with him, and with his children also, and did eat of his owne morsels, & dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

Now there came a † stranger vnto the riche mā, who refused to take of his owne shepe, and of his owne oxen to dresse for the stranger that was come vnto him, but toke the poore mans shepe, and dressed it for the man that was come to him.

Thē † Dauid was exceding wrothe with the mā, and said to Nathán, As the Lord liueth, the mā that hath done this thing, shal surely dye,

And he shal restore the lābe * foure folde, because he did this thing, and had no pitie thereof.

Then Nathán said to Dauid, Thou art the man. Thus sayth the Lord God of Israël, * I anointed thee King ouer Israël, and deliuered thee out of the hand of Saúl,

And gaue thee thy lords^b house, and thy lords^c wiues into thy bosome, and gaue thee the house of Israël, and of Iudah, & wolde moreouer (if [that had bene] to litle) haue giuen thee^d such and such things.

Wherefore hast thou despised the commandement of the Lord, to do euil in his sight: thou hast killed Vriah the Hittite with the sworde, and hast taken his wife [to be] thy wife, and hast slaine him with the sworde of the^e children of Ammón.

Now therefore the sworde shal neuer departe from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

Thus saith the Lord, Beholde, I wil raise vp euil against thee out of thine owne house, and wil * take thy wiues before thine eyes, and giue them vnto thy neighbour, & he shal lye with thy wiues in the sight of this^f sunne.

For thou didest it secretly: but I wil do this thing before all Israël, and before the sunne.

Then Dauid said vnto Nathán, * I haue sinned against the Lord. And Nathán said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not dye.

Howbeit because by this dede thou hast caused the enemies of the Lord to^h blaspheme, the childe that is borne vnto thee shal surely dye.

So Nathán departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

Dauid therefore besoght God for the childe, and fasted andⁱ went in, and laye all night vpon the earth.

Then the Elders of his house arose [to come] vnto him, and to cause him to rise from the ground: but he wolde not, neither did he eat^k meat with them.

So on the seuenth day the childe dyed: and the seruāts of Dauid feared to tel him that the childe was dead: for they said, Beholde, while the childe was aliue, we spake vnto him, and he wolde not hearken vnto our voyce: how then shal we say vnto him, The childe is dead, † to vex^e [him] more?

But when Dauid sawe that his seruāts whispered, Dauid perceiued that † childe was dead: therefore Dauid said vnto his seruāts, Is the childe dead? And they said, He is dead.

Then Dauid arose from the earth, and washed and anointed him selfe, and changed his apparel, and came into the house of the Lord, and worshiped, & afterward came to his owne house, & bade that they shulde set bread before him, and he did eat.

Then said^m his seruāts vnto him, What thing is this, that thou hast done? thou didest fast and wepe for the childe, while it was aliue, but when the childe was dead, thou didest rise vp, and eat meat.

And he said, While the childe was yet aliue, I fasted, and wept: for I said, Who can tel [whether] God wil haue mercie on me, that the childe may liue?

But now being dead, wherefore shulde I now fast? * Can I bring him againe anie more? I shal go to him, but he shal not returne to me.

And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, * and he called his name Salomón: also the Lord loued him.

For [the Lord] had sent by Nathán the † Prophet: therefore * he called his name Iedidiah, because the Lord [loued] him.

Then Ioab foght against Rabbah of the children of Ammón, and toke the^j citie of the Kingdome.

Therefore Ioab sent messengers to Dauid.

^h In saying, that the Lord hath appointed a wicked mā to reigne ouer his people.

ⁱ To wit, to his priue chamber.

^k Thinking by his instant prayer that God wolde haue restored his childe, but God had otherwise determined.

[†] Ebr. & he wil do him selfe euil.

^l Shewing that our lamentations ought not to be excessive, but moderate: and that we must praise God in all his doings.

^m As they considered not that God granteth many things to the fobbes or teares of the faithful.

ⁿ By this consideration he appraised his sorrows.

* Mat. 1, 6.
^o To wit, the Lord, 1. Chro. 22, 9.

^p To call him Salomon.
^q Meaning Dauid.
* 1. Chro. 2, 25.

[†] Or, the chief citie.

r. That is, the chiefcitie, and where all the cōduits are, is as good as taken. † Ebr. my name be called ypo it.

* 1. Chro. 20. 2. † That is, thre score pounce af ter the weight of the cōmon talent.

z Signifying, y as they were ma licious enemies of Gods, so he put them to cru el death.

a Tamar was Absaloms sister bothe by father and mother, & Ammons onely by father.

b And therefore kept in her fa thers house, as virgins were ac customed.

c Here we se y there is no en terprife so wic ked, y can lacke counsell to fur ther it.

d Meaning for the delicate and dainty meat.

nid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou maiest take it, lest † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and toke it.

30 * And he toke their Kings crowne from his head, (which weyed a talent of golde, with precious stones) and it was [set] on Dauids head: and he broght away the spoile of the citie in exceeding great aboundance.

31 And he caryed away y people that was therein, and put them vnder fawes, and vnder yron harowes, and vnder axes of yron, and cast them into the tyle kylne: euen thus did he with all the cities of the children of Ammón. Then Dauid and all the people returned vnto Ierusalém.

CHAP. XIII.

34 Ammon Dauids sonne defileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Ammon.

NOW after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name [was] * Tamar, Ammon the sonne of Dauid loued her.

2 And Ammon was so fore vexed, that he fel sicke for his sister Tamar: for she was a b virgin, and it semed harde to Ammon to do any thing to her.

3 But Ammon had a friend called Ionadab, the sonne of Shimeah Dauids brother: & Ionadab was a very subtil man:

4 Who said vnto him, Why [art] thou the Kings sonne so leane from day to day? wilt thou not tel me? Then Ammon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab said vnto him, * Lye downe on thy bed, and make thy selfe sicke: and when thy father shal come to se thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meat, and lether dresse meat in my sight, that I may se it, and eat it of her hand.

6 ¶ So Ammon laye downe, and made him selfe sicke: and when the King came to se him, Ammon said vnto the King, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receiue meat at her hand.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Ammons house, and dresse him meat.

8 ¶ So Tamar went to her brother Ammons

house, and he laye downe: and she toke flour, and knead it, & made cakes in his sight, and did bake the cakes.

9 And she toke a panne, & * powred them out before him, but he wolde not eat. Then Ammon said, Cause ye euerie mā to go out from me: so euery man went out from him.

10 Then Ammon said vnto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar toke the cakes which she had made, and broght them into the chamber to Ammon her brother.

11 And when she had set them before him to eat, he toke her, and said vnto her, Come, lye with me, my sister.

12 But she answered him, Nay, my brother, do not force me: for no such thing * ought to be done in Israél: commit not this folie.

13 And I, † whether shal I cause my shame to go? and thou shalt be as one of the fooles of Israél: now therefore, I pray thee speake to the King, for he wil not deny me vnto thee.

14 Howbeit he wolde not hearkē vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Ammon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue wherewith he had loued her: and Ammon said vnto her, Vp, get thee hence.

16 And she answered him, † There [is] no cause: this euil (to put me away) is greater then the other that thou didest vnto me: but he wolde not heare her,

17 But called his † seruant that serued him, and said, Put this woman now out from me, and locke the dore after her.

18 (And she had a garment of diuers coulers vpon her: for with suche garments were the Kings daughters that were virgins, appereled) Then his seruant broght her out, and locked the dore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers coulers which was on her, & layed her hand on her head, and went her way crying.

20 And Absalom her brother said vnto her, Hathe Ammon thy brother bene wth thee? Now yet be stil, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wrothe.

22 And Absalom said vnto his brother Ammon nether good nor bad: for Absalom hated Ammon, because he had forced

† Or, paine.

e That is, he serued them as a dish.

f For the wicked are ashamed to do this before men, & they are not afraid to commit in the sight of God.

* Leuit. 18, 9.

† Or, How shal I put away my shame.

g As a lewd wicked person.

† Or, for this cause.

† Or, boye.

h For y which was of diuers coulers, as in those dayes was had in great esteem Gen. 37, 3. 5, 30.

i For though he conceived his vengeance in his heart yet he seemed in his conversation to be comforted by his sister.

† Or, one.

ced his sister Tamar.

23 ¶ And after the time of two yeres, Absalom had shepherders in Baal-hazor, which is beside Ephraim, and Absalom called all the Kings sonnes.

24 And Absalom came to the King & said, Beholde now, thy seruant hath shepherders: I pray thee, that the King with his seruants wolde go with thy seruant.

25 But the King answered Absalom, Naye my sonne, I pray thee, let vs not go all, lest we be chargeable vnto thee, Yet Absalom laye fore vpon him: howbeit he wolde not go, but thanked him.

26 Then said Absalom, But, I pray thee, shal not my brother Amnón go with vs? And the King answered him, Why shulde he go with thee?

27 But Absalom was instant vpon him, and he sent Amnón with him, & all the Kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now whē Amnóns heart is mery with wine, and when I say vnto you, Smite Amnón, kil him, feare not, for haue not I commanded you: be bolde therefore, and play the men.

29 And the seruants of Absalom did vnto Amnón, as Absalom had commanded: & all the Kings sonnes arose, and euerie man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, saying, Absalom hath slayne all the Kings sonnes, & there is not one of them left.

31 Then the King arose, and tare his garments, and lay on the ground, and all his seruants stode by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered, and said, Let not my lord suppose that they haue slaine all the yong men the Kings sonnes: for Amnón onely is dead, because Absalom had reported [so], since he forced his sister Tamar.

33 Now therefore let not my lord the King take thing so gricuously, to thinke that all the Kings sonnes are dead: for Amnón onely is dead.

34 ¶ Then Absalom fled: & the yong man that kept the watche, lift vp his eyes, and looked, & beholde, there came muche people by the way of the hill side behinde him.

35 And Ionadab said vnto the King, Beholde the Kings sonnes come: as thy seruant said, so it is.

36 And as sone as he had left speaking, beholde the Kings sonnes came, and lift vp

their voyces, and wept: and the King also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to Palmái the sonne of Ammihur King of Geshur: and [Dauid] mourned for his sone euery day.

38 So Absalom fled, and went to Geshur, & was there thre yeres.

39 And King Dauid desired to go forth vnto Absalom, because he was pacified concerning Amnón, seing he was dead.

CHAP. XIII.

1 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom. 30 He causeth ioabs corne to be burnt, and is brought to his fathers presence.

¶ Then Ioab the sonne of Zeruiah perceived that the Kings heart was toward Absalom,

2 And Ioab sent to Tekoah, and broght thence a subtil woman, & said vnto her, I pray thee, saine thy self to mourne, and now put on mourning apparel, and anoint not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the King, & speake on this maner vnto him (for ioab taught her what she shulde say)

4 ¶ Then the woman of Tekoah spake vnto the King, and fel downe on her face to the ground, and did obeisance, and said, Helpe, o King.

5 Then the King said vnto her, What ayleth thee? And she answered, I am in dede a widow, and mine housband is dead:

6 And thine handmayd had two sonnes, and they stroue together in the field: (& there was none to parte them) so the one smote the other, and slewe him.

7 And beholde the whole familie is risen against thine handmayd, & they said, Deliuere him that smote his brother, that we may kil him for the soule of his brother whome he slewe, that we may destroy the heire also: so they shall quenche my sparke which is left, & shal not leaue to mine housband nether name nor posteritie vpon the earth.

8 And the King said vnto the woman, Go to thine house, and I wil giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, o King, this trespassed on me, and on my fathers house, and the King and his throne [be]t gildes.

10 And the King said, Bring him to me that speaketh against thee, and he shal touche thee no more.

11 Then said she, I pray thee, let the King

For Maachah his mother was the daughter of this Talmái, Chap. 3.3.

† Or, ceased.

a That the king fauoured him.

† Or, wife.

b In token of mourning: for they vsed anointing to seme cheareful.

† Ebr. put word in her mouth.

† Ebr. Same.

† Ebr. a widow woman.
c Vnder this parable she describeth the death of Amnón by Absalom.

d Because he hath slayne his brother, he ought to be slayne according to the Lawe, Gen. 9.6. exo. 21.12

e As touching the breach of the Lawe which pertaineth to his blood, let me be blamelesse.
† Or, innocent.

† Swearing that
they ſhal not re-
venge ſ blood,
which are many
in number.

¶ Why doeſt
thou giue con-
ſcience ſentence in
thy ſonne Abſa-
lom?

† Or, accept.

h God hath pro-
uided wayes (as
Sanctuaries) to
ſaue them oft
times, whome
man iudgeth
worthe death.
i For I thought
they wolde kill
this mine heir.

† Ebr. reſt.

k It of great wiſ-
dome to diſcer-
ne right from
wrong.

l Haſt not thou
done this by
counſel of Ioab.

m By ſpeaking
rather in a para-
ble then plainly.
† Or, none can
hide ought from
the King.

n I haue granted
thy request.

remember the Lord thy God, that thou
woldeſt not ſuffer manie reuengers of
blood to deſtroy, leſt they ſlaue my ſonne.
And he answered, As the Lord liueth,
there ſhal not one heere of thy ſonne fall
to the earth.

12 Then the woman ſaid, I pray thee, let
thine handmaid ſpeake a worde to my lord
the King. And he ſaid, Say on.

13 Then the woman ſaid, Wherefore then
haſt thou thought ſuche a thing againſt
the people of God? or [why] doeth the
King, as one which is faultie, ſpeake this
thing, that he wil not bring againe his ba-
niſhed?

14 For we muſt nedes dye, and [we are] as
water ſpilt on the grounde, which can not
be gathered vp againe: nether doeth God
ſpare anie perſone, yet doeth he appoint
h meanes, not to caſt out from him him that
is expelled.

15 Now therefore that I am come to ſpeake
of this thing vnto my Lord the King,
[the cauſe is] that the people haue made
me afraid: therefore thine handmaid
ſaid, Now wil I ſpeake vnto the King: it
may be that the King wil performe the re-
queſt of his handmaid.

16 For the King will heare to deliuer his
handmaid out of the hand of the mā that
wolde deſtroye me, and alſo my ſonne from
the inheritance of God.

17 Therefore thine handmaid ſaid, The
worde of my lord the King ſhal nowe be
comfortable: for my lord the King is euē
as an Angel of God in hearing of good
and bad: therefore the Lord thy God be
with thee.

18 Then the King answered, and ſaid vnto
the woman, Hide not from me, I pray thee,
the thing that I ſhal aſke thee. And the
woman ſaid, Let my lord the King now
ſpeake.

19 And the King ſaid, Is not the hand of
Ioab with thee in all this? Then the wo-
man answered, and ſaid, As thy ſoule li-
ueth my Lord the King, I wil not turne to
the right hand nor to the left from ought
that my lord the King hath ſpoken: for
euē thy ſeruant Ioab bad me, and he put
all theſe wordes in the mouth of thine
handmaid.

20 For to the intent that I ſhulde change
the forme of ſpeache, thy ſeruant Ioab hath
done this thing: but my lord is wiſe ac-
cording to the wiſdome of an Angel of
God to vnderſtand all things that are in
the earth.

21 ¶ And the King ſaid vnto Ioab, Beholde
now, I haue done this thing: go then,

& bring the yong man Abſalom againe.

22 And Ioab ſet to the grounde on his face,
and bowed him ſelfe, and thanked the
King. Then Ioab ſaid, This day thy ſer-
uant knoweth, that I haue founde grace
in thy ſight, my lord the King, in that the
King hath fulfilled the request of his ſer-
uant.

23 ¶ And Ioab aroſe, and went to Geſhur,
and brought Abſalom to Ieruſalem.

24 And the King ſaid, Let him turne to
his owne houſe, and not ſee my face. So
Abſalom turned to his owne houſe, and
ſawe not the Kings face.

25 Now in all Iſrael there was none to be
ſo muche praiſed for beautie as Abſalom:
from the ſole of his foote euē to the top
of his head there was no blemiſh in him.

26 And when he polled his head, (for at
euerie yeres end he polled it: becauſe it
was to heauy for him, therefore he pol-
led it) he weighed the heere of his head at
two hundred ſhekelſ by the Kings we-
ight.

27 And Abſalom had thre ſonnes, and one
daughter named Tamar, which was a faire
woman to loke vpon.

28 ¶ So Abſalom dwelt the ſpace of two
yeres in Ieruſalem, and ſawe not the Kings
face.

29 Therefore Abſalom ſent for Ioab to ſet
him to the King, but he wolde not come
to him: and when he ſent againe, he wold
not come.

30 Therefore he ſaid vnto his ſeruants, Be-
holde, Ioab hath a field by my place, and
hath barley therein: go, and ſet it on fire:
& Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe and came to Abſalom
vnto his houſe, and ſaid vnto him, Where-
fore haue thy ſeruants burnt my field
with fire?

32 And Abſalom answered Ioab, Beholde,
I ſent for thee, ſaying, Come thou hither,
and I wil ſend thee to the King for to ſay,
Wherefore am I come from Geſhur? It
had bene better for me to haue bene there
ſtil: now therefore let me ſee the Kings fa-
ce: and if there be any treſpaſſe in me, let
him kill me.

33 Then Ioab came to the King, and tolde
him: and he called for Abſalom, who ca-
me to the King, and bowed him ſelfe to
the grounde on his face before the King,
and the King kiſſed Abſalom.

CHAP. XV.

2 The praetiſes of Abſalom to aſpire to the Kingdome.
14 Dauid and his ſlee. 31 Dauids prayer. 34 Huſhai is
ſent to Abſalom to diſcouer his counſel.

After

1 After this, Absalom prepared him charrets and horses, and fiftie men to runne before him.

2 And Absalom rose vp early and stode hard by the entring in of the gate: and euerie man that had anie matter, and came to the King for iudgement, him did Absalom call vnto him, and said, Of what citie art thou? And he answered, Thy seruant [is] of one of the tribes of Israel.

3 The Absalom said vnto him, Se, thy matters are good and righteous; but there is no mā deputed of the King to heare thee.

4 Absalom said moreouer, Oh that I were made iudge in the land, that euerie man w^h hath anie matter or controuersie, might come to me, that I might do him iustice.

5 And when anie man came nere to him; and did him obeisance, he put forth his hand, and toke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the King for iudgement: so Absalom stole the heartes of the men of Israel.

7 And after fortie yeres, Absalom said vnto the King, I pray thee, let me go to Hebrón, and rendre my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vowe when I remained in Geshúr, in Arám, saying, If the Lord shal bring me againe in dede to Ierusalém, I wil serue the Lord.

9 And the King said vnto him, Go in peace. So he arose, and went to Hebrón.

10 Then Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the soude of the trumpet, ye shal say, Absalom reigneth in Hebrón.

11 And with Absalom went two hundred me out of Ierusalém, that were called: and they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseler, from his citie Gilóh, while he offered sacrifices: and the treason was great: for the people tencrafed stil with Absalom.

13 Then came a messenger to Dauid, saying, The heartes of the men of Israel are turned after Absalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalém, Vp, and let vs flee: for we shal not escape fro^h Absalom: make spede to departe, lest he come sodenly and take vs, & bring euil vpon vs, and smite the citie with the edge of the sworde.

15 And the Kings seruant said vnto him, Beholde, thy seruants [are ready to do] according to all that my Lord the King shal

appoint.

16 So the King departed and all his household after him, and the King left ten concubines to kepe the house.

17 And the King went forth and all the people after him, and taried in a place farre of.

18 And all his seruants went about him, and all the Cherethites and all the Pelethites and al the Gittites, [even] six hundred men which were come after him fro^h Gath went before the King.

19 Then said the King to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the King, for thou art a stranger: departe thou therefore to thy place.

20 Thou camest yesterday, and shulde I cause thee to wander to day and go with vs? I wil go whither I can: therefore returne thou, and cary againe thy brethren: mercie andⁿ trueth [be] with thee.

21 And Ittai answered the King, and said, As Lord liueth, & as my lord the King liueth, in what place my Lord the King shalbe, whether in death or life, euē there surely wil thy seruant be.

22 Then Dauid said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voyce, and all the people went forward, but the King passed ouer the brooke Kidrón: and all the people went ouer towards the way of the wildernes.

24 And lo, Zadók also [was there,] & all the Leuites with him, bearing the Arke of the couenāt of God; & they set downe the Arke of God, and Abiathar went vp vntil the people were all come out of the citie.

25 Then the King said vnto Zadók, Carie the Arke of God againe into the citie: if I shal finde fauour in the eyes of the Lord, he wil bring me againe, and shewe me [bothe] it, and the Tabernacle thereof.

26 But if he thus say, I haue no delite in thee, beholde, here am I, let him do to me as semeth good in his eyes.

27 The King said againe vnto Zadók the Priest, Art not thou a Seer? returne into the citie in peace, & your two sonnes with you: [to wit,] Ahimaz thy sonne, & Jonathan the sonne of Abiathar.

28 Beholde, I wil tarie in the fieldes of the wildernes, vntil there come some worde from you to be tolde me.

29 Zadók therefore and Abiathar caried the Arke of God againe to Ierusalém, and

† Ebr. chose.

† Ebr. at his

feet.

† Or, house.

To wit, from

Ierusalém.

These were as

King's garde,

or as some wri-

te, his counsell-

ers.

† VWho as some

wriue, was the

King's sonne of

Gath.

they taried there.

30 And Dauid wēt vp the moūt of oliues and wept as he went vp, and had his head couered, and wēt barefooted: and all the people that was with him, had euerie man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired wth Absalóm: and Dauid said, O Lord, I pray thee, turne the^t counsel of Ahithophel in to foolishnes.

32 ¶ Then Dauid came to the toppe of the mount, where he worshipped God: and beholde, Hushái the Archite came against him with his coate torne, & hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go wth me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalóm, I wil be thy seruāt, O King, (as I haue bene in time past thy fathers seruāt, so wil I now be thy seruāt) then I maie^t bring me the counsel of Ahithophel to noght.

35 And hast thou not there with thee Zadók and Abiathár the Priests? therefore whatsoeuer thou shalt heare out of the Kings house, thou shalt shewe to Zadók and Abiathár the Priests.

36 Beholde, there are with them their two sonnes, Ahimáaz Zadoks [sonne] and Ionathán Abiathars [sonne:] by the also shal ye send me euerie thing that ye can heare.

37 So Hushái Dauids friend went into the citie: and Absalóm came into Ierusalém.

¶ CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimai curseth Dauid. 6 Hushái commeth to Absalóm. 21 The counsel of Ahithophel for the concubines.

¶ **W**Hen Dauid was a litle past the^a toppe [of the hil.] beholde, Zibá the seruāt of Mephibósseth met him with a couple of asses saddled, and vpon the two hundreth [cakes] of bread, and one hundreth bunshes of raisins, and an hundreth of† dried figges, & a bottel of wine.

2 And the King said vnto Zibá, What meanest thou by these? And Zibá said, They be^b asses for the Kings housholde to ride on, and bread and dried figges for yong men to eat, and wine, that the faint may drinke in the wildernes.

3 And the King said, But where is thy masters sonne? The Zibá answered the King, Beholde, he remaineth in Ierusalém: for he said, This day shal the house of Israël restore me the kingdome of my father.

4 Then said the King to Zibá, Beholde,

thine are all that [pertained] vnto Mephibósseth, And Zibá said, † I beseeche thee, let me finde grace in thy sight, my lord, O King.

5 ¶ And when King Dauid came to Bahurím, beholde, thence came out a man of the familie of the house of Saúl, named Shimeí the sonne of Gerá: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre [were] on his^d right hand, and on his left.

7 And thus said Shimeí when he cursed, Come forthe, come forthe thou murtherer, and † wicked man.

8 The Lord hathe broght vpon thee all the^e blood of the house of Saúl, in whose stead thou hast reigned: and the Lord hathe deliuered the kingdome into the hand of Absalóm thy sonne: and beholde, thou art [taken] in thy wickednes, because thou art a murtherer.

9 Then said Abishái the sonne of Zeruiáh vnto the King, Why doeth this^{*} dead dogge curse my lord the King? let me go, I pray thee, and take away his head.

10 ¶ But the King said, What haue I to do with you, ye sonnes of Zeruiáh: for he curseth, euen because the Lord hathe^f bidden him curse Dauid: who darre then say Wherefore hast thou done so?

11 And Dauid said to Abishái, and to all his seruants, Beholde, my sonne which came out of mine owne bowels, seeketh my life: then how muche more now may this sone of Ieminí? Suffer him to curse: for † Lord hathe bidden him.

12 It may be that the Lord will loke on † mine affliction, and † do me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimeí went by the side of the moūtaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came the King and all the people that were with him weary, and refreshed them selues^h there.

15 ¶ And Absalóm, and all the people the men of Israël came to Ierusalém, and Ahithophel with him.

16 And when Hushái the Archite Dauids friend was come vnto Absalóm, Hushái said vnto Absalóm, † God saue the King, God saue the King.

17 Then Absalóm said to Hushái, Is this thy kindenes to thyⁱ friend? Why wentest thou not with thy friend?

18 Hushái then answered vnto Absalóm, Nay.

f VVith asses and dust in signe of sorrowe.

g The counsell of the craftie worldelings do eth more harme then the open force of the enemie.

h Though Hushái dissembled here at the Kings request, yet may we not vse this example to excuse our dissimulation.

a VVhich was a hill of oliues. Chap. 15. 30.

† Or, fig cakes.

i Communely there are no vi- cers traitours the- they, which vn- der pretence of friendship ac- cuse others.

† Ebr. I worshi-

e VVhich was a citie in the tribe of Benjamin.

d That is, rode about him.

† Ebr. man of blood. † Ebr. man of Belial.

e Reproaching him as though by his means Ishboseth and Abner were kille- ne.

* 1. Sam. 24. 1 & chap. 31.

f Dauid felt this was the iudgement of God for his ne, & thus humbled his selfe so he said

Meaning,

† Or, my tene- g Meaning, the Lord will send comfort his when they are opposed.

h To wit, at Bahurím.

† Ebr. Let the King live.

i Meaning, Do- ald.

Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And furthermore vnto whome shal I do seruice? not to his sonne: as I serued before thy father, so wil I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsel what we shal do.

21 And Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hath left to kepe the house: and when all Israel shal heare, that thou art abhorred of thy father, the hands of all that are with thee, shal be strong.

22 So they spred Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel which he counseled in those dayes, was like as one had asked counsel at the oracle of God: so [was] all the counsel of Ahithophel bothe with Dauid and with Absalom.

¶ CHAP. XVII.

7 Ahithophels counsel is ouerthrowen by Hushai. 14 The Lord had so ordeined. 19 The Priests sonnes are hid in the well. 23 Dauid goeth ouer Iorden. 23 Ahithophel hangeth him selfe. 27 They bring vitails to Dauid.

Moreouer Ahithophel said to Absalom, Let me chuse out now twelue thousand men, and I wil vp and follow after Dauid this night.

2 And I wil come vpo him: for he is weary and weake handed: so I wil feare him, and all thee people that are with him, shall flee, and I wil smite the King onely.

3 And I wil bring againe all the people vnto thee, [&] when all shal returne, (the man whome thou seekest [being slaine]) all the people shal be in peace.

4 And the saying pleased Absalom wel, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, & let vs heare likewise what he sayeth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shal we do after his saying, or no? tel thou.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, & his men, that they be strong men, & are chafed in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warriour, and wil not lodge with the people.

9 Beholde, he is hid now in some caue, or in some place: and though some of them

be ouerthrowen at the first, yet the people shal heare, and say, The people that followe Absalom, be ouerthrowen.

10 Then he also that is valiant whose heart is as the heart of a lion, shal shrinke and faint: for all Israel knoweth, that thy father is valiant, & they which be with him, stowte men.

11 Therefore my counsel is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine owne persone.

12 So shal we come vpon him in some place, where we shal finde him, and we wil vpon him as the dewe falleth on the ground: and of all the men that are with him, we wil not leaue him one.

13 Moreover if he be gotten into a citie, then shal all the men of Israel bring ropes to that citie, and we wil drawe it into the riuer, vntil there be not one smale stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsel of Hushai the Archite is better, then the counsel of Ahithophel: for the Lord had determined to destroy the good counsel of Ahithophel, that the Lord might bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel & the Elders of Israel counsel Absalom: & thus & thus haue I counseled.

16 Now therefore send quickly, and shewe Dauid, saying, Tary not this night in the fieldes of the wildernes, but rather get thee ouer, least the King be deuoured, & all the people that are with him.

17 ¶ Now Ionathan and Ahimaz abode by En-rogel: (for they might not be sent to come into the citie) and a maid went, and tolde them, and they went & shewed King Dauid.

18 Neuertheles a yong man saw them, & tolde it to Absalom: therefore they bothe departed quickly, & came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife toke and spred a covering ouer the welles mouth, and spred ground corne thereon, that the thing shulden not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaz and Ionathan? And the woman answered them, They be gone ouer the brooke of water. And when they had sought them, and colde not finde them

c.c.j.

† Ebr. haue a breache or ruine.

† Ebr. melt.

† Or, we wil campe against him.

† Or, commanded.

† That counsel which seemed good at the first to Absalom, ver.

† For by the counsel of Hushai he went to the battel where he was destroyed.

† That is, ouer Iorden.

† Or, the well of Rogel.

† Meaning the message from their fathers.

† Thus God sendeth succour to him in their great danger.

† The Children were readeth, Now they haue passed Iorden.

* To wit, to pursue thee wth all haste.

1 They traveled all night, & by morning had all their companies passed ouer.

m Gods iuste vengeance euen in this life is powred on the, which are enemies, traitours, or persecuters of his Church.

n VWho was all foretold that Dauids father.

o God sheweth him selfe most libeale to his, when they seme to be verily despitue.

a For certein of the Reubenites, Gadites, and of the halfe tribe, colden not beare the insolencie of the loane agaisst the father and therefore loyned with Dauid.

they returned to Ierusalem.

21 And as sone as they were departed, the other came out of the well, and went and tolde King Dauid, and said vnto him, Vp, and get you quickly ouer the water: for such counsel hathe Abithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iordén vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Iordén.

23 ¶ Now when Abithophel sawe that his counsel was not followed, he saddled his asse, and arose, & he went home vnto his citie, and put his householde in ordre, and hanged him selfe, and dyed, & was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim, And Absalom passed ouer Iordén; he, and all the men of Israel with him.

25 And Absalom made Amasa capitaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ichraan Israelite, that wet in to Abigal the daughter of a Nahash, sister to Zeruiah Iobas mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lodebar, and Barzelai the Giliadite out of Rogel,

28 ¶ Brought beds, and basens, & earthen vessels, and wheat, and barley, and floure, and parched corne, & beanes, and lentils, and parched corne.

29 And they brought hony, and butter, and shepe, and chese of kine for Dauid and for the people that were with him, to eat: for they said, The people is hungry, & weary, and thirsty in the wilderness.

CHAP. XVIII.

1 Dauid deuised his armie into three partes. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

¶ Then Dauid nombred the people that were with him, & set ouer them captaines of thousands and captaines of hundredes.

2 And Dauid sent forth the third parte of the people vnder the hand of Ioab, and the third parte vnder the hand of Abishai Iobas brother the sonne of Zeruiah: and the [other] third parte vnder the hand of Ittai the Gittite. & the King said vnto the people, I wil go with you my selfe also.

But the people answered, Thou shalt not

go forth: for if we flee away, thei wil not regarde vs, nether wil they passe for vs, thogh halfe of vs were slaine: but thou art now worthe ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the King said vnto them, What semeth you best, that I wil do. So ¶ King stode by the gate side, and all the people come out by hundredes & by thousands.

5 And the King commanded Ioab & Abishai, & Ittai, saying, [Entreate] the yong man Absalom gently, for my sake, and all the people heard when the King gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battel was in the wood of Ephraim.

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, [euen] of twentie thousand.

8 ¶ For the battel was skattered ouer all the countrey, & the wood deuoured muche more people that day, then did the sworde.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp ¶ betwene the heauen & ¶ earthe: & the mule that was vnder him went away.

10 And one that sawe it, tolde Ioab, saying, Beholde, I sawe Absalom hanged in an oke.

11 Then Ioab said vnto the man that tolde him, And hast thou in dede sene: why the didest not thou there finite him to the grounde, & I wolde haue giuen thee ten [shekels] of siluer, and a girdle?

12 Then the man said vnto Ioab, Thogh I shulde receiue a thousand [shekels] of siluer in mine hand, yet wolde I not lay mine hand vpon the Kings sonne: for in our hearing the King charged thee, and Abishai, and Ittai, saying, Beware, lest anie [touche] the yong man Absalom.

13 If I had done it, [it had bene] the danger of my life: for nothing can be hid from the King: yea, thou thy selfe woldest haue bene against me.

14 Then said Ioab, I wil not thus tary with thee. And he toke thre dartes in his hand, & thrust them ¶ through Absalom, while he was yet aliue in the middes of the oke.

15 And ten seruants that bare Iobas armour, compassed about, and smote Absalom, and slewe him.

16 Then

b Signifying a good gouernour ought to be so deare vnto his people, that they wil rather lose their liues, when that ought shulde come vnto him.

c So called because ¶ Ephraim mites (as some say) fed their sel beyonde the den in this wood.

d This is a terrible example of Gods vengeance against them are rebellious & obedient to their parents.

* Gen. 33, 19.

† Ebr. weigh upon mine hand.

† Ebr. a lyer against my face.

† Ebr. in the hand of Absalom.

16 Then Ioáb^d blew the trumpet, & the people returned from purſuing after Iſraël: for Ioáb helde back the people.

17 And they toke Abſalom, and caſt him into a great pit in the wood, and layed a mighty great heape of ſtones vpon him: and all Iſraël fled euerie one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the Kings dale: for he ſaid, I haue no ſonne to kepe my name in remembrance. & he called the pillar after his owne name, & it is called vnto this day, Abſaloms place.

19 ¶ Then ſaid Ahimáz the ſonne of Zadók, I pray thee, let me runne, and beare the King tidings that the Lord hath delivered him out of the hand of his enemies.

20 And Ioáb ſaid vnto him, Thou ſhalt not be my meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the Kings ſonne is dead.

21 Then ſaid Ioáb to Cuſhí, Go, tel the King what thou haſt ſene. And Cuſhí bowed him ſelfe vnto Ioáb, and ran.

22 Then ſaid Ahimáz the ſonne of Zadók againe to Ioáb, What, I pray thee, if I alſo runne after Cuſhí? And Ioáb ſaid, Wherefore now wilt thou runne, my ſonne, ſeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſaid vnto him, Runne. So Ahimáz ranne by the way of the plaine, and ouerwent Cuſhí.

24 Now Dauid ſate betwene the two gates. And the watchman went to the toppe of the gate vpon the wall, & liſt vp his eyes, and ſawe, and beholde, a man came running alone.

25 And the watchman cryed, & tolde the King. And the King ſaid, If he be alone, the bringeth tidings. And he came apace, and drew nere.

26 And the watchman ſawe another man running, and the watchman called vnto the porter, & ſaid, Beholde, [another] man runneth alone. And the King ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, I Me thinketh the running of the formeſt [is] like the running of Ahimáz the ſonne of Zadók. Then the King ſaid, He is a good man, & commeth with good tidings.

28 And Ahimáz called, and ſaid vnto the King, Peace [be wth thee:] & he fel downe to the earth vpon his face before the King, and ſaid, Bleſſed be the Lord thy God, who hath ſhut vp the men that liſt vp

their hands againſt my lord the King.

29 And the King ſaid, Is the yong man Abſalom ſafe? And Ahimáz answered, When Ioáb ſent the Kings ſeruant, and [me] thy ſeruant, I ſawe a great tumulte, but I knewe not what.

30 And the King ſaid vnto him, Turne aſide, [&] ſtand here. ſo he turned aſide & ſtoode ſtil.

31 And beholde, Cuſhí came, & Cuſhí ſaid, Tidings, my lord the King: for the Lord hath delivered thee this day out of the hand of all that roſe againſt thee.

32 Then the King ſaid vnto Cuſhí, Is the yong man Abſalom ſafe? And Cuſhí answered, The enemies of my lord & King, & all that riſe againſt thee to do thee hurt, be as that yong man is.

33 And the King was moued, & went vp to the chamber ouer the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: wolde God I had dyed for thee, o Abſalom, my ſonne, my ſonne.

CHAP. XIX.

7 Ioab encourageth the King. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſeth meeteth the King. 39 Barzilai departeth. 41 Iſrael ſtriveth with Iudah.

1 **A**ND it was tolde Ioáb, Beholde, the King wepeth and mourneth for Abſalom.

2 Therefore the victorie of that day was turned into mourning to all the people: for the people heard ſay that day, The King ſorroweth for his ſonne.

3 And the people wēt that day into the citie ſecretly, as people confounded hide them ſelues when they flee in battel.

4 So the King hid his face, and the King cryed with a lowde voyce, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

5 ¶ Then Ioáb came into the houſe to the King & ſaid, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy life, and the liues of thy ſonnes and of thy daughters, & the liues of thy wiues, and the liues of thy concubines,

6 In that thou loueſt thine enemies, & haſt thy friends: for thou haſt declared this day, that thou regardeſt nether thy princes nor ſeruants: therefore this day I perceiue, that if Abſalom had liued & we all had dyed this day, that then it wolde haue pleaſed the wel.

7 Now therefore vp, come out, and ſpeake comfortably vnto thy ſeruants: for I ſwear by the Lord, except thou come out, there wil not tary one man with thee this night: & that wil be worſe vnto thee,

To wit Cuſhí who was an Eſthiopian.

Ebr. tidings is brought.

Because he conſidered both the judgement of God againſt his ſinne, and cold not otherwiſe hide his fatherly affection toward his ſonne.

Ebr. ſaluatiō, or, deliuerance.

Or, by ſtealth.

As they do mourne.

At Mahanaim.

Or, captiues.

Ebr. bene right in thine eyes.

Ebr. in the heart of thy ſeruants.

c VWhere the
moſtereſort of
people hated.

d Euerie one
blamed another
and ſtroue who
ſhulde firſt brig
him home.

e That they
ſhulde reprove
the negligence
of the Elders ſe
ing the people
were ſo forward
desires but, ſon
ſhould not be
ſo forward.

f By this policie
Dauid thought
by winning of
the captaine, he
ſhulde haue the
hearts of all
people.

g VWho had be
fore cruell him
Chap. 16, 13.

* Chap. 16, 1.

* Chap. 16, 15.
h For in his ac
cuſitie he was
his moſte cruel
enemie, & now
in his proſperit
tie ſeeketh by flat
terie to crepe in
to fauour.
i By Joſeph his
meaneth Epai
im, Manafſeh &
Beniamin (who
re of he was) be
cauſe theſe three
were vnder one
ſtandard, Nem.
9, 18.

then all the euil that fel vpon thee from
thy youthe hetherto.

8 Then the King aroſe and ſate in þ^e gate
& they tolde vnto all the people ſaying,
Beholde, the King doeth ſit in the gate: &
all the people came before the King: for
Iſraél had fled euerie man to his tent.

9 ¶ Then all the people were at dⁱ ſtrife
throughout all the tribes of Iſraél, ſaying,
The King ſaued vs out of the hand of our
enemies, and he deliuered vs out of þ^e hand
of the Philifſtims, and now he is fled out of
the land for Abſalom.

10 And Abſalom whome we anointed ouer
vs, is dead in battel: Therefore why are ye
ſo ſlowe to bring the King againe?

11 But King Dauid ſent to Zadok and to A
biathar the Priests, ſaying, Speake vnto
the Elders of Iudah and ſay, Why are ye
behinde to bring the King againe to his
houſe? (for the ſaying of all Iſraél is come
vnto the King, [euē] to his houſe.)

12 Ye are my brethren: my bones and my
fleſh are ye: wherefore then are ye þ^e laſte
that bring the King againe?

13 Alſo ſay ye to Amala, Art thou not my
bone and my fleſh? God do ſo to me and
more alſo, if thou be not captaine of the
hoſte to me for euer in þ^e rowme of Ioab.

14 So he bowed the heartes of all the men
of Iudah, as of one mā: therefore they ſent
to the King, ſaying, Returne thou with all
thy ſeruants.

15 ¶ So the King returned, & came to Ior
den. And Iudah came to Gilgal, for to go
to meete the King, [&] to cōduct him ouer
Iorden.

16 ¶ And Shimei the ſonne of Gerá, the
ſonne of Lemini, which was of Bahurim,
halted and came downe with the men of
Iudah to meete King Dauid,

17 And a thouſand men of Benjamin with
him, and Ziba the ſeruant of the houſe of
Saúl, and his ſiftene ſonnes and twentie
ſeruants with him: & they went ouer Ior
den before the King.

18 And there wēt ouer a bote to carie ouer
the Kings houſholde, and to do him plea
ſure. Then Shimei the ſonne of Gerá fel
before the King, when he was come ouer
Iorden,

19 And ſaid vnto the King, Let not my lord
impute wickednes vnto me, nor remeber
the thing that thy ſeruant did wickedly
when my lord the King departed out of
Ieruſalem, that the King ſhulde take it to
his heart.

20 For thy ſeruant doeth knowe, that I ha
ue done amiſſe: therefore beholde, I am þ^e
firſt this day of all the houſe of Joſeph;

that am come to go downe to meete my
lord the King.

21 But Abiſhai the ſonne of Zeruiáh an
ſwered, and ſaid, Shal nor Shimei dye for
this, becauſe he curſed the Lords anoin
ted?

22 And Dauid ſaid, What haue I to do with
you, ye ſonnes of Zeruiáh, that this day
ye ſhulde be aduerſaries vnto me? ſhal
there any man dye this day in Iſraél: for
do not I knowe, that I am this day King
ouer Iſraél.

23 Therefore the King ſaid vnto Shimei,
Thou ſhalt not dye. and the King ſware
vnto him.

24 ¶ And Mephiboſheth the ſonne of Saúl
came downe to meete the King, and had
nether waſhed his feete, nor dreſſed his
bearde, nor waſhed his clothes from the
time the King departed, vntil he returned
in peace.

25 And when he was come to Ieruſalem,
& met the King, the King ſaid vnto him,
Wherefore wenteſt not thou with me,
Mephiboſheth?

26 And he answered, My lord the King,
my ſeruant diſceiued me: for thy ſeruant
ſaid, I wolde haue mine aſſe ſaddled to ride
thereon for to go with the King, becauſe
thy ſeruant [is] lame.

27 And he hathe accuſed thy ſeruant vn
to my lord the King: but my lord the King
[is] as an Angel of God: do therefore thy
pleaſure.

28 For all my fathers houſe were m^u but
dead men before my lord the King, yet
didſt thou ſet thy ſeruant among them
that did eat at thine owne table: what
right therefore haue I yet to crye any more
vnto the King?

29 And the King ſaid vnto him, Why ſpea
keſt thou anie more of thy matters? I haue
ſaid, Thou, and Ziba deuide the lands.

30 And Mephiboſheth ſaid vnto the King,
Yea, let him take all, ſeing my lord the
King is come home in peace.

31 ¶ Then Barzillai the Gilcadite came
downe from Rogelim, & went ouer Ior
den with the King, to cōduct him ouer
Iorden.

32 Now Barzillai was a very aged man, [e
uē] fourſcore yere olde, and he had pro
uided the King of ſuſtenance, while he lay
at Mahanaim: for he was a man of very
great ſubſtance.

33 And the King ſaid vnto Barzillai, Come
ouer with me, and I wil feede thee with
me in Ieruſalem.

34 And Barzillai ſaid vnto the King, How
long haue I to lyue, that I ſhulde go v
with

k VWhen Me
phibotheth be
ing at Ieruſalem
had met the
King.

* Chap. 16, 3.

l Able for his
wiſdome to in
ge in all mat
m VVerthy to
dye for Sa
crucitie for
thee.

n Dauid did
uil in taking
lands from him
before he knew
the cauſe, but
much worſe,
knowing the
truth, he did
not reſtore
them.

o VWhere
tribes con
tricted at
Iuſh.
h As the of
did ſay.

p Euerie
ſpeaking
the King to
ſet of
tho to Iuſh.

q Ebr. how
ny daies are
yeres of my
life.

with the King to Ierusalém?

35 I am this day fourescore yere olde: and can I discern betwene good & euil? Ha- the thy seruant anie taste in that I eat or in that I drinke? Can I heare anie more the voice of singing men and women? where- fore then shal I thy seruant be anie more a burthen vnto my lord the King?

36 Thy seruant wil go a litle way ouer Ior- den with the King, and why wil the King recompence it me with such a rewarde?

37 I pray thee, let thy seruant turne backe againe, that I may eye in mine owne citie and [be buryed] in the graue of my father and of my mother: but beholde thy seruāt Chimham, let him go with my lord the King, and do to him what shal please thee.

38 And the King answered, Chimham shal go with me, and I wil do to him that thou shalt be content with: & whatsoeuer thou shalt require of me, that wil I do for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the King kissed Barzillai, and blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to Gilgal, and Chimham went with him, & all the people of Iudah conducted the King, and also halte the people of Israel.

41 And beholde, all the men of Israel came to the King, & said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his household, and all Dauids men with him ouer Iorden?

42 And all the men of Iudah answered the men of Israel, Because the King is nere of kin to vs: and wherefore now be ye angry for this matter? haue we eat of the Kings [cost], or haue we taken anie bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten partes in the King, & haue also more [right] to Dauid then ye, Why then did ye despise vs, that our aduise shulde not be first had in restoring our King? And the wordes of the men of Iudah were scarcer then the wordes of the men of Israel.

¶ CHAP. XX.

Sheba raiseth Israel against Dauid. 10 Ioab killeth A- non traiterously. 22 The heau of Sheba is deliuered to Ioab. 23 Dauid's chief officers.

¶ Then there was come a thither a wick- ed man (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and said, We haue no parte in Dauid, nether haue we inheritance in the sonne of Ishai: euery man to his tentes, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from Iorden euen to Ierusalém.

3 When Dauid then came to his house to Ierusalém, the King took the ten wo- men [his] concubines, that he had left be- hinde him to kepe the house, & put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widow- hode.

4 ¶ Then said the King to Amasa, Assem- ble me the me of Iudah within thre daies, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which he had appointed him.

6 ¶ Then Dauid said to Abishai, Now shal Sheba the sonne of Bichri dovs more har- me then [did] Absalom: take thou [there- fore] thy lords seruants and followe after him, lest he get him walled cities, & esca- pe vs.

7 And there went out after him Ioabs me, and the Cherethites and the Pelethites, and all the mightie men: & thei departed out of Ierusalém, to followe after Sheba the sonne of Bichri.

8 When thei were at the great stone, which is in Gibeon, Amasa went before them, & Ioabs garment, that he had put on, was girded vnto him, & vpon it was a sworde girded, which hanged on his loines in the sheath, & as he went, it vsed to falle out.

9 And Ioab said to Amasa, Art thou in health, my brother? & Ioab toke Amasa by the beard with the right hand to kisse him.

10 But Amasa toke no hede to the sworde that was in Ioabs hand: for therewith he smote him in the fist [rib], & shed out his bowels to the ground, & smote him not the seconde time: so he dyed. then Ioab & Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men stode by him, & said, He that fauoreth Ioab, & he that is of Dauids parte, [let him go] after Ioab.

12 And Amasa wallowed in blood in the middes of the way: & when the man sawe that all the people stode stil, he remoued Amasa out of the way into the field, and cast a cloth vpo him, because he sawe that euerie one that came by him, stode stil.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to fol- lowe after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, and Bethmaachab, and

c. c. iij.

¶ From Gilgal, which was nere Iorden.

Chap. 16, 22.

¶ VWho was his chief captaine in Ioabs rounge Chap. 19, 13.

¶ Either that he had bene vnder Ioab, or Dauids men.

Chap. 8, 19.

¶ VWhich was his coat, that he vsed to weare in the warres.

¶ Ebr. peace.

¶ Ebr. doubled not his stroke.

¶ He stode by Amasa at Ioabs appointment.

¶ Vnto the cite Abel, & was nere Bethmaachab.

all [places] of Berím : & thei gathered together, and went also after him.

k That is, he went about to ouerthrowe it

15 So thei came, and besieged him in Abél, [nere to] Bethmaacháh: and thei cast vp a mount against the citie, & the people thereof stode on the ramper, and all the people that was with Ioáb ^k destroyed and cast downe the wall.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioáb, Come thou hither, that I may speake with thee.

17 And when he came nere vnto her, the womán said, Art thou Ioáb? And he answered, Yea. And she said to him, Heare the wordes of thine handmayd. And he answered, I do heare.

l She sheweth what the olde custome was not to destroye a citie, before peace was offered Deut. 20, 11. m She speaketh in the name of the citie.

18 Then she spake thus, Thei spake in the olde time, saying, Thei shulde aske of Abél, and so haue thei continued.

19 I am ^m one of them, that are peaceable [& faithful in Israél: and thou goest about to destroye a citie, and a mother in Israél: why wilt thou deuoure the inheritance of the Lord?

20 And Ioáb answered, & said, God forbid, God forbid it me, that I shulde deuoure, or destroye it.

n Hearing his faute tolde him he gaue place to reason and required onely that was author of the treason.

21 The ⁿ matter is not so, but a man of mount Ephráim (Shéba the sonne of Bichrí by name) hath lift vp his hand against the King, [euen] against Dauid: deliuer vs him onely, & I wil departe from the citie. And the woman said vnto Ioáb, Beholde, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisdom, and thei cut of the head of Shéba the sonne of Bichrí, & cast it to Ioáb: then he blewe the trumpet, and thei retired from the citie, euery man to his tent: and Ioab returned to Ierusalém vnto the King.

† Ebr. thei were scattered.

• Chap. 3, 16.

23 ¶ Then Ioáb [was] ouer all the hoste of Israél, and Benaiah the sonne of Iehoiadá ouer the Cherethites & ouer the Pelishtites:

24 And Adoram ouer the tribute, and Ioshaphát the sonne of Ahilúd the recorder.

25 And Sheiá [was] scribe, and Zadók and Abiathár the Priests,

o Echer in dig-nitie, or familiaritie.

26 And also Irá the Iairite [was] ^o chief about Dauid.

CHAP. XXI.

¶ Three deare yeres: 19 The vengeance of the sinnes of Saul lighteth on his seven sonnes, which are hanged. 14 Four great battels, which Dauid had against the Philistims.

¶ Then there was a famine in the daies of Dauid, thre yeres together: and Dauid asked counsell of the Lord, & the Lord answered, [It is] for Saúl, & for [his]

† Ebr. yere after yere. † Ebr. fought the face of the lord.

bloodie house, because he slewe the ^a Gibeonites.

2 Then the King called the Gibeonites, & said vnto them (Now the Gibeonites were not of the children of Israél, but ^a a remnant of the Amorites, vnto whom the children of Israél had sworne: but Saúl sought to slaye them for his zeale toward the children of Israél and Iudáh)

3 And Dauid said vnto the Gibeonites, What shal I do for you, and wherewith shal I make the atonement, that ye may blesse the inheritance of the Lord?

b VVherewith may your wrath be appeased? you may pray to God to remoue this plague from his people.

4 The Gibeonites then answered him, We wil haue no siluer nor gold of Saúl, nor of his house; neither for vs shalt thou kil any man in Israél. And he said, What ye shal say, that wil I do for you.

c Saue onely Sauls blood.

5 Then they answered the King, The man that consumed vs and that imagined euill against vs, [so that] we are destroyed from remaning in any coast of Israél,

6 Let seven men of his ^d sonnes be deliuered vnto vs, and we wil hang them y^e vnto the Lord in Gibeáh of Saúl; the Lords chosen. And the King said, I wil giue them.

d Of Sauls kind men.

7 But the King had compassion on Mephibosheth the sonne of Ionathán the sonne of Saúl, because of the ^e Lords othe, that was betwene them, [euen] betwene Dauid and Ionathán the sonne of Saúl.

e To pacifie the Lord.

8 But the King toke the two sonnes of Rizpáh the daughter of Aiáh, whom she bare vnto Saúl, [euen] Armoni & Mephibosheth, and the five sonnes of Michál, the daughter of Saúl, whom she bare to Abiél the sonne of Barzillái the Meholahite.

f Here Michal is named for Metab, Adams wife as appeareth, 1. Sam. 18, 19. for Michal was the wife of Paltiel, 1. Sam. 25, 24. & she had childre, 1. Sam. 6, 23.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they dyed [all] seue together, & thei were slaine in the time of haruest, in the ^g first dayes, & in the beginning of barly haruest.

g VVhich was in the month Abib or Nisan, which containeth parte of Marche and part of April.

10 Then Rizpáh the daughter of Aiáh toke ^h sackcloth & hanged it vp for her vpon the rocke from the beginning of haruest vntil water dropped vpon them from the heauen, and suffered nether the birdes of the aire to light on them by day, nor beastes of the field by night.

h To make her attente whereto she prayed to God to turne away his wrath.

11 ¶ And it was tolde Dauid, what Rizpáh the daughter of Aiáh the concubine of Saúl had done.

i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified.

12 And Dauid went and toke the bones of Saúl and the bones of Ionathán his sonne from the citizens of Iabésh Giléad, which had stollen them from the strete of Bethshán, where the Philistims had ⁱ hanged them, when the Philistims had slaine Saúl in Gil

j In token of his merciful heart, that he remoued the curse of God.

k 1. Sam. 31, 13.

l Of these considerable names which he hath mentioned in his remembrance.

in Gilboa.

13 So he broght thence the bones of Saül and the bones of Ionathán his sonne, and thei gathered the bones of them that were hanged.

14 And the bones of Saül & of Ionathán his sonne buried they in the country of Benjamin in Zeláh, in the graue of Kish his father: and when they had performed all that the King had commanded, God was then^k appeased with the land.

15 ¶ Again the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benób which was of the sonnes of Harapháh, (the head) of whose speare weyed thre hundredth^m shekels of brasse) euen he being girded with a newe [sworde,] thought to haue slaine Dauid;

17 But Abishai the sonne of Zeruiáh succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battel, lest thou quenche the light of Israel.

18 ¶ And after this also there was a battel with the Philistims at^o Gob, then Sibbechái the Hushathite slewe Saph, which was one of the sonnes of Harapháh.

19 And there was yet [another] battel in Gob with the Philistims, where Elhanáh the sone of Iare-oregim a Bethlehemite slewe^p Goliath the Gittite: the staffe of whose speare [was] like a weathers beame.

20 Afterwarde there was also a battel in Gath, where was a man [of a great] stature and had on euerie hand six fingers, & on euerie foote six toes, foure and twentie in number: who was also the sonne of Harapháh.

21 And when he reuiled Israel, Ionathán the sonne of^{*} Shimá the brother of Dauid slewe him.

22 These foure were borne to Harapháh in Gath, and dyed by the hand of Dauid & by the hands of his seruants.

¶ CHAP. XXII.

1 Dauid after his victories praiseth God. 1 The angre of God toward the wicked. 24 He prophesieth of the re-jection of the Lewes, and vocation of the Gentiles.

1 **A**ND Dauid spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saül.

2 And he said, * The Lord is my^b rocke and my fortresse, and he that deliuereth me.

3 God [is] my strength, in him wil I trust: my shield, and the horne of my saluation, my

hie towre [and] my refuge: my fauour, thou hast saued me from violence.

4 I wil call on the Lord, who is worthy to be praised: so shal I be safe from mine enemies.

5 For the pangs of death haue compassed me: the floods of vngodlines haue made me afraide.

6 The sorowes of the graue compassed me about: the snares of death ouertoke me.

7 But in my tribulation did I call vpo the Lord, and crye to my God, & he did heare my voyce out of his temple, and my crye [did enter] into his eares.

8 Then the earth trembled and quaked: foundations of the heauens moued, and shoke, because he was angry.

9 Smoke went out at his nostrils, & consuming^e fire out of his mouthe: coles were kindled thereat.

10 He bowed the heauens also and came downe, & darkenes [was] vnder his feete.

11 And he rode vpon⁸ Cherúb and did flye, and he was sene vpon the wings of the winde.

12 And he made darkenes a tabernacle rounde about him, [euen] the gatherings of waters, [and] the cloudes of the aire.

13 At the brightnes of his presence^h the coles of fire were kended.

14 The Lord thundred from heauen, and the moste hye gaue his voyce.

15 He shot arrowes also, and scatted them: [to wit,] lightning, and destroyed them.

16 Theⁱ chanelles also of the sea appeared [euen] the foundations of the worlde were discouered by the rebuking of the Lord, [and] at the blast of the breath of his nostrils.

17 He sent from aboue, [and] toke me: he drewe me out of manie waters.

18 He deliuered me from my strong enemy, [&] from thē that hated me: for they were to strong for me.

19 They^k preuented me in the day of my calamitie, but the Lord was my stay;

20 And broght me forth into a large place: he deliuered me, because he fauored me.

21 The Lord rewarded me according to my^l righteousness: according to the purities of mine hands he recompensed me.

22 For I kept the waies of the Lord, & did not^m wickedly against my God.

23 For all his lawes [were] before me, and his statutes: I did not departe there from.

24 I was vpight also towarde him, and haue kept me from my wickednes.

25 Therefore the Lord did rewarde me, according to my righteousness, according

c c. iij.

As Dauid (who was the sure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shal ouercome moste greuous daggers tyrannie and death.

d That is, clouds, & vapors. e Lightning and thundring. f So it semeth when the aire is darcke. g To flie in a momēt through the worlde.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red Sea

k I was so beset that all miēnes seemed to faile.

l Toward Saül and mine enemies.

m I attempted nothing without his commandement.

a Their wickednes is cause, that thou seemest to forget thy worded mercie.

b The manner of God vseth to succour his neuer faileth.

c He vseth extraordinary meanes to make new wine moſte strong holdes. Or, Steele.

d He acknowledgeth that God was the author of his victories, who gaue him strength.

e The wicked in their necessities are compelled to flee to God, but it is too late.

f Meaning of Jewes who conspired against me.

g Not willingly obeying me but dissenting. u Let him shewe his power, & he is the governor of all the worlde.

to my pures before his eyes.
26 With the godly thou wilt shewe thy selfe godlie: with the vpright man thou wilt shewe thy selfe vpright.
27 With the pure thou wilt shewe thy selfe pure, and with the frowarde thou wilt shewe thy selfe frowarde.
28 Thus thou wilt saue the poore people: but thine eyes [are] vpon the haucie to humble [them].
29 Surely thou art my light, o Lord: and the Lord wil lighten my darkenes.
30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.
31 The way of God is vncorrupt: the worde of the Lord is tryed [in the fire:] he is a shield to all that trust in him.
32 For who is god besides the Lord? and who is mighty, saue our God?
33 God is my strength in battel, and maketh my way vpright.
34 He maketh my feete like phindes [feete:] and hath set me vpon mine hie places.
35 He teacheth mine hands to fight, so that a bowe of brass is broken with mine armes.
36 Thou hast also giuen me the shield of thy saluation, and thy louing kindenes hath caused me to increase.
37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.
38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntil I had consumed them.
39 Yea, I haue consumed them and thrust them through, and they shal not arise, but shal fall vnder my feete.
40 For thou hast girded me with power to battel, [and] them that arose against me, hast thou subdued vnder me.
41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.
42 They looked about, but there was none to saue [them, euen] vnto the Lord, but he answered them not.
43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, [and] did spread them abroad.
44 Thou hast also deliuered me from the contentions of my people: thou hast preserved me to be the head ouer nations: & people which I knewe not, do serue me.
45 Strangers shalbe in subiection to me: as sone as they heare, they shal obey me.
46 Strangers shal shrinke away, and feare in their priue chambers.
47 Let the Lord liue, and blessed [be] my

strength: and God, [euen] the force of my saluation be exalted.
48 [It is] God that giueth me [power] to reuenge me, & subdue the people vnder me.
49 And reicueth me from mine enemies: (thou also hast lifte me vp from them that rose against me, thou hast deliuered me from the cruel man,
50 Therefore I wil praise thee, o Lord, among the nations, and willing vnto thy Name)
51 [He is] the towre of saluation for his King, & sheweth mercy to his Anointed, [euen] to Dauid, & to his seede for euer.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shal be plucked vp as thornes. 8 The names and facts of his mightie deeds. 15 He desired water and wolde not drinke it.

THese also be the last wordes of Dauid, Dauid the sonne of Ithai saith, euen the man who was set vp on hie, the Anointed of the God of Iakob, and the swete finger of Israel saith,
2 The Spirit of the Lord spake by me, and his worde [was] in my tongue.
3 The God of Israel spake to me, the strength of Israel said, [I] thou shalt beare rule ouer men, being iust, [and] ruling in the feare of God.
4 Euen as the morning light whe the sunne riseth, the morning, I say, without clouds, [so] shal mine house be, & not as the grasfe of the earth [is] by the bright raine.
5 For so shal not mine house [be] w God: for he hath made with me an euerlasting couenant, perfit in all points, & sure: therefore all mine health and whole desire [is], that he wil not make it growe [so].
6 But the wicked [shalbe] euerie one as thornes thrust away, because they can not be taken with hands.
7 But the man that shal touche them, must be defended with yron, or with the shaft of a speare: & they shalbe burnt with fire in the same place.
8 These [be] the names of the mighty men whome Dauid had. He that sate in the seate of wisdom being chief of the princes, was Adinob of Ezri, he slewe eight hundred at one time.
9 And after him [was] Eleazar the sonne of Dodó, the sonne of Ahohi, one of the thre worthies with Dauid, when they defied the Philistims gathered there to battel, when the men of Israel were gone vp.
10 He arose and smote the Philistims vntil his hand was weary, and his hand & claued vnto the sworde: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile.

II After

Chr. 11, 27. 11 After him [was] * Shammáh the sonne of Agé the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stode in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue^h great victorie.

13 ¶ Afterward thre of the thirty captaines went downe, and came to Dauid in the harvest time vnto the caue of Adullám, & the hoste of the Philistims pitched in the valley † of Repháim.

14 And Dauid [was] then in an holde, and the garison of the Philistims [was] then in Beth-léhem.

15 And Dauidⁱ longed, and said, Oh, that one wolde giue me to drinke of the water of the well of Beth-léhem, which is by the gate.

16 Then the thre mighty bracke into the hoste of the Philistims, and drewe water out of the well of Beth-léhem that was by the gate, and toke & broght it to Dauid, who wolde not drinke thereof, but^k powred it [for an offering] vnto the Lord.

17 And said, O Lord, be it far from me, that I shulde do this. [Is] not this the blood of the men that went in iopardy of their liues? therefore he wolde not drinke it. These things did these thre mighty men.

Chr. 11, 30. 18 ¶ And Abishái the brother of Ioáb, the sonne of Zeruiáh, was chief among the thre, & he lifted vp his speare against thre hundred, † and slewe them, and he had the name among the thre.

19 For he was moste excellent of the thre, and was their captaine. but he attained not vnto [the first] thre.

20 And Benaiah the sonne of Ichoiadá, the sonne of † a valiant man, which had done many actes, [& was] of Kabzéel, slewe two strong men of Moáb: he went downe also, and slewe a lion in the middes of a pit in the time of snowe.

21 And he slewe an Egyptiá a man of great stature, and the Egyptian [had] aⁱ speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

22 These things did Benaiah the sonne of Ichoiadá, & had the name among the thre worthies.

23 He was honorable among^m thirtie, but he attained not to the [first] thre: & Dauid made him of his counsell.

24 ¶ Afahél the brother of Ioáb [was] one of the thirtie: Elhanán the sonne of Dodó of Beth-léhem:

25 Shammáh the Harodite: Eliká the Harodite:

26 Heléz the * † Paltite: Irá the sonne of Ik-késh the Tekoite:

17 Abiézer the Anethothite: * Mebunnái the Hufathite:

28 Zalmón an Ahohite: Maharái the Netophathite:

29 Héleb the sonne of Baanáah a Netophathite: Ittái the sonne of Ribái of Gibeah of the children of Beniamín.

30 Benaiah the Pirathonite: Hiddái of the riuer of Gaásh:

31 Abi-álbon the Arbathite: Azmáueh^h Barhumite:

32 Elihabá the Shaalbonite: [of] the sonnes of Iashén, Ionathán:

33 Shammáh the Hararite: Ahiám the sonne of Sharár the Hararite:

34 Eliphélet the sonne of Ahabái the sonne of Maachathi: Eliám the sonne of Ahi-thóphel the Gilonite:

35 Hezrái the Carmelite: Paarái the Arbite.

36 Igál the sonne of Nathán of Zobáh: Baní the Gadite:

37 Zélek the Ammonite: Naharái the Beerothite, the armour bearer of Ioáb the sonne of Zeruiáh:

38 Irá the Ithrite: Garéb the Ithrite:

39 Vriáh the Hittite^o thirty and seuen in all.

CHAP. XXIIII.

1 Dauid causeth the people to be nombred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuen tie thousand perish with the pestilence.

1 **A**Nd the wrathe of the Lord was^a againe kendled against Israël, and^b he moued Dauid against the, in that he said, Go, number Israël and Iudáh.

2 For the King said to Ioáb the captaine of the hoste, which was with him, Go speedely now through all the tribes of Israël, from Dán euen to Beer-sheba, and number ye the people, that I may knowe the number of the people.

3 And Ioáb said vnto the King, The Lord thy God increase the people an hundredfold more then they be, and that the eyes of my lord the King may se it: but why doeth my lord the King desire this thing?

4 Notwithstanding the Kings worde preuailed against Ioáb and against the captaines of the hoste: therefore Ioáb & the captaines of the hoste went out from the presence of the King, to number the people of Israël.

5 ¶ And they passed ouer Iordén, and pitched in Aroér at the right side of the citie that is in the middes of the † valley of Gad

* 1. Chr. 11, 27. † Or, Pelenite.

n Diuers of these had two names, as appeareth, 1. Chr. 11. and also many more are there mentioned.

o These came to Dauid and helped to restore him to his kingdome.

a Before they were plagued with famine, Chap. 21, 1. b The Lord permitted Satan, as 1. Chro. 21, 1.

c Because he did this to trie his power and so to trust therein, it offended God. Is it was lawfull to number the people, Exo. 30, 12. Nom. 1, 2.

† Or, rhees.

THE FIRST BOKE OF THE KINGS.

THE ARGUMENT.

BEcause the children of God shulde loke for no continual rest and quietnes in this worlde, the holy Goste setteth before our eyes in this boke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then fauoreth them when his word is truly set forth, vertue esteemed, vice punished and con corde mainteined) fall to decay & come to naught: as appeareth by the deuiding of the kingdome vnder Roboham, and Ieroboham, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Benjamin claue to Roboham: and this was called the Kingdome of Iudah, and the other ten tribes helde with Ieroboham, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was buylte by Amri Ahabs father. And because our Saviour Christ according to the flesh shulde come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag kept Dauid in his extreme age. 5 Adonijah usurpeth the kingdome. 30 Salomon is anointed King. 50 Adonijah fleeth to the altar.



NOW when King Dauid was^a olde, and stricken in yeres, they couered him with clothes, but no^b heate came vnto him.

Wherefore his seruants said vnto him,

Let there be sought for my lord the King a yong virgin, and let her stand before the King, and cherish him: and let her lye in thy bosome, that my lord the King may get heate.

3 So they sought for a faire yong maid throughout all the coastes of Israel; and founde one Abishag^c a Shunammite; & brought her to the King.

4 And the maid was exceeding faire, and cherished the King, and ministred to him, but the King knewe her not.

5 ¶ Then Adonijah the sonne of Haggith exalted him selfe, saying, I wil be King: And he gate him charrets and horsemen, &^d fifty men to runne before him.

6 And his father wolde not displease him from his^e childehode, to say, Why hast thou done so? And he was a very goodly man, & [his mother] bare him next after Absalom.

7 And he toke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: & they^f helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, & Shimci, and Rei, and the men of might which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed shepe & oxen,

and fat cattel by the stone of Zohéleth, which is by^g En-rogel; and called all his brethren the Kings sonnes; & all the men of Iudah the Kings seruants;

10 But Nathan the Prophet, and Benaiah, and the^h mighty men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bathshebaⁱ mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of Haggith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, [&] I wil now giue thee counsell, how to saue thine owne^j life, and the life of thy sonne Salomon.

13 Go, and get thee in vnto King Dauid, & say vnto him, Didest not thou, my lord, & King, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shal reigne after me, & he shal sit vpon my throne: why is then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also wil come in after thee, &^k confirme thy wordes.

15 ¶ So Bathsheba went in vnto the King into the chamber, and the King was very olde, and Abishag the Shunammite ministred vnto the King;

16 And Bathsheba bowed & made obeisance vnto the King. And the King said, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaid, [saying,] Assuredly Salomon thy sonne shal reigne after me, and he shal sit vpon my throne.

18 And beholde, now [is] Adonijah King, & now, my lord, & King, thou knowest it not.

19 And he hath offered many oxen, & fat cattel, and shepe, and hath called all the sonnes of the King, & Abiathar the Priest,

† Or, the fountaine.

f As the Cherithes, & Pethithes.

* 2. Sam. 3. 4.

g For Adonijah wil destroy thee, and thy sonne if he reigne.

h By declaring such things, as may further the same.

i The King being worne with age, could not stand to the assistance of his retainers, & also Adonijah had many flatterers which kept it from the King.

& Ioab the captaine of the hoste: but Salomón thy seruant hathe he not bidden.

20 And thou, my lord, o King, [knowest] that the eyes of all Israël are on thee, that thou shuldest tel them, who shulde sit on the throne of my lord the King after him.

21 For els, when my lord the King shal slepe with his fathers, I and my sonne Salomón shal be^k reputed † vile.

22 And lo, while she yet talked with the King, Nathán also the Prophet came in.

23 And thei tolde the King, saying, Beholde Nathán the Prophet. And when he was come in to the King, he made obeisance before the King vpon his face^l to the grounde.

24 And Nathán said, My lord, o King, hast thou said, Adonijáh shal reigne after me, and he shal sit vpon my throne?

25 For he is gone downe this day, & hathe slaine many oxen, and fat cattel, & shepe, and hathe called all the Kings sonnes, & the captaines of the hoste, & Abiathár the Priest: and beholde, they eat & drinke before him, and say, † God saue King Adonijáh.

26 But me thy seruant, & Zadók the Priest and Benaiáh the sonne of Iehoiadá, and thy seruant Salomón hath he not called.

27 Is this thing done by my lord the King, & thou hast not shewed it vnto thy^m seruant, who shulde sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, & said, Call me Bath-sheba. And she came into the Kings presence, and stode before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as Iⁿ sware vnto thee by the Lord God of Israël, saying, Assuredly Salomón thy sonne shal reigne after me, and he shal sit vpon my throne in my place, so wil I certainly do this day.

31 Then Bath-sheba bowed her face to the earth, & did reuerence vnto the King, and said, God saue my lord King Dauid for euer.

32 ¶ And King Dauid said, Call me Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá. And they came before the King.

33 Then the King said vnto them, Take with you the^o seruants of your lord, and cause Salomón my sonne to ride vpon mine owne mule, and cary him downe to Gihón.

34 And let Zadók the Priest and Nathán the Prophet anoint him there King ouer

Israél, and blowe ye the trumpet, and say, God saue King Salomón.

35 Then come vp after him, that he may come and sit vpon my throne: and he shal be King in my steade: for I haue † appointed him to be prince ouer Israël and ouer Iudáh.

36 Then Benaiáh the sonne of Iehoiadá answered the King, & said, So be it, [&] the Lord God of my lord the King † ratifie it.

37 As the Lord hathe bene with my lord the King, so be he with Salomón, & exalt his throne aboute the throne of my lord King Dauid.

38 So Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá, and the Cherethites & the Pelethites went downe, and caused Salomón to ride vpon King Dauids mule, and broght him to Gihón.

39 And Zadók the Priest toke an home of Poyl out of the Tabernacle, and anointed Salomón: & thei blew the trumpet, and all the people said, God saue King Salomón.

40 And all the people came vp after him, and the people piped with pipes & reioyced with great ioye, so that the earth † rang with the sounde of them.

41 ¶ And Adonijáh and all the gastes that were with him, heard it: (and they had made an end of eating) and when Ioab heard the sounde of the trumpet, he said, What meaneth this noise and vproare in the citie?

42 And as he yet spake, beholde, Ionathán the sonne of Abiathár the Priest came: & Adonijáh said, Come in: for thou art † a worthy man, and bringest a good tidings.

43 And Ionathán answered, and said to Adonijáh, Verely our lord King Dauid hath made Salomón King.

44 And the King hathe sent with him Zadók the Priest, and Nathán the Prophet, and Benaiáh the sonne of Iehoiadá, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadók the Priest, and Nathán the Prophet haue anointed him King in Gihón: & thei are gone vp from thence with ioye, and the citie is moued: this is the noise that ye haue heard.

46 And Salomón also sitteth on the throne of the kingdome.

47 And moreouer the Kings seruants came to blesse our lord King Dauid, saying, God make the name of Salomón more famous then thy name; & exalt his throne aboute thy throne: therefore the King

And so put to death as wicked transgressors.
† Ebr. sinners.

1 Acknowledging him to be the true & worthy King, appointed of God as the figure of his Christ.

† Ebr. let the King Adonijáh liue.

m Meaning 3 he ought in such assurances enterpri- se nothing except he had consulted with the Lord.

n Moued by the spirit of God so to do, because he foresawe 3 Salomon shulde be the figure of Christ.

a Meaning the Kings seruants and such as were of his garde.

† Ebr. commended.

† Ebr. saye.

p VVhen thei accursed to anoint the Priest and holy instrument Exod. 30.37

† Ebr. boile.

† Ebr. a man of power.

q He said that Ionathán should to haue bene comfortable to him, but he wrought thing contrary to expectation, so did beat downe his pride.

To shew that he was a pious man.

worshipped vpon the ^fbed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the gestes that were with Adonijah, were afraied, & rose vp, & went euerie man his waye.

50 ¶ And Adonijah fearing the presence of Salomón, arose and went, and toke holde on the hornes of the ^taltar.

51 And one tolde Salomón, saying, Beholde, Adonijah doeth feare King Salomón: for lo, he hath caught holde on the hornes of the altar, saying, Let King Salomón sweare vnto me this day, that he wil not slaye his seruant with the sworde.

52 ¶ Then Salomón said, If he wil shewe him selfe a worthy man, there shal not an heere of him fall to the earth, but if wickednes be founde in him, he shal dye.

53 Then King Salomón sent, & thei broght him from the altar, and he came and did obeisance vnto King Salomón. And Salomón said vnto him, Go to thine house.

CHAP. II.

David exhorteth Salomon, and giueth charge as concerning Ioab, Barzilai, and Shimei. 10 The death of David. 17 Adonijah asketh Abishag to wife. 25 He is slayne. 33 Zadok was placed in Abiathars rounse.

¶ Then the daies of David drewe nere that he shulde dye, and he charged Salomón his sonne, saying,

1 I go the ^a way of all the earth: be strong therefore, and shewe thy selfe a man,

3 And take hede to the ^b charge of ^f Lord thy God, to walke in his waies, & kepe his statutes, & his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moyses, that thou maiest ^t prosper in all that thou doest, & in euerie thing whereunto thou turnest thee,

4 That the Lord may confirme his worde which he spake vnto me, saying, If thy sonnes take hede to their way, that they walke before me in ^t truth, with all their hearts, and with all their soules, ^t thou shalt not (said he) want one of thy [posteritie] vpon the throne of Israel:

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto ^a Abner the sonne of Ner, and vnto ^a Amasa the sonne of Iether: whome he slewe, and ^d shed blood of batrel in peace, and ^e put the blood of warre vpon his girdle that was about his loynes, & in his shoes that were on his feete.

6 Do therefore according to thy wisdom,

and let thou not his hoare head go downe to the graue in peace.

7 But shewe kindnes vnto the sonnes of ^a Barzillai the Giliadite, and let them be among them that eat at thy table: ^f for so they came to me when I fled from Absalom thy brother.

8 ¶ And beholde, with thee ^a [is] Shimei the sonne of Gerai, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in ^f day when I went to Mahanaim: but he came downe to meete me at Iordan, and I sware to him by the Lord, saying, ^a I wil not slaye thee with the sworde.

9 But thou shalt not count him innocent: for thou art a wife man, & knowest what thou oghtest to do vnto him: therefore thou shalt cause his hoare head to go downe to the graue with ^s blood.

10 So ^a David slept with his fathers, & was buried in the cite of David.

11 And the daies which David ^a reigned vpon Israel, [were] fourtie yeres: seuen yeres reigned he in Hebron, and thirty and threyeres reigned he in Ierusalem.

12 ¶ Then sate Salomón vpon the throne of David his father, & his kingdome was stablished mightely.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomón: and she said, ^b Comcest thou peaceably? And he said, Yea.

14 He said moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on me, that I shulde reigne: howbeit the kingdome is turned away, & is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, ^t refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomón the King, (for he wil not say thee naye) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Wel, I wil speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomón, to speake vnto him for Adonijah: and the King rose to meete her, and ^a bowed him selfe vnto her, & sate downe on his throne: and he caused a seat to be set for the Kings mother, and she sate at his right hand.

20 Then she said, I desire a smale request of thee, say me not naye. Then the King said vnto her, Aske on, my mother: for I wil not say thee naye.

dd.j.

2 Sam. 19, 31.

That is, they delt mercifully with me.

2 Sam. 16, 5.

2 Sam. 19, 23.

Let him be punished with death.

Act. 2, 39. and 13, 36.

2 Sam. 5, 4.

2 Chr. 19, 23.

For she feared lest he wolde worke treason against ^f King.

In signe of their fauour & consent.

Hebr. cause not my face to turne away.

In token of reuerence, & that others by his example might haue her in greater honour.

Meaning, that if he shulde haue granted Abishag, & was so deare to his father, he wolde afterwarde haue aspired to y^e kingdom.

* 2. Sam. 7. 12.

† Or, fel vpon him.

† Or, possessor. † Ebr. a man of death.

m VWhen he fled before Absalom, 2. Sam. 15. 24.

* 1. Sam. 2. 31.

n Hetoke Adonijahs parte when he wolde haue vsurped y^e kingdom, Chas. 2. 7.

a Thinking to be saved by the holines of the place.

p For it was laful to take y^e wilful murder from y^e altar Exod. 21. 14.

* 2. Sam. 5. 27.

21 She said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the kingdom also: for he is mine elder brother, & hathe for him bothe Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God do so to me and more also, if Adonijah hathe not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hathe established me, and set me on the throne of Dauid me father, who also hathe made me an house, as he * promised, Adonijah shal surely dye this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Ichoiada, and he smote him that he dyed.

26 ¶ Then the King said vnto Abiathar the Priest, Go to Anathoth vnto thine owne fields: for thou art worthy of death: but I wil not this day kil thee, because thou barest the Arke of the Lord God before Dauid my father, & because thou hast suffered in all, where in my father hathe bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might * fulfil the wordes of the Lord, which he spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab (for Ioab had * turned after Adonijah, but he turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, & caught holde on the hornes of the altar.

29 And it was tolde King Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, [he is] by the altar. Then Salomon sent Benaiah the sonne of Ichoiada, saying, Go fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the King, Come out. And he said, Naye, but I wil dye here. Then Benaiah brought the King worde againe, saying, Thus said Ioab, and thus he answered me.

31 And the King said vnto him, Do as he hathe said, and p^r smite him, & burye him, that thou mayest take away the blood which Ioab shed caueles, from me and from the house of my father.

32 And the Lord shal bring his blood vpon his owne head: for he smote two me more righteous & better then he, & slewe them with the sworde, and my father Dauid knewe not: [to wit,] * Abner the sonne of

Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shal therefore returne vpon the head of Ioab, and on the head of his seide for euer: but vpon Dauid, and vpon his seide, and vpon his house, and vpon his throne shal there be peace for euer from the Lord.

34 So Benaiah the sonne of Ichoiada went vp, and smote him, and slewe him, and he was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Ichoiada in his rouse ouer the hoste: and the King set Zadok the Priest in the rouse of Abiathar.

36 ¶ Afterwarde the King sent, and called Shimei, and said vnto him, Builde thee an house in Ierusalem, and dwel there, & departe not thence anie whether.

37 For that day that thou goest out, & passest ouer the riuier of Kidron, knowe assuredly, that thou shalt dye the death: thy blood shal be vpon thine owne head.

38 And Shimei said vnto the King, The thing is good: as my lord the King hathe said, so wil thy seruāt do. So Shimei dwelt in Ierusalem many dayes.

39 And after thre yeres two of the seruants of Shimei fled away vnto Achish sonne of Maachah King of Gath: and they tolde Shimei, saying, Beholde, thy seruants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, & was come againe.

42 And the King sent and called Shimei, & said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whether, knowe assuredly that thou shalt dye the death: And thou saidst vnto me, The thing is good, [that] I haue heard.

43 Why then hast thou not kept the othe of the Lord, & the commandment wherewith I charged thee?

44 The King said also to Shimei, * Thou knowest all the wickednes wherewith thine heart is priue, that thou didst to Dauid my father: the Lord therefore shal bring thy wickednes vpon thine owne head.

45 And let King Salomon be blessed, and the throne of Dauid established before the Lord.

* 2. Sam. 10. 10.

Ioab shal be iustly punished for the blood that he hathe cruelly shed.

And so was the office of the Priest in the house of Benaiah, and rethor to the house of Phineas.

For his fact had commadment to obey the Lord & walke in his wayes Chap. 2. 3. For there the Tabernacle was. Chas.

Thus God appointeth wares and means to bring his iudgements vpon the wicked.

Thou hast sinned thyselfe. This countenour moueth him rather to venture his life then to lose his worldly profits which he had by his seruants.

That is, to shew my selfe securing my charge of my.

Chro. 1. 10. Obedient.

VVhich are made in

For though woldest denie yet thine owne conscience would accuse thee for reuiling and doing wrong to my father, 2. Sam. 16. 5.

That is, that the enemies shal dye.

Lord for ever.

46 So the King commanded Benaiah the sonne of Ichoiadā, who went out & smot him that he dyed. And ^{the} kingdome was established in the hand of Salomōn.

CHAP. III.

1 Salomōn taketh Pharaohs daughter to wife. 2 The Lord appeareth to him, and giueth him wisdomē. 3 The pleading of the two harlots, & Salomons sentēce therein

Salomōn ^{then} made affinitie with Pharaoh King of Egypt, and toke Pharaohs daughter, and broght her into the ^{city} of Dauid, vntill he had made an end of buylding his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in ^{the} hie places, because there was no house buylt vnto the Name of the Lord, vntil those dayes.

3 And Salomōn loued the Lord, walking in the ordinances of Dauid his ^{father}: onely he sacrificed and offred incense in the hie places.

4 And the King went to Gibeōn to sacrifice there, for that was the chief hie place: a thousand burnt offrings did Salomōn offer vpon that altar.

5 In Gibeōn the Lord appeared to Salomōn in a dreame by night: & God said, Aske what I shal giue thee.

6 And Salomōn said, Thou hast shewed vnto thy seruant Dauid my father great mercy, ^{for} when he walked before thee in trueth, & in righteousnes, and in vprightnes of heart with thee: & thou hast kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as ^{appeareth} this day.

7 And now, o Lord, my God, thou hast made thy seruant King in stead of Dauid my father: and I am but a yong childe, & knowe nor how to go out and in.

8 And thy seruant ^{is} in ^{the} mddes of thy people, which thou hast chosen, euen a great people which can not be tolde nor nombred for multitude.

9 Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people; that I may discerne betwene good and bad: for who is able to iudge this thy ^{mighty} people?

10 And this pleased the Lord wel, that Salomōn had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, & hast not asked for thy selfe long life, nether hast asked riches for thy selfe, nor hast asked ^{the} life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wife & an vnderstanding heart, so that there hath bene none like thee before thee, nether after thee shal arise the like vnto thee.

13 And I haue also ^{giuen} thee that, which thou hast not asked, bothe riches and honour, so that among the Kings there ^{shall} be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to kepe mine ordinances and my commandments, ^{as} thy father Dauid did walke, I wil prolong thy dayes.

15 And when Salomōn awoke, beholde, it was ^a dreame, and he came to Ierusalem, and stode before the Arke of the covenant of the Lord, and offred burnt offrings and made peace offrings, & made a feast to all his seruants.

16 Then came two harlottes vnto the King, and stode before him.

17 And the one woman said, Oh my Lord, I and this woman dwel in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: & we were in ^{the} house together: no stranger ^{was} with vs in ^{the} house, save we twaine.

19 And this womans sonne dyed in the night: for she ouerlay him.

20 And she rose at midnight, and toke my sonne fro my side, while thine hand maid slept, & layed him in her bosome, & layed her dead sonne in my bosome.

21 And when I rose in the morning to giue my sone sucke, beholde, he was dead: & when I had wel considered him in the morning, beholde, it was not my sonne, whome I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then said the King, She saith, this that liueth is my sonne, and the dead is thy sonne: and the other saith, Naye, but the dead is thy sonne, and the liuing is my sonne.

24 Then the King said, Bring me a sworde: and they broght out a sworde before the King.

25 And the King said, Deuide ye ^{the} liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, and she said, Oh my Lord, giue her the li-

dd, ij,

* Matth. 6, 33.
wifdo. 7, 11.
† Or, hath bene none.

* Chap. 15, 58

He knewe
that God had
appeared vnto
him in a dreame.

† Or, vntailers.
By this exam-
ple it appeareth
that God kepeth
promises with
Salomon in
granting him
wisdomē.

She staid the
quicke childe
away, because
she might not
auoide the shame
& punishment.

† Except God
giue iudgement
vnto the
impartiall
of the trauerses
that ouerthrew
the iust cause
of the innocent.

^a Her motherly affection appeared, that she had rather endure the rigour of the lawe, then to her child be cruelly slain.

uing childe, and ^a slay him not: but the other said, Let it be nether mine nor thine but deuide it.

27 Then the King answered & said, Giue her the liuing childe, & slay him not: this is his mother.

28 And all Israel heard the iudgement, & the King had iudged, and they feared the King: for they sawe that the wisdom of God was in him to do iustice.

CHAP. III.

^a The princes and rulers vnder Salomon. ^b The prouidence for his vitayles. ^c The number of his horses. ^d His booke and writings.

1 **A**ND King Salomón was King ouer all Israel.

2 And these were ^a his princes, ^b Azariáh the sonne of Zadók the Priest,

3 Elihoréph and Ahiah the sonnes of Shishá scribes, Iehoshaphát the sonne of Abilúd, the recorder,

4 And Benaiáh ^c sonne of Iehoiadá [was] ouer the hoste, and Sadók and ^c Abiathár Priests,

5 And Azariáh the sonne of Nathán [was] ouer the officers, and Zabúd the sonne of Nathán Priest [was] the Kings friend,

6 And Abishár was ouer the housholde: and ^a Adoniram the sonne of Abdá [was] ouer the tribute.

7 ^d And Salomón had twelue officers ouer all Israel, which prouided vitayles for the King and his housholde: eche man had a moneth in the yere to prouide vitayles.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekár in Mekáz, and in Shaalbim and Beth-shémesh, and ^b Elón [and] Beth-haui:

10 The sonne of Héfed in Arubóth, to whome perteyned Sochón, and all ^c land of Hépher:

11 The sonne of Abinadáb in all ^d region of Dor, which had Taphát ^e daughter of Salomón to wife:

12 Baaná the sonne of Abilúd in Taanách, and Mégiddó, & in all Beth-sheán, which is by Zartánah betwixt Izreél, from Beth-sheán to Abel-meholáh, euen til beyonde ouer against Iokmeám:

13 The sonne of Gebér in Ramóth Gileád, and his were the townes of ^f Iair, the sonne of Mahassé, which are in Gileád, and vnder him was the region of Argób which is in Bashán: thre score great cities with walles and barres of brasse:

14 ^g Ahinadáb the sonne of Iddó [had] to Mahanaim:

15 Ahimáz in Naphtali, and he toke Basmath the daughter of Salomón to wife:

16 Baanah the sonne of Hulhái in Asher and in Alóth:

17 Iehoshaphát the sonne of Paruah in ^h Issachár:

18 Shimeí the sonne of Eláh in Beniamin:

19 Gebér the sonne of Uri in the countrei of Gileád, the land of Sihón King of the Amorites, and of Og King of Bashán, & was officer alone in the land.

20 Iudáh and Israel [were] manie, as the sand of the sea in number, eating, drinking, and making meary.

21 ⁱ And Salomón reigned ouer all kingdoms, from the Riuer [vnto] the land of the Philistims, and vnto the border of Egypt, and they brought presentes, & serued Salomón all the dayes of his life.

22 And Salomons vitayles for one day were thirtie ^j measures of fine floure, & thre score measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred shepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all [the region] on the other side of the Riuer, from Tiphshá euen vnto ^k Azzáh, ouer all the ^l Kings on the other side the Riuer: and he had peace rounde about him on euery side.

25 And Iudáh and Israel dwelt without feare, euery man vnder his vine, and vnder his figtre, from ^m Dan, euen to Beer-sheba, all the dayes of Salomón.

26 ⁿ And Salomón had ^o fortie thousand stables of horses for his charets, & twelue thousand horsemen.

27 And these officers prouided vitaille for King Salomón, and for all that came to King Salomons table, euery man his moneth, [and] they suffred to lacke nothing.

28 Barly also and strawe for the horses & mulcs brought they vnto the place where the officers were, euery man according to his charge.

29 ^p And God gaue Salomón wisdom and vnderstanding exceding muche, and ^q a large heart, such as the sand that is on the sea shore.

30 And Salomons wisdom excelled the wisdom of all the children of the ^r East and all the wisdom of Egypt.

31 For he was wiser then anie man: [yea] then were Ethán the Ezrahite, then Heman, then Chalcól, the Dardá the sonnes of Mahól: & he was famous throughout all nations rounde about.

32 And Salomón spake thre thousand ^s proverbes: and his songs were a thousand & siue.

33 And he spake of trees, from the cedar tree

^a That is, his chief officers. ^b He was the sonne of Achimais & Zadoks nephew.

^c Not Abiathar, whome Salomon had put from his office, Chap. 2. 27. but another of that name.

^d Chap. 5. 14.

^e Or, Eyon in Beth-haui.

^f Or, to the plains.

^g Which townes beare this name, because he toke them of the Canaanites, Nomb. 32. 41.

^e Salomon serued not his diuision, but deuided as might serue his purpose.

^f They liued in all peace and securitie. ^g Eccel. 47. 11. ^h VVhich is Euphrates.

ⁱ 2 Br. Corin.

^j Or, Gazes. ^k For they were all tributaries vnto him.

^l Through all Israel.

^m 2. Chron. 9. 14.

ⁿ Eccel. 47. 16.

^o Meaning, great vnderstanding and able to comprehend all things. ^p To wit, the philosophers & astronomers, who were iudged most wise.

^q VVhich for the most part are thought to haue perished in the captiuitie of Babylon.

This was a wise man, that made not a benefice without recompence.

In Hiram figurate mention of the Gentiles, who were helped by the Spirit of God.

For, 1. 10.

tree is in Lebanon, even vnto the hyf-
lope that springeth out of the wall: he spake
also of beastes, and of foules; and of cre-
eping things, and of fishes;

14 And there came of all people to heare
the wisdom of Salomon, from all Kings
of the earth; which had heard of his wis-
dome.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purpo-
sing to buyde the house of God. 6 He prepareth stuff
for the buyding. 11 The number of the workemen.

1 **A**Nd Hiram King of Tyrus sent his
seruants vnto Salomon, (for he had
heard, that they had anointed him King
in the roume of his father) because Hiram
had euery loued Dauid.

2 * Also Salomon sent to Hiram, saying;

3 Thou knowest that Dauid my father
colde not buyde an house vnto the Name
of the Lord his God, for the warres which
were about him on euery side, vntil the
Lord had put them vnder the soles of
his feete.

4 But now the Lord my God hath giuen
me rest on euery side, [so that] there is
neither aduersarie, nor euil to resiste.

5 And beholde, I purpose to buyde an
house vnto the name of the Lord my God,
as the Lord spake vnto Dauid my father,
saying, Thy sonne, whome I wil set vpon
thy throne for thee, he shal buyde an hou-
se vnto my Name.

6 Now therefore commande, that they
hewe me cedar trees out of Lebanon, and
my seruants shalbe with thy seruants, &
vnto thee wil I giue the hire for thy ser-
uants, according to all that thou shalt ap-
point: for thou knowest that there are no-
ne among vs, that can hewe timbre like
vnto the Sidonians.

7 And when Hiram heard the wordes
of Salomon, he reioyced greatly, & said,
Blessed be the Lord this day, which hath
giuen vnto Dauid a wise sonne ouer this
mightie people.

8 And Hiram sent to Salomon, saying, I
haue considered the things, for the which
thou sentest vnto me, and wil accomplish
all thy desire, concerning the cedar trees
and fire trees.

9 My seruants shal bring them downe fro
Lebanon to the sea: & I wil conueie them
by sea in rafts vnto the place that thou
shalt shewe me, and wil cause them to be
discharged there, and thou shalt receyue
them: now thou shalt do me a pleasure to
minister foode for my familie.

10 So Hiram gaue Salomon cedar trees &
fire trees, [euery] his full desire.

11 And Salomon gaue Hiram twentie

thousand measures of wheat for foode
to his household; and twentie measures
of beaten oyle. Thus much gaue Salo-
mon to Hiram yere by yere.

12 And the Lord gaue Salomon wisdo-
me as he promised him. And there was
peace betwene Hiram and Salomon, and
they two made a covenant.

13 And King Salomon raised a summe
out of all Israel, and the summe was thirty
thousand men:

14 Whome he sent to Lebanon, ten thou-
sand a moneth by course: they were a mo-
neth in Lebanon, and two moneths at ho-
me. And Adoniram [was] ouer the summe.

15 And Salomon had seuentie thousand
that bare burdens, & fourescore thousand
masons in the mountaine,

16 Besides the princes, whome Salomon
appointed ouer the worke, [euery] thre thou-
sand and thre hundred, which ruled the
people that wrought in the worke.

17 And the King commanded them, and
they broght great stones & costly stones
to make the fundation of the house, [euery]
hewed stones:

18 And Salomons workemen, & the wor-
kemen of Hiram, and the masons hewed
and prepared timbre and stones for the
buyding of the house.

CHAP. VI.

1 The buyding of the temple and the forme thereof.
12 The promises of the Lord to Salomon.

1 **A**Nd in the foure hundredth & foure
score yere (after the children of Is-
rael were come out of the land of Egypt)
and in the fourth yere of the reigne of Sa-
lomon ouer Israel, in the moneth Zif,
(which is the seconde moneth) he buylt
the house of the Lord.

2 And the house whiche King Salomon buylt
for the Lord, was threescore cubites long,
& twentie broad, & thirty cubites hie,

3 And the porche before the Temple of
the house [was] twentie cubites long ac-
cording to the breadth of the house, and
ten cubites broad before the house.

4 And in the house he made windowes,
broader without, and narrower within.

5 And by the wall of the house he made
galleries rounde about, euery by the wal-
les of the house rounde about the Temple
& the oracle, & made chambers rounde
about.

6 The nethermost gallerie [was] fixe cubi-
tes broad, & the middlemost six cubites
broad, & the thirde seue cubites broad:
for he made festes rounde about without
the house, that the beames shoulde not be
fastened in the walles of the house.

Ad. iiij.

† Ebr. Corini

† Or, pure.

† Chap. 3, 13.

† As touching
the furniture
of wood, and
vittails.

† Chap. 4, 6.

† Or, masters of
the worke.

† The Ebrewe
worde is, Gi-
blim, which so-
me say, were
excellent ma-
sons.

† 2. Chro. 3, 1.

† Which mo-
neth containeth
part of April
& part of May.
b When by in-
ment the tem-
ple & the ora-
cle.

† Or, the court
where the peo-
ple prayed, &
was before the
place where the
altar of burn-
ing stood.

† Or, to open &
to shut.

† Or, lost.

† Where God
spoke betwene
the Cherubims,
called also the
most holy
place.

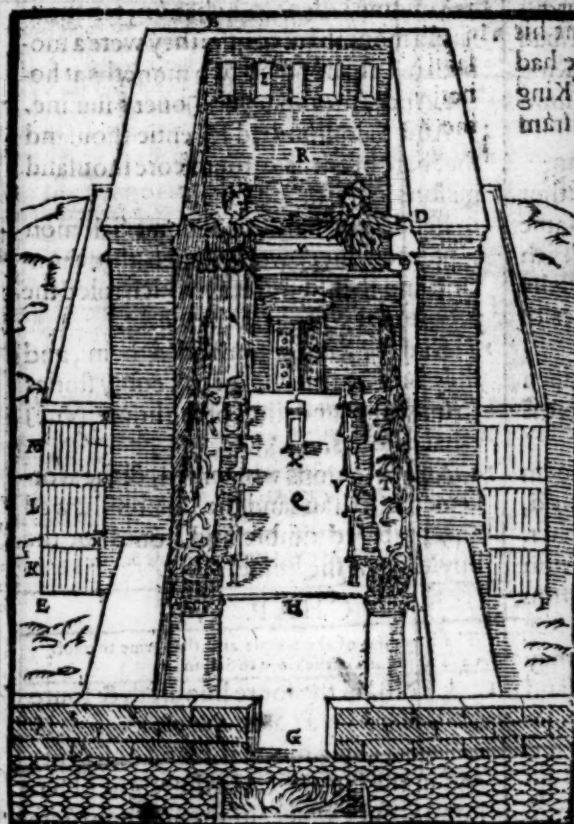
† Which were
certaine stones
comming out
of the wall, as
staves for the
beames to rest
vpon.

105. gallerie.

7 And when the house was buylt, it was buylt of stone perfit; [before] it was brought, so that there was nether hammer, nor axe, nor any toole of yron heard in the house, while it was in buylding.
8 The dore of the middle chamber was in the right side of the house, & men went vp with winding steires into the middlemost, and out of the middlemost into the third.

9 So he buylt the house and finished it, & cieled the house being vawted wth cieeling of cedar trees.
10 And he buylt the galleries vpon al the [wal] of the house of five cubites height, and they were ioyned to the house with beames of cedar.
11 And the worde of the Lord came to Salomón, saying,

THE TEMPLE VNCOVERED.



The cause why we vncovered & set open the Temple, without setting for he the wall that is before it, is, that the ordre of those things that are within might be seen more lively.

- A B. The length of the Temple of threescore cubites.
- A C. The breadth of twentie cubites within, & not measuring the thicknes of the walles. This also was the length of the porche without the Temple.
- C D. The height of thirtie cubites.
- E F. The chambers of the Priests, which compassed about the Temple on thre sides, South, West and North, and were of thre heights.
- G H. The breadth of the porche, ten cubites.
- I. The windowes of the Temple.
- K. The first chamber was five cubites broad.
- L. The seconde six.
- M. The third seven.
- N O P. The rests or staves of the walles, which bare vp the postes that did separate chamber from chamber.
- Q. The holy place.
- R. The holiest of all, where the Arke of the couenant was Y.
- S. The gatesto enter into the moste holy place.
- T. The five Candelsticks on euery side of the Temple.
- V. The ten tables on bothe sides for the shewbread.
- X. The incense altar.

12 Concerning this house which thou buildest, if thou wilt walke in mine ordināces, and execute my iudgements, and kepe all my commandements, to walke in them, then wil I performe vnto thee my promises which I promised to Dauid thy father.

13 And I wil dwell among the children of Israël, and wil not forsake my people Israël.

14 So Salomón buylt the house and finished it,

15 And buylt the walles of the house within, with boardes of cedre tree from the pavement of the house vnto the walles of the cieeling, and within he couered the with wood and couered the floore of the house with planks of firre.

16 And he buylt twenrie cubites in the sides of the house with boardes of cedre, from the floore to the walles, and he prepared a [place] within it for the oracle, [e-

uen] the most holy place.

17 But the house, that is, the temple before it was fortie cubites [long.]

18 And the cedre of the house within was kerued with knoppes, and grauen with flowres: all [was] cedre, [so that] no stone was sene.

19 Also he prepared the place of the oracle in the middes of the house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within was twentie cubits long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure golde, & he couered the altar with cedre.

21 So Salomón couered the house within, with pure golde: and he shut the place of the oracle with chaines of golde, and couered it with golde.

22 And he ouerlaid the house with golde, vntil all the house was made perfit, also he coue-

i For when he spake of the house in the first verse, he ment bothe the oracle and the Temple.
† Or, wilde cucerns.

k That is, in the moste inward place of the house.

† Ebr. he drew through chaines of golde before.
i Meaning the altar of incense, Exod. 30, 1.

18. Sam. 7, 13.

g According as he promised vnto Moses, Exod. 25, 22.

h Meaning, vnto the roofe, which was also cieled.

he couered the whole altar, that was before the oracle, with golde.

23 And within þe oracle he made two Cherubims of oliue tre, ten cubites hie.

24 The wing also of the one Cherub[was]

fiue cubites, and the wing of the other Cherub[was] fiue cubites: from the vtermoſt parte of [one] of his wings vnto the vtermoſt parte of the [other] of his wings, [were] ten cubites.

THE TEMPLE COVERED.



This figure representeth the great court separated into three partes, whose separation was made of three orders of hewen stones, and one of cedre borders. In the first court towards the West was the Temple A: The seconde court B. was for the Priests, called the inner court. In this stood the altar of burnt offering. D. which was twenty cubites long and sixe broad, and ten of lengthe. 2. Chro. 4. 1. There was also ten caldrons: fiue on the one side, and fiue on the other. E. & on the South side stood the sea. F. 2. Chro. 4. 5. C. the court of the people, which 2. Chro. 4. 9. it called the great porch, and Act. 3. 11. the porch of Salomon. This court is oft in the new Testament taken for the Temple. Matthe. 21. 23. along. 2. In this court Christ preached, & taught the people that bought and sold. G. A. (kissed of beſſe), whereon Salomon praied that the people might see him, and the better vnderstand him: it was fiue cubites long, fiue cubites broad, and three of height. 2. Chro. 6. 13. H. the gate on the Eastside, called the gate of Sur or Seir. 2. King. 11. 6. and the gate of the fundacion, 2. Chro. 23. 5. It is also called beautiful. Act. 3. 2. Because the Prince entred onely theras into the court, and not the people, Esek. 44. 3. for the people entred in by the South gate and North gate.

25 Also the other Cherub was of ten cubites: bothe the Cherubims were of one measure and one syse.

26 For the height of the one Cherub [was] ten cubites, and so [was] the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, & þe wing of the other Cherub touched the other wall: and their [other] wings touched one another in the middes of the house.

28 And he ^m ouerlaid the Cherubims with golde.

29 And he carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, & grauen flowres within and without.

30 And the ſtoore of the house he couered with golde within and without.

31 And in þe entring of the oracle he made two [dores] of oliue tree: and the [vpper] poſte [&] ſide poſtes [were] fiue ſquare.

32 The two dores also [were] of oliue tre,

& he graued them with grauing of Cherubims and palme trees, & grauen flowres, and couered them with golde, and laied a thin golde vpon the Cherubims & vpon the palme trees.

33 And so made he for the dore of þe Temple poſtes of oliue tre ſoure ſquare.

34 But the two dores [were] of firre tre, the two ſides of the one dore [were] þe rounde, and the two ſides of the other dore [were] round.

35 And he graued Cherubims, and palme trees and carued flowres & couered the carued worke with golde, finely wrought.

36 ¶ And he buylt the court ^o within with three rowes of hewed ſtone, & one rowe of beames of cedar.

37 In the fourth yere was the fundacion of the house of the Lord laied in the moneth of Ziſi:

38 And in the eleventh yere in þe moneth of Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euerie point: so was he ſeuen yere in buylding it.

dd. iij.

So that the faction of the carued worke might all appear.

Or folding.

Where the Priests were, & was thus called in respect of the great court, & called A. 2. 1. the porch of Salomon, where the people used to pray. ¶ Which cometh part of October and part of November.

CHAP. VII.

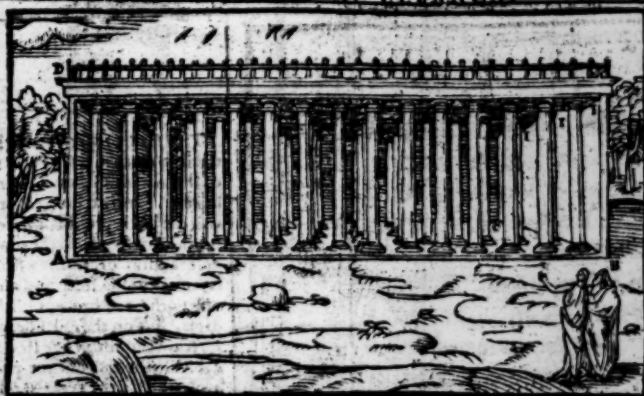
The buylding of the houses of Salomon & The excellent workmanship of Hiram in the pieces which he made for the Temple.

Chap. 9, 10.
After he had buylt the Temple.

¶ **B**ut Salomon was buylding his owne house thirtene yeres, and finished all his house.

¶ He buylt also an house [called] the forest of Lebanon, an hundred cubites long, & fiftie cubites broad, & thirtie cubites hie, vpon foure rowes of cedre pillers, & cedre beames were laied vpon pillers. And it was covered aboue with cedre

THE FIRST FIGURE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porche, that the order of the pillers within might be seen. A. B. The length of an hundred cubites. E. C. The breadth of fiftie. A. D. The height of thirtie. E. F. G. H. The foure rowes of pillers. I. The goltes which steyed on the pillers.

THE SECONDE FIGURE OF THE SAME HOVSE.



This seconde figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites long. A. B. and thirtie broad. C. D.

¶ There were aspians, & like proportion on the one side as on the other, & at every end, even thre in a rowe one above another.

¶ Before the pillers of the house.
¶ For his house which was at Ierusalem.

vpon the beames, that lay on the fourtie and fye pillers, fiftie in a rowe.

¶ And the windowes [were] in thre rowes, and windowe [was] against windowe in thre ranks.

¶ And all the doores, & the side postes [with] the windowes were foure square, & windowe was ouer against windowe in thre ranks.

¶ And he made a porche of pillers fiftie cubites long, and thirtie cubites broad, & the porche was before them, [even] before them [were] thirtie pillers.

¶ Then he made a porche for the throne, where he iudged, [even] a porche of iudgement, and it was cieled with cedre from pauement to pauement.

¶ And in his house, where he dwelt, [was] an other hall more inwarde then the porche which was of the same worke. Also

Salomon made an house for Pharaohs daughter (*whome he had taken to wife) like vnto this porche.

¶ All these were of costely stones, hewed by measure, [and] sawed with sawes within and without, from the fundation vnto the [stones] of an hand breadth, & on the outside to the great courte.

¶ And the fundation [was] of costely stones, [and] great stones, [even] of stones of ten cubites, & stones of eight cubites.

¶ Aboue also [were] costely stones, squared by rule, and [boards] of cedre.

¶ And the great courte round about [was] with thre rowes of hewed stones, and a rowe of cedre beames: so [was it] to the inner courte of the house of the Lord, & to the porche of the house.

¶ Then King Salomon sent, & set one Hiram out of Tyrus.

* Chap. 3, 1.

† Or, precious.

¶ Which were rests and staves for the beames to lie vpon.
† Or, spawne.

¶ From the fundation vnto the top.

¶ As the Lord house was build, so was this: onely the great courte of Salomon house was narrower.
† Or, zone.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, [and] wrought in brasle: he was ful of wisdom, and vnderstanding, and knowledge to worke all maner of worke in brasle: who came to King Salomon, & wrought all his worke.

15 ¶ For he cast two pillers of brasle: the height of a pillar was eightene cubites, & a threede of twelue cubites did compasse tether of the pillers.

16 And he made two chapiters of molten brasle to set on the toppes of the pillers: the height of one of the chapiters [was] fise cubites, and the height of the other chapter [was] fise cubites.

17 He made grates like networke, & t wri then worke like chaines for the chapiters that were on the toppe of the pillers, [seuen] seuen for the one chapter, and seuen for the other chapter.

18 So he made the pillers and two rowes of pomegranates rounde about in f one grate to couer f chapiters that were vpon the toppe. And thus did he for the other chapter.

19 And the chapiters that were on f toppe of the pillers [were] after lylie worke in the porche, foure cubites.

20 And the chapiters vpon the two pillers [had] also about, t ouer against the bellie t within the networke [pomegranates:] for two hundreth pomegranates were in the [two] rankes about vpon t ether of the chapiters.

21 And he set vp the pillers in the porche

THE FORME OF THE PILLER.



A B The height of a pillar eightene cubites, the compasse of a pillar was twelue cubites.

D E The height of the chapter or rounde balie vpon the pillar of fise cubites height.

G In the middles were two rowes of pomegranates: the rest is the networke & flower de lice of sales.

of the Temple. And when he had set vp the right pillar, he called the name thereof Iachin: and when he had set vp the left pillar, he called the name thereof Boaz.

22 And vpon the top of the pillers [was] worke of lilies: so was the workmanship of the pillers finished.

23 ¶ And he made a molten sea ten cubites wide from brim to brim, round in compasse, & fise cubites hie, & a line of thirtie cubites did compasse it about.

m That is, he will stablish, to wit his promises towards his house.

n That is, in strength: meaning the power thereof shal continue.

o So called for the hugeness of the vessel.

THE SEA OR GREAT CALDRON.



A B Ten cubites from one side to the other.

C D The height of fise cubites.

F The two rowes, which compassed f vessel about, and were garnished with bulles heades, wherin were pipes to auoyde the water.

24 And vnder the brim of it [were] knoppes like wilde cucumers compassing it rounde about, ten in one cubite, compassing

the sea rounde about: and the two rowes of knoppes were cast, whē it was molten. 25 It stood on twelue bulles, thre looking

1. Chro. 4. 2.

towarde the North, and thre towarde the West, and thre rowarde the South, & thre towarde the East: & the sea [stode] about vpon them, & all their hinder partes were inwarde.

Or, a spanne.

26 It was an hand breadth thicke, & the brim thereof was like the worke of the brim of a cup with flowers of lilies: it contained two thousand Baths.

Bath and E-
phraim sent to
be borthe one
measure, Ezek.
45. 11. every
bath contained
about ten pos-
sels.

27 And he made ten bases of brasie, one base [was] foure cubites long, and foure cubites broade, & thre cubites hie.

28 And the worke of the bases was on this maner, They had borders, & the borders [were] betwene the ledges:

29 And on the borders that were betwene the ledges, were lyons, bulles & Cherubims: and vpon the ledges there was a base about: and beneth the lyons and bulles, were additions made of thinn worke.

Or, shoulders.

30 And euery base had foure brasen wheles, and plates of brasie: and the foure corners had vnderfettters: vnder the caldron were vnderfettters molten at the side of euery addition.

The mouth
of the great
base or frame
entred into the
capiter, or pil-
ler that bare vp
the caldron.

31 And the mouth of it [was] within the chapter and about [to measure] by the cubite: for the mouth thereof [was] rounde made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof [were] grauen workes, whose borders [were] foure square, [&] not rounde.

32 And vnder the borders [were] foure wheles, and the axeltrees of the wheles [ioyned] to the base: and the height of a whele [was] a cubite and halfe a cubite.

Or, single

33 And the facion of the wheles was like the facion of a charer whele, their axeltrees, and their naues and their fellows, and their spokes [were] all molten.

34 And foure vnderfettters [were] vpon the foure corners of one base: [and] the vnderfettters thereof were of the base [it selfe.]

35 And in the toppe of the base was a rounde compass: of halfe a cubite hie rounde about: and vpon the toppe of the base the ledges thereof & the borders thereof [were] of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, lyons and palmetrees, on the side of euery one, and additions rounde about.

37 Thus made he the ten bases, [The] had all one casting, one measure, [&] one fyse.

38 Then made he ten caldrons of brasie: one caldron contained fourtie baths: and euery caldron [was] foure cubites, one caldron [was] vpon one base throughout the ten bases.

39 And he set the bases, fise on the right side of the house, & fise on the left side of the house. And he set the sea on the right side of the house Eastwarde towarde the South.

40 And Hiram made caldrons, & besomes and basens, & Hiram finished all the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillers and [two] bowles of the chapters that were on the toppe of the two pillers, and two grates to couer the two bowles of the chapters which were vpon the toppe of the pillers.

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillers.

43 And the ten bases, and ten caldrons vpon the bases.

THE FORME OF THE CALDRONS.



A B C The base whereupon stode the caldrons which were thre cubites long.

C B Foure cubites broade.

E Thre cubites high.

F The imboisement and figures of lions, bulles, Cherubims.

G The border of workmanship folding to and fro.

H The foure wheles, which had a cubite and an halfe of height.

I The foure staves or vpholds, which were vpon the base whereupon the caldron stode.

K The rounde bottom of a cubite and halfe long, which did vpholde the caldron in the middes.

L The caldron.

44 And the sea, and twelue bulles vnder the sea,

45 And pottes, and besomes and basens: &

all these vessels, which Hiram made to King Salomon for the house of the Lord, were of shining brasie.

46 In the plaine of Iordén did the King cast them in † clay betwene Succôh and Zarthán.

47 And Salomón left [to weigh] all the vessels because of the exceeding abundance, nether colde the weight of the brasle be counted.

48 So Salomón made all the vessels that pertained vnto the house of the Lord, the *golden altar, and the golden table, whereon the shewbread was,

49 And the candestickes, five at the right side, and five at the left, before the oracle of pure golde, and the flowres, & the lampes, and the snoffers of golde,

50 And the bowles, and the hookes, and the basens, and the spoones, & the ashpannes of pure golde, and the hings of golde for † dores of the house within, [euen] for the most holy place, [and] for the dores of the house, [to wit] of the Temple.

51 So was finished all the worke that King Salomón made for the house of the Lord, and Salomón broght in the things which *Dauid his father had dedicated: the siluer, and the golde, & the vessels, [&] layed them among the treasures of the house of the Lord.

¶ CHAP. VIII.

The Arke is borne into the Temple. 10 A cloude filleth the Temple. 15 The King blesseth the people.

Then *King Salomón assembled the Elders of Israël, euen all the heads of the tribes, the chief fathers of the childre of Israël vnto † him in Ierusalém, for to *bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zión.

2 And all the men of Israël assembled vnto King Salomón at the feast in the moneth of Ethanim, which is † seventh moneth.

3 And all the Elders of Israël came, & the Priests toke the Arke.

4 They bare the Arke of the Lord, & they bare the Tabernacle of the Congregation, & all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomón and all the Congregation of Israël, that were assembled vnto him, [were] with him before the Arke, offering shepe & beeuies, which colde not be tolde, nor nombred for multitude.

6 So the *Priests broght the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the moste holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their

wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

8 And they drew out the barres, that the ends of the barres might appeare out of the Sanctuarie before the oracle, but they were not sene without: and there they are vnto this day.

9 Nothing [was] in the Arke *saue the two tables of stone which Moses had put there at Horéb, where the Lord made a couenant with the children of Israël, when he broght them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the *cloude filled the house of the Lord.

11 So that the Priests colde not stand minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomón, The Lord *said, that he wolde dwell in the darcke cloude.

13 I haue buylt thee an house to dwell in, an habitation for thee to abide in for euer.

14 ¶ And the King turned his face, & blessed all the Congregation of Israël: for all the Congregation of Israël stode [there.]

15 And he said, Blessed be the Lord God of Israël, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I broght my people Israël out of Egypt, I chose no citie of all the tribes of Israël to buylde an house that my Name might be there: but I haue chosen *Dauid to be ouer my people Israël.

17 And it was in the heart of Dauid my father to buylde an house to the Name of the Lord God of Israël.

18 And the Lord said vnto Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou didest wel, that thou wast so minded.

19 Neuertheles thou shalt not buylde the house, but thy sonne, that shal come out of thy loynes, he shal buylde the house vnto my Name.

20 And the Lord hath made † good his worde that he spake: and I am risen vp in the roume of Dauid my father, and sit on the throne of Israël, as the Lord promised, & haue buylt the house for the Name of the Lord God of Israël.

21 And I haue prepared therein a place for the Arke, wherein is the *couenant of the Lord which he made with our fathers, when he broght them out of the lād of Egypt.

22 ¶ Then Salomón stode before *the altar of the Lord in the sight of all the

They drew them onely out so farre as they might be sene: for they might not pul them altogether out, Exod. 25, 15. For it is like that the enemies, when they had the Arke in their hands, toke away the rod of Aaron and the pot with Man.

Exod. 40, 34.

2. Chro. 6, 1.

He spake according to the tenor of Gods promises, & was conditionally, & they shulde serue him aright.

2. Sam. 7, 12.

Ebr. confirmed.

The two tables wherein articles of the couenant were written.

2. Chro. 6, 13.

*1. Mac. 2, 8.

h Vnfaynedly
and without all
hypocryſie.

* Chap. 2, 4.

i He is rai-
ſhed with the
admiration of
Gods mercies,
who being in-
comprehenſible
and Lord ouer
all, wil become
familiar with
men.

* Deut. 12, 11.

† Or. from.

k To wit, the
iudge or neigh-
bour.

† Ebr. the othe.

† That is, make
it known.m Acknow-
ledge thy iuſt
iudgement, &
praiſe thee.

Congregation of Iſraél, & ſtretched out
his hands toward heauen,

23 And ſaid, * O Lord God of Iſraél, there
is no god like thee in heauen aboue, or in
the earth beneth, thou that kepeſt coue-
nant & mercy with thy ſeruants that wal-
ke before thee with all^h their heart,

24 Thou that haſt kept with thy ſeruant
Dauid my father, that thou haſt promiſed
him: for thou ſpakeſt with thy mouth &
haſt fulfilled it with thine hand, as appea-
reth this day.

25 Therefore now, Lord God of Iſraél, ke-
pe with thy ſeruant Dauid my father that
thou haſt promiſed him, ſaying, * Thou
ſhalt not want a man in my ſight to ſit vpon
the throne of Iſraél, ſo that thy children
take hede to their way, that they walke be-
fore me, as thou haſt walked in my ſight.

26 And now, o God of Iſraél, I pray thee,
let thy worde be verified, which thou ſpa-
keſt vnto thy ſeruant Dauid my father.

27 Is it true in dede that God wil dwel on
the earth: beholde, the heauens, & the hea-
uens of heauens are not able to containe
thee: how muche more [vnable] is this
houſe that I haue buylt?

28 But haue thou reſpect vnto the prayer
of thy ſeruant, and to his ſupplication, o
Lord my God, to heare the crye & pray-
er which thy ſeruant prayeth before thee
this day.

29 That thine eyes may by open toward
this houſe, night & day, [euē] toward the
place whereof thou haſt ſaid, * My name
ſhal be there: that thou mayeſt hearken
vnto the prayer which thy ſeruant pray-
eth in this place.

30 Heare thou therefore the ſupplication
of thy ſeruant, and of thy people Iſraél,
which pray in this place, & heare thou in
the place of thine habitation, [euē] in hea-
uen, and when thou heareſt, haue mercy.

31 ¶ When a man ſhal treſpaſſe againſt his
neighbour, and^k he lay vpon him an othe
to cauſe him to ſweare, and[†] the ſwearer
ſhal come before thine altar in this houſe,

32 Then heare thou in heauen, and[†] do &
iudge thy ſeruants, that[†] condemne the
wicked to bring his way vpon his head, &
iuſtifie the righteous, to giue him accord-
ing to his righteouſnes.

33 ¶ When thy people Iſraél ſhal be ouer-
throwen before the enemy, becauſe they
haue ſinned againſt thee, and turne againe
to thee, and^m confeſſe thy Name, & pray
and make ſupplication vnto thee in this
houſe,

34 Then heare thou in heauen, & be mer-
ciful vnto the ſinne of thy people Iſraél,

& bring them againe vnto the land, which
thou gaueſt vnto their fathers.

35 ¶ When heauen ſhal beⁿ ſhut vp & there
ſhal be no raine, becauſe they haue ſinned
againſt thee, and ſhal pray in this place,
and confeſſe thy Name, and turne from
their ſinne, when thou doeſt afflikt them,

36 Then heare thou in heauen, & pardone
the ſinne of thy ſeruants and of thy peo-
ple Iſraél (when thou haſt taught them the
good way wherein they may walke) and
giue raine vpon the land that thou haſt
giuen to thy people to inherit.

27 ¶ When there ſhal be famine in the land,
when there ſhal be peſtilence, when there
ſhal be blaſting mildewe, greſshopper [or]
caterpillar, when their enemy ſhal be-
ſiege them in the cities of their land, [or]
any plague [or] anie ſickenes,

38 [Then] what prayers, [&] ſupplication
ſoeuer ſhal be made of any man [or] of all
thy people Iſraél, when euerie one ſhal
knowe the plague in his owne^o heart, &
ſtretch forth his hands in this houſe,

39 Heare thou then in heauen, in thy dwel-
ling place, and be merciful, and do, and
giue euerie man according to all his way-
es, as thou knoweſt his heart (for thou one-
ly knoweſt the hearts of all the children
of men)

40 That they may feare thee as long as they
liue in the land, which thou giueſt vnto
our fathers.

41 Moreouer as touching the ſtranger
that is not of thy people Iſraél, who ſhal
come out of a farre countrey for thy Na-
mes ſake,

42 (When they ſhal heare of thy great Na-
me, and of thy mighty hand, and of thy
ſtretched out arme) and ſhal come & pray
in this houſe,

43 Heare thou in heauen thy dwelling pla-
ce, and do according to all that the ſtran-
ger calleth for vnto thee: that all the peo-
ple of the earth may knowe thy Name, &
feare thee, as do thy people Iſraél: and
that they may knowe, that thy^q Name is
called vpon in this houſe which I haue
buylt.

44 ¶ When thy people ſhal go out to bat-
tel againſt their enemy by the way that
thou ſhalt ſend them, & ſhal pray vnto the
Lord^{*} [toward] the way of the citie which
thou haſt choſen, and [toward] the houſe
that I haue buylt for thy Name,

45 Heare thou then in heauen their prayer
and their ſupplication, and iudge their
cauſe.

46 If they ſinne againſt thee (* for there is
no man that ſinneth not) & thou be angry
with

n So that they
be a drouge to
deſtroy the ſer-
ues of the land.

† Ebr. in the
land of their pe-
tes.

o For ſuche
moſte meere
receiue Gods
mercies.

p He mean-
eth ſuche as ſhal
be turned from
their idolatrie
to ſerue the
God.

q That this
the true reli-
gion whereunto
thou wilt be
worſhipped.

* Dan. 6, 1.

† Or, maintain
their righte.

* 1. Chron. 16,
eccleſ. 7, 11.
1. iſaiah. 1, 1.

with them, & deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, ether farre or nere,

47 Yet if they turne againe vnto their heart in the land (to the which they be carryed away captiues) and returne and pray vnto thee in the land of them that carryed them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, & pray vnto thee [towards] the way of their land, which thou gauest vnto their fathers, [& towards] the citie which thou hast chosen, and the house, which I haue buylt for thy Name,

49 Then heare thou their prayer and their supplication in heauen thy dwelling place, and iudge their cause,

50 And be merciful vnto thy people that haue sinned against thee, & vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pitie and compassion on them:

51 For they be thy people, and thine inheritance, which thou broghest out of Egypt from the middes of the yron furnace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou didest separate them to thee from among all the people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broghest our fathers out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this prayer and supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stode and blessed all the Congregation of Israel with a loude voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one worde of all his good promises which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, nether leaue vs,

58 That he may bowe our hearts vnto him, that we may walke in all his wayes, &

kepe his commandements, and his statutes; and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue praied before the Lord, be nere vnto the Lord our God day and night, that he defende the cause of his seruant, & the cause of his people Israel, alway as the matter requireth;

60 That all the people of the earth may knowe, that the Lord is God, [and] none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, and to kepe his commandements, as this day.

62 ¶ Then the King & all Israel with him offred sacrifice before the Lord.

63 * And Salomon offred a sacrifice of peace offerings which he offred vnto the Lord, [to wit,] two & twentie thousand beeues, and an hundreth & twentie thousand shepe: so the King and all the children of Israel dedicated the house of the Lord.

64 The same day did the King halowe the midle of the courte, that was before the house of the Lord: for there he offred burnt offerings, and the meat offerings, and the fat of the peace offerings, because the * brazen altar that was before the Lord, was to litle to receiue the burnt offerings, and the meat offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and all Israel with him, a very great Congregation, euen from the entring in of * Hamath vnto the riuer of Egypt, before the Lord our God, * seuen dayes & seuen dayes, [euen] fourtene dayes.

66 And the eight day he sent the people away: and they thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnes that the Lord had done for David his seruant, and for Israel his people.

CHAP. IX.

1 The Lord appeareth the seconde time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth for the auaile for gold.

¶ **W**hen * Salomon had finished the buylding of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to do,

2 Then the Lord appeared vnto Salomon the seconde time, as he appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer & thy supplication, that thou hast made before me: I haue halowed this house (which thou hast buylt) to * put my

cc.j.

† Ebr. the thing of a day in his day.

* 2. Chro. 7, 3.

† Before the oracle, where the Arke was.

* 2. Chro. 7, 7.

† That is, from North to South meaning all the country.

† Seuen dayes for the dedication, & seuen for the feast.

† Ebr. blessed.

* 2. Chro. 7, 11.

Chap. 3, 5.

Chap. 1, 29. deut. 12, 12.

a If thou walke
in my feare, and
withdrawe thy
selfe from the
commune maner
of men which
followe there
qualitie.

* 1. Sam. 7, 12.
1. chro. 22, 10.

b God declar-
eth that disobe-
dience against
him is the cause
of his displeas-
ure, and so of all
miserie.

* Jer. 7, 14.

c The worlde
shal make of
you a mocking
stocke for y^e vile
contempt and
buling of Gods
moste liberal be-
nefices.

* Deut. 29, 24.
Jer. 22, 8.

* 1. Chro. 8, 1.

† Or, Zor.

† Or, Galile.

† Or, dicitur
baren.

d For his tribu-
tion toward the buil-
ding.

e The common
talent was a-
bout thre score
poude weight.

f Millow was
the towne hou-
se or place of a
fembie which
was open abo-
ve.

Name there for ever, and mine eyes, and mine heart shal be there perpetually.

4 And if thou wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteousnes) to do according to all that I have commanded thee, [and] kepe my statutes, and my iudgements,
5 Then wil I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

6 [But] if ye and your children turne away from me, and wil not kepe my commandments, [and] my statutes, (which I haue set before you) but go & serue other gods, and worship them,

7 Then wil I cut of Israel from the land, which I haue giuen them, and the house which I haue halowed for my Name, wil I cast out of my sight, and Israel shal be a prouerbe, and a commune talke among all people.

8 Euen this hic house shal be [so]: Ieuerie one that passeth by it, shal be astonied, & shal hisse, and they shal say, * Why hathe the Lord done thus vnto this land and to this house?

9 And they shal answer, Because they forsoke the Lord their God, which brought their fathers out of the land of Egypt, & haue taken holde vpon other gods, and haue worshipped them, and serued them, therefore hathe the Lord brought vpon the all this euil.

10 * And at the end of twentie yeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 ([For the which] Hiram the King of Ty-
rus had brought to Salomon timber of cedre, and firre trees, and golde, and whatsoeuer he desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.

12 And * Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast giuen me, my brother? And he called them the lad of Cabul vn to this day.

14 And Hiram had sent the King six score talents of golde.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, [to wit,] to buyld the house of the Lord, and his owne house, and Milló, and the wall of Ierusalem, & Hazór, and Megiddó, & Gezer.

16 Pharaoh King of Egypt had come vp,

and taken Gezer, and burnt it with fire, & slewe the Canaanites that dwelt in the citie, & gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon buyld Gezer and Beth-horon the nether,

18 And Baalath, and Tamor in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and [all] that Salomon desired & wolde buyld in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, & Jebusites, which were not of the children of Israel:

21 [To wit,] their children that were left after them in the land, whome the children of Israel were not able to destroye, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his seruants, & his princes, and his captaines, and rulers of his charrets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: [euen] five hundred and fiftie, & thei ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which [Salomon] had buyld for her: then did he buyld Milló.

25 And thrise a yere did Salomon offer burnt offrings and peace offrings vpon the altar which he buyld vnto the Lord: & he burnt incense vpon the altar, that was before the Lord when he had finished the house.

26 ¶ Also King Salomon made a nauie of shippes in Ezion-géber, which is beside Elóth, and the brincke of the red Sea, in the land of Edóm.

27 And Hiram sent with the nauie his seruants, that were mariners, & had knowledge of the sea, with the seruants of Salomon,

28 And they came to Ophir and fet from thence foure hundred & twenty talents of golde, & brought it to King Salomon.

CHAP. X.

The quene of Saba commeth to heare the wisdom of Salomon. 1 His royal throne. 2 His power and magnificence.

1 And the quene of Shebá hearing the fame of Salomon (concerning the Name of the Lord) came to proue him

8 Cities for
munitions of
warre.

h These were
as bondmen,
payed for
was reaped
other labour of
mony.

* Levi. 25, 35

i The number
of Salomons
workes were
uied into
partes. the first
contained 33
the seconde
and y third,
which were
elures: so here
are contained
two last parts
we make 550

This is
true, wh
kings are
pointed.

* 1. Chro. 9,

k In the 1. Ch.
8, 18 is made
mention of
the mo, & for
to bene bene
employed for
charge.

* 1. Chro. 9, 1
mat. 13, 41
luk. 11, 31
a Iosephus saith
that the quene
of Saba

him with hard questions.

2 And she came to Ierusalem with a very great traine, [and] camels that bare swete odours, and golde exceeding muche, and precious stones: & she came to Salomón, and communed with him of all that was in her heart.

3 And Salomón declared vnto her all her questions: nothing was hid from ^f King, which he expounded not vnto her.

4 Then the quene of Shebá sawe all Salomons wisdome, & the house that he had buylt,

5 And the ^b meat of his table, and the sitting of his seruants, and the ordre of his ministers, and their apparel, and his drinking vessels, and his burnt offrings, that he offred in the house of the Lord, & ^f she was greatly astonied.

6 And she said vnto the King, It was a true worde that I heard in mine owne land of thy sayings, and of thy wisdome.

7 Howbeit I beleued not this reporte, til I came; and had sene it with mine eyes: but lo, the one halfe was not tolde me: [for] thou hast more wisdome and prosperitie, then I haue heard by reporte.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, & heare thy ^a wisdome.

9 Blessed be the Lord thy God, which ^d lo ued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made the King, to do ^e equitie & righteousnes.

10 And she gaue the King six score talents of golde, and of swete odors exceeding muche, and precious stones. There came no more suche abundāce of swete odors as the quene of Shebá gaue to King Salomón.

11 The nauie also of Hiram (that caried golde from Ophir) brought likewise great plenty of ^a Almuggim trees from Ophir and precious stones.

12 And the King made of the Almuggim trees pillars for the house of the Lord, & for the Kings palace, and made harpes & psalteries for singers. There came no more suche Almuggim trees, nor were anie more sene vnto this day.

13 And King Salomón gaue vnto ^f quene of Shebá, whatsoeuer she wolde aske, besides that, which Salomón gaue her ^f of his kinglie liberalitie: so she returned and went to her owne cōuntry, [bothe] she, and her seruants.

14 ¶ Also the waight of golde, that came to Salomón in one yere, was six hundredth thre score and six ^a talents of golde.

15 Besides that [he had] of marchant men & of the marchandises of them that solde spices, and of all the Kings of Arabia, & of the princes of the ^f cōuntry:

16 And King Salomón made two hundredth targats of beaten golde, six hundredth [shekels] of golde went to a targat:

17 And thre hundredth shields of beaten golde, thre ponde of golde went to one shield: and the King put them in the ^a house of the wood of Lebanón.

18 ¶ Then the King made a great throne of yuorie, and couered it with the best golde.

19 And the throne had six steps, & the top of the throne [was] round behinde, and there were ^b stayes on either side on the place of the throne, & two lions standing by the stayes.

20 And there stode twelue lions on the six steps on either side: there was not the like [made] in any kingdome.

THE ROYAL THRONE
of Salomon.



21 And all King Salomons drinking vessels [were] of golde, and all the vessels of the house of the wood of Lebanón [were] of pure golde, none [were] of siluer: [for] it was nothing esteemed in the dayes of Salomón.

22 For the King had on the sea the nauie of Tharshish with ^f nauie of Hiram: once in thre yere came ^b nauie of ^a Tharshish, and brought golde & siluer, yuorie, & apes and peacocks.

23 So King Salomón exceded all ^f Kings of the earth bothe in riches and in wisdome.

24 And all ^f worlde soght to se Salomón, to heare his wisdome, which God had

^f To wit, of Arabia, which for the great abundance of all things was called, happy.

^a Chap. 7, 2.

^b As the chairs bowes, or places to lean vpon.

^a By Tharshish is meant Cilicia, which was abundant in variouse of precious things.

put in his heart.

25 And they brought euery mā his present, vessels of siluer, and vessels of golde, and raiment, and armour, and swete odors, hories and mules, from yere to yere.

2. Chro. 1, 14.

26 Then Salomón gathered together charrets and horsemen, and he had a thousand and foure hundred charrets, and twelue thousand horsemen, whome he placed in the charret, cities, and with the King of Ierusalem.

† Or, he made siluer as plentiful as stones.

27 And the King gaue siluer in Ierusalem as stones, at gaue cedres as the wilde fig-trees that growe abundantly in þe plaine.

28 Also Salomón had horses brought out of Egypt, and finelinen: the Kings marchants receiued the linen for a price.

† Or, for the companie of the Kings marchants did receiue a number at a price.

29 There came vp and went out of Egypt [some] charret, [worthe] six hundred [shekels] of siluer: that is, one horse, an hundred & fiftie: and thus they brought [horses] to all the Kings of the Hittites and to the Kings of Aram by their means.

† Ebr. hande.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 24 His God raise vp aduersaries against him. 43 He dyeth.

* Deut. 17, 17. eccles. 47, 2. a V Which were idolaters.

1 **B**ut King Salomón loued many outlandish women: bothe the daughter of Pharaoh, [and] the women of Moab, Ammón, Edóm, Zidon and Heth,

* Exod. 34, 16.

2 Of the nations, whereof the Lord had said vnto the children of Israël, * Go not ye in to them, nor let the come in to you: [for] surely they wil turne your hearts after their gods, to them, [I say,] did Salomón ioyne in loue.

† Or, queries. b To whome appertained no dowry.

3 And he had seven hundred wiues, [that were] princesses, and thre hundred concubines, and his wiues turned away his heart.

e He serued not God with a pure heart. * Iudg. 2, 13. d V Who was also called Molech; vers. 7. read 1. King. 11, 10.

4 For when Salomón was olde, his wiues turned his heart after other gods, so þe heart was not perfitt with the Lord his God, as [was] þe heart of Dauid his father.

5 For Salomón followed * Ashtarothe the god of the Zidonians, & * Milcom the abomination of the Ammonites.

6 So Salomón wrought wickednes in the sight of the Lord, but continued not to follow þe Lord, as [did] Dauid his father.

e Thus the Scripture telleth, whatfoeuer man doeth reuerence and serue as God.

7 Then did Salomón buye an hie place for Chemosh the abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammón.

8 And so did he for all his outlandish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angry with Sa-

lomón, because he had turned his heart from the Lord God of Israël, * which had appeared vnto him twise,

Chap. 1, 15. and 9, 3.

10 And had giuen him a * charge concerning this thing, that he should not followe other gods: but he kept not that, which the Lord had commanded him.

Chap. 6, 11.

11 Wherefore the Lord said vnto Salomón, Forasmuche as this is done of thee, and thou hast not kept my covenant, and my statutes (which I commanded thee)

† That thou hast forsaken me & worshiped idols.

* I wil surely rent the kingdome froe thee, and wil giue it to thy seruant.

* Chap. 11, 14.

12 Notwithstanding in thy daies I wil not do it, because of Dauid thy father, but I wil rent it out of the hand of thy sonne:

13 Howbeit I wil not rent all þe kingdome, [but] wil giue one tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem, which I haue chosen.

g Because the tribes of Iuda and Benjamin had their possessions mingled, they are taken as one tribe. n Or the King of Edom stocke.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomón, [cuen] Hadád the Edomite, of the Kings^b seede, which was in Edóm.

* 2. Sam. 8, 14.

15 * For when Dauid was in Edóm, & Ioáb the captaine of the hoste had smitten all the males in Edóm, and was gone vp to bury the slaine,

i Of the Edomites.

16 (For six moneths did Ioáb remaine there, & all Israël, til he had destroyed all the males in Edóm)

17 Then this Hadád * fled and certeine other Edomites of his fathers seruants with him, to go into Egypt, Hadád being yet a litle childe.

k Thus God reserved this idolater to be scourged to punish his people sinnes.

18 And they arose out of Midián, & came to Parán and toke men with them out of Parán, and came to Egypt vnto Pharaoh King of Egypt, which gaue him an house, and appointed him vitales, and gaue him land.

19 So Hadádⁱ founde great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, [cuen] þe sister of Tahpenés the quene.

l God brought him to honoure that his power might be made able to cope with his enterpriser against Salomons house.

20 And the sister of Tahpenés bare him Genubáth his sonne, whome Tahpenés wayned in Pharaohs house: & Genubáth was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadád heard in Egypt, that Dauid slept with his fathers, & that Ioáb the captaine of þe hoste was dead, Hadád said to Pharaoh, Let me departe, that I may go to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with me, that thou woldest thus go to thine owne countrey? And he answered, Nothing, but in any wise let me go.

23 * And

23 ¶ And God stirred him vp [another] aduersarie, Rezón the sonne of Eliadá, w^m fled from his lord Hadadézer King of Zobáh.

24 And he gathered men vnto him, & had bene captaine ouer the company, when Dauid slewe them. And thei went to Damascus, and dwelt there, ⁿ and thei made him King in Damascus.

25 Therefore was he an aduersarie to Israël all the daies of Salomón: besides the euil that Hadád [did], he also abhorred Israël, and reigned ouer Arám.

26 ¶ And Ieroboám the sonne of Nebát an Ephrathite of Zeráda Salomons seruāt (whose mother was called Zeruáh a widowe) lift vp his hand against the King.

27 And this was the cause that he lift vp [his] hand against the King, [When] Salomón buylt Milló, he repared the broken places of the citie of Dauid his father.

28 And this man Ieroboám was a man of strength and courage, and Salomón seing that the yong man was mete for the worke, he made him ^o ouerfeer of all the labour of the house of Ioséph.

29 And at that time, when Ieroboám went out of Ierusalém, the Prophet Ahiiáh the Shilonite founde him in the way, hauing a newe garment on him, & thei two were alone in the field.

30 Then Ahiiáh caught the newe garment that was on him, and ^p rent it in twelue pieces,

31 And said to Ieroboám, Take vnto thee ten pieces: for thus saith the Lord God of Israël, Beholde, I wil rent the kingdome out of the hands of Salomón, and wil giue ten tribes to thee.

32 But he shal haue one tribe for my seruāt Dauids sake, and for Ierusalém the citie, which I haue chosen out of all the tribes of Israël.

33 Because thei haue forsaken me, & haue worshipped Ashtaróth the god of the Zidonians, & Chemósh the god of the Moabites, and Milcóth the god of the Ammonites, & haue not walked in my wayes (to [†] do fight in mine eyes, and my statutes, & my lawes) as [did] Dauid his father.

34 But I wil not take the whole kingdome out of his hand: for I wil make him prince all his life long for Dauid my seruāt's sake, whome I haue chosen, & who kept my commandements and my statutes.

35 ¶ But I wil take the kingdome out of his sonnes hand, and wil giue it vnto thee, [euen] the ten tribes.

36 And vnto his sonne wil I giue one tribe that Dauid my seruāt maye haue a light

alwaie before me in Ierusalém the citie, which I haue chosen me, to put my Name there.

37 And I wil take thee, & thou shalt reigne, [euen] as thine heart desireth, and shalt be King ouer Israël.

38 And if thou hearken vnto all that I com mande thee, and wilt walke in my wayes, and do right in my sight, to kepe my statutes and my commandements, as Dauid my seruāt did, then wil I be with thee, & buylde thee a sure house, as I buylt vnto Dauid, and wil giue Israël vnto thee.

39 And I wil for ^r this afflict the seede of Dauid, ^r but not for euer.

40 ¶ Salomón soght therefore to kil Ieroboám, and Ieroboám arose, and fled into Egypt vnto Shishák King of Egypt, and was in Egypt vntil the death of Salomón.

41 And the rest of the wordes of Salomón, & all that he did, & his wisdom, are they not written in the ^t booke of the actes of Salomón?

42 The time that Salomón reigned in Ierusalém ouer all Israël, was fourtie yere.

43 And Salomón slept with his fathers, & was buried in the citie of Dauid his father: and Rehoboám his sonne reigned in his steade.

¶ CHAP. XII.

[†] Rehoboám succedeth Salomon. [‡] He refuseth the counsel of the Ancient. [§] Ieroboám reigneth ouer Israël. [¶] God commandeth Rehoboám not to fight. ^{||} Ieroboám maketh golden calves.

1 **A**Nd Rehoboám went to Shechém: for all Israël were come to Shechém, to make him King.

2 And when Ieroboám the sonne of Nebát heard of it (who was yet in Egypt) ^{*} whether Ieroboám had fled from King Salomón, and [†] dwelt in Egypt,

3 Then they sent and called him: and Ieroboám and all the Congregation of Israël came, and spake vnto Rehoboám, saying,

4 Thy father made our ^{*} yoke grievous: now therefore make thou the grievous seruitude of thy father, & his sore yoke which he put vpon vs, ^{*} lighter, and we wil serue thee.

5 And he said vnto them, Departe yet for thre dayes, then come againe to me. And the people departed.

6 And King Rehoboám toke counsel with the olde men that had stand before Salomón his father, while he yet liued, and said, What counsel giue ye, that I may make an answer to this people?

7 And thei spake vnto him, saying, If thou

[†] Ebr. in all things thy soule.

[†] For this idolatrie that Salomon hath committed. [‡] For the whole spiritual kingdome was restored in Messias.

[†] Which booke as is thought was lost in their captivity.

[†] 2. Chro. 10, 12

[†] Chap. 11, 40. [†] Or, returned from Egypt.

[†] Chap. 4, 7.

[†] Oppresse vs not, so great charges, which we are not able to susteine.

[†] Or, had bene of his ancient counsellors.

They shewed him that there was no way to winne the peoples hearts, but to graunte them their iuste petition.

There is nothing harder for them that are in autoritie, the to bridel their affections, and folowe good counsel.

Or, little finger I am muche more able to kepe you in subjection then my father was.

Or, scorpions.

The people declare their obedience in this that they wolde attempt nothing before the King had giuen them iuste occasion.

Or, the Lord was the cause.

Chap. 11, 11.

Though their cause were good, yet it is muste harde for the people to breake their affections, as these vile wordes declare.

And said, O Lord, strengthen him selfe.

be a seruant vnto this people this day, & serue them, and answer them, and speake kinde wordes to them, they wil be thy seruants for euer.

But he forsoke the counsel that the olde men had giuen him, and asked counsel of the yong men, that had bene brought vp with him, and waited on him.

And he said vnto them, What counsel giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: [euen] thus shalt thou say vnto them, My least parte shalbe bigger then my fathers loynes.

Now where as my father did burden you with a grieuous yoke, I wil yet make your yoke heauier: my father hath chastised you with rods, but I wil correct you with scourges.

Then Ieroboam & all the people came to Rehoboam the third day, as the King had appointed, saying, Come to me againe the third day.

And the King answered the people sharply, and left the olde mens counsel that they gaue him,

And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, and I wil make your yoke more grieuous: my father hath chastised you with rods, but I wil correct you with scourges.

And the King hearkened not vnto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

So when all Israel sawe that the King regarded them not, the people answered the King thus, saying, What portion haue we in David? we haue none inheritance in the sonne of Ishai. To your tents, O Israel: now se to thine owne house, David. So Israel departed vnto their tents.

Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne stil.

Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam made speede to get him vp to his charer, to flee to Ierusalem.

And Israel rebelled against the house of David vnto this day.

And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assemblie, and made him King ouer all Israel: none followed the house of David, but the tribe of Iudah onely.

And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundred and four score thousand of chosen men (which were good warriours) to fight against the house of Israel, & to bring the kingdome againe to Rehoboam the sonne of Salomon.

But the worde of God came vnto Shemaiah the man of God, saying,

Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the people, saying,

Thus saith the Lord, Ye shal not go vp, nor fight against your brethren the children of Israel: returne euerie man to his house: for this thing is done by me. They obeyed therefore the worde of the Lord, and returned, and departed, according to the worde of the Lord.

Then Ieroboam buylt Shechem in mount Ephraim, and dwelt therein, and went from thence, and buylt Penuel.

And Ieroboam thought in his heart, Now shal the kingdome returne to the house of David.

If this people go vp and do sacrifice in the house of the Lord at Ierusalem, then shal the heart of this people turne againe vnto their lord, [euen] to Rehoboam King of Iudah: so shal they kil me, & go againe to Rehoboam King of Iudah.

Whereupon the King toke counsel, and made two calves of golde, and said vnto them, It is to muche for you to go vp to Ierusalem: beholde, O Israel, thy gods, which brought thee vp out of the land of Egypt.

And he set the one in Beth-el, and the other set he in Dan.

And this thing turned to sinne: for the people went (because of the one) euen to Dan.

Also he made an house of hye places, and made Priests of the lowest of the people, which were not of the sonnes of Levi.

And Ieroboam made a feast the fifteth day of the eight moneth, lyke vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el and offered vnto the calves that he had made: & he placed in Beth-

By the iudgement of God for sinners.

Chap. 11, 11.

For as yet he perceived not that the Lord had appointed it.

Chap. 11, 11.

That is the Prophet.

Why of iust iudgement wil punish the trespasser, & of his mercie spare the innocent people.

By this sign he shal knowe that the Lord hath sent me, or be powred.

The wicked against the Lord, when they see them, shal iudge.

mouth.

Though the wicked humbly shew themselves for sinners, when they see the Lord, they shal iudge.

So craftie are the carnal passions of men, when they wil make a religion to serve their appetites.

That is a people where they were buylt to idolatrie.

Because he would the people binde by a denotion to idolatrie, he made a feast the fifteth day of the eight moneth, lyke vnto the feast that is in Iudah, and offered vnto the calves that he had made: & he placed in Beth-

in Beth-él the Priests of the hye places, which he had made.

33 And he offred vpon the altar, which he had made in Beth-él, the fiftenth day of the eight moneth (Ieuen in the moneth which he had forged of his owne heart) & made a solemne feast vnto the children of Israel: & he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced. 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

1 And beholde, there came a man of God out of Iudáh (by the commandement of the Lord) vnto Beth-él, and Ieroboam stode by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Beholde, a child shal be borne vnto the house of Dauid, Iosiah by name, and vpon thee shal he sacrifice the Priests of the hie places that burne incense vpon thee, and they shal burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the signe that the Lord hath spoken, Beholde, the altar shal rent, & the altars that are vpon it, shal fall out.

4 And when the King had heard the saying of the mā of God, which he had cryed against the altar in Beth-él, Ieroboam stretched out his hand from the altar, saying, Lay holde on him: but his hand which he put forthe against him, dried vp, & he colde not pull it in againe to him.

5 The altar also claue asundre, & the altars fel out from the altar, according to the signe, which the man of God had giuen by the commandement of the Lord.

6 Then the King answered, and said vnto the man of God, I beseeche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

7 Then the King said vnto the mā of God, Come home with me, that thou maiest dine, and I wil giue thee a rewarde.

8 But the man of God said vnto the King, If thou woldest giue me halfe thine house I wolde not go in with thee, nether wolde I eat bread nor drinke water in this place.

9 For so I was charged me by the worde of the Lord, saying, Eat no bread, nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, and returned nor by the way that he came to Beth-él.

11 ¶ And an olde Prophet dwelt in Beth-él, & his sonnes came, and tolde him all the workes, the man of God had done that day in Beth-él, and the wordes which he had spoken vnto the King, tolde thei their father.

12 And their father said vnto them, What way went he? and his sonnes shewed him what way the man of God went, which came from Iudáh.

13 And he said vnto his sonnes, Saddle me the asse. Who saddled him the asse, and he rode thercon,

14 And went after the man of God, and founde him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest fro Iudáh? And he said, Yea.

15 Then he said vnto him, & Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor go in with thee, nether wil I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, [sayig,] Thou shalt eat no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the worde of the Lord, saying, Bring him againe with thee into thine house, that he may eat bread and drinke water: [but] he lied vnto him.

19 So he went againe with him, & did eat bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that broght him againe.

21 And he cryed vnto the man of God that came from Iudáh, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandemēt which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread & dronke water in the place (whereof he did say vnto thee, Thou shalt eat no bread nor drinke anie water) thy carkeis shal not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and dronke, he saddled him the asse, to wit, to the Prophet whome he had broght againe.

24 And when he was gone, a lyon met him by the way, and slewe him: and his bodie was cast in the way, and the asse stode thereby: the lyon stode by the corps also.

† Ebr. looked.

† Ebr. Yea.

This he did of a simple mind, thinking in his duetie to declare friendship to a Prophet.

His fault is here double: first in that that he suffreth not the Prophete to obey Gods expresse commandement: and next, that he faileth to haue a reuelation to the contrary.

God wolde not proue his folly by him, who was the occasion to bring him to error.

By this fearful example, God setteth forthe, how dangerous a thing it is for men to behave them selues coldly, or deceitfully in their charge whereunto God hath called them.

25 And beholde, men that passed by, sawe the carkeis cast in the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that broght him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commādemēt of the Lord: therefore the Lord hath deliuered him vnto the lyon, which hath rent him and slaine him, according to the worde of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they saddled him.

28 And he went and founde his body cast in the way, & the asse & the lyon stode by the corps: and the lyon had¹ not eaten the body, nor torne the asse.

29 And the Prophet toke vp the body of the man of God, & layed it vpon the asse, and broght it againe, & the olde Prophet came to the citie, to lament & bury him.

30 And he layed his body in his^m owne graue, & they lamented ouer him, [saying] Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cryed by the worde of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shal surely come to passe.

33 [Howbeit] after this, Ieroboámⁿ conuerterd not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who wolde, might[†] consecrate him selfe, and be of the Priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboám, euen to roote it out, and destroy it from the face of the earth.

¶ CHAP. XIII.

1 Ieroboam sendeth his wife disguised to Ahiah the Prophet, who declareth vnto him the destruction of his house.
2 Tudah is punished by Shishak.

¶ At that time Ahiah the sonne of Ieroboám fellicke:

And Ieroboám said vnto his wife, Vp, I pray thee, & disguise thy selfe, that they knowe not that thou art the wife of Ieroboám, and go to Shiloh: for there is Ahiah the Prophet, which tolde me^{*} that I shulde be King ouer this people,

3 And take[†] with thee^b ten loaves and

craknels, and a bottel of hony, and go to him: he shal tel thee what shal become of the yong man.

4 And Ieroboáms wife did so, and arose, & went to Shiloh, and came to the house of Ahiah: but Ahiah colde not se, for his sight was decayed for his age.

5 Then the Lord said vnto Ahiah, Beholde, the wife of Ieroboám commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: [for] when she cometh in, she shal feine her selfe [to be]^c another.

6 Therefore when Ahiah heard the sound of her fete as she came in at the dore, he said, Come in, thou^d wife of Ieroboám: why feinest thou thus thy selfe to be another? I am set to thee [with] heauy tidings.

7 Go, tel Ieroboám, Thus saith the Lord God of Israël, Forasmuche as I haue exalted^e thee from among the people, and haue made thee prince ouer my people Israël,

8 And haue rent the kingdome away from the house of Dauid, & haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandments, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euil about all that were before thee (for thou hast gone and made thee other gods, and^f molten images, to prouoke me, and hast cast me behinde thy backe)

10 Therefore beholde, I wil bring euil vpon the house of Ieroboám, & wil cut of from Ieroboám him that^g pisseth against the wall, aswel him that^h is shut vp, as him that is left in Israël, & wil swepe away the remnant of the house of Ieroboám, as a man sweepeth away dounge, til it be all gone.

11 The dogs shal eat him of Ieroboams [stocke] that dyeth in the citie, & the foules of the aire shal eat him that dyeth in theⁱ field: for the Lord hath said it.

12 Vp therefore & get thee to thine house: for when thy feete entre into the citie, the childe shal dye.

13 And all Israël shal mourne for him, and bury him: for he onely of Ieroboám shal come to the graue, because in him there is founde^k some goodnes towarde the Lord God of Israël in the house of Ieroboám.

14 Moreouer, the Lord shal stirre him vp a King ouer Israël, which shal destroy the house of Ieroboám in that day: what^l yea, euen now.

15 For the Lord shal smite Israël, as when a rede is shaken in the water, and he shal

To declare[†] this was onely the iudgement of God: for if the lyon had done it for hunger he wolde also haue deuoured the body.
m VWhich he had prepared for him selfe.

So the wicked preface not by Gods threatning, but go bakeward, and become worse & worse.
† Ebr. 3, 13.
† Ebr. fill his hand.

His owne conscience bare him witness, that the Prophet of God wolde not satisfie his affection: he was a wicked man.
* Chap. 11, 31.
† Ebr. in thine hand.
† According to the custome when they wet to aske counsel of Prophetes, 1. Sam. 9, 7.

† Ebr. die hard

† Then the wife of Ieroboam.

† For God almes discerneth vnto his y^e and (subtly) the wicked.

† VWhich was but a seruant.

† To what calues.

* Chap. 11, 31 & 2. king. 9, 9. g. Evermore due to the day. 1. Sam. 11, 11. h. Aswel him is in the house holde, as him is abroad.

† They shall like the honour of buriall in token of Gods reediction.

† In the middle of the wicked God hath found on whom he doeth believe his mercies. The Lord will begin to destroy it out of hand.

Meaning

The pe... not be... wh... do cu... the comm... ment of t...

The Lo... him th... dyed.

And dyed b... Ieroboam... 4 yere...

besides... their f... had do... sinne... There id... reignet... terrible v... are comm... at leng... will iuc... destr... (yeerly).

Chap. 10, 10

In the middle of the wicked God hath found on whom he doeth believe his mercies. The Lord will begin to destroy it out of hand.

wede Israël out of his good land, which he gaue to their fathers, and shal scatte them beyonde the riuer, because they haue made them groues, prouoking the Lord to angre.

16 And he shal giue Israël vp, because of the sinnes of Ieroboám, who did sinne, & made Israël to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzáh, & when she came to the thresholde of the house, the yong man dyed.

18 And they buried him, and all Israël lamented him, according to the worde of the Lord, which he spake by the hand of his seruant Abiáh the Prophet.

19 And the rest of Ieroboáms actes, how he wanted, and how he reigned, beholde, they are writen in the boke of the Chronicles of the Kings of Israël.

20 And the dayes which Ieroboám reigned, were two and twentie yere: and he slept with his fathers, and Nadáb his sonne reigned in his steade.

21 ¶ Also Rehoboám the sonne of Salomón reigned in Iudáh. Rehoboám was one & fourtie yere olde, when he began to reigne, and reigned seuentene yere in Ierusalém the citie, which the Lord did chuse out of all the tribes of Israël, to put his Name there: and his mothers name was Naamáh an Ammonite.

22 And Iudáh wrought wickednes in the sight of the Lord: & they prouoked him more with their sinnes, which they had committed, † then all that which their fathers had done.

23 For they also made them hie places, & images, and groues on euery hie hil, and vnder euerie grene tree.

24 There were also Sodomites in † land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israël.

25 ¶ And in the fift yere of King Rehoboám, Shishák King of Egypt came vp against Ierusalém,

26 And toke the treasures of the house of the Lord, and the treasures of the Kings house, and toke away all: also he caried away all the shields of golde which Salomón had made.

27 And King Rehoboám made for them brasen shields, and committed them vnto the hands of the chief of the garde, which waited at the dore of the Kings house.

28 And when the King went into the house of the Lord, the garde bare them, and broght them againe into the garde chamber.

29 And the rest of the actes of Rehoboám, and all that he did, are they not writen in the boke of the Chronicles of the Kings of Iudáh?

30 And there was warre betwene Rehoboám and Ieroboám continually.

31 And Rehoboám slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name [was] Naamáh an Ammonite. And Abiám his sonne reigned in his steade.

CHAP. XV.

1 Abiám reigned ouer Iudáh. 2 Asá succedeth in his roume. 3 The battell betwene Asá and Baasha. 4 Ieroboám succedeth Asá. 5 Nadab succedeth Ieroboám. 6 Baasha killeth Nadab.

1 And in the eightene yere of King Ieroboám sonne of Nebát, reigned Abiám ouer Iudáh.

2 Thre yere reigned he in Ierusalém, and his mothers name [was] Maacháh the daughter of Abishalóm.

3 And he walked in al the sinnes of his father, which he had done before him: and his heart was not perfitt with † Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a † light in Ierusalém; and set vp his sonne after him, and established Ierusalém;

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, al the dayes of his life, † saue onely in the matter of Vriáh the Hittite.

6 And there was warre betwene Rehoboám and Ieroboám as long as he liued.

7 The rest also of the actes of Abiám, and all that he did, are they not writen in the boke of the Chronicles of the Kings of Iudáh: there was also warre betwene Abiám, and Ieroboám.

8 And Abiám slept with his fathers, and they buried him in the citie of Dauid: & Asá his sonne reigned in his steade.

9 ¶ And in † twentie yere of Ieroboám King of Israël reigned Asá ouer Iudáh.

10 He reigned in Ierusalém one & fourtie yere, and his mothers name [was] Maacháh, the daughter of Abishalóm.

11 And Asá did right in the eyes of the Lord, as [did] Dauid his father.

12 And he toke away the Sodomites out of the land, & put away all the idoles that his fathers had made.

13 And he put downe Maacháh his mother also from her estate, because she had made an idole in a groue: & Asá destroyed her idoles, & burnt them by the brooke Kidson.

v Which bo-
kes were called
the boke of
Shemaiah and
Iddo the Pro-
phets,
1. Chro. 12, 15
† That is, al
the dayes of
Rehoboám liued
v VVhose idole
Ieroboám had
made her sonne
followed.

2. Chro. 11,
22.

a Some think
that this was
Abisalom Salo-
mons sonne.

b Meaning, a
sonne to reigne
ouer Iudáh.

2. Sam. 11, 27
and 12, 9.

2. Chro. 13, 34

2. Chro. 14, 12

2 That is, his
grand mother,
as Dauid is oft
times called fa-
ther of them,
whose grand
father he was.

d Neither king
nor authori-
tie ought to be
regarded, when
they blaspheme
God and
become idola-
ters, but must
be punished.

e For in that
that he suffered
them to wor-
ship God in o-
ther places,
then he had ap-
pointed, it came
of ignorance &
not of malice.

f Of the same
purpose that
Ieroboam did
because the peo-
ple shulde not
go vp to Ieru-
salem lest they
shulde follow
Asá.

* 1. Chro. 16, 2.

† Or, Syria.

g And vexeme
molesta.

† Or, made a
proclamation.
† Ebr. none in-
nocent.

h He had the
goute and put
his trust rather
in physicians
then in the
Lord. 2. Chro.
16, 12.
i His great
grandfather.

14 But they put not downe the hie places.
Neuertheles Asas heart was * vpright
with the Lord all his dayes.

15 Also he brought in † holy vessels of his
father, and the things that he had dedi-
cate vnto the house of the Lord, siluer, &
golde and vessels,

16 ¶ And there was warre betwene Asá &
Baashá King of Israël all their dayes.

17 Then Baashá King of Israël went vp a-
gainst Iudáh, and buylt † Ramáh, so that
he wolde let none go out or in to Asá
King of Iudáh.

18 Then Asá toke all the siluer & the golde
that was left in the treasures of the house
of the Lord, & the treasures of the Kings
house, and deliuered them into the háds
of his seruants, and King Asá sent them
to * Ben-hadád the sonne of Tabrimón,
the sonne of Heziôn King of † Arám that
dwelt at Damascus, saying,

19 [There is] a couenant betwene me &
thee, [and] betwene my father and thy fa-
ther: Beholde, I haue sent vnto thee a pre-
sent of siluer, and golde: come, breake thy
couenant with Baashá King of Israël, that
he may * departe from me.

20 So Ben-hadád hearkened vnto King A-
sá, and sent the captaines of the hostes,
which he had against the cities of Israël,
and smote Iiôn, and Dan, and Abélbeth-
maacháh, and all Cinné róth, with all the
land of Naphthalí.

21 And whē Baashá heard thereof, he left
buylding of Ramáh, and dwelt in Tírzáh.

22 Then King Asá † assembled all Iudáh,
† none excepted, and they toke the stones
of Ramáh, and the timber thereof, whe-
rewith Baashá had buylt, and King Asá
buylt with them Gebá of Beniamín and
Mizpáh.

23 And the rest of all the actes of Asá, and
all his might and all that he did, and the
cities which he buylt, are they not writen
in the boke of the Chronicles of † Kings
of Iudáh? but in his olde age he was dis-
eased in his ^h fete.

24 And Asá slept with his fathers, and was
buried with his fathers in † citie of Da-
uid his father. And Iehoshaphát his son-
ne reigned in his steade.

25 And Nadáb the sonne of Ieroboám
began to reigne ouer Israël the seconde
yere of Asá King of Iudáh, and reigned
ouer Israël two yere.

26 And he did euil in † sight of the Lord,
walking in the way of his father, & in his
sinne wherewith he made Israël to sinne.

27 And Baashá the sonne of Ahíah of the
house of Issachár conspired against him,

& Baashá slewe hī at Gibbethón, which
belonged to the Philistims: for Nadáb &
all Israël laied siege to Gibbethón,

28 Euen in the third yere of Asá King of
Iudáh did Baashá slay him, and reigned
in his steade.

29 And when he was King, he ^h smote all
the house of Ieroboám, he left none aliue
to Ieroboám, vntil he had destroyed him,
according to the * worde of † Lord which
he spake by his seruant Ahíah the Shilo-
nite,

30 Because of † sinnes of Ieroboám which
he committed, and where with he made
Israél to sinne, by his ^h prouocation, whe-
rewith he prouoked the Lord God of Is-
raél.

31 And the residue of the actes of Nadáb
and all that he did, are they not writen in
the boke of the Chronicles of the Kings
of Israël?

32 And there was warre betwene Asá and
Baashá King of Israël all their dayes.

33 In the third yere of Asá King of Iudáh,
began Baashá † sonne of Ahíah to reig-
ne ouer all Israël in ^m Tírzáh, [& reigned]
foure and twentie yeres.

34 And he did euil in † sight of the Lord,
walking in the way of Ieroboám, & in his
sinne, wherewith he made Israël to sinne.

¶ CHAP. XVI.

1 Of Baasha. 6 Elah. 9 Zimri. 16 Omri. 31 Achab ma-
sieh Jezabel. 34 Iericho is buylt againe.

1 ^Then the worde of the Lord came to
Iehú the sonne of Hanáni against
Baashá, saying,

2 * Forasmuche as I exalted thee out of the
dust, & made thee captaine ouer my peo-
ple Israël, & thou hast walked in the way
of Ieroboám, and hast made my people
Israél to sinne, to prouoke me with their
sinnes,

3 Beholde, I wil take away the posteritie
of Baashá, and the posteritie of his house,
and wil make ^h thine house like the * house
of Ieroboám the sonne of Nebát.

4 * He that dyeth of Baashas [stocke] in the
citie, him shal the dogs eat: and that man
of him which dyeth in the fields, shal the
foules of the ayre eat.

5 And the rest of the actes of Baashá and
what he did, and his † power, are they not
writen in the boke of * the Chronicles of
the Kings of Israël?

6 So Baashá slept with his fathers, and was
buried in Tírzáh, & Eláh his sonne reig-
ned in his steade.

7 And * also by the hand of Iehú the son-
ne of Hanáni the Prophet came the wor-

k So God
red vp and
rant to pun-
the wicked-
of another.
* Chap. 14.

l By eating the
people com-
mit sinne
with sin
and so prou-
king God
angry.

m VVhich
the place
the King
rael reman-

a Thus
Iehu to Ba-
in the name
the Lord.

b Meaning
the house
Baasha.
* Chap. 14.
* Chap. 14.

† Or, vnto
2. Chro. 14.

* That is,
the Prophet
Iehú.

de of the Lord to Baashá, & to his house; that he shulde be like the house of Ieroboám, euen for all the wickednes that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed^d him.

8 ¶ In the six and twentie yere of Asá King of Iudah began Elah the sonne of Baashá to reigne ouer Israel in Tirzáh, [and reigned] two yere.

9 And his seruant Zimri, capitaine of halfe his charets conspired against him, as he was in Tirzah drinking, til he was drunken in the house of Arzá stuarde of his house in Tirzah.

10 And Zimri came & smote him & killed him in the seuen and twentie yere of Asá King of Iudah, & reigned in his steade.

11 ¶ And when he was King, and sate on his throne, he slewe all the house of Baashá, not leauing therof one to pisse against a wall, nether of his kinsfolke, nor of his friends.

12 So did Zimri destroy all the house of Baashá, according to the worde of Lord which he spake against Baashá by the hand of Iehú the Prophet.

13 For all the sinnes of Baashá, and sinnes of Elah his sonne, which they sinned and made Israel to sinne, & prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel.

15 ¶ In the seuen and twentie yere of Asá King of Iudah did Zimri reigne seuen dayes in Tirzáh, and the people was then in the hostes besieging Gibbethón, which [belonged] to the Philistines.

16 And the people of the hoste heard say, Zimri hath conspired, & hath also slaine the King. Wherefore all Israel made Omri the capitaine of the hoste King ouer Israel that same day, [euen] in the hoste.

17 Then Omri went vp from Gibbethón, and all Israel with him, and they besieged Tirzáh.

18 And when Zimri sawe that the citie was taken, he went into the palace of the Kings house, and burnt him selfe and the Kings house with fire, & so dyed.

19 For his sinnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboám, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of

the Kings of Israel.

21 Then were the people of Israel deuided into two partes: [for] halfe the people followed Tibni the sonne of Ginath to make him King, & the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni dyed, and Omri reigned.

23 In the one and thirtie yere of Asá King of Iudah began Omri to reigne ouer Israel, [& reigned] twelue yere, Six yere reigned he in Tirzáh.

24 And he bought the mountaine of Samaria of one Shémer for two talents of siluer, and buylt in the mountaine, and called the name of the citie, which he buylt, after the name of Shémer, lord of the mountaine Samaria.

25 But Omri did euil in the eyes of the Lord, and did worse then all that were before him.

26 For he walked in all the way of Ieroboám the sonne of Nebát, and in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that he did, & his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel.

28 And Omri slept with his fathers, & was buried in Samaria: and Aháb his sonne reigned in his steade.

29 Now Aháb the sonne of Omri began to reigne ouer Israel, in the eight & thirtie yere of Asá King of Iudah: and Aháb the sonne of Omri reigned ouer Israel in Samaria two and twentie yere.

30 And Aháb the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboám the sonne of Nebát, except he toke Iezabel also the daughter of Eth-baal King of the Zidonians to his wife, and went & serued Baal, and worshiped him?

32 Also he reared vp an altar to Baal in the house of Baal, which he had buylt in Samaria.

33 And Aháb made a groue, & Aháb proceeded, and did prouoke the Lord God of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiél the Bethelite buyldⁿ Ierichó: he laied the fundation thereof in Abirám his eldest sonne, and set vp the gates thereof in his youngest sonne

i That is, the people were not at the siege of Gibbethón, for there they had chosen Omri.

Or, Shomeron

k For such is the nature of idolatrie, that the superstition thereof doeth daily increase, and the elder it is the more abominable it is before God and his Church.

l He was the first King that was buried in Samaria, after the Kings house was burnt in Tirzah.

m By whose means he fell to all wicked, and strange idolatrie, and cruel persecution.

n Read Iosh. 16.

I. Kings. The widowe of Zarephath.

Ebr. by the hand of Ioshua

Segub, according to the worde of the Lord which he spake by Ioshua the sonne of Nun.

CHAP. XVII.

1 Eliiah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

Eccles. 48, 3. Jam. 5, 16. a That is whiche I serue. b But I Ihsa declare it by Gods reuelation

Or, broke,

e To strengthen his faith against persecutio, God promisseth to fede him miraculouly.

d As the troubles of & Saints of God are many, so his mercie is euer at hand to deliuer them. e Luk. 2, 15.

f All this was to strengthen the faith of Eliiah to the intent he shulde looke upon nothing worldly, but onely truste on Gods providence.

Ebr. two.

f For there is no hope of any more sustenance.

g God receiveth no benefice for the vie of his, but he promisseth a most ample recompence for the same.

1 And Eliiah the Tishbite one of the inhabitants of Gilead said vnto Ahab, * As the Lord God of Israel liuet h before whome I stand, there shalbe neither dewe nor rayne these yeres, but according to my worde.

2 ¶ And the worde of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastwarde, & hide thy selfe in the triuer Cherith, that is ouer against Iordan,

4 And thou shalt drinke of the riuer: and I haue commanded the rauens to feede thee there.

5 So he went and did according vnto the worde of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iordan.

6 And the rauens broght him bread & flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while, the riuer dried vp, because there fel no raine vpon the earth.

8 ¶ And the worde of the Lord came vnto him, saying,

9 * Vp, [and] get thee to Zarephath, which is in Zidon, & remaine there: beholde, I haue commanded a widowe there to sustaine thee.

10 So he arose, and went to Zarephath: & when he came to the gate of the citie, beholde, the widowe was there gathering stickes. & he called her, & said, Bring me, I pray thee, a litle water in a vessel, that I may drinke.

11 And as she was going to fet it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handeful of meale in a baryl, & a litle oyle in a cruse: and beholde, I am gathering a fewe stickes for to go in, and dresse it for me & my sonne, that we may eat it, and dye.

13 And Eliiah said vnto her, Feare not, come, do as thou hast said, but make me thereof a litle cake first of all, & bring it vnto me, and afterwarde make for thee, & thy sonne.

14 For thus saith the Lord God of Israel, The meale in the baryl shal not be wasted, neither shal the oyle in the cruse be diminished, vnto the time that the Lord

send raine vpon the earth.

15 So she went, and did as Eliiah said, and she did eat: so did he and her house for a certeine time.

16 The baryl of the meale wasted not, nor the oyle was spent out of the cruse, according to the worde of the Lord, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fel sicke, & his sickness was so sore, that there was no breath left in him.

18 And she said vnto Eliiah, What haue I to do with thee, o thou man of God? art thou come vnto me to call my sinne to remembrance, and to slaye my sonne?

19 And he said vnto her, Giue me thy sonne, and he toke him out of her bosome, & caried him vp into a chamber where he abode, and laied him vpon his owne bed.

20 Then he called vnto the Lord, & said, O Lord my God, hast thou punished also this widowe, with whome I sojourne by killing her sonne?

21 And he stretched him selfe vpon the childe three times, & called vnto the Lord, and said, O Lord my God, I pray thee let this chilles soule come into him againe.

22 Then the Lord heard the voyce of Eliiah, and the soule of the childe came into him againe, and he reuiued.

23 And Eliiah toke the childe, and broght him downe out of the chamber into the house, & deliuered him vnto his mother, & Eliiah said, Beholde, thy sonne liueth.

24 And the woman said vnto Eliiah, Now I knowe that thou art a man of God, and that the worde of the Lord in thy mouth is true.

CHAP. XVIII.

1 Eliiah is sent to Ahab. 13 Obadiah hideth an hundred Prophetes. 40 Eliiah killeth all Baals prophetes. 45 He obteineth raine.

1 After many dayes, the worde of the Lord came to Eliiah, in the third yere, saying, Go, shewe thy selfe vnto Ahab, and I wil send raine vpon the earth.

2 And Eliiah went to shewe him selfe vnto Ahab, and [there was] a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah feared God greatly)

4 For whē Iezabel destroyed the Prophetes of the Lord, Obadiah toke an hundred Prophetes, & hid them by fiftie in a caue, and he fed them with bread and water.

5 And Ahab said vnto Obadiah, Go into the

h That is, he had raine & dewe on the earth.

i Or, thanke ed. i God would trye whome she had leaue by his promise, to make him onely comfort.

k He was alone, left God Name shuld be bene blessed, and his misters commended, except he shulde haue continued his mercies, as he had begonne to specially shew he there needed.

l So her thing is to depend on, God except we be affirmed by his cles.

m After that departed from the riuer Cherith.

n God had gone to visit his feare in his heart, but he not yet brought him to knowledge, which is the requite of the godly: that is, he professeth his faith openly.

the land, vnto all the fountaines of water, and vnto all the rivers, if so be that we may finde grasse to saue the horses & the mules aliue, lest we deprine the land of the beastes.

6 And so they deuided the land betwene them to walke through it. Aháb went one way by him selfe, and Obadiáh went another way by him selfe.

7 ¶ And as Obadiáh was in the way, beholde, Eliáh met him: & he knewe him and fel on his face, and said, Art not thou my lord Eliáh?

8 And he answered him, Yea, go tel thy lord, Beholde, Eliáh is here.

9 And he said, What haue I sinned, that thou woldest deliuer thy seruant into the hand of Aháb, to slaye me?

10 As the Lord thy God liueth, there is no natiõ or kingdom, whether my lord hath not sent to seke thee: and when they said, He is not here, he toke an othe of þ kingdom and nation, if they had not founde thee.

11 And now thou saist, Go, tel thy lord, Beholde, Eliáh is here.

12 And when I am gone frõ thee, the Spirit of the Lord shal cary thee into some place that I do not knowe: so whẽ I come and tel Aháb, if he can not finde thee, the wil he kil me: but I thy seruant^d feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezébel slewe the Prophetes of the Lord, how I hidde an hundreth men of the Lords Prophetes by fifties in a caue, & fed them with bread and water?

14 And now thou saiest, Go, tel thy lord, Beholde, Eliáh is here, that he may slaye me.

15 And Eliáh said, As the Lord of hostes liueth, before whome I stand, I wil surely shewe^e my selfe vnto him this day.

16 So Obadiáh went to mete Aháb, and tolde him: and Aháb wẽt to mete Eliáh.

17 And when Aháb sawe Eliáh, Aháb said vnto him, Art thou he that troubleth Israël?

18 And he answered, I haue not troubled Israël, but thou and thy fathers house, in that ye haue forsaken the commandemẽts of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israël vnto mount Carmel, & the prophetes of Báal foure hundreth and fiftie, & the prophetes of the groues foure hundreth, which eat at Iezebels table.

20 ¶ So Aháb sent vnto all the children of Israël, & gathered the prophetes together

vnto mount Carmel.

21 And Eliáh came vnto all the people, & said, How long halt ye betwene two opinions? If the Lord be God, follow him: but if Báal be he, then go after him. And the people answered him not a worde.

22 Then said Eliáh vnto the people, I onely remaine a Prophet of the Lord: but Baa's prophetes are foure hundreth and fiftie men.

23 Let the therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and laye him on the wood; but put no fyre [vnder,] and I wil prepare the other bullocke, & laye him on the wood, and wil put no fyre [vnder.]

24 Then call ye on the name of your god, and I wil call on the name of the Lord: & then the God that answereth^b by fyre, let him be God. And all the people answered, and said, It is wel spoken.

25 And Eliáh said vnto the prophetes of Báal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fyre [vnder.]

26 So they toke the one bullocke, that was giuen them, and they prepared it, and called on the name of Báal, from morning to noone, saying, O Báal, heare vs: but there was no voyce, nor any to answer: & they leapt vpon the altar that was made.

27 And at noone Eliáh mocked them, & said, Crye loud: for he is a^k god: ether he talketh, or pursueth [his enemies,] or is in his iourney, or it may be that he slepeth, & must be^l awaked.

28 And they cryed loude, and cut them selues, as their maner was, with kniues and lancets, til the blood gushed out vpon them.

29 And when mydday was passed, & they had prophecied vntil the offering of the [euening] sacrifice, there was nether voyce, nor one to answer, nor any that regarded.

30 And Eliáh said vnto all the people, Come to me. And all þ people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Eliáh toke twelue stones, accordig to the number of the tribes of the sonnes of Iakób, (vnto whome the worde of the Lord came, saying, * Israël shal be thy name)

32 And with the stones he buylt an altar in the name of the Lord: & he made a dirche rounde about the altar, as great as wolde containe two † measures of sede.

33 And he put the wood in order, and hewed the bullocke in pieces, and layed

ff. j.

Be constant in religion, and make it not as a thing indifferent whether ye followe God or Báal, or whether ye serue God wholly or in parte.

By sending downe fire from heauen to burne the sacrifice.

As men reputed with some strange spirit. You esteem him as a god.

He mocketh their beastly madnes, which thinke that by any instance or sure the dead & vile idoles can helpe their worships in their necessities.

Gene. 32. 28. 1. king. 17. 34

Ebr. Sasa, which some thinke contains about thre pebbles and a little more.

him on the wood,

34 And said, Fill foure barcls with water, & powre it on the burnt offering and on the wood. Againe he said, Do so againe. And they did so the seconde time. And he said, Do it the third time. And they did it the third time.

35 And the water ran rounde about the altar: and he filled the ditche with water also.

36 And when they shulde offer the [euening] sacrifice, Eliáh the Prophet came, & said, Lord God of Abraham, Izhák, and of Israel, let it be knowne this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, o Lord, heare me, and let this people knowe that thou art Lord God, and that thou hast turned their heart againe at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, & the stones, and the dust, and licked vp the water that was in the ditche.

39 And when all the people sawe it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Eliáh said vnto them, Take the prophetes of Baal, let not a man of them escape. And they toke them, and Eliáh brought them to the broke Kishon, and slewe them there.

41 And Eliáh said vnto Aháb, Get the vp, eat and drinke, for there is a founde of muche raine.

42 So Aháb went vp to eat and to drinke, and Eliáh went vp to the top of Carmel: and he crouched vnto the carth, and put his face betwene his knees,

43 And said to his seruant, Go vp now and loke towarde the way of the Sea. And he went vp, and looked, and said, There is nothing. And againe he said, Go againe seuen times.

44 And at the seuenth time he said, Beholde, there ariseth a litle cloude out of the sea like a mans hand. Then he said, Vp, and say vnto Aháb, Make readie thy [charret], and get thee downe, that the raine stay thee not.

45 And in the meane while the heauen was blacke with cloudes, and winde, and there was a great raine. Then Aháb went vp and came to Izreel.

46 And the hand of the Lord was on Eliáh, and he girded vp his loynes, and ran before Aháb til he came to Izreel.

CHAP. XIX.

5 Eliáh being from Iezabel, is nourished by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Elisha.

1 Now Aháb tolde Iezabel all that Eliáh had done, and how he had slayne all the prophetes with the sworde.

2 Then Iezabel sent a messenger vnto Eliáh, saying, The gods do so to me & more also, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he sawe that, he arose, and went for his life, & came to Beer-sheba, which is in Iudah, and left his seruant there.

4 But he went a dayes iorney into the wilderness, and came and sate downe vnder a iuniper tre, and desired that he might dye, and said, It is now ynough: o Lord, take my soule, for I am no better, then my fathers.

5 And as he laye and slept vnder the iuniper tre, beholde now, an Angel touched him, and said vnto him, Vp, [and] eat.

6 And whē he looked about, beholde, there was a cake baken on the coles, and a pot of water at his head: so he did eat and drinke, and returned and slept.

7 And the Angel of the Lord came againe the seconde time, and touched him, and said, Vp, [and] eat: for thou hast a great iourney.

8 ¶ Then he arose, and did eat and drinke, and walked in the strength of that meat fourtie dayes and fourtie nights, vnto Horēb the mount of God.

9 And there he entred into a caue, and lodged there: and beholde, the Lord spake to him, and said vnto him, What doest thou here, Eliáh?

10 And he answered, I haue bene very iellous for the Lord God of hostes: for the children of Israel haue forsaken thy covenant, broken downe thine altars, and slaynethy Prophetes with the sworde, and I onely am left, and they seke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord: And beholde, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: [but] the Lord was not in the winde: and after fyre winde [came] an earthquake: [but] the Lord was not in the earthquake:

12 And after the earthquake [came] fyre: [but] the Lord was not in the fyre: & after the fyre [came] a still and soft voyce.

13 And whē Eliáh heard it, he couered his face with his mantle, & went out, & stode in the entring in of the caue: and beholde, [there came] a voyce vnto him, and said, What doest thou here Eliáh?

14 And

m Hereby he declared the excellent power of God, who contrary to nature cold make the fyre burne euen in the water, to the intent they shulde haue no occasiō to doubt, that he is the onely God.

n Though God suffer his to ruine in blindness and error for a time, yet at the length he calleth them home to him by some notorious signe & worke.

o He commandeth them that as they were truly persuaded to confesse the onely God: so they wolde serue him with all their power and destroy the idolaters his enemies.

p As Gods Spirit moued him to pray, so was he strengthened by the same, that he did not faint but continued still till he had obtained. Or here and there.

q He was so strengthened by Gods Spirit, that he ran faster than the charret was able to runne.

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he biddeth them bide, & they shall see the execution of their malice. Or, whether his minde led him.

c So hardly did it is to be our impatient in affliction that the saints could not overcome the same.

d He declared except God had nourished him miraculously, it had bene possible for him to haue gone this iourney.

e He complained, that zealous that shewed him to maintaine Gods glory more cruelly was he persecuted. Rom. 1. 14.

f For the minde of man is not able to come vnto God, who shulde appeare in his glorious maiesty, therefore he sheweth his mercie by his minde to our captiuitie.

g Though the wicked rage against Gods children, yet he biddeth them bide, & they shall see the execution of their malice.

h He was so strengthened by Gods Spirit, that he ran faster than the charret was able to runne.

i He declared except God had nourished him miraculously, it had bene possible for him to haue gone this iourney.

j He complained, that zealous that shewed him to maintaine Gods glory more cruelly was he persecuted. Rom. 1. 14.

k He was so strengthened by Gods Spirit, that he ran faster than the charret was able to runne.

l On Syria.

m That is, godly men, and not of proud.

n For the minde of man is not able to come vnto God, who shulde appeare in his glorious maiesty, therefore he sheweth his mercie by his minde to our captiuitie.

o He was so strengthened by Gods Spirit, that he ran faster than the charret was able to runne.

14 And he answered, I haue bene very ielous for the Lord God of hostes, & because the children of Israël haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophetes with the sworde, & I onely am left, and they seke my life to take it away.

15 And the Lord said vnto him, Go, returne by the wildeines vnto Damascus, and when thou comest [there,] anynt Hazael King ouer Aram.

16 And Iehú the sonne of Nimshí shalt thou anoint King ouer Israël; & Elishá the sonne of Shaphát of Abél Meholáh shalt thou anoint to be Prophet in thy rourid.

17 And him that escapeth fró the sworde of Hazael, shal Iehú slaye: and him that escapeth from the sworde of Iehú, shal Elishá slay.

18 Yet wil I leaue seuen thousand in Israël, [euē] all the knees that haue not bowed vnto Baal, and euerie mouthe that hathe not kissed him.

19 ¶ So he departed thence, and founde Elishá sone of Shaphát who was plowing with twelue yoke of oxen before him, and was with the twelft: & Elishá wēt towards him, and cast his mantle vpon him.

20 And he left the oxen, and ran after Elishá, and said, Let me, I pray thee, kisse my father and my mother, and then I wil followe thee. Who answered him, Go, returne: for what haue I done to thee?

21 And when he went backe againe from him, he toke a couple of oxen, and slewe them, and sod their fleshe with the instruments of the oxen, and gaue vnto the people, and they did eat: then he arose & wēt after Elishá, and ministred vnto him.

CHAP. XX.

¶ Samaria is besieged. The Lord promisseth the victorie to Ahab by a Prophet. The King of Israel made peace with Ben-hadad, and is reprobud therefore by the Prophet.

1 THE Ben-hadad the King of Aram assembled all his armie, and two and thirtie Kings with him, with horses and charrets, and went vp, and besieged Samaria, and foght against it.

2 And he sent messengers to Ahab King of Israël, into the citie,

3 And said vnto him, Thus sayeth Ben-hadad, Thy siluer and thy golde is mine: also thy women, and thy faire children are mine.

4 And the King of Israël answered, & said, My lord King, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus comandeth Ben-hadad, &

sayth, When I shal send vnto thee, and commande, thou shalt deliuer me thy siluer and thy golde, and thy women, & thy children,

6 Or els I wil send my seruants vnto thee by to morow this time, and they shal searche thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shal take it in their hands, and bring it away.

7 Then the King of Israël sent for all the Elders of the land, and said, Take hede, I pray you, and se how he seketh mischeif: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my golde, and I denyed him not.

8 And all the Elders, & all the people said to him, Hearken not vnto him, nor consent.

9 Wherefore he said vnto the messengers of Ben-hadad, Tel my Lord the King, All that thou didest send for to thy seruant at the first time, that I will do, but this thing I may not do. And the messengers departed, and broght him an answer.

10 And Ben-hadad sent vnto him, and said, The gods do so to me and more also, if the dust of Samaria be ynough to all the people that followe me, for euerie man an handful.

11 And the King of Israël answered, and said, Tel [him,] Let not him girdeth [his harness,] boast hi selfe, as he putteth it of.

12 And when he heard that tidings, as he was with the Kings drinking in the pauilions, he said vnto his seruants, Bring forth the engines, and thei set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israël, saying, Thus saith the Lord, Hast thou sene all this great multitude? beholde, I wil deliuer it into thine hand this day, & thou maiest knowe, that I am the Lord.

14 And Ahab said, By whome? And he said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shal ordre the battell? And he answered, Thou.

15 ¶ Then he nombred the seruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them he nombred the whole people of all the children of Israël, [euē] seuen thousande.

16 And they went out at noone: but Ben-hadad did drinke til he was dronken in the tents, [bothe] he and the Kings: for two & thirtie Kings helped him.

17 So the seruants of the princes of the

e Hewolden not accept his answer, except he did out of hand deliuer whatsoeuer he shulde aske: for he sought an occasion, how to make warre against him.

d They thought their duties rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

e Muche lesse shal there be foude any pray, that is worthe anything, whā they shalbe so manie.

f Boast not before the victorie be gotten.

† Or, put your selues in orde.

g Before God went about w signes and miracles to pul Ahab from his impietie, and now againe wonderful stories.

h That is, young men trained in the seruice of princes.

prouinces went out first: & Ben-hadad set out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alieu: or whether they be come out to fight, take them yet alieu.

19 So they came out of the citie, [to wit,] the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slewe euerie one his enemies: and the Aramites fled, and Israel pursued them: but Be-hadad the King of Aram escaped on an horse with [his] horsemen.

21 And the King of Israel went out, and smote the horses and charrets, and with a great slaughter slewe he the Aramites.

22 (For there had come a Prophet to the King of Israel, and had said vnto him, Go, be of good courage, and consider, and take hede what thou doest: for when the yere is gone about, the King of Aram will come vp against thee)

23 ¶ The seruants of the King of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and doubtles we shal overcome them.

24 And this do, Take the Kings away, euerie one out of his place, and place captaines for them.

25 And nomber thy selfe an armie, like the armie that thou hast lost, with suche horses, and suche charrets, and we wil fight against them in the plaine, and doubtles we shal overcome the: and he hearkened vnto their voyce, and did so.

26 And after the yere was gone about, Be-hadad nombred the Aramites, and went vp to Aphék to fight against Israel.

27 And the children of Israel were nombred, and were all assembled, and went against them, and the children of Israel pitched before them, like two little flockes of kiddes: but the Aramites filled the countie.

28 And there came a mā of God and spake vnto the King of Israel, saying, Thus sayth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleis, therefore wil I deliuer all this great multitude into thine hand, and ye shal knowe that I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hūdreth thousand fotemen in one day.

30 But the rest fled to Aphék into the ciue:

and there fel a wall vpon seuen & twentie thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 ¶ And his seruants said vnto him, Beholde now, we haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our loynes, and ropes about our heades, and go out to the King of Israel: it may be that he wil saue thy lite.

32 The they girded sackcloth about their loynes, and [put] ropes about their heades, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet alieu? he is my brother.

33 Now the men toke diligent hede, if they colde catche [any thing] of him, and made haste, & said, Thy brother Be-hadad. And he said, Go, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the charer.

34 And [Ben-hadad] said vnto him, The cities, which my father toke fro thy father, I wil restore, and thou shalt make stretes for thee in Damascus, as my father did in Samaria. Then [said Ahab], I wil let thee go with this couenant. So he made a couenant with him, and let him go.

35 ¶ Then a certeine man of the children of the Prophetes said vnto his neighbour by the comādemēt of the Lord, Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, beholde, as sone as thou art departed from me, a lyon shal slay thee. So when he was departed from him, a lyon founde him and slewe him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, & waited for the King by the way, and disguised him selfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant wet into the middes of the battell: & beholde, there went away a man, whome [another] man broght vnto me, and said, Kepe this man: if he be lost, and want, thy life shal go for his, or els thou shalt paye a talent of filuer.

40 And as thy seruant had here and there to do, he was gone. And the King of Israel said vnto him, So shal thy iudgement be: thou hast given sentence.

41 And he hasted, and toke the ashes away from

† Ebr. man.
† Or, Syrians.

i VWith them
were appointed
for the preferu-
ation of his per-
sons.

& Thus the vic-
ked blaspheme
God in their fu-
rie, whome not-
withstanding he
suffreth not vn-
punished.

1 All they, &
were in the bat-
tel of the former
yere, ver. 15.

m VWho am of
like power in
valley, as I am
on the hills, and
can slue de-
stroy a multi-
tude with fewe
as with many.

† Ebr. From
chamber to
chamber.

n In signe of his
mission, & that
we haue deli-
uered death, if he
wil punish vs
rigour.

† Or, & caught
it of him.

o He is alieu.

p Thou shal
appoint in my
chief citie what
thou wilt, and
I wil obey thee.

† Or, of the dis-
ciples.

q By this eter-
nal signe he
de more than
touched King
hearts.
r Because thou
hast transgre-
sed the com-
mandment of the
Lord.

† By this ba-
ble he maketh
Ahab con-
fide in him selfe,
whom he made
a couenant
with Gods en-
emies, & let him
escape, whom
God had ap-
pointed to be
slaine.

For then
did to in-
crease far
more c
he truly
was not

from his face: & the King of Israël knewe him that he was of the Prophetes:

42 And he said vnto him, Thus saith the Lord, * Because thou hast let go out of [thine] hands a man whome I appointed to dye, thy life shal go for his life, and thy people for his people.

43 And the King of Israël went to his house heauy and in displeasure, and came to † Samaria.

¶ CHAP. XXI.

1 Iezebel commandeth to kill Naboth, for the vineyard that he refused to sel to Ahab. 19 Eliiah reproveth Ahab, and he repenteth.

1 A † Fter these things Nabóth the Izreelite had a vineyarde in Izreél, hard by the palace of Aháb King of Samaria.

2 And Aháb spake vnto Nabóth, saying, Giue me thy vineyarde, that I may make me a gardine of herbes thereof, because it is nere by mine house: and I wil giue thee for it a better vineyarde then it is: [or] if it please thee, I wil giue thee the worthe of it in money.

3 And Nabóth said to Aháb, The Lord kepe me from giuing the inheritáce of my fathers vnto thee.

4 Then Aháb came into his house heauy and in displeasure, because of the worde which Nabóth the Izreelite had spokē vn to him. for he had said, I wil not giue thee the inheritance of my fathers. and he laye bvpō his bed, and turned his face, & wolde eat no bread.

5 Then Iezébel his wife came to him and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Nabóth the Izreelite, and said vnto him, Giue me thy vineyarde for money, or giue it please thee, I wil giue thee [another] vineyarde for it: but he answered, I wil not giue thee my vineyarde.

7 Then Iezébel his wife said vnto him, Doeſt thou now gouerne the kingdome of Israël? vp, eat bread, and † be of good chere, I wil giue thee the vineyarde of Nabóth the Izreelite.

8 ¶ So she wrote letters in Ahabs name, & sealed them with his scale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Nabóth.

9 And she wrote in the letters, saying, Proclaime a † fast, and set Nabóth among the chief of the people,

10 And set two wicked men before him, & let them witnes against him, saying, Thou didest blaspheme God and the King: the

cary him out, and stone him that he may dye.

11 And the * men of his citie, [euen] the Elders and gouernours, which dwelt in his citie, did as Iezébel had sent vnto the: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Nabóth among the chief of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Nabóth in the presence of the people, saying, Nabóth did † blasphememe God and the King. Then they caryed him away out of the citie, and stoned him with stones, that he dyed.

14 Then they sent to Iezébel, saying, Nabóth is stoned and is dead.

15 ¶ And when Iezébel heard that Nabóth was stoned and was dead, Iezébel said to Aháb, † Vp, [and] take possession of the vineyarde of Nabóth the Izreelite, which he refused to giue thee for money: for Nabóth is not aliue, but is dead.

16 And when Aháb heard that Nabóth was dead, he rose to go downe to the vineyarde of Nabóth the Izreelite, to take possession of it.

17 ¶ And the worde of the Lord came vnto Eliáh the Tishbite, saying,

18 Arise, go downe to mete Aháb King of Israël, which is in Samaria. lo, [he is] in the vineyarde of Nabóth, whether he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, † Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus sayth the Lord, In the place where dogs licked the blood of Nabóth, shal dogs likee euē thy blood also.

20 And Aháb said to Eliáh, Hast thou soude me, o mineemie? And he answered, I haue founde [thee:] for thou hast folde thy selfe to worke wickednes in the sight of the Lord.

21 * Beholde, I wil bring euil vpon thee, & wil take away thy posteritie, and wil cut of from Aháb him that * pisseth against the wall, aswel him that is * shut vp, as him that is left in Israël,

22 And I wil make thine house like † house of * Ieroboám the sonne of Nebát, & like the house of * Baashá the sonne of Ahiiáh, for the prouocation wherewith thou hast prouoked, and made Israël to sinne.

23 And also of Iezébel spake the Lord, saying, * The dogs shal eat Iezébel † by the wal of Izreél.

24 The dogs shal eat him of Ahabs stocke, ¶ ff. iij.

e Thus y word-
clings contra-
ry to Gods com-
mandemēt, who
willett not to
consent to the
shedding of inno-
cēt blood, obey
rather the wic-
ked commande-
ments of prin-
ces then the iust
Lawes of God.

† Ebr. bleſſe.

f This example
of monstrous
crueltie the ho-
ly Ghost leaueſh
to vs, to the in-
tent y we shuld
abhorre all ty-
rannie, and spe-
cially in them,
whome nature
and kinde shuld
moue to be pitif-
ful and inclined
to mercy.

g Doeſt thou
thinke to haue
any aduantage
by murdering
of an innocent?
h This was ful-
filled in Ioram
his sonne, as 2.
King. 9. 25.

* Chap. 14. 10.
2. King. 9. 8.

* 1. Sam. 25. 22.

* Chap. 14. 10.

* Chap. 15. 29.

* Chap. 16. 30.

* 2. King. 9. 33.
† Or, forreſt,
or, poſſeſſion.

that dyeth in the citie: and him that dyeth in the fieldes, shal the foules of the ayte eat.

25 But there was none like Aháb, who did sell him selfe, to worke wickednes in the sight of the Lord: whome Iezébel his wife prouoked.

26 For he did exceeding abominably in following idoles, accordig to all that the Ammorites did, whome the Lord cast out before the children of Israël.

27 Now when Aháb heard those wordes, he rent his clothes, and put sackcloth vpon him and fasted, and lay in sackcloth, and went softly.

28 And the worde of the Lord came to Eliáh the Tishbite, saying,

29 Seeft thou how Aháb is hūbled before me? because he submitteth him selfe before me, I wil nor bring that euil in his dayes, [but] in his sonnes dayes wil I bring euil vpon his house.

CHAP. XXII.

1 Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah sheweth the King what shalbe the successe of their enterprise. 24 Zedkiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahazia his sonne succedeth. 41 The reigne of Iehoshaphat, 51 And Ioram, his sonne.

1 **A**ND * they continued * thre yere without warre betwene Arám and Israël.

2 And in the thirde yere did Iehoshaphat the King of Iudáh come downe to the King of Israël.

3 (Then the King of Israël said vnto his seruants, Knowe ye not that Ramóth Gileád was ours? and we stave, and take it not out of the hād of the King of Arám?)

4 And he said vnto Iehoshaphat, Wilt thou go with me to battel against Ramóth Gileád? And Iehoshaphat said vnto the King of Israël, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the King of Israël, * Aske counsel, I pray thee, of the Lord to day.

6 Then the King of Israël gathered the Prophetes vpon a foure hundred men, and said vnto them, Shal I go against Ramóth Gileád to battel, or shal I let it alone? And they said, Go vp: for the Lord shal deliuer it into the hands of the King.

7 And Iehoshaphat said, Is there here neuer a Prophet of the Lord more, that we might inquire of him?

8 And the King of Israël said vnto Iehoshaphat, There is yet one man (Micháiah the sonne of Imláh) by whome we may aske counsel of the Lord, but I hate him: for he doeth not prophetic good vnto me, but

euil. And Iehoshaphat said, Let not the King say so.

9 Then the King of Israël called an Eunuche, and said, Call quickly Micháiah the sonne of Imláh.

10 And the King of Israël and Iehoshaphat the King of Iudáh sate ether [of them] on his throne in their apparel in the voyde place at the entring in of the gate of Samaria, and all the Prophetes propheticied before them.

11 And Zidkiah the sonne of Chenaanáh made him hornes of yron, and said, Thus sayth the Lord, With these shalt thou push the Aramites, vntil thou hast consumed them.

12 And all the Prophetes propheticied so, saying, Go vp to Ramóth Gileád, & prosper: for the Lord shal deliuer it into the Kings hand.

13 ¶ And the messenger that was gone to call Micháiah spake vnto him, saying, Beholde now, the wordes of the Prophetes [declare] good vnto the King with one acorde: let thy worde therefore, I pray thee, be like the worde of one of them, & speake thou good.

14 And Micháiah said, As the Lord liueth, whatsoeuer the Lord sayth vnto me, that wil I speake.

15 So he came to the King, and the King said vnto him, Micháiah, shal we go against Ramóth Gileád to battel, or shal we leaue of? And he answered him, Go vp, & prosper: & the Lord shal deliuer it into the hand of the King.

16 And the King said vnto him, How oft shal I charge thee, that thou tel me nothig but that which is true in the Name of the Lord.

17 Then he said, I sawe all Israël scatered vpon the mountaines, as shepe that had no shepheard. And the Lord said, These haue no master, let euery man returne vnto his house in peace.

18 (And the King of Israël said vnto Iehoshaphat, Did not I tel thee, that he wolde propheticie no good vnto me, but euil?)

19 Againe he said, Heare thou therefore worde of the Lord. I sawe the Lord sit on his throne, and all the hoste of heauen stode about him on his right hand and on his left hand.

20 And the Lord said, Who shal entise Ahab that he may go and fall at Ramóth Gileád? And one said on this maner, and another said on that maner.

21 Then there came forth a spirit, & stood before the Lord, and said, I wil entise him. And the Lord said vnto him, Where with?

i By the wicked counsel of his wife, he became a vile idolater and cruel murderer, as one gaue him selfe wholly to seruise sinne.

† Ebr. his flesh.

k In token of mourning or as some read bare footed.

l Meaning in Ioram time, 3. King, 9, 16.

* 2. Chro. 18, 19. Benhadad the King of Syria, & Ahab made a peace which endured thre yeres.

b To se and visite him.

c The Kings of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not him selfe bounde thereby to restore it.

d I am ready to ioyne and go with thee, & all mine is at thy comādemēt.

e He feared & he wolde not go to the warre except God approued it, yet when Michaiah counseled the contrarie he wolde not obey.

f Meaning, the false prophetes, which were flatterers & serued for lucre whom Iezebel had assembled and kept after the death of those whome Eliáh slew.

g Iehoshaphat did not acknowledge the false Prophetes to be Gods ministers but did contemne him.

h VWhereby we see that the wicked can not abide to heare the truth, but hate the Prophetes of God and molest them.

i Read Gen. 36.

k In their kinglie apparel.

l The true Prophetes of God were accustomed to visitation for the confirmation of their doctrine, 1. iere. 7, 14. wherein the false Prophetes did imitate them, thinking thereby to make their doctrine more credible.

m This is a commune argument of the wicked, who thinke that none shal de speake against a thing, if a greater party prouue it, better neuer so vngodly.

† 2 br. mouth.

n He spake this in derision, because & King attributed so much to the false prophet meaning that by experience he shulde trye if they were but flatterers.

o It is better they returne to me, then to be punished and scatered, because they take warre in hand without Gods counsel and approbation.

p Meaning, the Angels.

† Or, persuade and discaine.

q Here we see though the devil be euer ready to bring vs to destruction, yet he hath no other power than God giueth him.

with:

22 And he said, I wil go out, and be a false spirit in the mouthe of all his prophetes. Then he said, Thou shalt entise [him,] and shalt also preuaile: go forthe, and do so.

23 Now therefore beholde, the Lord hath put a lying spirit in the mouthe of all these thy prophetes, and the Lord hath appointed euil against thee.

24 Then Zidkiah the sonne of Chenaanah came nere and smote Michaiiah on the cheke, and said, *When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiiah said, Beholde, thou shalt fe in that day, when thou shalt go fro chamber to chamber to hide thee.

26 And the King of Israel said, Take Michaiiah, and cary him vnto Amón the gouernour of the citie, and vnto Ioash the Kings sonne,

27 And say, thus sayth the King, Put this man in prison house, and fede him with bread of affliction, and with water of affliction, vntil I returne in peace.

28 And Michaiiah said, If thou returne in peace, the Lord hath not spoken by me. And he said, Harken all ye people.

29 So the King of Israel & Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

30 And the King of Israel said to Iehoshaphat, I wil change mine apparel, and wil entre into the battel, but put thou on thine apparel. And the King of Israel changed him selfe, and went into the battel.

31 And the King of Aram commanded his two and thirtie captaines ouer his charrets, saying, Fight nether with smal, nor great, saue onely against the King of Israel.

32 And when the captaines of the charrets sawe Iehoshaphat, they said, Surely it is the King of Israel, and they turned to fight against him: and Iehoshaphat cryed.

33 And when the captaines of the charrets sawe that he was not the King of Israel, they turned backe from him.

34 Then a [certeine] man drue a bowe mightely, & smote the King of Israel betwene the ioyntes of his brigandine. Wherefore he said vnto his charret man, Turne thine hand and cary me out of the hoste: for I am hurt.

35 And the battel encreased that day, and the King stode stil in his charret against the Aramites, and dyed at euen: and the blood ran out of the wounde into the middes of the charret.

36 And there went a proclamatiõ through out the hoste about the going downe of the sunne, saying, Eucry man to his citie, and

euery man to his owne countrie.

37 So the King dyed, and was brought to Samaria, and they buryed the King in Samaria.

38 And one washed the charet in the poole of Samaria and the doggs licked vp his blood (and they washed his armour) according vnto the worde of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and all that he did, & the yuorie house which he buylt, and all the cities that he buylt, are they not written in the boke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his steade.

41 ¶ And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab King of Israel.

42 Iehoshaphat was fise and thirtie yere olde, when he began to reigne, and reigned fise and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: [for] the people offered stil and burnt incense in the hie places.

44 And Iehoshaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthie dedes that he did, and his battels which he fought, are they not written in the boke of the Chronicles of the Kings of Iudah?

46 And the Sodomites which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no King in Edom: the deputie [was] King.

48 Iehoshaphat made shippes of Tharshish to saile to Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the shippes. But Iehoshaphat wolde not.

50 And Iehoshaphat did slepe with his fathers, [and] was buryed with his fathers in the citie of Dauid his father and Iehoram his sonne reigned in his steade.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuententh yere of Iehoshaphat King of Iudah, and reigned two yeres ouer Israel.

52 But he did euil in the sight of the Lord, and walked in the way of his father, & in ff. iiii.

† Or, the harlots washed it.

* Chap. 21, 19.

2. Chr. 20, 31.

a Meaning that he was led with an error, thinking that they might stil sacrifice to the Lord in those places, aswell as they did before the Temple was buylt.

b In the time of this King Iudaea was subiect to Iudah & was gouerned by whom they of Iudah appointed.

c By Tharshish scripture meaneth Calicia & all the Sea called Mediterra-neum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for golde.

the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him,

& prouoked the Lord God of Israel vnto wrath, † according vnto all that his father had done.

† Or, in all part
as his father
did.

THE SECONDE BOKE OF THE KINGS.



THE ARGUMENT.

THis seconde boke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia who for contemning the Lords commandment by his Prophetes, & neglecting his sundrie admonitions, by famine and other meanes, was taken by his enemies, sawe his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iuste vengeance of God for contempt of his worde, Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this boke are notable examples of Gods fauour towards those rulers and people which obey his Prophetes and imbrace his worde: and contrariwise of his plagues towards those commune weales which neglect his ministers and do not obey his commandments.

CHAP. I.

1 Ahaziah by a fall falleth sicke and consulteth with Baal-zebub. 3 He is reprobued by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dyeth, and Iehoram his brother succedeth him.

IHen Moab rebelled against Israel after † death of Ahab:



And Ahaziah fell through the lattesse windowe in his vpper chamber which

was in Samaria: so he was sicke: then he sent messengers, to whome he said, Go, [and] enquire of ^b Baal-zebub the god of Ekron, if I shal recouer of this my disease.

3 Then the Angel of the Lord said to Eliiah the Tishbite, Arise, [and] go vp to mete the messengers of the King of Samaria, and saye vnto them, Is it not because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

4 Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Eliiah departed.

5 And the messengers returned vnto him, to whome he said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Go, [and] returne vnto the King which sent you, & say vnto him, Thus sayth the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not

come downe from the bed, on which thou art gone vp, but shalt dye the death.

7 And he said vnto them, What maner of man was he which came and met you, & tolde you these wordes?

8 And they said vnto him, He was an heerie man, and girded with a girdle of lether about his loynes. Then said he, It is Eliiah the Tishbite.

9 Therefore [the King] sent vnto him a captaine ouer fiftie with his fiftie [men,] who went vp vnto him: [for] beholde, he sate on the toppes of a mountaine, and he said vnto him, O man of God, the King hath commanded [that] thou come downe.

10 But Eliiah answered, & said to † captaine ouer the fiftie, If that I be a ma of God, let fyre come downe from the heauen, and deuoure thee and thy fiftie. & So fyre came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and said vnto him, O man of God, thus the King commandeth, Come downe quickly.

12 But Eliiah answered & said vnto them, If I be a man of God, let fyre come downe from the heauen, and deuoure thee & thy fiftie. So fyre came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp & came, & fel on his knees before Eliiah, and besoght him and said vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie

e Some thinke
that this is
of his garment
which was
ough & made
heere.

f To wit, Camel.

g He deduced
what power
Gods word
hath in the
mouth of
vants, who
threaten
iudgement
against the
wicked.

h He spake
in mockery,
therefore
knew Gods
th so much
more.

i Meaning
God would
shewe by
whether he
a true Prop
or not.

k which
ble my fall
fore God &
seruant.

a So that he was
punished for his
idolatrie after
two sortes: for
the Moabites,
were wonte to
pay him tribute
rebelled, and he
fell downe at a
grate & was vpon
his house to
give light be-
neath.

b The Philistines,
which dwelt at Ekron
worshipped this
idole, which sig-
nifieth the god
of flies, think-
ing that he coulde
preserue them
from the biting
of flies: or els he
was so called,
because flies
were ingendred
in great abound-
ance off blood
of the sacrifices
that were offered
to that idole.

c He sheweth
idolaters haue
not true God,
for els they woulde
seke to none
but to hialone.

d Ignorance is
the mother of
error and idolatrie.

Thou, spare
my life and let
me not dye as
the other two.

fifty seruants be¹ precious in thy sight.
4 Beholde, there came fyre downe from
the heauen and deuoured the two former
captaines ouer fifty with their fifties: the-
refore let my life now be precious in thy
sight.

5 And the Angel of the Lord said vnto
Eliáh, Go downe with hi: be^m not afraide
of his presence. So he arose, and wet downe
with him vnto the King.

6 And he said vnto him, Thus saith the
Lord, Because thou hast sent messengers
to inquire of Baal-zebub the God of Ek-
ron, (was it not because there was no
God in Israel to inquire of his worde?)
therefore thou shalt not come downe of
the bed, on which thou art gone vp, but
shalt dye the death.

7 So he dyed according to the worde of
the Lord which Eliáh had spoken. And Ie-
horám began to reigne in his steade, in the
seconde yere of Iehorám the sonne of Ie-
hoashaphat King of Iudah, because he had
no sonne.

8 Concerning the rest of the actes of A-
haziah, that he did, are they not written in
the booke of the Chronicles of the Kings
of Israel.

CHAP. II.

9 Eliáh deuoured the waters with his cloke. 10 He is taken
vp into heauen. 11 Elisha taketh his cloke and deu-
oureth Iordan. 12 The bitter and venomous waters are hea-
led. 13 The children that mocke Elisha, are rent in pieces
with beares.

1 And when the Lord wolde take vp
Eliáh into heauen by a whirle wind,
Eliáh went with Elisha from Gilgal.

2 Then Eliáh said vnto Elisha, Tary here, I
pray thee: for the Lord hath sent me to
Beth-el. But Elisha said, As the Lord li-
ueth, & as thy soule liueth, I wil not leaue
thee. So they came downe to Beth-el.

3 And the children of the Prophetes that
were at Beth-el, came out to Elisha, & said
vnto him, Knowest thou that the Lord wil
take thy master from thine head this day?
And he said, Yea, I knowe it: holde ye
your peace.

4 Again Eliáh said vnto him, Elisha, tary
here, I pray thee: for the Lord hath sent
me to Iericho. But he said, As the Lord li-
ueth, & as thy soule liueth, I wil not leaue
thee. So they came to Iericho.

5 And the children of the Prophetes that
were at Iericho, came to Elisha, and said
vnto him, Knowest thou, that the Lord
wil take thy master from thine head this
day? And he said, Yea, I knowe it: holde
ye your peace.

6 Moreover Eliáh said vnto him, Tary, I
pray thee, here: for the Lord hath sent me

to Iordan. But he said, As the Lord liueth,
& as thy soule liueth, I wil not leaue thee.
So they went bothe [together.]

7 And fiftie men of the sonnes of the Pro-
phetes went and stode on the other side a-
farre of, and they two stode by Iordan.

8 ¶ Then Eliáh toke his cloke, and wrapt
it together, and smote the waters, & they
were deuided hether and thether, & they
twaine went ouer on the drye land.

9 Now when they were passed ouer, Eliáh
said vnto Elisha, Aske what I shal do for
thee, before I be taken from thee. And E-
lisha said, I pray thee, Let thy Spirit be
double vpon me.

10 And he said, Thou hast asked an hard
thing: [yet] if thou se me when I am taken
from thee, thou shalt haue it so: and if not,
it shal not be.

11 And as they went walking and talking,
beholde, there appeared a chariot of fire,
and horses of fire, and did separate them
twaine. So Eliáh went vp by a whirle-
winde into heauen.

12 And Elisha sawe it, and he cryed, My
father, my father, the chariot of Israel, and
the horsemen thereof: & he sawe him no
more: and he toke his [owne] clothes, and
rent them in two pieces.

13 ¶ He toke vp also the cloke of Eliáh
that fel from him, and returned, and stode
by the banke of Iordan.

14 After, he toke the cloke of Eliáh, that
fel from him, and smote the waters, and
said, Where is the Lord God of Eliáh,
and he him selfe? Again also he smote
the waters, and they were separated this
waye and that waye: and Elisha went
ouer.

15 And when the children of the Prophe-
tes, which were at Iericho, sawe him on
the other side, they said, The Spirit of
Eliáh doeth rest on Elisha: and they came
to mete him, & fel to the ground before
him.

16 And said vnto him, Beholde now, there
be with thy seruants fiftie strong men: let
them go, we pray thee, and seke thy ma-
ster, if so be the Spirit of the Lord hath
taken him vp: and cast him vpon some
mountaine, or into some valley. But he
said, Ye shal not send.

17 Yet they were instant vpon him, till he
was ashamed: wherefore he said, Send. So
they sent fiftie men, which sought thre day-
es, but founde him nor.

18 Therefore they returned to him, (for he
carried at Iericho) and he said vnto them,
Did not I say vnto you, Go nor?

19 ¶ And the men of the que said vnto E-

f To wit, of
Iordan.

g Let thy Spirit
haue double for-
ce in me, becau-
se of these dan-
gerous times: or
let me haue twi-
se so muche as y-
rest of the Pro-
phetes: or thy
Spirit being de-
uised into thre
partes, let me
haue two.

The Spirit of
prophecie is gi-
uen to him, as it
was to Elisha.

Meaning, E-
lisha: for they
thought his body
had bene cast in
some mountaine.

I Because y fact
was extraordi-
nary, they dou-
ted where he
was become,
but Elisha was
assured that he
was taken vp to
God.

† Or, killeth the inhabitants.

Thus God gaue him power, euen contrary to nature, to make that water profitable for mans vse, whereas before was hurtfull.

Perseuering their malicious heart against the Lord and his worde, he desired God to take vengeance of them for the iniurie done vnto him.

Read the annotation in the 1. Chap. & 17. verse.

He sacrificed to the golden calves, that Iero boam had made.

This was done after that Dauid had made Moabites tributaries to his successors.

Read 1. King. 22. 4.

lisha, Beholde, we pray thee: the situation of this citie is pleasant, as thou, my Lord, seest, but the water [is] noight, & the grounde [†] barren.

20 Then he said, Bring me a newe cruse, & put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there the salt, and said, Thus saith the Lord, I haue healed this water: death shal no more come thereof, neither barrennes [to the grounde].

22 So the waters were healed vntil this day, according to the worde of Elisha which he had spoken.

23 ¶ And he wet vp from thence vnto Beth-el. And as he was going vp the waye, litle children came out of the citie, and mocked him, & said vnto him, Come vp, thou belde head, come vp, thou belde head.

24 And he turned backe, and looked on them, & ^a cursed them in the Name of the Lord. And two beares came out of the forest, & tare in picces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Elisha repro- ueth him. 17 And giueth their hoste water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the ^a eighteenth yere of Iehoshaphat King of Iudah, and reigned twelue yeres.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for he toke away the image of Baal that his father had made.

3 Neuertheles, he cleaued vnto ^b the sinnes of Ieroboam, the sonne of Nebat, who made Israel to sinne, [&c.] departed not therefro.

4 ¶ Then ^c Mesha King of Moab had store of shepe, and redred vnto the King of Israel an hundredth thousand lambes, and an hundredth thousand rams with the woll.

5 But when Ahab was deade, the King of Moab rebelled against the King of Israel.

6 Therefore King Iehoram went out of Samaria the same season, and nombred all Israel.

7 And went, and sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou go with me to battel against Moab? And he answered, I wil go vp: [for] I am, as thou art, my people, as thy people, [&c.] mine horses as thine

horses.

8 Then said he, What way shal we go vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the King of Israel, & the King of Iudah, and the ^e King of Edom, and when they had compassed the way seuen daies, they had no water for the hoste, nor for the cattel that [†] followed them.

10 Therefore the King of Israel said, Alas, that [†] Lord hath called these thre Kings, to giue them into the hand of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the King of Israels seruants answered, & said, Here is Elisha [†] sonne of Shaphat, which [†] powered water on the hands of Elisha.

12 Then Iehoshaphat said, ^g The worde of the Lord is with him. Therefore the King of Israel, and Iehoshaphat, and the King of Edom went downe to him.

13 And Elisha said vnto the King of Israel, ^h What haue I to do with thee? Get thee to the Prophetes of thy father and to the Prophetes of thy mother. And the King of Israel said vnto him, ⁱ Naye: for the Lord hath called these thre Kings, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not that I regarde the presence of Iehoshaphat the King of Iudah, I wolde not haue looked towards thee, nor sene thee.

15 But now bring me a minstrel. And when the minstrel played, the hand of the Lord came vpon him.

16 And he said, Thus saith the Lord, Make this valley full of dyches.

17 For thus saith the Lord, Ye shal neither se winde nor se raine, yet the valley shal be filled with water, that ye may drinke, [both] ye & your cattel, & your beastes.

18 But this is a ^m final thing in the sight of the Lord: for he wil giue Moab into your hand.

19 And ye shal smite euerie strong towne and euerie chief citie, and shal sell euerie sayre tre, and shal stop all the fountaines of water, and ^a marre euerie good field with stones.

20 And in the morning when the meat offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able to put on harness, and vpwarde, and stode in [their] border.

22 And

Meaning the viceroi or Lieutenant of the King of Iudah, read 1. King. 22. 41.

† Ebr. that were at their feet.

f That is, who was his friend.

g He is able to instruct vntil is God will in this point.

h He knew this wickednes, wolde haue visited his con-

science, to serue his name, and therefore he disdaineth to answer him.

i The wickednes of the seruants of God, but when they are driue by very need, and fear of the present danger.

lo God suffered his word to be declared to the wicked, because of the godlie are among them.

He sang to God's glory, & to stirre up the Prophetes heart to prophesie.

Read Cl.

And there fell not a drop of water by vntill the morning.

because I am and pay.

Thus God shew his might, to be feared, & to be feared.

Though God bestoweth his benefices for a time vpon his enemies, yet he punisheth his sinne, when he will take them away.

the intention might be his vengeance, which prepared against them.

† Ebr. to put on harness, & to be ready.

† Ebr. to put on harness, & to be ready.

† Ebr. to put on harness, & to be ready.

22 And they rose early in the morning, when the sunne arose vpon the water, and the Moabites sawe the water ouer against the, as red as blood.

23 And they said, ° This is blood: the Kings are surely slayne, and one hath the smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoste of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they pursued them, and smote Moab.

25 And they destroyed the cities: and on all the good field euery man cast his stone, and filled them, and they stoppe all the fountaines of water, and felled all good trees: onely in Kir-haraseh left they the stones thereof: howbeit they went about it with slings and smote it.

26 And when the King of Moab sawe that the battell was to sore for him, he toke with him seuen hundred men that drew the sword to breake through vnto the King of Edom: but they coulde not.

27 Then he toke his eldest sonne, & shulde haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

CHAP. III.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obteineeth for the Shunammite a sonne at Gods hand. 31 VVho dying, 32 He raiseth him vp againe. 40 He maketh swete the portage. 42 And multiplieth the loaves.

1 **A**ND one of the wiues of the sonnes of the Prophetes cryed vnto Elisha; saying, Thy seruant mine housband is dead, and thou knowest, that thy seruant did feare the Lord: and the creditour is come to take my two sonnes to be his bondemen.

2 Then Elisha said vnto her, What shal I do for thee: tel me, what hast thou at home? And she said, Thine handmayd hathe nothing at home, saue a pytcher of oyle.

3 And he said, Go, and borrowe the vessels abroad of all thy neighbours, empty vessels, [and] spare not.

4 And when thou art come in, thou shalt shut the dore vpon thee & vpon thy sonnes, and poure out into all those vessels and set aside those that are full.

5 So she departed from him, and shut the dore vpon her, and vpon her sonnes. And they brought to her, and she poured out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no more vessels.

And the oyle ceased.

7 Then she came & tolde the man of God. And he said, Go, [and] sel the oyle, and pay them that thou art in det vnto, and liue thou and thy children of the rest.

8 ¶ And on a time Elisha came to Shunem, & there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thether to eat bread.

9 And she said vnto her housband, Beholde, I knowe now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a litle chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stole, and a candlesticke, that he may turne in thether when he commeth to vs.

11 ¶ And on a day, he came thether & turned into the chamber, and laye thercin,

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stode before him.

13 Then he said vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, what shal we do for thee? Is there any thing to be spokē for thee to the King or to the captaine of the hoste? And she answered, I dwell among mine owne people.

14 Againe he said, What is then to be done for her? Then Gehazi answered, In dede she hathe no sonne, and her housband is olde.

15 The said he, Call her. And he called her, and she stode in the dore.

16 And he said, At this time appointed, according to time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, do not lye vnto thine handmaid.

17 So the woman conceiued, & bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fel on a day, that he wet out to his father, [and] to the reapers.

19 And he said to his father, Mine head, mine head. Who said to [his] seruāt, Beare him to his mother.

20 And he toke him and broght him to his mother, & he sate on her knees til noone, and dyed.

21 Then she went vp, and layed him on the bed of the man of God, and shut the dore vpon him, and went out.

22 ¶ Then she called to her housband and said, Send with me, I pray thee, one of the yong me & one of the asses: for I wil haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou go to

f To augment and increase in the vessels.

g God here did not onely provide for his seruāt, that his dett shal be payed, and so kept his doctrine and profession without slander, but also for his wife and children.

h VVhich shulde be separate from the rest of the house, that he might more commodiously giue him self to study and prayers.

i Thus the seruants of God are not vnthankful for the benefits they receiue.

k I am content with that that God hath sent me, & can want nothing if one can do for another.

l VVhiche then was a reproche & therefore he wold: that his master shulde pray to God for her that she might be fruitful. Gene. 18, 10.

m His head ached sore, and therefore he cryed thus.

II. Kings.

† Or, face of.

● In token of
humilitie & ioy
that she had met
with him.

†Ebr. her soule
is in bitterness.

Make such
speed that no-
thing may let
thee in the way,
Luk. 10. 4.

¶ The like did
Eliiah to 5 wi-
dowes sonne at
Sarephta, 1.
King. 17, 2. &
S. Paul Act. 10.
10. signifying 5
care that ought
to be in thē, that
beare the words
of God and are
distributers of
the spiritual life
to all soules
Meaning, of-
tentimes.

37 And she came, and fel at his fete, and

44 So he set it before them, and they did eat, and left over, according to the worde of the Lord.

1. Naaman the Syrian is healed of his leprosie. 16. Elisha refuseth his gifts. 17. Gehazi is stricken with leprosie, because he took money, and raiment of Naaman.

And the King of Arám said, Go thy way
thether, and I wil send a letter vnto the
King of Israël. And he departed, &^d toke
twiſh

That is, in the
land of Israel

t VVhich is
Apothecaries
colloquial,
& is much
harmful & dan-
gerous in
aging.

n Their friends
they were
soned, beca
of the ban

x It is not
quantitie of
bread that
fieth, but
blessing & C
giueth.

a Here appe
reth that an
& infidels G
hath this, an
also that the
G. l. l. l. l.

man told us
the King of
the

d To give
as a price
the prophe

With him ten talents of siluer, & six thousand [pieces] of golde, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naamán my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had red the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that he doeth send to me, that I shoulde heale a man from his leprosie? wherefore confidre, I pray you, and se how he seeketh a quarel against me.

8 But when Elishá the man of God had heard that the King of Israel had rent his clothes, he sent vnto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to me, & he shal know, that there is a Prophet in Israel.

9 ¶ Then Naamán came with his horses, & with his charrets, and stode at the dore of the house of Elishá.

10 And Elishá sent a messenger vnto him, saying, Go and wash thee in Iordén seven times, and thy flesh shal come againe to thee, and thou shalt be cleansed.

11 But Naamán was wroth & went away, and said, Beholde, I thought with my selfe, He wil surely come out, and stand, & call on the Name of the Lord his God, & put his hand on the place, and heale the leprosie.

12 Are not Abaná & Pharpar riuers of Damascus better then all the waters of Israel? may I not wash me in them, and be cleansed? So he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, & said, Father, [if] the Prophet had commanded thee a great thing, woldest thou not haue done it: how muche rather then, when he saith to thee, Wash, and be cleane?

14 Then went he downe, and washed him selfe seven times in Iordén, according to the saying of the man of God: & his flesh came againe, like vnto the flesh of a litle childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came & stode before him, & said, Beholde, now I know that [there is] no God in all the worlde, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

16 But he said, As the Lord liueth (before whome I stand) I wil not receiue it. And he wolde haue constrained him to receiue it, but he refused.

17 Moreover Naamán said, Shal there not be giuen to thy seruant two mules loades of this earth? for thy seruant wil henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be merciful vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, & I bowe my selfe in the house of Rimmon: when I do bowe downe, [I say] in the house of Rimmon, the Lord be merciful vnto thy seruant in this point.

19 Vnto whome he said, * Go in peace. So he departed from him about halfe a dayes iourney of grounde.

20 And Gehazí the seruant of Elishá the man of God said, Beholde, my master hath spared this Aramite Naamán, receiuing not those things at his hand that he brought: as the Lord liueth, I wil run after him, and take somewhat of him.

21 So Gehazí followed speedely after Naamán. And when Naamán sawe him running after him, he light downe from the charet to mete him, and said, Is all wel?

22 And he answered, All is wel: my master hath sent me, saying, Beholde, there he come to me, euen now from mount Ephraim two yong men of the children of the Prophetes: giue them, I pray thee, a talent of siluer, & two change of garments.

23 And Naamán said, Yea, take two talents: and he compelled him, & bounde two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to the towre, he toke them out of their hands, and layed them in the house, & sent away the men: and they departed.

25 ¶ Then he went in, & stode before his master. And Elishá said vnto him. Whence comest thou, Gehazí? And he said, Thy seruant went no whether.

26 But he said vnto him, Went not mine heart [with thee] when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, and oliues, & vineyardes, and shepe, and oxen, and men seruants, and maid seruants?

27 The leprosie therefore of Naamán shal cleaue vnto thee, & p to thy seed for euer. And he went out from his presence a lepre [white] as snowe.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He might be stande discloseth the King of Syrias counsel to the King of Israel.

gg.j.

i He feleth his conscience wounded in being present at such service & therefore he desireth God to forgive him, lest others by his example might fall to idolatry: for as for his owne parte he conscientiously say he wil neuer be true anie but true God. ¶ The prophet did not approve his act, but after the commune manner of speche he biddeth him fare wel.

i Declaring thereby what honour and affection he bare to the Prophet his master.

Or, fortresse, or, secret place.

in Naamans seruants.

n was not present with thee in spirit

o That is, money to by possessions with: meaning, that it is detestable in the seruants of God to haue covetous hinders. p To be an example to all sinners, as by whose covetousnes Gods worde

might be stande

rael. 13 VVho sending certaine to take him, were kept fast in Samaria. 14 Samaria is besieged and endureth extreme famine.

AND the children of the Prophetes said vnto Elishá, Beholde, we pray thee, the place where we dwel with thee, is to litle for vs.

Let vs now go to Iordén, that we may take thence euerie man a beame, & make vs a place to dwel in. And he answered, Go.

And one said, Vouchsafe, I pray thee, to go with thy seruants. And he answered, I wil go.

So he went with them, and when they came to Iordén, they cut downe wood.

And as one was hewing downe a tree, the tyron fel into the water: then he cryed, & said, Alas, master, it was but borrowed.

And the man of God said, Where fel it? And he shewed him the place. Then he cut downe [a piece] of wood, & cast in the ther, and he caused the yron to swimme.

Then he said, Take it vp to thee. And he stretched out his hand, and toke it.

Then the King of Arám warred against Israel and toke counsel with his seruants, and said, In suche and suche a place [shal be] my campe.

Therefore the man of God sent vnto the King of Israel, saying, Beware thou go not ouer to suche a place: for there the Aramites are come downe.

So the King of Israel sent to the place which the man of God tolde him, & warned him of, and saved him selfe from thence, not once, nor twise.

And the heart of the King of Arám was troubled for this thing: therefore he called his seruants and said vnto them, Wil ye not shewe me, which of vs [bewraicheth our counsell] to the King of Israel?

Then one of his seruants said, None, my lord, o King, but Elishá the Prophet that is in Israel, telleth the King of Israel, [eu] the wordes that thou speakest in thy priuie chamber.

And he said, Go, and espie where he is, that I may send and fetch him. And one tolde him, saying, Beholde, [he is] in Dothan.

So he sent thether horses, and charets, and a mightie hoste: and they came by night, and compassed the citie.

And when the seruant of the man of God arose early to go out, beholde, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas, master, how shal we do?

And he answered, Feare not: for they that be with vs, are mo then they that be

with them.

Then Elishá prayed, & said, Lord, I beseeche thee, open his eyes, that he may see. And the Lord opened the eyes of the seruant, & he looked, & beholde, the mountaine was ful of horses and charets of fyre rount about Elishá.

So they came downe to him, but Elishá prayed vnto the Lord, & said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the worde of Elishá.

And Elishá said vnto them, This is not the way, nether is this the citie: followe me, and I will lead you to the man whome ye seke. But he led them to Samaria.

And when they were come to Samaria, Elishá said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they sawe, and beholde, [they were] in the middes of Samaria.

And the King of Israel said vnto Elishá when he sawe them, My father, shal I smite them, shal I smite them?

And he answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, and with thy bowe? [but] set bread & water before them, that they may eat & drinke and go to their master.

And he made great preparation for them: and when they had eaten and dronken, he sent them away: and they went to their master. So the bands of Arám came no more into the land of Israel.

But afterwarde Ben-hadád King of Arám gathered all his hoste, and went vp & besieged Samaria.

So there was a great famine in Samaria: for lo, they besieged it vntil an asse head was at foure score [pieces] of siluer, and the fourth parte of a kob of doves a doung a fue [pieces] of siluer.

And as the King of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, o King.

And he said, [Seing] the Lord doeth not succour thee, how shulde I helpe thee with the barne, or with the wine presse?

Also the King said vnto her, What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eat him to day, & we wil eat my sonne to morowe.

So we sod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hath bid her sonne.

And when the King had heard the wordes of the yoman, he rent his clothes, & as he

Or, a piece of wood fit to buyde with.

Or, the ass head.

God wrought this miraculouly to confirme the autoritie of Elisha, to vyhome he had giuen such abundance of his Spirit. Meaning that he wolde lie in ambush & take the Israelites at vnwares.

The wicked conspire nothing so craftily, but God can reueile it to his seruants and cause their counsell to be disclosed.

There is nothing so secret that thou canst go about, but he knoweth it, & discouereth it vnto his King.

Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doute & thinke they are neuer able to prepare power ynough, though it be but against one, or a fewe.

For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

That he beholde thou hadst red an ass rescue w.

Meaning Syrians hit by the sword, which he me downe, taking them as they were.

Timid being by the Spirit of God, & not being the logic he owne reason, but only in the for the glory of God.

The wicked reuerent grace would towards the fruits of God when the heart is to have a commoditie in them, though their heart can not obey them.

For this the miracle wrought by the Prophet, & more prelude for communi quietnes, that they had overcome in battel: for this returned no more at that time to fight against Israel, or in Kings day.

The Ebrews write, that he buried it in the siege for lacke of wood.

Meaning many kinds of victuals as corne and wine, &c.

Deut. 16. 17.

as he went vpon the wall, the people looked, & beholde, he had sackcloth within vpon his flesh)

1 And he said, God do so to me and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

2 (Now Elisha sate in his house, and the Elders sate with him) And the King sent a man before him: [but] before the messenger came to him, he said to the Elders, Se ye not how this murderers sonne hath sent to take away mine head? take heed when the messenger commeth, [&] shut the dore, and handle him roughly at the dore: is not the sound of his masters fete behind him?

3 While he yet talked with them, beholde, the messenger came downe vnto him, & said, Beholde, this euil commeth of the Lord: I shulde attend on the Lord any longer.

CHAP. VII.

Elisha prophesied plentie of vitalls and other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that wolde not beleue the worde of Elisha is troden to death.

Then Elisha said, Heare ye the worde of the Lord: Thus saith the Lord, Tomorrow this time a measure of fine flour [shalbe] solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

Then a prince, on whose hand the King leaned, answered the man of God, and said, Though the Lord wolde make windows in the heauen, colde this thing come to passe? And he said, Beholde, thou shalt se it with thine eyes, but thou shalt not eat thereof.

Now there were foure leprouse men at the entering in of the gate: and they said one to another, Why sit we here vntill we dye?

4 If we say we wil entre into the citie, the famine is in the citie, & we shal dye there: and if we sit here, we dye also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shal liue: & if they kil vs, we are but dead.

5 So they arose vp in the twilight, to go to the campe of the Aramites: & when they were come to the ymooste parte of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noise of charres & a noise of horses, and a noise of a great armie, so that they said one to another, Beholde, the King of Israel hath hired against vs the Kings of the Hittites, & the Kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, & left their tentes & their horses, & their asses, [euen] the campe as it was, and fled for their liues.

8 And when these lepers came to the ymoost part of the campe, they entred into one tent, and did eat and drinke, & caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, & caried thence [also], and went, & hid it.

9 Then said one to another, We do not wel: this day is a day of good tidings, and we holde our peace. if we tary til day light, some T richief wil come vpon vs. Now therefore come, let vs go, & tel the Kings householde.

10 So they came, & called vnto the porters of the citie, and tolde them, saying, We came to the campe of the Aramites, and lo, there was no man there, nether voyce of man, but horses tyed and asses tyed: and the tentes [are] as they were.

11 And the porters cryed and declared to the Kings house within.

12 Then the King arose in the night, and said vnto his seruants, I wil shewe you now, what the Aramites haue done vnto vs. They knowe that we are assaillied, therefore they are gone out of the campe to hide them selues in the field, saying, When thei come out of the citie, we shal catche them aliuie, and get into the citie.

13 And one of his seruants answered, and said, Let men take now fue of the horses remaine, and are left in the [citie] (beholde, they are euē as all the multitude of Israel that are left therein: beholde, [I say], they are as the multitude of the Israelites that are consumed) & we wil send to se.

14 So they toke two charers of horses, & the King sent after the hoste of the Aramites, saying, Go and se.

15 And they went after them vnto Iordan, and lo, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: & the messengers returned, and tolde the King.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine flour was at a shekel, & two measures of barley at a shekel according to the worde of the Lord.

17 And the King gaue the prince (on whose hand he leaned) the charge of the gate, & the people trode vpon him in the gate, and he dyed, as the man of God had said, which spake it, when the King came downe to him.

18 And it came to passe, as the man of God

The wicked neede no greater penance then their owne conscience to punish them.

Or we shalbe punished for our faulte.

There are no more left, but they, or the rest are consumed by the famine.

Or two horses of the charres, which were accustomed to drawe in the charre.

Which he spake by the mouth of Elisha, ver. 1.

As the people pressed out of the gate to runne to the Syrians, where they had heard was meat & great spoils.

had spoken to the King, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, tomorrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord wolde make windowes in the heauen, coulde it so come to passe? And he said, Beholde, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunammite the dearth of seuen yere. 12 He prophesieth to Hazael that he shall be King of Syria. 13 He reigneth after Benhadad. 14 Jehoahaz reigneth ouer Iudah. 15 Edom falleth from Iudah: Ohoziab succedeth Jehoahaz.

* Chap. 4. 35.

¶ Where thou canst finde a commodious place to dwell, where as is plenty.

¶ That is to say, complaining on the which had taken her possessions while she was absent.

¶ Gods wonderfull providence appeareth in this that he caused the King to be desirous to hear of him, whome before he contemned, & also hereby prepared the entrance to this poore widowes suite.

¶ The King caused that to be iustly restored which was wrongfully holden from her.

1 Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp and go, thou and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, & it cometh also vpon the land seuen yeres.

2 And the woman arose, and did after the saying of the man of God, & went both she & her household & sojourned in the land of the Philistims seuen yeres.

3 And at the seuen yeres end, the woman returned out of the land of the Philistims and went out to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the seruant of the man of God, saying, Tel me, I pray thee, all the great acts, that Elisha hath done.

5 And as he tolde the King, how he had restored one dead to life, beholde, the woman, whose sonne he had raised to life, called vpon the King for her house & for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whome Elisha restored to life.

6 And when the King asked the woman, she tolde him: so the King appointed her an Eunuche, saying, Restore thou all that are hers, and all the fruits of her landes since the day she left the land, euen vntil this time.

7 Then Elisha came to Damascus, & Benhadad the King of Aram was sicke: & one tolde him, saying, The man of God is come hether.

8 And the King said vnto Hazael, Take a present in thine hand, and go mete the man of God, that thou maist inquite of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to mete him, and toke

the present in his hand, & of euen good thing of Damascus, [euen] the burden of fourty camels, and came and stode before him, and said, Thy sonne Benhadad King of Aram hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said to him, Go, & say vnto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely dye.

11 And he looked vpon him stedfastly til [Hazael] was ashamed, & the man of God wept.

12 And Hazael said, Why wepeth my lord? And he answered, Because I knowe the euil that thou shalt do vnto the children of Israel: [for] their strong cities shalt thou set on fyre, & their yong men shalt thou slay with the sword, and shalt dash their infants [against the stones], & rent in pieces their women with child.

13 Then Hazael said, What is thy seruant a dog, that I shulde do this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be King of Aram.

14 So he departed from Elisha, & came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shouldest recover.

15 And on the morow he toke a thicke cloth and dipt it in water, and spread it on his face, and he dyed: & Hazael reigned in his steade.

16 Now in the fift yere of Ioram the sonne of Ahab King of Israel, and of Jehoahaphat King of Iudah, Jehoahaz the sonne of Jehoahaphat King of Iudah began to reigne.

17 He was two and thirtie yere olde, when he began to reigne: and he reigned eight yere in Ierusalem.

18 And he walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euil in the sight of the Lord.

19 Yet the Lord wolde not destroy Iudah, for Dauid his seruants sake, as he had promised him to giue him a light [&] to his children for euer.

20 In those dayes Edom rebelled from vnder the hand of Iudah, & made a King ouer them selues.

21 Therefore Ioram went to Zair, and all his charrets with him & he arose by night, & smote the Edomites which were about him with the captaines of the charrets, and the people fled into their tentes.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, & was buried with his fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his steade.

25 ¶ In the twelfth yere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Iehoram King of Iudah begin to reigne.

26 ¶ Two and twentie yere olde was Ahaziah when he began to reigne, & he reigned one yere in Ierusalem, & his mothers name [was] Athaliah the daughter of Omri King of Israel.

27 And he walked in the way of the house of Ahab, and did euil in the sight of the Lord, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael King of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And King Ioram returned to be healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael King of Aram. And Ahaziah the sonne of Iehoram King of Iudah went downe to se Ioram the sonne of Ahab in Izreel, because he was sieke.

¶ CHAP. IX.

Iehu is made King of Israel. 34. And killeth Iehoram & King thereof. 37. And Ahaziah, otherwise called Ochaziah, & King of Iudah. 33. And causeth Iezabel to be cast downe out of a window, and the dogs did eat her.

THEN Elishah the Prophet called one of the children of the Prophetes, and said vnto him, * Girde thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where [is] Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and go, & make him arise vp from among his brethren, & lead him to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head, & say, Thus sayeth the Lord, I haue anointed thee for King ouer Israel, then open the dore, and flee without amie tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the capitaines of the armie were sitting. And he said, I haue a message to thee, o capitaine. And Iehu said, Vnto which of all vs? And he answered, To thee, o capitaine.

6 And he arose, and went into the house, and he powred the oyle on his head, and said vnto him, Thus saith the Lord God of Israel, I haue anointed thee for King ouer the people of the Lord, [euē] ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophetes, & the blood of all the seruants of the Lord of the hand of Iezabel.

8 For the whole house of Ahab shall be destroyed: and * I wil cut off from Ahab, him that maketh water against the wall, aswel him that is shut vp, as him that is left in Israel.

9 And I wil make the house of Ahab like the house of Ieroboam the sonne of Nebat, & like the house of Baasha the sonne of Ahinab.

10 And the dogs shal eat Iezabel in the field of Izreel, and there shal be none to burye her. And he opened the dore, and fled.

11 ¶ Then Iehu came out to the seruants of his lord. And [one] said vnto him, Is all wel? wherefore came this mad fellowe to thee? And he said vnto them, Ye know the man, and what his talke was.

12 And they said, It is false, tel vs it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I haue anointed thee for King ouer Israel.

13 Then they made haste, and toke euerie man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram (Now Ioram kept Ramoth Gilead, he & all Israel, because of Hazael King of Aram).

15 And * King Ioram returned to be healed in Izreel of the woundes, which the Aramites had giuen him, when he fought with Hazael King of Aram. And Iehu said, If it be your mindes, let no man departe and escape out of the citie, to go & tel in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram laye there, and Ahaziah King of Iudah was come downe to se Ioram.

17 And the watchman that stode in the towre in Izreel, spied the companie of Iehu as he came, and said, I se a companie. And Iehoram said, Take a horseman and send to meet them, that he may say, Is it peace?

18 So there went one on horsebacke to me-

T is anointing was for Kings, Priests & Prophetes, w ere all figured of Meissas, in whome these three offices were accomplished.

1. Kin. 23, 24.

1. Kin. 14, 16; & 21, 31.

1. Kin. 14, 16; & 21, 30.

1. King. 16, 32.

That is, rem of anie who he called be fore his brethren, vers. 2. In this estimation the world hath the ministers of God: not withstanding forasmuche as the worlde hath neuer slandered the children of God, (yea they called the sonne of God a deceiver and said he had the deuil) therefore they ought not to be discontented.

Chap. 9, 39.

God had thus ordained, as in 2. Chron. 22, that Iehu should be King, who was more ready to gratifie willed Ioram, then to obey the will of God, shulde punish w him by whose meanes he thought to haue bene King.

† Or, followe me.

te him, and said, Thus saith the King, Is it peace? And Iehú said, What hast thou to do with peace? Turne behinde me. And the watchman tolde, saying, The messenger came to them, but he cometh not againe.

19 Then he sent out another on horsebacke, which came to them, and said, Thus saith the King, Is it peace? And Iehú answered, What hast thou to do with peace? Turne behinde me.

20 And the watchman tolde, saying, He came to them [also,] but cometh not againe, and the marching [is] like the marching of Iehú the sonne of Nimshi: for he marcheth furiously.

† As one that went earnestly about his enterprise.

21 ¶ Then Iehorám said, Make readie: and his charet was made readie. And Iehorám King of Israël and Ahaziáh King of Iudáh went out either of them in his charet against Iehú, and met him in the field of Nabóth the Izreelite.

22 And when Iehorám sawe Iehú, he said, Is it peace, Iehú? And he answered, What peace? the whoredomes of thy mother Iezébel, and her witchcraftes [are] yet in great number.

† Meaning that forasmuche as God is their enemy because of their finnes, that he wil euer stirre vp some to revenge his cause.

23 Then Iehorám turned his hand, & fled, & said to Ahaziáh, O Ahaziáh, [there is] treason.

24 But Iehú took a bowe in his hand, and smote Iehorám betwene the shoulders, that the arrowe went through his heart: and he feld downe in his charet.

25 Then said [Iehú] to Bidkár a captain e, Take, [and] cast him in some place of the field of Nabóth the Izreelite: for I remember that when I and thou rode together after Aháb his father, the Lord slayed this burden vpon him.

† Or, spake this prophecie against him.

† 1. Kin. 21, 29. By this place it is evident, that Iezébel caused both Nabóth & his sonnes to be put to death: that Aháb might enjoye his vineyard more quietly: for els his children might have claimed possession.

26 * Surely I have sene yesterday the blood of Nabóth, and the blood of his sonnes said the Lord, and I wil render it thee in this field, saith the Lord: now therefore take [and] cast him in the field, according to the worde of the Lord.

27 But when Ahaziáh the King of Iudáh sawe this, he fled by the way of the garden house: and Iehú pursued after him, & said, Smite him also in the charet: [and] thei smote him in the going vp to Gur, which is by Ibleám. And he fled to Megiddó, and there dyed.

† After that he was wounded in Samaria he fled to Megiddó, which was a citie in Iudáh. That is, eleven whole yeres: for Chap. 16, 29. before, when he said that he began to reigne the twelfth yere of Iehorám, he taketh parte of the yere for the whole.

28 And his seruants caryed him in a charet to Ierusalém, & buryed him in his sepulchre with his fathers in the citie of David.

29 And in the eleuenth yere of Ioram the sonne of Aháb, began Ahaziáh to reigne over Iudáh.

30 And when Iehú was come to Izreél, Ie-

zébel heard of it, and painted her face, and tired her head, & looked out at a wyndow.

31 And as Iehú entred at the gate, she said, Had^m Zimrí peace, which slewe his master.

32 And he lift vp his eyes to the window, and said, Who is on my side, who? Then two [or] thre of her Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses: and he trode her vnder fote.

34 And when he was come in, he did eat & drinke, and said, Visite now yonder cursed woman, and bury her: for she is a Kings daughter.

35 And they went to bury her, but they founde no more of her then the skul & the fete, and the palmes of her hands.

36 Wherefore they came againe & tolde him. And he said, This is the worde of the Lord, which he spake by his seruāt Eliáh the Tishbite, saying, * In the field of Izreél shal the dogs eat the flesh of Iezébel.

37 And the carkeis of Iezébel shalbe as doung vpon the grounde in the field of Izreél, so that none shal say, This is Iezébel.

CHAP. X.

6 I. hu causeth the seuentie sonnes of Aháb to be slayne, 13 And after that fourty and two of Ahaziáhs brethren. 25 He killeth also all the priests of Baal. 35 After his death his sonne reigneth in his steade.

* **A** Háb had now seuentie sonnes in Samaria. And Iehú wrote letters, & sent to Samaria vnto the rulers of Izreél, [and] to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter cometh to you (for ye haue with you your masters sonnes, ye haue with you both charets and horses, and a defended citie, and armour)

3 Consider therefore which of your masters sonnes is best and moste mete, & set him on his fathers throne, and fight for your masters house.

4 But thei were exceedingly afraied, & said, Beholde, two Kings colde not stand before him, how shal we then stand?

5 And he that was gouernour of [Ahábs] house, and he that ruled the citie, and the Elders, and the bringers vp of the childre sent to Iehú, saying, We are thy seruants, and wil do all that thou shalt byd vs: we wil make no King: do what semeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If ye be mine, & wil obey my voice, take the heades of the men [that are] your masters

1 Being of a haughty and cruel nature, she would still retain her princely te & dignitie. As though she would say, Can any man tor, or any thing resist against his superiour? Ie good successe. 1. King. 16, 10.

† Or, child-servants.

2 This heretofore by the mouth of the Spirit of God, was her blood shed.

3 To wit, of the King of Zidon. 1. King. 16, 11. Ebr. by the hand of.

4 Thus Gods judgements appeare euen in this world against the wicked.

5 The words and persecute his enemies.

6 The Scripture is vnto to call them sonnes which are either children, or nephews.

7 He wrote this to proue them whether thei would do his part or no.

8 Thus Gods vengeance is on them that are any part of familier with wicked parents.

9 The wicked children of wicked parents vnto the third and fourth generation.

10 God as a iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

masters sonnes, and come to me to Izreél by tomorowe this time. (Now the Kings sonnes, [euen] seuentie persones [were] with the great men of the citie, which brought them vp)

7 And when the letter came to them, they toke the Kings sonnes, and slewe the seuentie persones, and laied their heades in baskets, and sent them vnto him to Izreél.

8 ¶ Then there came a messenger & tolde him, saying, Thei haue brought the heades of the Kings sonnes. And he said, Let the lay them on two heapes at the entring in of the gate vntil the morning.

9 And when it was day, he went out, and stode & said to all the people, Ye be^d righteous: beholde, I conspired against my master, & slewe him: but who slewe all these?

10 Knowe now that there shal fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Aháb: for the Lord hath brought to passe the things that he spake by his seruant Eliáh.

11 So Ichú slewe all that remayned of the house of Aháb in Izreél, and all that were great with him, and his familiars and his priests, so that he let none of his remayne.

12 ¶ And he arose, and departed & came to Samaria. [And] as Ichú was in the way by an house where the shepherdes did there,

13 He met with the brethren of Ahaziáh King of Iudáh and said, Who are ye? And thei answered, We are the brethren of Ahaziáh, & go downe to salute the children of the King & the children of the quene.

14 And he said, Take them aliue. And thei toke them aliue, & slewe them at the well beside the house where the shepe are shorne, [euen] two and fourtie men, & he left not one of them.

15 ¶ And when he was departed thence, he met with Ichonadáb the sonne of Recháb comming to mete him, and he s^t blessed him, and said to him, Is thine heart vp-right, as mine heart is toward thine? And Ichonadáb answered, Yea, douteles. [The] giue methine hand. And when he had giuen him his hand, he toke him vnto him into the charet.

16 And he said, Come with me, and se the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Aháb in Samaria, till he had destroyed him, according to the worde of the Lord, which he spake to E-

liáh.

18 Then Ichú assembled all the people, & said vnto them, Aháb serued Baal a litle, [but] Ichú shal serue him muche more.

19 Now therefore call vnto me all the prophetes of Baál, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baál: whosoever is lacking, he shal not liue. But Ichú did it by a subtiltie to destroye the seruants of Baál.

20 And Ichú said, ¶ Proclaime a solemne assemblie for Baál. And they proclaimed it.

21 So Ichú sent vnto all Israël, & all the seruants of Baál came, & there was not a man left that came not. And thei came into the house of Baál, & the house of Baál was full from end to end.

22 Then he said vnto him that had the charge of the vestrie, Bring forth the vestments for all the seruants of Baál. And he brought them out vestments.

23 And when Ichú went, & Ichonadáb the sonne of Recháb into the house of Baál, he said vnto the seruants of Baál, Search diligently, & looke, lest there be here with you [any] of the seruants of the Lord, but the seruants of Baál onely.

24 And when thei wēt in to make sacrifice & burnt offering, Ichú appointed fourescore men without, & said, If anie of the men whome I haue brought into your hands, escape, this soule [shal be] for his soule.

25 And when he had made an end of the burnt offering, Ichú said to the garde, and to the captaines, Go in, slaye them. let not a man come out. And they smote them with the edge of the sworde. And the garde, and the captaines cast them out, and went vnto the citie, [where was] the temple of Baál.

26 And they brought out the images of the temple of Baál, and burnt them.

27 And they destroyed the image of Baál, and threwe downe the house of Baál, and made a iakes of it vnto this day.

28 So Ichú destroyed Baal out of Israël.

29 But from the finnes of Ieroboám the sonne of Nebát which made Israël to sinne, Ichú departed not from them, [nether from] the golden calves that were in Beth-él and that were in Dan.

30 ¶ And the Lord said vnto Ichú, Because thou hast diligently executed that which was right in mine eyes, [&] hast done vnto the house of Aháb according to all things that were in mine heart, [therefore] shal thy sonnes vnto the fourth [generation] sit on the throne of Israël.

g g. iij.

Here Baal is taken for Ashreoth the idole of the Zidonians, & Ierubel caused to be worshipped, as it is al- so to be vied, 1. King. 16. 32. & 2. 54.

Ebr. sanctifie.

Thus God wolde haue his seruants preferred and idolaters destroyed: as in his Lawe he geueth ex- press command- ments, Deut. 32. Or, he shal dye for him.

¶ Which citie was nere to Sa- maria.

Thus God ap- proved and re- wardeth his ser- uants in executing Gods iudgement: albeit his wis- dom was af- terwards pun- ished.

31 But Iehú regarded not to walke in the lawe of the Lord God of Israel with al his heart: [for] he departed not frō the sinnes of Teroboám, which made Israel to sinne.
 32 In those dayes the Lord began to lothe Israel, and Hazael smote them in all the coastes of Israel.
 33 From Iordén Eastwarde, [euen] all the land of Gileád, the Gadites, and the Reubenites, & them y were of Manasséh, from Aroér (which is by the riuer Arnón) and Gileád and Bashán.
 34 Concerning the rest of the actes of Iehú, and all that he did, and all his valiant dedes, are they not written in the boke of the Chronicles of the Kings of Israel.
 35 And Iehú slept with his fathers, & they buryed him in Samaria, and Iehoaház his sonne reigned in his steade.
 36 And the time that Iehú reigned ouer Israel in Samaria is eight & twentie yeres.

CHAP. XI.

Athaliah puttech to death all the Kings sonnes, except Iosiah the sonne of Ochoziah. 4 Iosiah is appointed King. 16 Jehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betwene God and the people. 18 Baal and his priests are destroyed.

Then Athaliah the mother of Ahaziah when she sawe that her sonne was dead, she arose, & destroyed all the Kings fede.

But Jehoshéba the daughter of King Ioram, [sister to Ahaziah] toke Iosiah the sonne of Ahaziah, & stalle him from among the Kings sonnes that shulde be slaine, [bothe] him & his nource, [keeping them] in the bed chamber, and they hid him from Athaliah, so that he was not slaine.

And he was with her hid in the house of the Lord six yere: & Athaliah did reigne ouer the land.

And the seuenth yere Jehoiadá sent and toke the captaines ouer hundreths, with [other] captaines, and them of the garde, and caused them to come vnto him into the house of the Lord, & made a couenant with them, & toke an othe of them in the house of the Lord, & shewed them the Kings sonne.

And he commanded them, saying, This is it that ye must do, The third parte of you, that cometh on the Sabbath, shal warder towarde the Kings house.

And [another] third parte in the gate of Sur: and [another] third parte in the gate behinde them of the garde: & ye shal kepe watche in the house of Massah.

And two partes of you, [that is,] all that go out on the Sabbath day, shal kepe the watche of the house of the Lord about

the King.

8 And ye shal compass the King round about, euerie man with his weapon in his hand, & whosoever commeth within the ranges, let him be slaine: be you with the King, as he goeth out and in.

9 And the captaines of the hundreths did according to all that Jehoiadá the Priest commanded, & they toke euerie man his men that entred in [to their charge] on the Sabbath with them that went out of it on the Sabbath, & came to Jehoiadá the Priest.

10 And the Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the garde stode euerie man with his weapon in his hand, from the right side of the house to the left side, about the altar & about the house, round about the King.

12 Then he broght out the Kings sonne, and put the crowne vpon him and [gaue him] the Testimonie, & they made him King: also they anointed him, and clapt their hands, and said, God saue the King.

13 And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And whē she looked, beholde, the King stode by a pillar, as the maner was, and the princes & the trumpeters by the King, and all the people of the land reioyced, & blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Jehoiadá the Priest commanded the captaines of the hundreths that had the rule of the hoste, & said vnto them, Haue her forthe tof the ranges, & he that followeth her, let him dye by the sworde: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layed hands on her, and she went by the way, by the which the horses go to the house of the King, and there was she slaine.

17 And Jehoiadá made a couenant betwene the Lord & the King, and the people, that thei shulde be the Lords people: likewise betwene the King and the people.

18 Then all the people of the land went in to the house of Baal, & destroyed it with his altars, & his images brake they downe courageously, and slewe Mattán the priest of Baal before the altars: and the Priest set a garde ouer the house of the Lord.

19 Then he toke the captaines of hundreths and the [other] captaines, and the garde, & all the people of the land: & they broght the King from the house of the Lord, and

came

Or, to cut the

Chr. 23, 102

a Meaning all posteritie of Iehoshaphat, to whom King dome appertained, thus God destroyed the crueltie of this woman to destroy the whole familie of Ahab.

b The Lord promised to maintain the familie of Dauid & not to quench the light thereof: therefore he hid the child.

c VWhere the Priests did lye.

d The chief Priest Jehoshéba's husband.

e Of the Levites, which had charge of the keeping of the Temple and kept watche by course.

f That none shulde come vpon them, while they were carrying the King. Called the East gate of the Temple.

g Or, that none shal take his othe. VWhere charge is ended.

Read vs. and 7.

k Town, Iehoiada.

l That is, as, which bene kept six yeres. m Meaning Lawe of God, which is his chief charge: whereby his throne is established.

n VWhere Kings place was in the Temple.

o Or, outside Temple. To take part.

p. That both the King & the people shulde maintaine the true worship of God & destroy all idolatrie.

q That he should be gourned, and they obey in the feare of God.

r Euen in that place where he had blasphemed God and thought to haue bene holpen by his aide, there God powred his vengeance vpon him.

s To wit, Iehoiada.

came by the way of the gate of the garde to the Kings house: & he sat him down on the throne of the Kings.

And all the people of the land rejoiced, and the citie was in quiet: for they had slaine Athaliah with the sword beside the Kings house.

Such yere olde was Ichoah when he began to reigne.

CHAP. XII.

Ichoah maketh provision for the repairing of the Temple. 16 He slayeth the King of Syria by a sword which commeth against him. 20 He is killed by two of his servants.

IN the seventh yere of Ichoah he began to reigne, and reigned fourty yeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

And Ichoah did that which was good in the sight of the Lord all his time.

Ichoah the Priest taught him.

But the high places were not taken away: for the people offered yet and burnt incense in the high places.

And Ichoah said to the Priests, All the silver of dedicate things that be brought to the house of the Lord, that is, the money of them that are under the course, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

Let the Priests take it to them, euery man of his acquaintance, and they shal repaire the broken places of the house, where so euery anie decaye is founde.

Yee in the thre and twentieth yere of King Ichoah the Priests had not mended that which was decayed in the Temple.

Then King Ichoah called for Ichoiad the Priest, and the other Priests, and said vnto them, Why repaire ye not the ruines of the Temple, now therefore I receiue nomore money of your acquaintance, excepte ye deliuer it to repaire the ruines of the Temple.

So the Priests consented to receiue nomore money of the people, nether to repaire the decayed places of the Temple.

Then Ichoiad the Priest took a chest & bored an hole in the lid of it, and set it beside the altar, on the right side, as euery man cometh into the Temple of the Lord. And the Priests that kept the dore, put therein all the money that was brought into the house of the Lord.

And when they sawe there was much money in the chest, the Kings secretary came vp, & the high Priest, and put it vp after that they had tolde the money that was founde in the house of the Lord:

And they gaue the money made ready into the hands of them that undertooke the worke, and that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord.

And to the measons & hewers of stone, and to hew timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

Howbeit there was not made for the house of the Lord bowles of silver, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of silver, of the money that was brought into the house of the Lord.

But they gaue it to the workemen, which repared therewith the house of the Lord.

Moreover, they rekened not with the men, into whose hands they deliuered that money to be bestowed on workemen: for they dealt faithfully.

The money of the trespass offering and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

Then came vp Hazael King of Aram, and fought against Gath and roke it, and Hazael set his face to go vp to Ierusalem.

And Ichoah King of Iudah took all the hallowed things that Ichoiaphaz, & Iehoram, and Ahaziah, his fathers Kings of Iudah had dedicate, and that he him self had dedicated, and all the golde that was founde in the treasures of the house of the Lord and in the Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.

Concerning the rest of the actes of Ichoah and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah.

And his seruants arose and wrought treason, and slewe Ichoah in the house of Millo, when he came downe to Silla.

Euen Iiozachar the sonne of Shimeath and Iehosabad the sonne of Shomer his seruants smote him, and he dyed: & they buryed him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his steade.

CHAP. XIII.

Ichoah the sonne of Iehu is deliuered into the hands of the Syrians. 5 He prayeth vnto God and is deliuered.

9 Ichoah his sonne reigneth in his steade. 24 Hazael dyeth.

26 Elia dyeth.

IN the thre and twentieth yere of Ichoah the sonne of Ahaziah King of Iudah, Ichoahaz the sonne of Iehu bega to reig-

For the King had appointed other which were more for that purpose, Chap.

For these men had only the charge of the reparation of the Temple, & the money was brought to the King, & he caused these to be made, & he

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he began to reigne, and reigned nine and twentie yere in Ierusalem, & his mothers name [was] Iehoadān of Ierusalem.

3 And he did vprightly in the sight of the Lord, yet not like Dauid his father, [but] did according to all that Ioāsh his father had done.

4 Notwithstanding the hie places were not taken away: [for] as yet the people did sacrifice, & burn incense in the hie places.

5 And when the kingdome was confirmed in his hand, * he slewe his seruants which had killed the King his father.

6 But the children of those that did slay [him] he * slewe not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euery mā shall be put to death for his owne sinne.

7 He slewe also Iof^e Edóm in the valley of salt ten thousand, & toke the [citie] of Sela by warre, & called the name thereof Ioktheel vnto this day.

8 Then Amaziāh sent messengers to Iehoāsh the sonne of Iehoahāz, sonne of Iehú King of Israel, saying, Come, let vs se one another in the face.

9 Then Iehoāsh the King of Israel sent to Amaziāh King of Iudāh, saying, The thistle that is in Lebanón, sent to the * cedre that is in Lebanón, saying, Giue thy daughter to my sonne to wife: & wilde beasts that was in Lebanón went & trode downe the thistle.

10 [Because] thou hast smitten Edóm, thine heart hath made thee proude: brag of glorie, & tarie at home. why doest thou prouoke to [thine] hurt, that thou shuldest fall, and Iudāh with thee?

11 But Amaziāh wolde not heare: therefore Iehoāsh King of Israel went vp: and he & Amaziāh King of Iudāh sawe one another in the face at Beth-she mesh which is in Iudāh.

12 And Iudāh was put to the worse before Israel, and they fled euery man to their tentes.

13 But Iehoāsh King of Israel toke Amaziāh King of Iudāh, the sonne of Iehoāsh, the sonne of Ahaziāh, at Beth-she mesh, & came to Ierusalem, and brake downe the wall of Ierusalem frō the gate of Ephraim to the corner gate, foure hundred cubites.

14 And he toke all the golde and siluer, & all the vessels that were founde in the house of the Lord, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoāsh which he did, and his valiant dedes, and how he foght with Amaziāh King of Iudāh, are they not written in the booke of the Chronicles of the Kings of Israel?

16 And Iehoāsh slept with his fathers, and was buried at Samaria among the Kings of Israel: and Ieroboām his sonne reigned in his steade.

17 And Amaziāh the sonne of Ioāsh King of Iudāh, liued after the death of Iehoāsh sonne of Iehoahāz King of Israel fiftene yere.

18 Concerning the rest of the actes of Amaziāh, are they not written in the booke of the Chronicles of the Kings of Iudāh?

19 But they wrought treason against him in Ierusalem, and he fled to ^b Lachish, but they sent after him to Lachish, and slewe him there.

20 And they broght him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudāh toke ⁱ Azariāh, which was sixtene yere olde, and made him King for his father Amaziāh.

22 He buylt ^k Elath, and restored it to Iudāh, after that the King slept with his fathers.

23 In the fiftenth yere of Amaziāh the sonne of Ioāsh King of Iudāh, was Ieroboām the sonne of Ioāsh made King ouer Israel in Samaria, [& reigned] one & fourtie yere.

24 And he did euil in the sight of the Lord: [for] he departed not from all the ⁱ sinnes of Ieroboām the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernes, according to the worde of the Lord God of Israel, which he spake [by] his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hépher.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none ^m shut vp, nor any left, nether yet any that colde helpe Israel.

27 Yet the Lord [†] had not decreed to put out the name of Israel from vnder the heauen: therefore he preserved them by the hand of Ieroboām the sonne of Ioāsh.

28 Concerning the rest of the actes of Ieroboām, and all that he did, & his valiant dedes, [&] how he foght, and how he restored Damascus and ^a Hamath to Iudāh in Israel, are they not written in the booke of the Chronicles of the Kings of Israel?

29 So Ieroboām slept with his fathers, [euen] with the Kings of Israel, & Zachariāh

^h VWhich ⁱ elath Rehoboām buylt in Iudāh for a fottersse, 2. Chro. 11.9.

ⁱ VVhe is also called Vzriah, 2. Chro. 26.1.

^k VWhich is also called Elath, non or Eluth.

[†] Because this idolatry was so vile & almost incredible, that men shulde forsake the liuing god to worship calues, & worke of mans hands, therefore the Scripture doeth oft times repeat it to the reproch of all idolaters. [†] Ebr. by the hand of. ^m Read 1. King 14.10.

[†] Ebr. had not spoken.

ⁿ VWhich was also called Anathochia of Syria, or Kishlah.

his sonne reigned in his steade.

CHAP. XV.

1 Azariah the King of Iudah becometh a leper. 3 Of Iotham. 10 Shallum. 14 Menahem. 23 Pekahiah. 30 Vzziah. 31 Iotham. 38 And Ahaz.

† Ebr. in 7 twentiethe yere & seventh yere.

a So long as he gaue care to Zachariah the Prophet.

b His father & grand father were slaine by their subjects and servants, and he because he wolde usurpe the Priests office contrarie to Gods ordinance, was smitten immediately by the had of God with leprosie. 2. Chro. 26. 31. c As viceroy or depute to his father.

d He was the fourte in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu. e Zachariah was the last in Israel, that had the kingdome by succession, save onely Pekahiah the sonne of Menahem who reigned but two yeres. * Chap. 10. 30.

1 IN the seven and twentieth yere of Ieroboam King of Israel, began Azariah sonne of Amaziah King of Iudah to reigne.

2 Sixtene yere old was he, when he was made King, and he reigned two and fiftie yere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And he did uprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: [for] the people yet offered, and burned incense in the hie places.

5 And the Lord smote the King: and he was a leper vnto the day of his death, and dwelt in an house aparte, and Iotham the Kings sonne governed the house, & iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the boke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, & they buried him with his fathers in the cite of David, and Iotham his sonne reigned in his steade.

8 ¶ In the eight and thirtieth yere of Azariah King of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria six monethes.

9 And he did euil in the sight of the Lord, as did his fathers: [for] he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, & killed him, & reigned in his steade.

11 Concerning the rest of the actes of Zachariah, beholde, they are written in the boke of the Chronicles of the Kings of Israel.

12 This was the worde of the Lord, which he spake vnto Iehu, saying, Thy sonnes shal sit on the throne of Israel vnto the fourte [generation] after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, & smote Shallum the sonne of Iabesh in Sa-

maria, & slew him, & reigned in his steade.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, beholde, they are written in the boke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed Tiphshah, and all that were therein, and the coastes thereof from Tirzah, because they opened not to him, and he smote it, and rapt vp all their women with childe.

17 The nine and thirtieth yere of Azariah King of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, & reigned ten yeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Phul the King of Asshur came against the land: & Menahem gaue Phul a thousand talents of siluer, that his hand might be with him, & establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance shulde giue the King of Asshur fifty shekels of siluer a peece: so the King of Asshur returned & taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the boke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, & Pekahiah his sonne did reigne in his steade.

23 ¶ In the fiftieth yere of Azariah King of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, [and reigned] two yere.

24 And he did euil in the sight of the Lord: [for] he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with Argob and Arieh, and with him fiftie men of the Giliadites: so he killed him, and reigned in his steade.

26 Concerning the rest of the actes of Pekahiah, and all that he did, beholde, they are written in the boke of the Chronicles of the Kings of Israel.

27 In the two and fiftieth yere of Azariah King of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, [and reigned] twentie yere.

28 And he did euil in the sight of the Lord: [for] he departed not from the finnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pékah King of Israél, came Tiglath Pileser King of Asshúr, and toke Ión, and Abél, Beth-maacháh, and Iánoah, and Kedésh, and Hazór, and Giléad, and Galiláh, [and] all the land of Naphtalí, and caried the away to Asshúr.

30 And Hoshéa the sonne of Eláh wrought treason against Pékah the sonne of Remaliáh, and smote him, and slewe him, and reigned in his steade in the twentie yere of Iothám the sonne of Vzziáh.

31 Concerning the rest of the actes of Pékah, and all that he did, beholde, they are written in the boke of the Chronicles of the Kings of Israél.

32 ¶ In the seconde yere of Pékah the sonne of Remaliáh King of Israél, began Iothám sonne of Vzziáh King of Iudáh to reigne.

33 Fiue and twentie yere olde was he, whé he began to reigne, & he reigned sixtene yere in Ierusalém: and his mothers name was Ierushá the daughter of Zadók.

34 And he did vprightly in the fight of the Lord: he did according¹ to all that his father Vzziáh had done.

35 But the hie places were not put away: [for] the people yet offred and burnt incense in the sight of ² hie places: he buylt the hiest gate of the house of the Lord.

36 Concerning the rest of the actes of Iothám, and all that he did, are thei not written in the boke of the Chronicles of the Kings of Iudáh?

37 In ³ those dayes the Lord began to send against Iudáh Rezín the King of Arám, and Pékah the sonne of Remaliáh.

38 And Iothám slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Aház his sonne reigned in his steade.

¶ CHAP. XVI.

1 Ahaz King of Iudah consecrateth his sonne in fyre. 2 Ierusalém is besieged. 3 Damascus is taken and Rezín slaine. 4 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succedeth him.

1 **T**He seuententh yere of Pékah the sonne of Remaliáh, Aház the sonne of Iothám King of Iudáh began to reigne.

2 Twentie yere olde was Aház, when he began to reigne, and he reigned sixtene yere in Ierusalém, and did not vprightly in the fight of the Lord his God, like Dauid his father:

3 But walked in the way of the Kings of Israél, yea, & made his sonne to go thorow the fire, after the abominations of the heathen, whome the Lord had cast out before the children of Israél.

4 Also he offred and burnt incense in the

hie places and on the hilles, and vnder euerie grene tre.

5 * Then Rezín King of Arám and Pékah sonne of Remaliáh King of Israél came vp to Ierusalém to fight: and they besieged Aház, but colde not ouercome⁴ him.

6 At the same time Rezín King of Arám restored⁵ Eláth to Arám, and droue the Iewes from Eláth: so the Aramites came to Eláth, and dwelt there vnto this day.

7 Then Aház sent⁶ messengers to Tiglath Pileser King of Asshúr, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the King of Arám, and out of the hand of the King of Israél which rise vp against me.

8 And Aház toke the siluer and the golde that was founde in the house of the Lord, and in the treasures of the Kings house, & sent a present vnto the King of Asshúr.

9 And the King of Asshúr consented vnto him: and the King of Asshúr went vp against Damascus, and when he had taken it, he caried the people away to Kir, and slewe Rezín.

10 And the King Aház went vnto Damascus to mete Tiglath Pileser King of Asshúr: and when King Aház sawe the altar that was at Damascus, he sent to Vriáh the Priest the patern of the altar, and the facion of it, and all the workmanship thereof.

11 And Vriáh the Priest made an altar sin all pointes like to that which King Aház had sent from Damascus, so did Vriáh the Priest against King Aház came from Damascus.

12 So when the King was come from Damascus, the King sawe the altar: & the King drewe nere to the altar and offred⁷ thereon.

13 And he burnt his burnt offering, and his meat offering, & powred his drinkoffring, and sprinkled the blood of his peace offerings besides the altar,

14 And [set it] by the brasen altar which was before the Lord, and broght it in farther before the house betwene the altar & the house of the Lord, and set it on the⁸ Northside of the altar.

15 And King Aház commadéd Vriáh the Priest and said, Vpon the great altar set on fyre in the morning the burnt offering, and in the euen the meat offering, and the Kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drinkofferings: and powre thereby all the blood of the burnt offering, & all the blood of the sacrifice, and the⁹ brasen altar shall

h h, j.

Isa. 7, 1.

c For the Lord preferred the citie and his people for his promises sake made to Dauid.

d VVhich citie Azariah had taken from the Aramites and fortified it, Chap. 14, 22.

e Contrary to the admonition of the Prophet Isai, Isa. 7, 4.

f Thus he spared not to spoile the Temple of God to haue succour of men, and wolde neuer lift his heart toward God to desire his helpe, nor yet heare his Prophets counsel.

g VVhereas there is no prince so wicked, but he shall finde flatterers and false ministers to serue his turne.

h Either offerings for peace or propitiatorie, or of thanks giuing, as Leui. 3, 1, or els meaning the morning and evening offerings, Exod. 29, 38.

i Nom. 28, 3: and thus he contemned the meane and the altar. God had commanded by Samson, to strike God after his owne fantasy. i Thar is, at the right hand as men went into the Temple.

k Here he establisheth by commandment his owne wicked proceedings, and doeth abolish the commandment and ordinance of God.

be for me to inquire [of God.]
16 And Vriah the Priest did according to all that King Aház had commanded.

17 And King Aház brake the borders of bases, and toke the caldrons from of the, and toke downe the sea from the brasē oxen that were vnder it, and put it vpon a pauement of stones.

18 And the vaile for the Sabbath (that they had made in the house) and the Kings entrie without turned he to the house of the Lord, because of the King of Asshur.

19 Concerning the rest of the actes of Aház which he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

20 And Aház slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his steade.

CHAP. XVII.

1 Hoshea King of Israel is taken. 4 And he and all his realm brought to the Assyrians, 18 For their idolatry. 24 Lions destroy the Assyrians that dwelt in Samaria. 29 Every one worshipeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelfth yere of Aház King of Iudáh began Hoshéa the sonne of Elah to reigne in Samaria ouer Israël, [and reigned] nine yeres,

2 And he did euil in the sight of the Lord, but not as the Kings of Israël, that were before him.

3 And Shalmanésér King of Asshur came vp against him, and Hoshéa became his seruant, and gaue him presents.

4 And the King of Asshur founde treason in Hoshéa: for he had sent messengers to So King of Egypt, and brought no present vnto the King of Asshur, as [he had done] yere: therefore the King of Asshur shut him vp, and put him in prison.

5 The King of Asshur came vp through out all the land, and went against Samaria, and besieged it thre yere.

6 In the ninth yere of Hoshéa, the King of Asshur toke Samaria, and caryed Israël away vnto Asshur, and put them in Haláh, and in Habór by the riuer of Gozán, and in the cities of the Medes.

7 For when the children of Israël sinned against the Lord their God, which had brought them out of the land of Egypt, fro vnder the had of Pharaoh King of Egypt, and feared other gods,

8 And walked according to the facions of the heathē, whome the Lord had cast out before the childre of Israël, and [after the maners] of the Kings of Israël, which they vsed,

9 And the children of Israël had done se-

cretly things that were not vpright before the Lord their God, and throughout all their cities had buyt hie places, [bothe] from the towre of the watche, to the defended citie,

10 And had made them images and groues vpō euerie hie hil, and vnder euerie grene tre,

11 And there burnt incense in all the hie places, as did the heathen, whome the Lord had taken away before them, and wrought wicked things to angre the Lord,

12 And serued idoles: whereof the Lord had said vnto them, * Ye shal do no such thing,

13 Notwithstanding the Lord testified to Israël, and to Iudáh by all the Prophetes, and by all the Seers, saying, * Turne from your euil wayes, and kepe my commandements [and] my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophetes.

14 Neuertheles they wolde not obey, but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his couenant, that he made with their fathers, & his testimonies (wherewith he witnessed vnto them) and they followed vanitie, & became vaine, and followed the heathen that were rounde about them: concerning whome, the Lord had charged them, that they shulde not do like them.

16 Finally they left the commandements of the Lord their God, and made the molten images, [euen] two calves, and made a groue, and worshiped all the hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters passe through the fyre, and vsed witchcraft and enchantments, yea, holde them selues to do euill in the sight of the Lord, to angre him.

18 Therefore the Lord was exceeding wroth with Israël, and put them out of his sight, [and] none was left but the tribe of Iudáh onely.

19 Yet Iudáh kept not the commandemēts of the Lord their God, but walked according to the facion of Israël, which they vsed.

20 Therefore the Lord cast of all the fede of Israël, and afflicted them, & deliuered them into the hands of spoylers, vntill he had cast them out of his sight.

21 For he cut of Israël from the house of Dauid, and thei made Ieroboám the sone of Nebát King, and Ieroboám drewe Israël away

I Or sent where in they lay on Sabbath which had serued their weeke in the Temple and so departed home. m Euer to haue the King of Assyria, when he shulde thus se him change of ordinance of God, or els that the Temple might be a refuge for him if the King shulde suddenly assault his house.

a Thogh he inuented no newe idolatrye or impietie as others did, yet he sought for helpe at the Egyptians & God had forbid den.

b For he had payed tribute for the space of eight yeres.

* Chap. 13, 19.

c For at this time the Medes and Persians were subiect to the Assyrians.

d He ferreth forth at length the cause of this great plague & perpetual captiuitie, to admo- nish all people of hatideto clea- ne to the Lord God, and wor- ship him for fea- re of like iudge- ment.

e Meaning throughout all their borders.

* Deut. 4, 19.

f Ebr. by the hand of. * Iere. 18, 11 & 25, 5. & 35, 19.

* Deut. 31, 17.

f So that we ledge the que- tie of fourty or great an- tie, except we proue that the were godlie, but to declare we are the children of the wicked.

* Exod. 31, 1. i. king. 1, 2, 3. g That is, the sunne, & moon, and stars, Deut. 4, 19.

h Read Chap. 16, 3.

i Read of this phrase, 1. King. 21, 10, & 24.

k No wholen be was left but Iudah, and they of Benjamin & Leui, & reman- ed, were con- ted with Iudah.

l Out of the land where he serued the great tokens of his presence & fauour in Thariz, God cut of the tribes, 1. King. 12, 16.

él away from following the Lord & made them ſinne a great ſinne.

22 For the children of Iſraél walked in all the ſinnes of Ieroboam, which he did, & departed not therefrom.

23 Vntil the Lord put Iſrael away out of his ſight, as he had ſaid by all his ſeruants the Prophetes, and caryed Iſrael away out of their land to Aſſhūr vnto this day.

24 And the King of Aſſhūr broght folke from Babel, and from Cuthah, and from Auai, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in ſteade of the children of Iſraél ſo they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord ſent lyons among them, which ſlew them.

26 Wherefore they ſpake to the King of Aſſhūr, ſaying, The nations which thou haſt remoued, and placed in the cities of Samaria, know not the maner of the God of the land: therefore he hath ſent lyons among them, and beholde, they ſlay them, becauſe they know not the maner of the God of the land.

27 Then the King of Aſſhūr commanded, ſaying, Cary thither one of the prieſts, whome ye broght thence, and let him go and dwell there, and teache them the maner of the God of the country.

28 So one of the prieſts, which they had caryed from Samaria, came and dwelt in Beth-él, and taught them how they ſhulde feare the Lord.

29 Howbeit every nation made their gods, and put them in the houſes of the hie places, which the Samaritans had made, euerie nation in their cities, wherein they dwelt.

30 For the men of Babel made Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Aſhim.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fyre to Adrammelech and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out prieſts out of them ſelues for the hie places, who prepared for them [ſacrifices] in the houſes of the hie places.

33 They feared the Lord, but ſerued their gods after the maner of the nations whome they caryed thence.

34 Vnto this day they do after the olde maner: they nether feare God, nether do after their ordinances nor after their cuſtomes, nor after the Lawe, nor after the cō-

mandement, which the Lord commanded the children of Iaakób, * whome he named Iſraél,

35 And with whome the Lord had made couenant, & charged them, ſaying, * Feare none other gods, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them:

36 But feare the Lord which broght you out of the lād of Egypt with great power, and ſtretched out arme: him feare ye, & worſhip him, and ſacrifice to him.

37 Also kepe ye diligently the ſtatutes and the ordinances, and the Lawe, and the cōmandement, which he wrote for you, that ye do them continually, & feare not other gods.

38 And forget not the couenant that I haue made wth you, nether feare ye other gods,

39 But feare the Lord your God, and he wil deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde cuſtome.

41 So theſe nations feared the Lord, and ſerued their images [alſo] ſo did their children, and their childrens children, as did their fathers, ſo do they vnto this day.

CHAP. XVIII.

4 Ezechiah King of Iudah putteth downe the braſen ſerpent and deſtroyeth the idoles. 7 And ſoſpereth. 11 Iſraél caryed away captiue. 30 The Blaſphemie of Sancherib.

1 NOW in * the thrid yere of Hoſhea ſonne of Elah King of Iſraél, Hezekiah the ſonne of Ahaz King of Iudah began to reigne.

2 He was hie and twentie yere olde when he began to reigne, and reigned nine and twentie yere in Ieruſalem. His mothers name alſo was Abiſ daughter of Zachariah.

3 And he did * vprightly in the ſight of the Lord, according to all that Dauid his father had done.

4 He toke away the hie places, and brake the images, and cut downe the groues, & brake in pieces the * braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſraél did burne incenſe to it: and he called it Nehuſthan.

5 He truſted in the Lord God of Iſraél: ſo that after him was none like him among all the Kings of Iudah, nether were there anie ſuche before him.

6 For he claue to the Lord & departed not from him, but kept his commandments, which the Lord had commanded Moſes.

7 So the Lord was with him, [and] he ſoſpered in all things, which he toke in hand: alſo he rebelled againſt the King of Aſſhūr and ſerued him not.

hh. ij.

* Gen. 32, 21.
1. King. 18, 31.

* Iudg. 6, 10.
Iere. 10, 2.

t That is, theſe ſtrangers, who were ſent into Samaria by the Aſſyrians.

* 2. Chr. 28, 27 & 29, 1.

a Although theſe of Iudah were giue to idolatrie and impietie as they of Iſrael were, yet God for his promiſe ſake was merciful vnto the ſonne of Dauid, & yet by his judgement waid & other, provoked them to repentance.

* Nomb. 21, 9. b That is, a piece of braſen which he called the ſerpent by contempt, wth notwithstanding was ſet vp by the worde of God, & miracles were wrought by it, yet when it was abuſed to idolatrie, he called it Nehuſthan, King denieth it, nor that it was worſhipped, called a ſerpent, but a piece of braſe.

e Read Chap.
17,9.

* Chap. 17,3.

* Chap. 17,6.

* 2. Chro. 32,9.
isa. 36,1.
ecclia. 8,19.

d As his zeale
was before prai
sed, so his weak
nes is here set
forth that none
shulde glorie in
him selfe.

e After certeine
yeres whē He
zekiah ceased to
send the tribute
appointed by
King of the As
syrians, he sent
his captaine &
armie against
him.

† Or, waiter of
Chronicles, or,
secretarie.

8 Hefmote the Philistims vnto Azzah, & the coastes thereof, fro the wathe towre vnto the defended citie.

9 ¶ And in the fourte yere of King Hezekiah, (which was the seuenth yere of Hoshea sonne of Elah King of Israel) Shalmaneser King of Asshur came vp against Samaria, and besieged it.

10 And after thre yerres they toke it, [euen] in the sixt yere of Hezekiah: that is, * the ninth yere of Hoshea King of Israel was Samaria taken.

11 The King of Asshur did cary away Israel vnto Asshur, and put them in Halah and in Habor, [by] the riuer of Gozan, & in the cities of the Medes,

12 Because they wolde not obey the voyce of the Lord their God, but transgressed his couenant: [that is] all that Moyses the seruant of the Lord had commanded, & wolde nether obey nor do them.

13 ¶ Moreover, in the fourteenth yere of King Hezekiah Sancherib King of Asshur came vp against all the strong cities of Iudah, and toke them.

14 Then Hezekiah King of Iudah sent vnto the King of Asshur to Lachish, saying, I haue offended: departe from me, [and] what thou layest vpon me, I wil beare it. And the King of Asshur appointed vnto Hezekiah King of Iudah thre hundredth talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was founde in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pul of [the plates] of the dores of the Temple of the Lord, and the pillars (which the said Hezekiah King of Iudah had couered ouer) and gaue them to the King of Asshur.

17 ¶ And the King of Asshur sent Tartan, and Rab-saris, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Ierusalem: And they went vp, and came to Ierusalem, & when they were come vp, they stode by the condite of the vpper poole, which is by the path of the fullers field,

18 And called to the King. The came out to them Eliakim the sonne of Hilkiah, & was stewarde of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the recorder.

19 And Rabshakeh said vnto them, Telye Hezekiah, I pray you, Thus sayth the great King, [euen] the great King of Asshur, What confidence is this wherein thou trustest

20 Thou thinkest, Surely I haue eloquence, [but] counsel and strength [are] for the warre. On whome then doest thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broke staffe of reede, [to wit,] on Egypt, on which if a man leane, it wil go into his hand, and perace it: so [is] Pharaoh King of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God: is not that he whose hie places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shal worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the King of Asshur, and I wil giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, & put thy trust on Egypt for charrets and horsemen?

25 Am I now come vp without the lord to this place, to destroye it: the lord said to me, Go vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah and Shebnah, and Ioah said vnto Rabshakeh, speake, I pray thee, to thy seruants in the Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto the, Hath my master sent me to thy master and to thee to speake these wordes, and not to the men whiche sit on the wall, that they may eat their owne dounge, and drinke their owne pisse with you?

28 So Rabshakeh stode and cryed with a loud voyce in the Iewes language, and spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus sayth the King, Let not Hezekiah disceiue you: for he shal not be able to deliuer you out of mine hand.

30 Nether let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this citie shal not be giuen ouer into the hand of the King of Asshur.

31 Harken not vnto Hezekiah: for thus saith the King of Asshur, Make t appointement with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtre, and drinke euerie man of the water of his owne well,

32 Til I come, and bring you to a land like your owne land, [euen] a land of wheat and wine, a land of bread and vineyardes, a land

† Ebr. talke of the lippen. † Thou thinkest that wordes wil serue to perswade thy people, or to moue my master. g Egypt shal not ouercome thee, but shal be an vnno the.

† The king of Assyria later than the king of Israel. Gods temple destroyed. Superstition of idolatry. Forne. i Men. it was his him to the King of Syria. because his power was so small that had not men furnish with thousand horses. k The wicked always in the prosperitie after their sin, that God fauour them. Thus he speaketh to fear Hezekiah, that resisting him, shuld resist God. † Or, Syrians.

† Ebr. the way of their fist.

† Or, by his hand.

† Ebr. Messengers meaning t conditions of peace.

† He maketh himselfe so sure, that he wil not giue them trust, except they make them. Iohn. him to be a way captaine.

a lad of olives oyle, & hony, y^e may liue & not die: & obey not Hezekiah, for he disceiueth you, sayig, the Lord wil deliuer vs.

13 Hathe anie of the gods of the natiōs deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamah, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among al the gods of the natiōs, that haue deliuered their land out of mine hand, that the^m Lord shulde deliuer Ierusalem out of mine hands?

36 But the people held their peace, & answered not him a worde: for y^e Kings cōmādemēt was, sayig, Answer ye him not.

37 Then Eliakim, the sonne of Hilkiah w^{as} steward of the house, & Shebnah the chāceller, & Ioah the sonne of Asaph y^e recorder came to Hezekiah wth their clothes rent, & tolde hi the wordes of Rabshakēh.

CHAP. XIX.

God promisseth by Isaiāh victorie to Hezekiah. 35 The Angel of the Lord killeth an hundred and foure score and siue thousand men of the Assyrians. 37 Saneherib is killed of his owne sonnes.

ANd w^{hē} Kig Hezekiah heard it, he rent his clothes & put on sackcloth, & came into the house of the Lord, And sent Eliakim which was y^e steward of the house, and Shebnah the chancellor, and the Elders of the Priests clothed in sackcloth: to Isaiāh the Prophet the sōne of Amōz.

38 And they said vnto him, Thus sayth Hezekiah, This day is a day of tribulation & of rebuke, and blasphemie: for y^e children are come to^b the birth, and there is no strength to bring forth.

39 If so be the Lord thy God hathe heard all the wordes of Rabshakēh, whome the King of Asshur his master hathe set to raile on the liuing God, and to reproche him with wordes which the Lord thy God hathe heard, then lift thou vp [thy] prayer for the remnant that are left.

40 So the seruants of King Hezekiah came to Isaiāh.

41 And Isaiāh said vnto them, So shal ye say to your master, Thus sayth the Lord, Be not afrayed of the wordes which thou hast heard wherewith the seruants of the King of Asshur haue blasphemed me.

42 Beholde, I wil send a blast vpon him, & he shal heare a noyse, & returne to his owne land: & I wil cause him to fall vpon the sworde in his owne land.

43 So Rabshakēh returned, & founde y^e Kig of Asshur fighting against Libnah: for he had heard y^e he was departed fro Lachish.

44 He heard also men say of Tirhakah King

of Ethiopia, Beholde, he is come out to fight against thee: he therefore departed, and sent [other] messengers vnto Hezekiah, sayig,

10 Thus shal ye speake to Hezekiah King of Iudāh, and say, Let not this^s God disceiue thee in whome thou trustest, saying, Ierusalem shal not be deliuered into the hand of the King of Asshur.

11 Beholde, y^e hast heard what the Kings of Asshur haue done to al lāds, how thei haue destroyed the^m: & shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? [as] Gozan, and Haran, and Rezeph, and the children of Eden, w^h were in Thelasar?

13 Where is the King of Hamah, and the King of Arpad, and the King of the cite of Sepharuaim, Hena and Iuah?

14 So Hezekiah receiued the letter of the hand of the messengers, and red it: and Hezekiah wet vp into the house of the Lord, and Hezekiah spred it before the^h Lord.

15 And Hezekiah prayed before y^e Lord and said, O Lord God of Israel, w^h dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: y^e hast made the heauē & the earth.

16 Lord bowe downe thine eare, & heare: Lord open thine eyes and beholde, & heare the wordes of Saneherib, who hathe sent to blaspheme the^h liuing God.

17 Truth it is, Lord, y^e the Kings of Asshur haue destroyed the nations & their lands.

18 And haue set fyre on their gods: for they were no gods, but the worke of mans hāds [euē] wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseeche thee, saue thou vs out of his hand, that all the^m Kingdomes of the earth may knowe, that thou, O Lord, art onely God.

20 Then Isaiāh the sōne of Amōz set to Hezekiah, sayig, Thus sayth y^e Lord God of Israel, I haue heard that w^h thou hast prayed me, cōcernig Saneherib Kig of Asshur.

21 This is the worde that the Lord hathe spoken against him, O^e virgine, daughter of Zion, he hathe despised thee, [and] laughed thee to scorne: O daughter of Ierusalem, he hathe shaken his head at thee.

22 Whome hast thou railed on? & whome hast thou blasphemed? & against whome hast thou exalted thy voyce, and lifted vp thine eyes on hie: [euē] against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charrets I am come vp to the top of y^e mountaynes, by the sides of Lebanon, and wil cut downe the hie ceders thereof, and the

h h. iij.

Or, blacke Mo

For the King of Ethiopia and Egypt, ioyned together against the King of Assyria because of his oppression of other countries. The more nere that the wicked are to their destruction, the more they blaspheme.

Before the Arke of the covenant. He sheweth what is y^e true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer.

Shew by effect that thou wilt not suffer thy name to be blasphemed. By this title he discerneth God from all idols and false gods.

He sheweth for what end y^e faithful desire of god to be deliuered: to wit, y^e he may be glorified by their deliuerance.

Because as yet Ierusalem had not bene taken by the enemy, therefore he calleth her virgine.

God cōfesseth that iniurie done to him, and will reuenge, which is done to anie of his Sanctes.

He sheweth howe the Lord wil cut downe the hie ceders thereof, and the

p Meaning Ieru-
salem, which I-
saiah calleth the
light of his bor-
ders, to wit, of
Iudah, Isa. 37.
24.
† Or, pleat con-
crey.
† Or, the waters
of cities be-
leagred.
q He declareth
that forasmuch
as he is the au-
thor and begin-
ning of this chur-
ch, he wil neuer
suffer it utterly
to be destroyed,
as other cities &
kingdomes.
r Thus he descri-
beth the wicked
which for a ti-
me flourish, and
afterwarde fade
and decay like
flowres.
s I wil bridel
thy rage & turne
thee to & fro
as it pleaseth me.
t God did not
onely promise
him the victorie
but giue him
a signe to confir-
me his faith.

u The Lord wil
multiply in gre-
at number that
spial remnant of
Iudah that is re-
scaped.
x The loue of
God beareth
towards his
Church, shal
ouercome y cou-
sels and interpi-
ses of men.

y This was the
iudgement
of God for his
people.
z He shal be de-
line before that
Ierusalem, whom
he preferred to
the liuing God,
and by them, by
whome he ought
by nature to ha-
ue bene de-
fended.

1. Hezekiah is sicke, and receiveth the signe of his health.
2. He receiveth rewardes of Berodach. 3. Sheweth his
treasures, and is reprehended of Isaiah. 4. He dyeth, and
Manasseh his sonne reigneth in his steade.

faire syre trees thereof, and I wil go into
the lodging of his borders, and into the
forest of this Carmel.

24 I haue digged, and dronke the waters
of others, and with the plant of my feet
haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of olde
time made it, and haue formed it long a-
go: & shulde I now bring it, that it shulde
be destroyed, [and layed] on ruinous hea-
pes, [as] cities defensed.

26 Whose inhabitants haue small power,
[and] are affraid, and confounded: they
are like the grasse of the field, and grene
herbe, [or] grasse on the house toppes, or
as come blasted before it be growen.

27 I knowe thy dwelling, yea, thy going out,
thy coming in, and thy fury against me.

28 And because thou ragest against me, &
thy tumult is come vnto mine eares, I wil

put mine shoke in thy nostrils, and my bri-
del in thy lippes, and wil bring thee backe
again the same way thou camest.

29 And this shal be a signe vnto thee, [o
Hezekiah,] Thou shalt eat this yere suche
things as growe of them selues, & the next
yere suche as growe without sowing, and
the third yere sowe ye and reape, & plant
vineyardes, and eat the frutes thereof.

30 And the remnant that is escaped of
the house of Iudah, shal againe take roote
downe wards, and beare frute vpwarde.

31 For out of Ierusalem shal go a remnant, &
some that shal escape out of mount Zion:
the zeale of y Lord of hostes shal do this.

32 Wherefore thus saith the Lord, concer-
ning the King of Asshur, He shal not en-
tre into this citie, nor shote an arrow there,
nor come before it with shield, nor cast a
mount against it.

33 But he shal returne the way he came, &
shal not come into this citie, saith y Lord.

34 For I wil defend this citie to saue it for mi-
ne owne sake, & for Dauid my seruants sake.

35 ¶ And the same night the Angel of the
Lord went out and smote in the campe of
Asshur an hundredth foure score and syue
thousand: so whē they rose early in the mor-
ning, beholde, they were all dead corpses.

36 So Saneherib King of Asshur departed,
and went his way, and returned, and dwelt
in Niniueh.

37 And as he was in the temple worshi-
ping Nisroch his god, Adramelech and
Sinarzen his sonnes, slewe him with the
sworde: and they escaped into the land of
Araar, & Esarhaddon his sonne reigned
in his steade.

CHAP. XX.

1. Hezekiah is sicke, and receiveth the signe of his health.
2. He receiveth rewardes of Berodach. 3. Sheweth his
treasures, and is reprehended of Isaiah. 4. He dyeth, and
Manasseh his sonne reigneth in his steade.

¶ About that time was Hezekiah sicke
vnto death: and the Prophet Isaiah
the sonne of Amoz came to him, & said vn-
to him, Thus saith y Lord, Put thine house
in an ordre, for thou shalt dye, & not liue.

2 Then he turned his face to the wall, and
prayed to the Lord, saying,

3 I beseeche thee, o Lord, remeber now, how
I haue walked before thee in truth, & w
a perfect heart, & haue done that which is
good in thy sight: & Hezekiah wept sore.

¶ And afore Isaiah was gone out into y
middle of the court, the word of the Lord
came to him, saying,

5 Turne againe, and tel Hezekiah the cap-
taine of my people, Thus saith the Lord
God of Dauid thy father, I haue heard thy
prayer, [and] sene thy teares: beholde,

I haue healed thee, [and] the third day
thou shalt go vp to the house of the Lord.

6 And I wil adde vnto thy dayes fiftene
yere, and wil deliuer thee and this citie out
of the hand of the King of Asshur, and wil
defend this citie for mine owne sake, and
for Dauid my seruants sake.

7 Then Isaiah said, Take a lompe of drye
figs. And they toke it, and layed it on the
boyle, and he recovered.

8 ¶ For Hezekiah had said vnto Isaiah,
What shal be the signe that the Lord wil
heale me, and that I shal go vp into y house
of the Lord the third day?

9 And Isaiah answered, This signe shalt
thou haue of the Lord, that y Lord wil do y he
hath spokē, [Wilt thou] that y shadowe go
forwarde ten degrees, or go backe ten degrees?

10 And Hezekiah answered, It is a light
thing for the shadowe to passe forwarde
ten degrees: nor so [then,] but let the sha-
dowe go backe ten degrees.

11 And Isaiah the Prophet called vnto the
Lord, and he broght againe the shadowe
ten degrees backe by the degrees wherby
it had gone downe in the dial of Ahaz.

12 ¶ The same season Berodach Baladan
the sonne of Baladan King of Babel, sent
letters and a present to Hezekiah: for he
had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed
them all his treasure house, [to wit,] the sil-
uer, and the golde, and the spices, and the
precious ointment, & all the house of his ar-
mour, & all that was found in his treasures:
there was nothing in his house, & in all his
realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto
King Hezekiah, and said vnto him, What
said these men, and fro whence came they
to thee? And Hezekiah said, They be come
from a farre countrey, [euē] from Babel.

15 Then said he, What haue they sene in
thine

2. Chron. 32.
24.
Isa. 37. 36.
Eccle. 4. 14.

a That his mi-
de might not be
troubled.

b Meaning, with-
out all hypocri-
sie.

c Not so muche
for his owne de-
th, as for his
idolatrie, wher-
by he had de-
scended, & his
Name was
scorned.

d Because of
yntermeddled
tanques, & per-
uerse God turne
away his wrath
to giue thee
kes for thy de-
uerance.

f He declar-
eth albeit God
can heale whome
out other me-
cines, yet he wil
not haue the
inferior man
contemned.

Deut. 18.

Cap. 11.

g Let the sunne
go so many de-
grees backe as
the shadowe
be so many de-
grees in y
dial.
h VVhich
was sene in
of the flayre
Ahaz had
Isa. 39. 1.

i Mowed with
faueur y God
shewed to He-
zekiah, & also be-
cause he had
declared his selfe
enemie to Sane-
herib his ene-
mie which was
now destroyed.

k Being moued
with ambition
and vainglo-
rie, and also be-
cause he failed
to reioyce in
friendship of
that was Gods
enemie and
infidell.

King. 2.
Isa. 37.
Eccle. 4. 14.

mine house: And Hezekiah answered, All that is in mine house haue they sent: there is nothing among my treasures, that I haue not shewed them.

16 And Iſaiah ſaid vnto Hezekiah, Heare
the worde of the Lord.

17 Beholde, the dayes come, that all that is
in thine house, & whatsoever thy fathers
haue kilied vp in fure vnto this day, * shal
be caried into Babel: Nothing shalbe left,
saith the Lord.

18 And of thy sonnes that shal procede out
of thee, [and] which thou shalt beget, shal
they take away, and they shal be eunuches
in the palace of the King of Babel.

19 Then Hezekiah said vnto Isaiah, The
worde of the Lord which thou hast spo-
ken, is good: for said he, Shal it not be
good, if my peace & trueth be in my dayes:

20 Concerning the rest of the actes of Hezekiah, and all his valiant dedes, and how he made a poole & a cōdite, & broght water into the citie, are they not writte in the booke of ¶ Chronicles of ¶ Kings of Iudah?

21 And Hezekiah slept with his fathers: & Manasseh his sonne reigned in his steade.

CHAP. XXI.

3 King Manasseh restoreth idolatry, 16 And vyleth great tra-
eliel: 18 He dyeth and Amon his sone succedeth, 23 VWho
is killed of his owne seruants. 26 After him reigneth Iosiah.

M Anasseli * was twelue yere olde whe
he began to rigne, and reigned fif
tie and fiue yere in Ierusalem: his mothers
name also was Hephzi-bah.

210 And he did evil in the sight of the Lord
after the abomination of the heathen,
whome the *Lord hath cast out before
the children of Israel.

3 For he went backe and buylt the hie places,* which Hezekiah his father had destroyed: and he erected vp altars for Béal, and made a groue, as did Ahab King of Israel, and wormpied all the hoste of heauen and serued them.

4 Also he* buyt alters in the house of the
Lord, of the which the Lord said, *In Ieru
salem will I put my Name.

5 And he buyt alters for al the hoste of the
heauen in the two courtes of the house of
the Lord.

6 And he caused his sonnes ^a to passe thro
ugh the fyre, and gaue him selfe to witch
craft & forcerie, & he vsed the y had fami
liar spirits & were sothesayers, & did much
euil in the sight of the Lord to angre him.

7 And he set the image of the gourd, that
he had made, in the house, whereof ^{the} Lord
had said to David and to Salomon his son
ne, * In this house, and in Ierusalem, which
I have chosen out of all the tribes of Israel
will I our my Name for ever.

8 Neither wil I make the feete of Israel mo

ue anie more out of the land, which I gaue
their fathers: so that they will obſerue and
do all that I haue commanded them, and
according to all the Lawe that my ſeruant
Moſes commanded them.

9 Yet they obeyed not; but Manasse led them out of the way, to do more wickedly then did y^e heathen people, whome y^e Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his servants
the Prophetes, saying,

11 *Because that Manasseh King of Iudah
hath done suche abominations, and hath
wrought more wickedly then all that the
Amorites (which were before him) did, &
hath made Iudah sinne also wth his idoles.

12. Therefore thus saith the Lord God of Israel, Beholde, I will bring an euill ype Ierusalem and Iudah, that whoſo heareth of it, bothe his eares ſhal tingle.

13 And I wil stretch ouer Ierusalem y^e line^a of
Samaria, & y^e plomer of y^e house of Ahab: &
I wil wipe Ierusalem as a ma^e wipeth a dish,
w^h he wipeth, and turneth it vpside downe.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their adversaries,

15 Because they haue done euill in my sight, &
haue prouoked me to agrie, since the time the
16 their fathers came out of Egypt vntil this day.

16 Morouer Manasseh shed innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to do euil in the sight of the Lord.

17 Concerning the rest of the actes of Manasse, and all that he did, and his sinne & he finned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garde of his owne house, [euē] in the garden of Vzza: and Amōn his sonne reigned in his steade.

19 ¶ Amón was two & twentie yere olde,
when he began to reigne, and he reigned
two yere in Ierusalém: his mothers name
also was Meshullémeth the daughter of
Haráz of Iotbáh.

20 And he did evil in the sight of the Lord,
as his father Manassèh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsoke ^{the} Lord God of his fathers
and walked not in the ^{the} way of the Lord.

23 And ſeruants of Amón cōſpired againſt him, & ſlewe the King in his owne houſe

24. And the people of the land slew all that
had conspired against King Amón, & the peo-
ple made Josiah his son King in his stead.

b Therefore seeing they obeyed not the commandment of God, they were suddenly cast forth out of the land which they had put on commission.

Meaning that
whosoever shall
heare of this gre
at plague, shall
be astonished.
d As I haue de
stroyed Samaria
and the house
of Ahab, so wil
I destroy Iudah
Meaning Iu
dah and Benia
min, which wer
only left of the
rest of the tri
bes.

of The Ebrews
write y he slew
Isaiah the Pro-
phet, who wa
his father in
Lawe.

* 1. Chro. 31
20.

g That is, according to his co-

10

in this booke. And all the people stood to the covenant.

4 The King commanded Hilkiah the hie Priest and the Priests of the second ordre, and the keepers of the dore, to bring out of the Temple of the Lord all the vessels that were made for Bál, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fields of Kedrón, and caryed the powdre of them into Beth-él.

5 And he put downe Chemerim, whome the Kings of Iudah had founded to burne incense in the hie places, & in the cities of Iudah; and about Ierusalem, and also them that burnt incense vnto Bál, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And he brought out the groue from the Temple of the Lord without Ierusalem vnto the valley Kedrón, and burnt it in the valley Kedrón, and stamp it to powdre, and cast the dust thereof vpon the graues of the children of the people.

7 And he brake downe houses off sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also he brought all the Priests out of the cities of Iudah, and defiled the hie places where the priests had burnt incense, [euē] from Géba to Beer-sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie which was at the left had of the gate of the citie.

9 Neuertheles the priests of the hie places came not vp to altar of the Lord in Ierusalem, saue onely they did eat of the vleauened bread among their brethren.

10 He defiled also Topheth, which was in the valley of the children of Hinnóm, that no man shulde make his sonne or his daughter passe through the fire to Molech.

11 He put downe also the horses that the Kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethán-melech the eunuche, which was [ruler] of the suburbs, and burnt the charets of the sunne with fyre.

12 And the altars that were on the top of the chamber of Aház, which the Kings of Iudah had made, & the altars which Manasséh had made in the two courtes of the house of the Lord, did the King breake downe, and hasted thence, and cast the dust of them in the brooke Kedrón.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the

right hand of the mount of corruption (which Salomón the King of Israel had buylt for Ashtóreth the Idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchóm the abomination of the children of Ammón)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-él, [and] the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, bothe this altar and also the hie place brake he downe, and burnt the hie place, [and] stamp it to powder and burnt the groue.

16 And as Iosiah turned him selfe, he spied the graues, that were in the mount, & sent and toke the bones out of the graues, and burnt them vpon the altar and polluted it, according to the worde of the Lord that the man of God proclaimed which cryed the same wordes.

17 Then he said, What title is that which I see? And the me of the citie said vnto him, [It is] the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-él.

18 Then said he, Let him alone: let none remoue his bones. So his bones were faued with the bones of the Prophet that came from Samaria.

19 Iosiah also toke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to angre the Lord, and did to them according to all the factes that he had done in Beth-él.

20 And he sacrificed all the priests of the hie places, that were there vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the King commanded all the people, saying, Kepe the Passeouer vnto the Lord your God, as it is written in the booke of this covenant.

22 And there was no Passeouer holden like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also toke away them that had familiar spirits, & the sothesayers, and the images, and the idoles, & all the abominations that were espied in the land of Iudah & in Ierusalem; to performe the wor-

That was most of olives, so called, because it was full of idoles. 1. King. 11, 7.

V Which Ieroboam had buylt in Israel, 1. King. 12, 29.

According to the prophesie of Iaddo, 1. King. 13, 24.

Meaning the Prophet which came after him, and caused him to eat contrary to the commandment of the Lord, which were both two buried in one grave, 1. King. 13, 31.

1. Chron. 33, 16. 1. Esdr. 3, 16. Exod. 12, 3. deut. 16, 2.

For the multitude & zeale of the people & the great preparation.

Leu. 20, 27.
Deut. 18, 13.

des of the * Lawe, which were written in the booke that Hilkiah the Preist founde in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, & with all his might according to all the Lawe of Moses, nether after him arose there anie like him.

26 Notwithstanding the Lord turned not from the * fearcenes of his great wrath wherewith he was angrie against Iudáh, because of al the prouocations wherewith Manasséh had prouoked him.

27 Therefore the Lord said, I wil put Iudáh also out of my sight, as I haue put away Israel, and wil cast of this citie Ierusalem, which I haue chosen, and the house wherof I said, * My Name shalbe there.

28 Concerning the rest of the actes of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

29 ¶ In his dayes Pharaoh Nechóh King of Egypt went vp against the King of Asshur to the riuier Perath. And King Iosiah went against him, whome wher [Pharaoh] lawe, he slewe him at Megiddó.

30 Then his seruants caried him dead from Megiddó, and broght him to Ierusalem, & buryed him in his owne sepulchre. And the people of the land toke Iehoaház the sonne of Iosiah, and anointed him, and made him King in his fathers steade.

31 Iehoaház [was] thre and twentie yere olde when he began to reigne, & reigned thre moneths in Ierusalem. His mothers name also was Hamutál the daughter of Ieremiah of Libnáh.

32 And he did euil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechóh put him in bonds * at Ribláh in the land of Hamáth, † while he reigned in Ierusalem, and put the land to a tribute of an hundredth talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechóh made Eliakim the sonne of Iosiah King in steade of Iosiah his father, and turned his name to Iehoiakim, and toke Iehoaház away, which when he came to Egypt, dyed there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the cōmandement of Pharaoh: he leuyed of euerie man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechóh.

36 Iehoiakim was siue and twentie yere olde, when he began to reigne, & he reigned

eleuen yeres in Ierusalem. His mothers name also was Zebudáh the daughter of Pedaiáh of Kumbáh.

37 And he did euil in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Iehoiakim made subiect to Nebuchad-nezzar rebellien.
2 The cause of his ruine and all Iudahs. 6 Iehoiachin reigned. 8 He and his people are caryed vnto Babylon. 17 Zedekiah is made King.

1 In his * dayes came Nebuchad-nezzar King of Babel vp, and Iehoiakim became his seruant thre yere: afterwarde he turned, and rebelled against him.

2 And the Lord sent against him bandes of the Caldees, and bands of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, & he sent them against Iudáh, to destroye it, * according to the worde of the Lord, which he spake by his seruants the Prophetes.

3 Surely by the cōmandement of † Lord came this vpon Iudáh, that he might put them out of his sight for the sinnes of Manasséh, according to all that he did,

4 And for the innocent blood that he shed, (for he filled Ierusalem wth innocent blood) therefore the Lord wolde not pardone it.

5 Concerning the rest of the actes of Iehoiakim, & all that he did, are they not written in the booke of the Chronicles of the Kings of Iudáh?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his steade.

7 ¶ And the King of Egypt came no more out of his land: for the King of Babel had taken from the riuier of Egypt, vnto the riuier Perath, all that pertained to the King of Egypt.

8 ¶ Iehoiachín [was] eightene yere olde, when he began to reigne, & reigned in Ierusalem thre moneths. His mothers name also [was] Nehushtá, the daughter of Elnathan of Ierusalem.

9 And he did euil in the sight of the Lord, according to all that his father had done.

10 * In that time came the seruants of Nebuchad-nezzar King of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar King of Babel came against the citie, & his seruants did besiege it.

12 Then Iehoiachín the King of Iudáh came out against the King of Babel, he, and his mother, and his seruants, and his princes, and his eunuches: and the King of Babel toke him in the eight yere * of his reigne.

13 * And he caryed out thence al the treasures of the house of the Lord, & all the treasures

r Because of the wicked heart of the people, he wolde not turne vnto him by repentance.

* 1. King. 8, 29.
& 9, 3.
8. King. 7, 10.

* 2. Chr. 35, 20.

f Because he passed through his country, he feared lest he wolde haue done him harme, and therefore wolde haue stayed him, yet he was not with the Lord, and there fore he was slaine.

* 6. Chr. 36, 3.

Meaning, the wicked Kings before.

u VVhich was Antiochia in Syria, called also Hamath.

† Or, heache: siue is not reigned.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

a In the end of the third yere of his reigne, and in the beginning of the fourth, Dan. 1, 1.

* Chap. 20, 1.
& 23, 17.

b Though visited these wicked tyrants execute his iudgements: they are not excused, cause they were ded of sinne and malice.

c Not that he was buryed: his father, he dyed in the way, as they him prisoner wardes Babylon read 1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

1. Chr. 36, 3.

asures of the Kings house, and brake all the vessels of golde, which Salomón King of Israël had made in the Tēple of the Lord, as the Lord had said.

14 And he caryed away all Ierusalém, and all the princes, and all the strong men of warre, [euen] ten thousand into captiuitie, and all the workemen and conning men: so none remained sauing the poore people of the land.

15 * And he caryed away Ichoiachin into Babel, and the Kings mother, & the Kings wiues, and his eunuches, and the mightie of the land caryed he away into captiuitie from Ierusalém to Babel,

16 And all the men of warre, [euen] seuen thousand, and carpenters, & locksmithes a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 * And the King of Babel made Mattaniah his vncle King in his steade, & changed his name to Zedekiah.

18 Zedekiah was one and twentie yere olde when he began to reigne, and he reigned eleue yeres in Ierusalém. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And he did euil in the sight of the Lord according to all that Iehoiakim had done.

20 Therefore certeinly the wrath of the Lord was against Ierusalém & Iudah vntil he cast them out of his sight. And Zedekiah rebelled against the King of Babel.

¶ C H A P. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken.
7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is broght to Babylon. 25 Gedoliah is slaine. 27 Ichoiachin is exalted.

1 **A**Nd * in the ^a ninthe yere of his reigne, the ^b tenth [moneth and] tenth day of ^c moneth, Nebuchad-nezzar King of Babel came, he, and all his hoste against Ierusalém, and pitched against it, and they buylt ^d fortres against it rounde about it.

2 So the citie was besieged vnto the eleuenth yere of King Zedekiah.

3 And the ninthe [day] of the moneth the famine was ^e fore in the citie, so that there was no bread for the people in the land.

4 Then the citie was broken vp, & all the men of warre [fled] by night, by the waye of the ^f gate, [which is] betwene two walles that was by the Kings garden: now the Caldees [were] by the citie rounde about: [and the King] went by the way of the wilderness.

5 But the armie of the Caldees pursued af-

ter the King, and toke him in the deserts of Ierichó, and all his hoste was scatted from him.

6 Then they toke the King, & caryed him vp to the King of Babel to Riblah, where they ^g gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caryed him to Babel.

8 ¶ And in the sifteenth moneth, [and] ^h the ⁱ tenth [day] of the moneth, which was the ninth yere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan [chief steward and] seruant of the King of Babel, to Ierusalém,

9 And burnt the house of the Lord, & the Kings house, and all the houses of Ierusalém, and all the great houses burnt he with fyre.

10 And all the armie of the Caldees that were with the chief stewarde, brake downe the walles of Ierusalém rounde about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chief stewarde cary away captiue.

12 But the chief stewarde left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillers of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caryed the brasse of them to Babel.

14 The portes ^j also and the besomes, and the instruments of musike, and the incense ashes, and all the vessels of brasse that they ministred in, toke they away.

15 And the all the pannes, and the basens, [and all] that was of golde, & that was of siluer, toke the chief stewarde away,

16 With the two pillers, one Sea, and the bases, which Salomón had made for the house of the Lord: the brasce of all these vessels was without weight.

17 * The height of the one pillar was eightene cubites, and the chapter thereon was brasce, and the height of the chapter [was] with networke thre cubites, and pomgranates vpon the chapter rounde about, all of brasce: and likewise [was] the seconde pillar with the networke.

18 And the chief stewarde toke Seraiah the chief Priest, and Zephaniah the ^k seconde Priest, and the thre keepers of the dore,

19 And out of the citie he toke an eunuche that had the ouersight of the ^l me of warre, and ^m siue men of them that were in the

^e Or condēd him for his perurie and treasō
1. Chro. 36, 13.

^f Ieremie writeth Chap. 52, 12 the tenth day, because the fyre continued from the seuenth day to the tenth.
^g Or, captains of the garde.

^h While the herge indured,

* Chap. 20, 17.
Iere. 27, 21.

^j Of these read Exod. 27, 3.

* 1. King. 7, 19.
Iere. 52, 21.
2. Chro. 7, 15.

^k That is, bnd appointed to succede in the the Priests rowme, if he were sicke or els otherwise letted. Ieremie maketh mention of seuen, but here he speaketh of them that were in the citie.

Kings preséce, which were founde in the citie, and Sophér captaine of the hoste, who mustred the people of the land, and threscore men of the people of the lād that were founde in the citie.

20 And Nebuzar-adán the chief stewartde toke them, and broght them to the King of Babél to Ribláh.

21 And the King of Babél smote them, and slewe them at Ribláh in the land of Hamáth. So Iudáh was caryed away captiue out of his owne land.

*Iere. 40, 5.
& 9.

22 *Howbeir there remained people in the land of Iudáh, whome Nebuchad-nezzár King of Babél left, and made Gedaliáh the sonne of Ahikám the sonne of Shaphán ruler ouer them.

23 Then whē all the captaines of the hoste and [their] men heard that the King of Babél had made Gedaliáh gouernour, thei came to Gedaliáh to Mizpáh, to wit, Ishmaél the sonne of Nethaniáh, and Iohannán the sonne of Káreah, and Seraiah the sōne of Tanhúmeth the Netophathite, & Iazaniáh the sonne of Maachathí, thei & their men.

† That is, he did exhorre them in the Name of the Lord, according to Ieremies counsel, to submit thei

24 And Gedaliáh¹ sware to them, and to their men, and said vnto them, feare not to be the seruants of the Caldees: dwel in

the land, and serue the King of Babél, and ye shalbewel.

25 * But in the seuēth moneth Ishmaél the sonne of Nethaniáh the sonne of Elishamá of the Kings sede, came, and ten men with him, and smote Gedaliáh, and he dyed: & so did he the Iewes, and the Caldees that were with him at Mizpáh.

26 Then all the people both small & great and the captaines of the armie arose, and came to^m Egypt: for they were afrayed of the Caldees.

27 Notwithstanding in the seuē and thirtie yere after, ⁿ Iehoiachín King of Iudáh was caryed away in the twelst moneth [and] the seuē & twentieth [day] of the moneth, Euil-merodáh King of Babél in the yere that he began to reigne, did lift vp the head of Iehoiachín King of Iudáh out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the Kings that were with him in Babél,

29 And changed his prison garments: and he did continually eat bread before him, all the dayes of his life.

30 And his^o portion [was] a continual portion giuen him by the King, euery day a certeine, all the dayes of his life.

selues to Nebuchad-nezzar, saying it was the uelued will of the Lord. *Iere. 41, 1.

m Contrary to Ieremies counsel. Iere. 40, 41.

n Thus Iehoiachín was held in Babylon, where he remained for three years, his father's death, promising to honour him by God's promise of David's referred to Christ.

o Meaning that he had an ordinary portion.

THE FIRST BOKE OF THE CHRONICLES, OR Paralipoménon.



THE ARGVMENT.

THe Iewes cōprehend bothe these bokes in one, which the Grecians because of the length deuide into two: & they are called Chronicles, because they note breifly the histories frō Adam to the returne from their captiuitie in Babylon. But these are not those bokes of Chronicles, which are so oft mentioned in the bokes of Kings of Iudah and Israel, which did at large set forth the storie of bothe the kingdomes, and afterwarde perished in the captiuitie: but an abridgement of the same, and were gathered by Esā, as the Iewes write, after their returne from Babylon. This first boke conteineth a brief rehearsal of the children of Adam vnto Abraham, Ishak, Iakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth the more amply his actes, bothe concerning ciuill gouernement, and also the administration and care of things concerning religion, for the good successe whereof he reioyced, and giueth thanks to the Lord.

CHAP. I.

The genealogie of Adam and Noah vntil Abraham. 27 And frō Abraham to Esā. 35 His children, 43 Kings and dukes came of him.



Dám, Sheth, Enósh, Kenán, Mahalaleél, Iéred, Henóch, Methushéláh, Lámec, Nóah, Shem, Ham, and Iápheth.

¶ The sonnes of Iápheth [were] Gómer,

and Magóg, and Madái, and Iauán, and Tubál, and Méshech, and Tiras.

6 And the sonnes of Gómer, Ashchenáz, and Ipháth, and Togarmáh.

7 Also the sonnes of Iauán, Elisháh and Tarshisháh, Kittim, and Dodanim.

8 ¶ The sonnes of Ham [were] Cush and Mizráim, Put and Canáan.

9 And the sonnes of Cush, Sibá and Hauilah, and Sabtá, and Razimáh, and Sabtechá, Also the sonnes of Raamáh [were]

Shebá

a Meaning, that Sheth was Adám's sone and Enósh's Sheth's sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham & Dauid, but because the world was restored by these three, mention is also made of Ham and Iapheth.

* Gen. 10, 1.

† Ebr. was of dayes. † Or, of the omitted, in the bokes of the Kings.

¶ Hagar.

And Gen.

Gen. 11, 4.

Gen. 11, 3.

† Or, Riphath.

† Or, Rodan.

These were

Gen. 10, 16.

Gen. 10, 16.

Which were

Gen. 10, 16.

And Gen.

Sheba and Dedan.

10 And Cush begate ^cNimród, who begat to be mighty in the earth.

11 And Mizraim begate Ludím and Anamím, Lehabím and Naphtuhím:

12 Pathrusím also, & Caslúbím, of whome came the Philistims, and Caphtorím:

13 Also Canaan begate Zidó his first borne, and Heth,

14 And the Iebusite, and the Amorite, and the Gírgashite,

15 And the Híuite, and the Arkite, and the Simite,

16 And the Aruadite, & the Zemarite, and the Hamathite.

17 ¶ The sonnes of Shem [were] Elam and Ashúr, and Arpachshad, and Lud, and ^aAram, and Vz, and Hul, and Gether, and Méshech.

18 Also Arpachshad begate Shélah, & Shélah begate ^cEber.

19 Vnto Eber also were borne two sones: ^fname of the one [was] Péleg: for in his dayes was the earth deuided: and his brothers name [was] Iokran.

20 Thē Iokrán begate Almodád and Shéleph, and Hazermáuerh and Iéráh,

21 And Hadorám, and Vzál, and Diklah,

22 And Ebal, and Abimaél, and Sheba,

23 And Ophir, and Hauilah, and Iobáb: all these were the sonnes of Iokran.

24 ^fShem, & Arpachshad, Shélah,

25 Eber, Péleg, Rehú,

26 Scrúg, Nahór, Teráh,

27 ^aAbrám, which is Abrahám.

28 ¶ The sonnes of Abraham [were] Izhák, and Ishmaél.

29 These are their generations. ^aThe eldest sonne of Ishmaél [was] Nebaióth, & Kedar, and Adbeél, and Mibsam,

30 Mishma, and Dumah, Massa, ^fHadad, & Tema,

31 Ietur, Naphish and Kédemah: these are the sonnes of Ishmaél.

32 ¶ And Keturah Abrahams ^bconcubine bare sonnes, Zimran, and Iokshan, & Medan, and Midian, and Ishbak: & Shúah: & the sonnes of Iokshan, Sheba, and Dedan:

33 And the sones of Midian [were] Ephah, & Ephar, & Henóch, & Abida, & Eldaáh: ^aall these are the sonnes of Keturah.

34 ^aAnd Abraham begate Izhak: the sonnes of Izhak, Esau, and Israël.

35 ¶ The sonnes of Esau were ¹Eliphaz, Reuél, and Ieúsh, and Íaalam, and Kórah.

36 The sonnes of Eliphaz, Teman, and Omar, ^fZephí, and Gatam, Kenaz, & ²Timna, and Amalék.

37 The sonnes of Reuél, Nahath, Zéráh, Shammah and Mizzah.

38 And the sonnes of Seir, Lotán, and Shobál, and Zibeón, and Anáh, and Dishón, and Ezér, and Dishám.

39 And the sonnes of Lotán, Horí and Homán, and Timná Lotans sister.

40 The sonnes of Shobal [were] Alián, and Manahath, and Ebál, Shephí, and Onán.

And the sonnes of Zibeón, Aíah & Anah.

41 The sonne of Anah [was] Dishón. And the sonnes of Dishón, Amrán, & Eshbán, and Ithrán, and Cheran.

42 The sonnes of Ezér [were] Bilhán, and Zaatán, [and] Íaakán. The sonnes of Dishán [were] Vz, and Arán.

43 ¶ And these were the ^mKings that reigned in the land of Edóm, before a King reigned ouer the childre of Israël [to wit], Béla the sonne of Beór, and the name of his citie [was] Dinhabah.

44 Thē Béla dyed, and Iobab the sonne of Zéráh of ^aBozráh reigned in his steade.

45 And when Iobáb was dead, Hushám of the land of the Temanites reigned in his steade.

46 And when Hushám was dead, Hadad the sonne of Bedad which smote Midián in the field of Moáb, reigned in his steade, and the name of his citie [was] Auith.

47 So Hadad dyed, and Samláh of Mashrechah reigned in his steade.

48 And Samláh dyed, and Shaúl of Rehobóth by the riuer reigned in his steade.

49 And when Shaúl was dead, Baal-hanan the sonne of Achbór reigned in his steade.

50 And Baal-hanan dyed, and Hadad reigned in his steade, & the name of his citie [was] ^fPaí, & his wiues name Mehetabél,

the daughter of Mattéd the daughter of Mezahab.

51 Hadad dyed also, and there were dukes in Edóm, duke Timna, duke ^fAliah, duke ^fIethéth,

52 Duke Aholibamah, duke Eláh, duke Pínon,

53 Duke Kenaz, duke Temá, duke Mibzar,

54 Duke Magdiél, duke Iram: these were the dukes of Edóm.

CHAP. II.

^a The genealogie of Iudah vnto Íshai the father of Dauid.

1 These are the sones of Israël, ^aReubén, ^aSimeón, Leuí, and Iudah, ^aIshbazar, & Zebulún,

2 Dan, Ioseph, and Beniamín, Naphtalí, Gad, and Ashér.

3 ^aThe sonnes of ^aIudah, Er, and Onan, & Shelah. These thre were borne to him of ^fdaughter of Shúa the Canaanite: but Er the eldest sonne of Iudah was euil in the sight of the Lord, and he slewe him,

ii. j.

He is also called Seir the Horite, which inhabited mount Seir, Ge. 36, 26.

He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, 3 Kings should come of hi. These eight Kings reigned one after another in Idumea vnto ^fDauid, who conquered their country. In V which was the principal citie of the Edomites.

Or, pau.

Or, Aluah.

Gen. 29, 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^a Gene. 38, 29.
Mat. 1, 3.

^b Ruth. 4, 18.

^c Or, Zabdi.

^d Of these read
1. Kings 4, 31.

^e Or, Achan.
* Iosh. 7, 1.

^f VVhose S.
Marth. calleth
Aram, Mat. 1, 3.

^g That is, chief
of the familie.

^h Or, Ieffe.

ⁱ 1. Sam. 16, 19.
& 17, 12.

^j Or, Shammah.

^k VVho was cal-
led the sonne of
Hezron, ver. 9.

^l Exod. 31, 2.

^m VVho was
prince of moab
Gilead, read
nomb. 32, 40.

ⁿ That is, the
Geshurites and
Syrians toke 8
townes fro la-
irs children.

^o VVhich was
a towne named
of the houshold
and wife, called
also Beth-lehe
Ephratah.
Meaning the
chief and prince

4 *And Thamar his daughter in lawe bare
him Pharez, and Zerah: [fo] all the sonnes
of Iudah were fyue.

5 *The sonnes of Pharez, Hezron & Ha-
mul.

6 The sonnes also of Zerah [were] †Zimri,
and †Ethán, and Hemán, and Calcól, and
Dára, which were fyue in all.

7 And the sonne of Carmi, †* Achár that
troubled Israël, transgressing in the thing
excommunicate.

8 The sonne also of Ethán, Azariah.

9 And the sones of Hezron that were bor-
ne vnto him, Ierahmeél, and * Ram, and
Chelubai.

10 And Ram begate Aminadab, and Ami-
nadab begate Nahshón prince of the chil-
dren of Iudah,

11 And Nahshón begate Salma, and Salma
begate Bóaz,

12 And Bóaz begate Obéd, and Obéd be-
gate † Ishai,

13 *And Ishai begate his eldest sone Eliab,
and Abinadab the seconde, and † Shimma
the thrid,

14 Nathaneél the fourth, Raddai the fift,

15 Ozém the sixt, [and] David the seuenth.

16 Whose sisters [were] Zeruah & Abigail.
And the sonnes of Zeruah, Abishai, and
Ioab, and Asahél.

17 And Abigail bare Amasa: and the father
of Amasa [was] Iether an Ishmeelite.

18 ¶ And * Caléb the sonne of Hezron be-
gate Ierióth of Azubah [his] wife, and her
sonnes are these, Ieshér, and Shobab, and
Ardón.

19 And whē Azubáh was dead, Caléb toke
vnto him Ephrath, which bare him Hur.

20 *And Hur begate Vri, and Vri begate
Bezaleél.

21 And afterwarde came Hezron to the
daughter of Machir the father off Gilead,
and toke her when he was threscore yere
olde, and she bare him Segúb.

22 And Segúb begate Iair, which had thre
and twentie cities in the land of Gilead.

23 And Geshúr with Aram toke the tow-
nes of Iair 8 from them, [and] Kenath and
† townes thereof, [euē] threscore cities.
All these were the sonnes of Machir, the
father of Gilead.

24 And after that Hezron was dead at
† Caléb Ephratah, then Abiah Hezrons
wife bare him also Ashúr the † father of
Tekóa.

25 And the sonnes of Ierahmeél the eldest
sonne of Hezron were Ram the eldest,
then Bunah, and Orén, and Ozén, [and]
Abihah.

26 Also Ierahmeél had another wife na-

med Atarah, which was the mother of
Onam.

27 And the sonnes of Ram the eldest son-
ne of Ierahmeél were Maaz, and Iamín,
and Ekar.

28 And the sonnes of Onam were Shāmai
and Iada. And the sonnes of Shāmai, Na-
dab and Abishúr.

29 And the name of the wife of Abishúr
[was] called Abiahil, and she bare him Ah-
bán and Molid.

30 The sonnes also of Nadáb [were] Sé-
led and Appáim: but Séled dyed with-
out children.

31 And the sonne of Appaim [was] Ishi, &
the sonne of Ishi, Sheshan, and the sonne
of Sheshan, † Ahlai,

32 And the sonnes of Iada the brother of
Shammai [were] Iéther and Ionathan: but
Iéther dyed without children.

33 And the sonnes of Ionathán [were] Pé-
leth and Zará. These were the sonnes of
Ierahmeél.

34 And Sheshán had no sonnes, but daugh-
ters. And Sheshan had a seruant that was
an Egyptian named Iarhá.

35 And Sheshan gaue his daughter to Iar-
há his seruant to wife, and she bare him At-
tai.

36 And Attái begate Nathan, and Nathan
begate Zabád,

37 And Zabád begate Ephlal, & Ephlal be-
gate Obéd,

38 And Obéd begate Ichú, and Ichú be-
gate Azariah,

39 And Azariah begate Hélez, and Hélez
begate Eleafah,

40 And Eleafah begate Sisamai, & Sisamai
begate Shallúm,

41 And Shallúm begate Iekamiah, & Ieka-
miah begate Elishama.

42 Also the sonnes of Caléb, the brother
of Ierahmeél, [were] Meshá his eldest so-
ne, which was the † father of Ziph: & the
sonnes of Marsháh the father of Hebrón.

43 And the sonnes of Hebrón [were] Kó-
rah and Tappúah, and Rékem and Shéma.

44 And Shéma begate Ráham the father
of Iorkoám: and Rékem begate Shammai.

45 The sonne also of Shāmai [was] Maón:
and Maón [was] the father of Beth-zúr.

46 And Epháh a † concubine of Caléb
bare Harán, and Mozá, and Gazéz: Haran
also begate Gazéz.

47 The sonnes of Iahdái [were] Régem, &
Iotham, and Geshan, & Pélet, and Epháh,
and Sháaph.

48 Calebs concubine Maacháh bare Shé-
ber and Tirhanáh.

49 She bare also Sháaph, the father of Mad-
manpáh.

mannáh, [and] Sheuá the father of Machbenah, and the father of Gibeá. * And Achfah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur^f eldest sonne of Ephrathah, Shobál the father of Kiriath-icarim.

51 Salma^f father of Beth-léhem, [and] Haréph the father of Beth-gadér.

52 And Shobál the father of Kiriath-icarim had sonnes, and he[†] was the ouerseer of halfe Hammenóth.

53 And the families of Kiriath-icarim [were] the Ithrites, and the Puthites, and the Shumathites, & the Mishraites, of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salmá of Beth-léhem, and the Netophathite, the^a crownes of the house of Ioáb, and[†] halfe the Manahthites [and] the Zorites.

55 And the families of the^a Scribes dwelling at Iabéz, the Tirathites, the Shimmeathites, the Shuchathites, which are the^p Kenites, that came of Hammáth the father of the house of Recháb.

¶ CHAP. III.

¹ The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

1 These also were the sonnes of * Dauid which were borne vnto him in Hebró: the eldest Amnón of Ahinóam the Izraelitess: the second^b Daniél of Abigáil the Carmelitess:

2 The thrid Absalóm the sonne of Maacháh daughter of Talmái King of Geshúr: the fourt Adonijah the sonne of Hagith:

3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 [These] six were borne vnto him in Hebró, & there he reigned seuen yere & six moneths: and in Ierusalém he reigned thre and thirtie yere.

5 And these foure were borne vnto him in Ierusalém, Shimea, and Shobab, and Nathan, and^c Salomón of^d Bathshúa the daughter of Ammiél:

6 Ibhar also, and^e Elishama, and Eliphale,

7 And Nógah, and Népheg, and Iaphia, 8 And Elishama, and Eliada, and Eliphélet, nine [in number.]

9 [These are] all the sonnes of Dauid, besides the sonnes of the concubines, & Thamar their sister.

10 ¶ And Salomons sonne [was] Rehoboám whose sonne [was] Abiah, [and] Asa his sonne, [and] Iehoshaphat his sonne,

11 [And] Ioram his sonne, [and] Ahaziah his sonne, [and] Iosiah his sonne,

12 [And] Amaziah his sonne, [and] Azariah

his sonne, [and] Iothan his sonne,

13 [And] Ahaz his sonne, [and] Hezekiah his sonne, [and] Manasséh his sonne,

14 [And] amón his sonne, [and] Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the^f eldest [was] Iiohanan, the seconde Ichoiakim, the thirde Zedekiah, [and] the fourt Shallúm.

16 And the sonnes of Ichoiakim [were] Ieconiah his sonne, [and] Zedekiah his sonne.

17 And the sonnes of Ieconiah, Assir [and] Shealtiel his sonne:

18 Malchiram also and Pedaiah, & Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah [were] Zerubbabél, and Shimmei: and the sonnes of Zerubbabél [were] Meshullam, and Hananiah, and Shelomith their sister.

20 And Hashubah, & Ohél, and Berechiáh, and Hazadiah, [and] Iushabhéfed, siue [in number].

21 And the sonnes of Hananiah [were] Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniáh.

22 And the sonne of Shechaniáh [was] Shemaiah: and the sonnes of Shemaiah [were] Hattúsh, and Igeal, and Bariah, and Neariah, and Shaphat, ^h six:

23 And the sonnes of Neariah [were] Elioenai, and Hezekiah, and Azrikam, thre.

24 And the sonnes of Elioenai [were] Hodiah, and Eliashib, and Pelaiah, and Akkúb, and Iohanan, and Delaiah, and Anani, seuen.

¶ CHAP. IIIL

¹ The genealogie of the sonnes of Iudah, ⁵ Of Assur, ¹¹ Of Iabez and his prayer. ¹⁴ Of Chelub, ²⁴ And Simeon: their habitations. ³⁸ And conquests.

1 The^a sonnes of Iudah [were] * Pharez, Hezrón, and Carmi, and Hur, and Shobal.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zorathites.

3 And these [were] of the father of Etam, Izreél, and Ishma, and Idbash: and the name of their sister [was] Hazeleponi.

4 And Penuél [was] the father of Gedór, and Ezér, the father of Hushah: these are the sonnes of Hur the^b eldest sonne of Ephrath, the father of Beth-léhem.

5 But Ashúr the father of Tekóa had two wiues, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temení, and Hashtani: these [were] the sonnes of Naarah.

ii. ij.

^f So called because he was preferred to^g dignitie royal before his brother Ichoiakim: [†] Or, Ichoahaz, ¹ King. 23, 30.

^g S. Mat. faith that Zerobabel was sonne of Zaltakiel, meaning that he was his newewe according to the Ebrewe speech: for he was Pedaiahs sonne.

^h So that Shemaiah was Shechaniahs natural sonne, & the other siue his newewes, & in all were six.

^a Meanig, they came of Iudah, as newewes and kinisme: for onely Pharez was his natural sonne. [†] Gene. 38, 29. & 46, 12. chap. 34.

^b the first borne of his mother, and not the eldest sonne of his father.

7 And the sonnes of Heleah [were] Zereth,
Ierohar, and Ethnan.

8 Also Coz begate Anub, and Zobebah, &
the families of Aharhel the sonne of Ha-
rum.

9 But Iabez was more honorable then his
brethren: and his mother called his name
Iabez, saying, Because I bare him in so-
rowe.

10 And Iabez called on the God of Israel,
saying, If thou wilt blesse me in dede, and
enlarge my coastes, and ^d [if] thine had be
with me, and thou wilt cause me [to be de-
livered] from euil, that I be not hurt. And
God granted the thing that he asked.

11 ¶ And Chelob ^y brother of Shuah be-
gate Mehir, which was the father of Esh-
ton.

12 And Eshon begate Beth-rapha, and
Paseah, and Tehinnah the father of the ci-
tie of Nahali: these are the men of Re-
chah.

13 ¶ And the sonnes of Kenaz [were] Oth-
niel and Zerah, and the sonne of Othni-
el, Haradah.

14 And Meonothai begate Ophrah. And
Seraiah begate Ioab the father of the val-
ley of craftsmen: for they were craftes-
men.

15 ¶ And the sonnes of Caleb the sonne of
Jephunneh [were] Iru, Elah, and Naam.
And the sonne of Elah [was] Kenaz.

16 And the sonnes of Iehaleel [were] Ziph,
and Ziphah, Tiria, and Asarel.

17 And the sonnes of Ezerah [were] Iether,
and Mered, and Ephér, and Ialon, and he
begate Miriam and Shammai, and Ishbah
the father of Eshtemoa.

18 Also his wife Iehudiab bare Iered the
father of Gedor, and Héber the father of
Socho, and Iekuthiel the father of Za-
noah: and these are the sonnes of Bithiah
the daughter of Pharaoh [†] which Mered
toke.

19 And the sonnes of the wife of Hodiah,
the sister of Naham the father of Keilah
[were] Garmites, & Eshtemoa the Ma-
chathite.

20 And the sonnes of Shimón [were] Am-
non and Rinnah, Ben-hanani and Tilon.
And the sonnes of Ishi [were] Zoheth, &
Ben-zoheth.

21 ¶ The sonnes of Shelah, the sonne of
Iudah [were] Er the father of Lecah, and
Laadah the father of Mareah, & the fa-
milies of the householdes of the ^y wrought
fine linen in the house of Asubá.

22 And Iokan, and the men of Chozebá,
and Ioah, and Saraph, which had the do-
minion in Moab, and [†] Iahabi Lehem.

[These] also are ancient things.

23 These were porters, and dwelt among
plants and hedges: there they dwelt with
the King for his worke.

24 ¶ The sonnes of Simeón [were] Nemu-
el, and Iamin, Iarib, Zerah, and ^h Shaúl.

25 Whose sonne [was] Shallum, [and] his
sonne, Mibsam, [and] his sonne Mishma.

26 And ^y sonnes of Mishma, Hamuel [was]
his sonne, Zacehur his sonne, [and] Shimei
his sonne.

27 And Shimei had sixtene sonnes, and six
daughters, but his brethren had not many
children, nether was all their familie lyke
to the children of Iudah in multitude.

28 And they dwelt at Beer-sheba, & at Mo-
ladah, and at Hazar Shual,

29 And at Bilhah, and at Ezém, and at To-
lad,

30 And at Bethuel, and at Hormah, and at
Ziklag,

31 And at Beth-marcaboth, and at Hazor
Sufim, at Beth-birei, & at Shaaraim, these
were their cities vnto the reigne of ^k Da-
uid.

32 And their townes [were] Etam, & Ain,
Rimmón, and Tóchem, and Ashan, five
cities.

33 And all their townes that were round a-
bout these cities vnto Baal, These are their
habitations and the declaration of their
genealogie,

34 And Meshobab, and Iamlech, & Ioshah
the sonne of Amashiah,

35 And Ioel, and Iehú the sonne of Ioshi-
biah, the sonne of Seraiah, the sonne of A-
siel,

36 And Elionai, and Iaakobah, & Ieshoha-
iah, and Asaiah, & Adiel, and Iesimiél, &
Benaiah,

37 And Ziza the sonne of Shiphéi, the son-
ne of Allón, the sonne of Iedaiah, the son-
ne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their fa-
milies, and increased greatly their fathers
houses.

39 And they went to the entring in of Ge-
dor, euen vnto the East side of the valley,
to seke pasture for their shepe.

40 And they found fat pasture & good & a
wide land, bothe quiet and fruteful: for
they of Ham had dwelt there before.

41 And these described by name, came in
the dayes of Hezekiah King of Iudah, and
smote their tents, and the inhabitants that
were found there, and destroyed them vt-
terly vnto this day, and dwelt in their row-
me, because there was pasture there for
their shepe.

42 And besides these, five hundred men of
the

Otherwise cal-
led Othniel, [†]
Judg. 1, 13.

It is to be vn-
derstand, that
then he wolde
accomplish his
vowe which he
made.

The Lord of
that valley whe-
re the artificers
did worke.

Called also
Eshon.

Or, she bare
meaning the se-
conde wife of
Ezerah.

Or, of whom
he had Mered.

Gene. 38, 1.

Or, of ^y inha-
bitants of Lehi.

They were
King David
gardens & in-
ued him in his
worke.
Gen. 46, 16.
exod. 6, 17.
His sonne O-
thiel is here
called.

These cities
belonged to the
tribe of Iudah.
Iosh. 19, 1. and
were given to
the tribe of Iu-
da.

Then David
restored them
to the tribe of
Iudah.

Towit, in
me of Vaziri
of Israe
15, 19

These pla-
ces, by opo-
nion towas
East in the
given to
benites.
Dr. Euphras

The Ithim
that came
Abra-
mahine.

For the tribe
of Simeon
so great in
number that
in the time
of Ezerah
they fought
new dwellings
Gedor which
in the tribe
Dan.

the sonnes of Simeon wet to mount Seir, and Pelatiah, [and] Neariah, and Hophiah, and Vzziel, the sonnes of Ishi [were] their captaines,

43 And the rest of Amalek that had^m escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and given to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manasseh.

1 **T**He sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, but he had defiled his fathers bed, [therefore] his birthright was given vnto the sonnes of Ioseph the sonne of Israel, so the genealogie is not reckened after [his] birthright.

2 For Iudah preuailed aboue his brethren, and of him [came] the prince, but the birthright [was] Iosephs.

3 The sonnes of Reuben the eldest sonne of Israel [were] Hanoch & Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, [and] Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, [and] Baal his sonne,

6 Beerah his sonne: whome Tilgath Pilnefer King of Asshur carryed away: he was a prince of the Reubenites.

7 And when his brethren in their families reckened the genealogie of their generations, Ioel and Zechariah [were] the chief.

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in Aroer, euen vnto Nebó and Baal-meon.

9 Also Eastward he inhabited vnto the entering in of the wildernes from the riuert Perath: for they had much cattel in the land of Gilead.

10 And in the dayes of Saúl they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel [was] the chiefeft, and Shapham the seconde, but Iaanai and Shaphat [were] in Bashan.

13 And their brethren of the house of their fathers [were] Michael, and Meshullam, & Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Hurí, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the

sonne of Ieshihai, the sonne of Iahdo, the sonne of Buz,

15 Ahí the sonne of Abdiel, the sonne of Guni [was] chief of the household of their fathers.

16 And they dwelt in Gilead in Bashan, & in the townes thereof, and in all the suburbs of Sharon, by their borders.

17 All these were reckened by genealogies in the dayes of Iotham King of Iudah, & in the dayes of Ieroboam King of Israel.

18 The sonnes of Reuben, and of Gad, & of halfe the tribe of Manasseh of those that were valiant men, able to beare shield, and sworde, and to drawe a bowe, exercised in warre, were foure and fourtie thousand, seuen hundred and thre score, that wet out to the warre.

19 And they made warre with the Hagarims, with Ietur, & Naphish, and Nodab.

20 And they were holpen against them, & the Hagarims were deliuered into their hand, & all that were with them: for they cryed to God in the battel, and he heard them, because they trusted in him.

21 And they led away their cattell [euen] their camels fiftie thousand, and two hundred, and fiftie thousand sheepe, and two thousand asses, and oft persones an hundred thousand.

22 For many fell downe wounded, because the warre [was] of God. And they dwelt in their steades vntil the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto Baal Hermon, and Senir, and vnto mount Hermon: [for] they increased.

24 And these were the heades of the households of their fathers, euen Ephér and Ishi, and Eliel, and Azriel, and Ieremiab, and Hodauiah, and Iahdiel, strong men, valiant, & famous, heades of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whome God had destroyed before them.

26 And God of Israel stirred vp the spirit of Pul King of Asshur, and the spirit of Tilgath Pilnefer King of Asshur, and he carryed them away: [euen] the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto Halah and Habor, and Hara, and to the riuert Gozan, vnto this day.

CHAP. VI.

10 The genealogie of the sonnes of Lemí. 21 Their order in the ministers of the Tabernacle. 29 Aaron and his sonnes Priests. 54. 57. Their habitations.

* Gen. 46, 11.
exod. 6, 17.
chap. 23, 6.

* Exod. 10, 1.
* Nomb. 20, 25.
* 1. Chron. 23, 1.

* VWhich was
his Priest after
that Abiathar
was deposed, ac-
cording to the
proph. of Eli
the Priest, 1. Sa-
m. 2, 31.
b And did val-
iantly resist King
Vzziah, who
would haue in-
surped the Priests
office, 2. Chron.
26, 17.

* That is, he
was led into
captiuitie while
his father Seraiah
his Priest, 2.
King. 25, 18.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

* Or, Ne-
phthi.

1 The sonnes of Leui [were] Gershom,
Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Iz-
har, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and
Moses, and Miriam. And the sonnes of
Aaron, * Nadab, and Abihu, & * Eleazar,
and Ithamar.

4 Eleazar begate Phinehas, Phinehas be-
gate Abihua.

5 And Abihua begate Bukki, and Bukki
begate Vzzi.

6 And Vzzi begate Zerabiah, and Zerabi-
ah begate Meraioth.

7 Meraioth begate Amariah, and Amariah
begate Ahitub.

8 And Ahitub begate * Zadok, and Zadok
begate Ahimaz.

9 And Ahimaz begate Azariah, and Aza-
riah begate Iohanan.

10 And Iohanan begate Azariah (it was he
that was * Priest in the house that Salomo
buylt in Ierusalem).

11 And Azariah begate Amariah, & Ama-
riah begate Ahitub.

12 And Ahitub begate Zadok, and Zadok
begate Shallum.

13 And Shallum begate Hilkiah, and Hil-
kiah begate Azariah.

14 And Azariah begate Seraiah, and Sera-
iah begate Ichozadak.

15 And Ichozadak departed when the Lord
caried away into captiuitie Iudah and Je-
rusalem by the hand of Nebuchad-nez-
zar.

16 * The sonnes of Leui [were] Gershom,
Kohath, and Merari.

17 And these be the names of the sonnes
of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath [were] Am-
ram, and Izhar, and Hebron, and Vz-
ziel.

19 The sonnes of Merari, Mahli, and Mu-
shi: and these are the families of Leui co-
cerning their fathers.

20 Of Gershom, Libni his sonne, Iahath
his sonne, Zimmah his sonne,

21 Ioth his sonne, Iddo his sonne, Zerah
his sonne, Iaterai his sonne.

22 The sonnes of Kohath, * Aminadab his
sonne, * Korah his sonne, Assir his son-
ne,

23 Elkanah his sonne, and Ebiasaph his son-
ne, and Assir his sonne,

24 Tahah his sonne, Vriél his sonne, Vz-
ziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and
Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai
his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, El-
kanah his sonne,

28 And the sonnes of Samuél, the eldest
* Vashni, then Abiah.

29 The sonnes of Merari [were] Mahli,
Libni his sonne, Shimei his sonne, Vzzah
his sonne,

30 Shimea his sonne, Haggah his sonne,
Asaiah his sonne.

31 And these be they whome Dauid set for
to sing in the house of the Lord, after that
the Arke had rest.

32 And they ministred before the Taber-
nacle, euen the Tabernacle of the Con-
gregation, with singing, vntil Salomon
had buylt the house of the Lord in Ierusa-
lem: then they continued in their office,
according to their custome.

33 And these ministred with their childre:
of the sonnes of Kohath, Heman a sing-
er, the sonne of Ioél, the sonne of She-
muel.

34 The sonne of Elkanah, the sonne of Ie-
roham, the sonne of Eliél, the sonne of
Toah.

35 The sonne of Zuph, the sonne of Elka-
nah, the sonne of Mahath, the sonne of A-
masai,

36 The sonne of Elkanah, the sonne of Io-
él, the sonne of Azariah, the sonne of Ze-
phaniah,

37 The sonne of Tahath, the sonne of Af-
sir, the sonne of Ebiasaph, the sonne of Ko-
rah,

38 The sonne of Izhar, the sonne of Ko-
hath, the sonne of Leui, the sonne of Is-
rael.

39 And his brother * Asaph stode on his
right hand: [and] Asaph was the sonne of
Berechiah, the sonne of Shimea,

40 The sonne of Michaél, the sonne of
Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah,
the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zim-
mah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Ger-
shom, the sonne of Leui.

44 And their brethren the sonnes of Me-
rari [were] on the left hand, [euen] Ethan
the sonne of Kishi, the sonne of Abdi, the
sonne of Malluch,

45 The sonne of Hashabiah, the sonne of
Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani,
the sonne of Shamer,

47 The sonne of Mahli, the sonne of Mu-
shi, the sonne of Merari, & sonne of Leui.

48 * And their brethren the Levites were
appointed vnto all the seruice of the Ta-
bernacle

* VWho is
called Ieroham
Sam. 1, 1, &
33 ver. of the
chapter.

f After he
brought to the
place where the
Temple should
be buylt, he
monstrated
to and fro.

g Read
27, 31.

h Or, Ne-
phthi.

i The son-
nes of the
Kohathites
which were
called, Ie-
roham, Gershom,
Libni, & Shimei.

j Or, Ne-
phthi.

k Or, Ne-
phthi.

l Or, Ne-
phthi.

m Or, Ne-
phthi.

n Or, Ne-
phthi.

o Or, Ne-
phthi.

p Or, Ne-
phthi.

q Or, Ne-
phthi.

r Or, Ne-
phthi.

s Or, Ne-
phthi.

t Or, Ne-
phthi.

u Or, Ne-
phthi.

v Or, Ne-
phthi.

w Or, Ne-
phthi.

x Or, Ne-
phthi.

y Or, Ne-
phthi.

z Or, Ne-
phthi.

bernacl of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, & on the altar of incense, for all that was to do in the most holy place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerabiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, [and] Ahimaeaz his sonne.

54 ¶ And these are the dwelling places of them throughout their townes & coastes, [euē] of the sonnes of Aaron for the familie of the Kohathites, for the lot was theirs.

55 So they gaue them Hebron in the land of Iudah and the suburbs thereof rounde about it.

56 But the field of the cite, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities [of Iudah] for refuge, [euē] Hebron and Libna with their suburbs, & Iatir and Eshtemoa with their suburbs,

58 And Hilēn with her suburbs, [and] Debir with her suburbs,

59 And Ashan & her suburbs, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and Alcemeth with her suburbs, & Anathoth with her suburbs: all their cities [were] thirtene cities by their families.

61 And vnto the sonnes of Kohath the remnant of the familie of the tribe, [euē] of the halfe tribe of the halfe of Manasseh, by lot ten cities.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirtene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Levites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the

tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities [and] their coastes out of the tribe of Ephraim.

67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, & her suburbs, and Gēzer and her suburbs,

68 Iokmeam also and her suburbs, and Beth-horon with her suburbs,

69 And Aialon and her suburbs, & Gath Rimmōn and her suburbs,

70 And out of the halfe tribe of Manasseh, Tāner and her suburbs, and Bileam & her suburbs, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of Gershom out of the familie of the halfe tribe of Manasseh, Golān in Bashan, and her suburbs, and Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath and her suburbs,

73 Ramoth also and her suburbs, & Anem with her suburbs,

74 And out of the tribe of Asher, Mashal and her suburbs, and Abdōn & her suburbs,

75 And Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and Hamon and her suburbs, and Kiriataim and her suburbs.

77 Vnto the rest of the children of Merari [were giuen] out of the tribe of Zebulun, Rimmōn and her suburbs, Tabor and her suburbs,

78 And on the other side Iordan [by] Jericho, [euē] on the Eastside of Iordan, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, & Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephath with her suburbs:

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iazer with her suburbs.

CHAP. VII.

1 The genealogie of Issachar, Benjamin, 43 Naphtali, 14 Manasseh, 30 Ephraim, 30 And Asher.

1 And the sonnes of Issachar [were] Tola and Puah, and Iahub, and Shimron, foure.

2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, & Ibsam, and Shemuél, heades in the households of

^b That is, their
nóber was fou-
de thus great
when Dauid nó
bred the people,
2. Sam. 24, 11.

^e Meaning the
four sonnes &
the father.

[†] Or, kindred.

^d Called also
Ashbel, Gen. 46
31. Nom. 26, 31.
^e VWhich were
the chief: for els
there were feue
in all, as appea-
reth, Ge. 46, 27.

[†] Or, Iri.

^f Meaning that
he was not the
sonne of Benia-
min, but of Dan
Gen. 46, 23.

[†] Or, of Aher.
[†] Or, Shillel,
Gen. 46, 34.

^g These came
of Dan & Na-
phtali, which
were the sonnes
of Bilhah, Gen
46, 23.

^h Nomb. 26, 31.
Ish. 17, 20.

[†] Or, Iezzer,
Nomb. 26, 30.

their fathers. Of Tolá [were] valiant men
of warre in their generations, ^b whose nó-
ber [was] in the dayes of Dauid two and
twentie thousand, and six hundreth.

3 And the sonne of Vzzi [was] Izrahaiáh,
and the sonnes of Izrahaiáh, Michaél, and
Obadiáh, and Ioel, and Ishiah, ^e fíue men
all princes.

4 And with them in their generations after
the housholde of their fathers [were] báds
of men of warre for battel, six and thirtie
thousand: for they had many wiues and
children.

5 And their [†] brethren among all the fami-
lies of Issachár [were] valiat men of warre,
rekened in all by their genealogies foure
score and seuen thousand.

6 ¶ The [sonnes] of Benjamin [were] Bela,
and Becher, and ^d Iediael, ^e thre.

7 And the sonnes of Bela, Ezbon, & Vzzi,
and Vzziel, and Ierimóth, & Iri, fíue heads
of the houlholdes of their fathers, valiant
men of warre, and were rekened by their
genealogies, two and twentie thousand &
thirtie and foure.

8 And the sonnes of Becher, Zemirah, and
Ioash, and Eliezer, and Elioenai, & Omri,
& Ierimóth, & Abiah, & Anathóth, & A-
lameth: all theise were the sonnes of Becher.

9 And they were nombred by their genea-
logies according to their generations, and
the chief of the houses of their fathers,
valiant men of warre, twetic thousand &
two hundreth.

10 And the sonne of Iediael [was] Bilhán,
and the sonnes of Bilhán, Ieúsh, and Ben-
iamin, and Ehúð, and Chenaaná, and Ze-
rán, and Tharshish, and Ashhahar.

11 All these were the sonnes of Iediael, chief
of the fathers, valiant men of warre, seuē-
tene thousand & two hundreth, marching
in battel aray to the warre.

12 And Shuppim, and Huppim [were] the
sonnes of [†] Ir, [but] Hushim [was] the so-
ne of [†] another.

13 ¶ The sonnes of Naphtali, Iahziel, and
Guni, and Iezer, and [†] Shallum of the so-
nes of Bilhah.

14 The sonne of Manasseh [was] Ashriel who
me she bare ynto him, [but] his concubine
of Ará bare Machir the [†] father of Gilead.

15 And Machir toke to wife [the sister] of
Huppim and Shuppim, and the name of
their sister was Maacháh. And the name of
the seconde [sonne] was Zelophehad, &
Zelophehad had daughters.

16 And Maacháh the wife of Machir bare
a sonne, and called his name [†] Peresh, and
the name of his brother was Sheresh: and
his sonnes [were] Vlám and Rakem.

17 And the sonne of Vlám [was] Bedán.
These were the sonnes of Gileád the sone
of Machir, the sonne of Manasseh.

18 And ^h his sister Moléchet bare Ishód, &
Abiézer, and Mahaláh.

19 And the sonnes of Shemidá [were] A-
hian, and Shéchem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim [were]
Shuthélah, & Bered his sonne, & Táhath
his sonne, and his sonne Eladá, & Táhath
his sonne,

21 And Zabád his sonne, and Shuthelah
his sonne, and Ezér, and Eleád: and the
men of ⁱ Gath that were borne in the land
flewe them, because they came downe to
take away their cattel.

22 Therefore Ephraim their father mour-
ned many dayes, and his [†] brethren came
to comforte him.

23 And when he went in to his wife, she
conceiued, & bare him a sonne, & he cal-
led his name Beriáh, because afflictio was
in his house.

24 And his [†] daughter [was] Sheráh, which
buyt Beth-horón the nether, and the vp-
per, and Vzzén Sheeráh.

25 And Réphah [was] his ^k sone, & Resheph,
and Telah his sonne, & Tahan his sonne.

26 And Laadan his sonne, Ammihúd his
sonne, Elishama his sonne,

27 Non his sonne, Iehoshúa his sonne.

28 And their possessions & their habitatiōs
[were] Beth-el, and the villages thereof, &
Eastwarde Naatan, & Westwarde Gezer
with the villages thereof, Shechem also &
the villages thereof, ynto [†] Azzáh and the
villages thereof,

29 And by the places of the children of
Manasseh, Beth-shean & her villages, Taa-
nach and her villages, Megiddó and her
villages, Dor and her villages. In those
dwelt the children of Ioseph the sonne of
Israel.

30 ¶ The sonnes of Asher [were] Imnah,
and Isuah, and Ishuai, and Beriáh, & Serah
their sister.

31 And the sonnes of Beriáh, Heber, and
Malchiel, [†] w is the father of Birzauih.

32 And Heber begate Iaphlet, and Shomer,
and Hotham, and Shuah their sister.

33 And the sonnes of Iaphlet [were] Pa-
sach, and [†] Bimhal, and Ashuah: these were
the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, & Roh-
gah, Iehubbah, and Aram.

35 And [†] sonnes of his brother Helem were
Zophah, and Imna, and Shelesh, & Amal.

36 The sonnes of Zophah, Suah, and Har-
nephher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shil-
sháh,

^h Meaning the
sister of Gilead

ⁱ VWhich was
one of the
principal cities
of the Philisti-
nians, who
flewe the Egyp-
tians.

[†] Or, kindred.

[†] Or, ascer.

^k To wit
phraim.

[†] Or, Adaiáh.

[†] Gen. 46, 17.

[†] Or, Kimhal.

Meaning the
habitats of
the Geba.

Towit, Ehu-

After he ha-
d away his
wiues.

Or, Ataiáh.

shák, and Ithrán, and Beerá.

38 And the sonnes of Iéther, Iephunnéh, and Pizpá, and Ará.

39 And the sonnes of Villá, Haráh, and Haniél, and Riziá.

40 All these were the children of Ashér, & heads of their fathers houses, noble men, valiant men of warre, & chief princes, and they were reckned by their genealogies for warre and for battel to the number of six and twentie thousand men.

CHAP. VIII.

The sonnes of Benjamin, 33 and race of Saul.

Benjamin also begate Béla his eldest sonne, Ashbél the seconde, & Aharah the third,

2 Nohah the fourte, and Rapha the fiftie.

3 And the sonnes of Béla were Addar, and Gera, and Abihúd,

4 And Abishua, and Nazman, and Ahoah,

5 And Gera, and Shephuphan, & Huram.

6 And these are the sonnes of Ehúd: these were the chief fathers of those that inhabited Géba: and they were caryed away captiues to Monáthah,

7 And Naaman, and Ahiah, and Gera, he caryed them away captiues: and he begate Vzzah and Ahihúd.

8 And Shaharaim begate [certeine] in the countrey of Moab, after he had sent away Hushim and Baara his wiues,

9 He begate, Ilay, of Hodesh his wife, Tobab and Zibia, and Mesha, and Malcham,

10 And Ieúz, and Shachia, & Mirma, these were his sonnes [and] chief fathers.

11 And of Hushim he begate Ahirúb & Elpáal.

12 And the sonnes of Elpáal [were] Ebér, & Mishám, & Shámed (which buylt Onó, and Lod, and the villages thereof)

13 And Beriáh and Shéma (which were the chief fathers among the inhabitants of Aialón: they draue away the inhabitants of Gath)

14 And Ahíó, Shafák, and Ierímóth,

15 And Sebadiáh, and Arád, and Ader,

16 And Michaél, and Ispáh, & Iohá, & sonnes of Beriáh,

17 And Zebadiáh, & Meshullám, & Hizkí, and Héber,

18 And Ishmerái, & Izliáh, and Iobáb, the sonnes of Elpáal.

19 Jakím also, and Zichrí, and Sabdí,

20 And Elienáí, and Zillethái, and Eliél,

21 And Adaiáh, and Beriáh, and Shimráth, the sonnes of Shiméi,

22 And Ishpán, and Eber, and Eliél,

23 And Abdón, and Zichrí, and Hanán,

24 And Hananiáh, & Elám, & Antothíah,

25 Iphedeiáh, & Penuél, the sonnes of Sha-

shák,

26 And Shansherái, & Shehariah, & Athaliah,

27 And Iaareshiah, and Eliah, and Zichrí, the sonnes of Ieroham.

28 These were the chief fathers according to their generations, [euén] princes, which dwelt in Ierusalém.

29 And at Gibeón dwelt the father of Gibeón, and the name of his wife [was] Maachah.

30 And his eldest sonne [was] Abdón, the Húr, and Kísh, and Baal, and Nadab,

31 And Gidór, and Ahíó, and Zacher.

32 And Miklóth begate Shimeah: these also dwelt with their brethren in Ierusalém, [euén] by their brethren.

33 And Ner begate Kísh, and Kísh begate Saúl, and Saúl begate Jonathan, and Malchishúa, and Abinadab, and Eshbaal.

34 And the sonne of Jonathan [was] Merib-baal, and Merib-baal begate Micah.

35 And the sonnes of Micah [were] Pithón and Mélech, and Taréa, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alémeth, and Azmauth, & Zimrí, and Zimrí begate Moza,

37 And Moza begate Bineah, whose sonne [was] Raphah, [and] his sonne Eliafah, [and] his sonne Azél.

38 And Azél had six sonnes, whose names are these, Azrikam, Bocherú, and Ishmaél, and Sheariah, and Obadiah, and Hanani: all these were the sonnes of Azél.

39 And the sonnes of Eshék his brother [were] Vlam his eldest sonne, Iehúsh the seconde, and Eliphélet the third.

40 And the sonnes of Vlam [were] valiant men of warre which shot with the bowe, and had manie sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Israel and Iudah nombred. 10 Of the Priests, and Levites, 11, 12 And of their offices.

Thus all Israel were nombred by their genealogies: & beholde, they are written in the booke of the Kings of Israel and of Iudah, [and] they were caryed away to Babel for their transgression.

2 And the chief inhabitants that dwelt in their owne possessions, [and] in their owne cities, [euén] Israel the Priests, the Levites, and the Nethinims.

3 And in Ierusalém dwelt of the children of Iudah, and of the childre of Benjamin, and of the children of Ephraim, & Manasséh,

4 Vthai the sonne of Amihúd the sonne of Omrí, the sonne of Imrí, the sonne of Bani-

The chief of the tribe of Benjamin & dwelt in Ierusalém.

Chap. 9, 35.

V Who in the 1. Sam. 9. 1. is called Abiel.

g He is also named Ishbotheh 2. Sam. 2. 9.

h He is likewise called Mephiboseth, 2. Sam. 9. 6.

a Hitherto he hath described their genealogies before they went into captivity, and now he describeth their historie after their returne b Meaning the Gibeonites, & served in the Temple, read Iosh. 9, 23.

The officers of the Temple. I. Chron.

of the children of Phárez, the sonne of Iudah.

6 And of Shiloní, Asaiáh the eldest, and his sonnes.

7 And of the sonnes of Zera, Ieuél, & their brethren six hundredth and ninetic.

8 And of the sonnes of Beniamín, Sallú, † sonne of Meshullám, the sonne of Hodauiáh, the sonne of Hasenuáh,

9 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullám the sonne of Shephatiah, the sonne of Reuél, the sonne of Ibniáh.

10 And their brethren according to their generations nine hundredth, fiftie and six: all these men were † chief fathers in the householdes of their fathers.

11 And of the Priests, Iedaiáh, and Iehoiarib, and Iachín,

12 And Azariáh the sonne of Hilkiah, the sonne of Meshullám, the sonne of Zadók, the sonne of Meraióth, the sonne of Ahitúb the † chief of the house of God,

13 And Adaiah the sonne of Ierohám, the sonne of Pashúr, the sonne of Malchiáh, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullám, the sonne of Meshillemith, the sonne of Immer.

14 And their brethré the chief of the householdes of their fathers, a thousand seuen hundredth and thre score valiant mē, for † worke of † seruice of the house of God.

15 And of the Leuites, Shemaiáh the sonne of Hashtúb, the sonne of Azrikám, the sonne of Hashtabiah of † sonnes of Merari,

16 And Bakbakkár, Héresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

17 And Obadiah the sonne of Shemaiah, the sonne of Gagál, † sonne of Ieduthún, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

18 And the porters [were] Shallúm, and Akkúb, and Talmón, and Ahiman, & their brethren: Shallúm was the chief.

19 For they were porters to this time by companies of the children of Leui vnto the † Kings gate Eastwarde.

20 And Shallúm the sonne of Kóre the sonne of Ebiásaph, the sonne of Kórah, & his brethren the Korathites (of the house of of their father) [were] ouer the worke, [and] office to kepe the gates of the † Tabernacle: so their families [were] ouer the hoste of the Lord, keping the entrie.

21 And Phinehas the sonne of Eleazar was their guide, and the Lord [was] with him.

22 Zechariáh the sonne of Meshelemiáh [was] the porter of the dore of the Tabernacle of the Congregation.

23 All these were chozen for porters of the gates, two hundredth and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuél the Seer † in their perpetual office.

24 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

25 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

26 And their brethren, [which were] in their townes, came at 8 seuen dayes from time to time with them.

27 For these four chief porters were in perpetual office, and were of the Leuites and had charge of the † chambers, and of the treasures in the house of God.

28 And they laye round about the house of God, because † charge [was] theirs, & they caused it to be opened euerie morning.

29 And certeine of them had the rule of the ministring vessels: for they broght them in by tale, and broght them out by tale.

30 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the † floure, and the wine, and the oyle, and the incense, and the swete odours.

31 And certeine of the sonnes of the Priests made ointments of swete odours.

32 And Mattithiáh one of the Leuites & was the eldest sonne of Shallúm the Korhite, had the charge of the things that were made in the fryingpan.

33 And other of their brethren the sonnes of Koháth had the ouersight of the † shewbread to prepare it euerie Sabbath.

34 And these are the fingers, the chief fathers of the Leuites, [which dwelt] in the chambers, † and had none other charge: for they had to do in that busines day & night.

35 These were the chief fathers of the Leuites according to their generations, and the principal which dwelt at Ierusalém.

36 * And in Gibeón dwelt † the father of Gibeón, Ieiel, and the name of his wife [was] Maacháh.

37 And his eldest sonne [was] Abdón, the Zur, & Kish, & Báal, and Ner, and Nadáb,

38 And Gedór, and Ahíó, and Zechariáh, and Miklóth.

39 And Miklóth begate Shimeám: they also dwelt with their brethren at Ierusalé,

[euen]

† Or, chief of the families.

† That is, he was the his Priest.

† To serue in Temple, euerie one according to his office.

† So called because the King came into the Temple thereby, and not the commune people. † Their charge was, that none shulde entre into those places, which were one appointed for the Priests to minister in.

† Or, for their fidelitie.

† They serued weekly, as Ier. 4, 10.

† Or, opening the cores.

† VVhereof meat offering was made, Lev. 3, 1.

* Exod. 25, 1.

† But were continually occupied in singing praises to God.

* Chap. 2, 19. † Or, Abigail.

[euen] by their brethren.

39 And * Ner begate Kish, & Kish begate Saúl, and Saúl begate Ionathán and Malchishúa, and Abinadáb, and Eshbáal.

40 And the sone of Ionathán [was] Meribáal: and Merib-baal begate Micah.

41 And the sonnes of Micah [were] Píthó, and Mélech, and Tahréa.

42 And Aház begate * Iarah, and Iarah begate Alémeth, and Azmauth, and Zimri: and Zimri begate Moza.

43 And Moza begate Binea, whose sonne [was] Rephaiah, & his sonne [was] Elecah, [and] his sonne Azél.

44 And Azél had six sonnes, whose names are these, Azrikam, Bocherú, and Ismaél, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azél.

¶ CHAP. X.

1 The battel of Saul against the Philistims, 4 In which he dyeth, 5 And his sonnes also. 13 The cause of Sauls death.

1 **T**hen * the Philistims foght against Israël: and the men of Israël fled before the Philistims, & fel downe slaine in mount Gilbóa.

2 And the Philistims pursued after Saúl & after his sonnes, and the Philistims smote Ionathán, and Abinadáb, and Malchishúa the sonnes of Saúl.

3 And the battel was fore against Saúl, and the archers hit him, and he was wounded of the archers.

4 Then said Saúl to his armour bearer, Drawe out thy sworde, and thrust me through therewith, lest these vncircumcised come and mocke at me: but his armour bearer wolde not, for he was fore afraid: therefore Saúl toke the sworde and fel vpon it.

5 And when his armour bearer sawe that Saúl was dead, he fel likewise vpon the sworde, and dyed.

6 So Saúl dyed and his thre sonnes, and all his house, they dyed together.

7 And when all the men of Israël that were in the valley, sawe how they fled, and that Saúl and his sonnes were dead, they forsoké their cities, and fled away, and the Philistims came, and dwelt in them.

8 And on the morowe when the Philistims came to spoile them that were slaine, they found Saúl & his sonnes † lying in mount Gilbóa.

9 And when they had stript him, they toke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they laied vp his armour in † house of their god, and set vp his head in the house of † Dagón.

11 ¶ Whē all they of Iabésh Gileád heard all that the Philistims had done to Saúl,

12 Then they arose (all the valiant men) and toke the body of Saúl; and the bodies of his sonnes, and broght them to Iabésh, and buryed the bones of them vnder an oke in Iabésh, and fasted seuen dayes.

13 So Saúl dyed for his transgression, that he committed against the Lord, * [euen] against the worde of the Lord, which he kept not, and in that he soght and asked counfel of a † familiar spirit,

14 And asked not of the Lord: therefore he slewe him, and turned the kingdome vnto Dauid the sonne of Ismaél.

¶ CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites rebel against Dauid, from whom he taketh the towre of Zion. 6 Ioab is made captaine. 16 His valiant men.

1 **T**hen * all Israël gathered them selues to Dauid vnto Hebrón, saying, Beholde, we are thy bones and thy flesh.

2 And in time past, euen when Saúl was King, thou leddest Israël out and in: and † Lord thy God said vnto thee, Thou shalt fede my people Israël, and thou shalt be captaine ouer my people Israël.

3 So came all the Elders of Israël to the King to Hebrón, and Dauid made a couenant with them in Hebrón before † Lord. And they anointed Dauid King ouer Israël, * according to the worde of the Lord by the hand of Samuél.

4 ¶ And Dauid and all Israël went to Ierusalém, which is Iebús, where [were] the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebús said to Dauid, Thou shalt not come in hether. Neuertheles Dauid toke the towre of Zión, which is the citie of Dauid.

6 And Dauid said, * Whosoeuer smiteth the Iebusites first, shal be the chief and captaine. So Ioab the sonne of Zeruiáh went first vp, and was captaine.

7 And Dauid dwelt in the towre: therefore they called it the citie of Dauid.

8 * And he buylt the citie on euerie side, from Milló euen round about: and Ioab repaired the rest of the citie.

9 And Dauid prospered, and grewe: for the Lord of hostes was with him.

10 ¶ These also are the chief of the valiant men that were with Dauid & ioyned their force with him in his kingdome with all Israël, to make him King ouer Israël, ac-

† Which was the idole of the philistims, and from the belly downe warde had the forme of a fish and vnto the head of a man.

* 1. Sam. 15, 23.

† Or, witch & sorcerer. * 1. Sam. 28, 8.

* 2. Sam. 5, 1. † This was after the death of Ishbosheth Sauls sonne, whē Dauid had reigned ouer Iudah seuen yeres & six moneths in Hebron, 1. Sam. 5, 5.

* 1. Sam. 16, 13.

* 1. Sam. 5, 8.

* 1. Sam. 5, 9.

* 1. Sam. 13, 8.

According to the worde of the Lord,

11 And this is the number of the valiant men whome David had, Iashobeam the sonne of Hachmoni, the ^b chief among thirty: he lift vp his speare against thre hundred, [whome] he slewe at one time.

12 And after him [was] Eleazar the sonne of Dodo the Ahohite, which was one of the thre valiant men.

13 He was with David at Pas-dammim, & there the Philistims were gathered together to battel: and there was a parcel of ground full of barley, and the people fled before the Philistims.

14 And they stode in the middes of the field, & saved it, and slewe the Philistims: so the Lord gaue a great victorie.

15 ¶ And thre of the ^d thirty captaines wet to a rocke to David, into the cave of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when David was in the holde, the Philistims garison [was] at Beth-lehem.

17 And David longed, and said, * Oh, that one wolde giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 The thre these brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-lehem that was by the gate, and toke it and broght it to David: but David wolde not drinke of it, but powred it [for an oblation] to the Lord,

19 And said, Let not my God suffer me to do this: shulde I drinke the blood of these mes liues: for they haue broght it with the iopardy of their liues: therefore he wolde not drinke it: these things did these thre mightie men.

20 ¶ And Abishai the brother of Ioab, he was chief of the thre, & he lift vp his speare against thre hundred, [and] slewe the, and had the name among the thre.

21 Among the thre he was more honorable then the two, & he was their captaine: * but he attained not vnto the [first] thre.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done manie actes, [and was] of Kabzeel, he slewe two strong men of Moab: he wet downe also and slewe a lion in the middes of a pit in time of snow.

23 And he slewe an Egyptian, a mā of great stature, [euen] siue cubites long, and in the Egyptians hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the sonne of

Iehoiada, & had the name among the thre worthies.

25 Beholde, he was honorable among thirtie, but he attained not vnto the [first] thre. * And David made him of his counsell.

26 ¶ These also were valiant men of warre, Asahel the brother of Ioab, Elhanan the sonne of Dodó of Beth-lehem,

27 Shammóth the Harodite, Hólez the Pelonite,

28 Ira the sonne of Ikkef the Tekoite, Abiézer the Anathothite,

29 Sibbecai the Hushathite, Ilai Ahohite,

30 Maharai the Netophathite, Héled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeon of the childre of Benjamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueh the Baharumite, Elihaz the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Jonathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hépher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zélek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabab the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, & thirtie with him,

43 Hanan the sonne of Maachah, and Ishaphat the Mithnite,

44 Vziah the Asherathite, Shamai and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Iohas his brother the Tizite,

46 Elieel the Mahavite, and Ieribai and Ishai the sonnes of Elnaam, & Ithmah the Moabite,

47 Eliel and Obéd, and Iaasiel the Mesobaite.

CHAP. XII.

¶ Who they were that went with David when he fled from Saul. 14 Their valiantnes. 23 They that came vnto him vnto Hebron out of euerie tribe to make him King.

¶ These also are they that came to David to Ziklag, while he was yet kept close.

^b Meaning the moste excellent & best esteemed for his valiantnes. Some read chief of the princes.

[†] Or, his vncle.

^c This act is referred to Shammah, 2. Sam. 23. 11. whiche semeth was the chiefest of these.

^d That is, Eleazar and his two companions.

* 2. Sam. 23. 15.

^e That is, this water, for the which they ventured their blood.

* 2. Sam. 23. 19.

[†] Or, lions.

Meaning the thre worthies that brought the water to David.

2. Sam. 23. 15.

Called Shammah, 2. Sam. 23. 11.

Heidiel, 2. Sam. 23. 11.

Gedud.

Meaning fear and terrible.

Mathman.

Which the was called of Abib, half of half, when for was wonte to be read.

The spirit of Saul, & counselled him thus.

To the part of Saul, & counselled him.

close, because of Saúl the sonne of Kish: and they were among the valiant, and helpers of the battel.

2 They were weaponed with bowes, and colde vse the right and left hand with stones, and with arowes [and] with bowes, [and were] of Saúl's brethern, [euen] of Benjamin.

3 The chief [were] Ahíezer, and Ioásh the sonnes of Shemaáh a Gibeathite, and Iezíel, and Pélet the sonnes of Almáueh, Beracháh and Iehú the Antothite,

4 And Ishmaíah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziél, and Iohanan, and Ioshabád the Gederathite,

5 Eluzái, and Ierimóth, and Bealiah, and Shemariah, and Shephatiah, the Haruphite,

6 Elkanah, & Ishiah, and Azariél, and Ioézer, Iashobeám of Hakorehim,

7 And Ioeláh, and Zebadiáh, the sonnes of Ierohám of Gedór.

8 And of the Gadites there separated the felues some vnto Dauid into the holde of the wildernes, valiant men of warre, [and] men of armes, [and apt] for battel, which colde handle † speare and shield, and their faces [were like] the faces of lyons, and [were] like the roes in the mountaines in swiftnes,

9 Ezér the chief, Obadiáh the seconde, Eliáb the third,

10 † Mishmanah the fourte, Ieremiah the fifté,

11 Attai the sixt, Eliél the seuenth,

12 Iohanan the eight, Elzabad the ninte,

13 Ieremiah the tente, Macbannai the eleuente.

14 These were the sonnes of Gad, captaines of the hoste: one of the least [colde resist] an hundreth, and the greatest a thousand.

15 These are they that went ouer Iordén in the first moneth when he had filled ouer all his bankes, and put to flight all the of the valley, towarde the East and the West.

16 And there came of the children of Benjamin and Iudáh to the holde vnto Dauid.

17 And Dauid went out to meete them, & answered and said vnto them, If ye become peaceably vnto me to helpe me, mine heart shalbe knit vnto you, but if you [come] to betray me to mine aduerlaries, [seeing] there is no wickednes in mine hádes, the God of our fathers beholde it, and rebuke it.

18 And the spirit came vpon Amasai,

which was the chief of thirtie, [and he said,] Thine [are we,] Dauid, & with thee, ó sonne of Ishái. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

19 ¶ And of Manasséh [some] fel to Dauid, when he came with the Philistims against Saúl to battel, but they † helped them not: for the princes of the Philistims * by aduisement sent him away, saying, He wil fall to his master Saúl † for our heades.

20 As he went to Ziklág, there fell to him of Manasséh, Adnáh, and Iozabád, and Iedíael, and Michaél, and Iozabád, and Elihú, & Ziltái, heades of the thousands that were of Manasséh.

21 And thei helped Dauid against that báde: for thei were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of God.

23 And these are the numbers of the captaines that were armed to battel, [&] came to Dauid to Hebrón to turne the kingdome of Saúl to him, according to the worde of the Lord.

24 The children of Iudáh that bare shield & speare, [were] six thousand & eight hundred armed to the warre.

25 Of the children of Simeón valiant men of warre, seuen thousand and an hundred.

26 Of the children of Leui foure thousand and six hundred.

27 And Iehoiadá [was] the chief of them of Aarón: and with him thre thousand and seuen hundred.

28 And Zadók a yong man very valiant, and of his fathers housholde [came] two and twentie captaines.

29 And of the children of Benjamin the brethré of Saúl thre thousand: for a great parte of them vnto that time * kept the warde of the house of Saúl.

30 And of the children of Ephraím twentie thousand and eight hundred valiant men [&] famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasséh eightene thousand, which were appointed by name to come and make Dauid King.

32 And of the children of Issachár which were men that had vnderstanding of the times, to knowe what Israel ought to do: the heades of them [were] two hundred,

kk. j.

They came onely to helpe Dauid and not to succour the Philistims, & were enemies to their country.

1. Sam. 29. 4. Or, on the ieo pardie of our heades.

To wit of the Amalekites, & had burned the cite Ziklág. 1. Sam. 30. 9.

Meanig mightie or strong: for the Ebrewes say this is of God when it is excellent.

Or, bukler.

Of the Leuites which came by descent of Aarón.

That is, the greatest number to ke Saúl's parte.

Men of good experience, & knewe at all times what was to be done.

† Or, set the fel-
lows in array.
† Ebr. heart and
heart.

So that his
whole hoste we-
re thre hundred
twentie & two
thousand, two
hundred twen-
ty and two.
† Or, fight in
their array.
† Or, w^a good
courage.
† The rest of
Israelites.

a His first care
was to restore
religion, which
had in Sauls da-
ies bene corrup-
ted and neglect-
ed.

* 2. Sam. 6, 2.
† Or, Nilus.
b That is, from
Gibea, where
inhabitants of
Kiriath Iearim
had placed it in
the house of A-
binadab, 2. Sam.
6, 1.

† Or, Baale, read
2. Sam. 6, 2, 13.

long time
w^a consoling
him
w^a his we-
re
w^a his we-
re
w^a his we-
re

and all their brethren were at their com-
mandement.

33 Of Zebulún that went out to battel, ex-
pert in warre, [and] in all instruments of
warre, fiftie thousand † which colde set the
battel in array: they were not of † a dou-
ble heart.

34 And of Naphtali a thousand captaines,
and with them with shield and speare se-
uen and thirtie thousand.

35 And of Dan expert in battel, eight and
twentie thousand, and six hundred.

36 And of Aíther that went out to the bat-
tel and were trained in the warres, fourtie
thousand.

37 And of the other side of Iordén of the
Reubenites and of the Gadites, and of the
halfe tribe of Manasseh with all instru-
méts of warre to fight with, an hundred
and twentie thousand.

38 ^m All these mé of warre † that colde lead
an armie, came with † vp right heart to He-
brón to make Dauid King ouer all Israel:
and all the rest of Israel [was] of one ac-
corde to make Dauid King:

39 And there they were with Dauid thre
dayes, eating and drinking: for their ^a bre-
thren had prepared for them.

40 Moreouer thei that were nere them vn-
til Issachár, and Zebulún, and Naphtali
brought bread vpon asses, and on camels,
and on mules, and on oxen, [euen] meat,
floure, figges, and reifins, and wine & oyle,
and beues and shepe abundantly: for there
was ioye in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath Iearim to Ieru-
salem: 9 Vzzá dyeth because he touched it.

AND Dauid counseled with the cap-
taines of the thousands and of hun-
dreds, [and] with all the gouernours.

2 And Dauid said to all the Congregation
of Israel, If it seme good to you, and that it
procedeth of the Lord our God, we wil
send to, and fro vnto our brethré, that are
left in all the land of Israel (for with them
are the Priests and the Leuites in the ci-
ties [and] their suburbs) that they may
assemble them selues vnto vs.

3 And we wil bring againe the Arke of our
God to vs: for we soghe not vnto it in the
dayes of Saul.

4 And all the Congregation answered, Let
vs do so: for the thing semed good in the
eyes of all the people.

5 ^a So Dauid gathered all Israel together
from † Shiór in Egypt, euen vnto the en-
tring of Hamath, to bring the Arke of God
from ^b Kiriath Iearim.

6 And Dauid went vp & all Israel to † Ba-

lath, in Kiriath Iearim, † was in Iudáh, to
bring vp from thence the Arke of God
the Lord that dwelleth betwene the Che-
rubims, where his name is called on.

7 And they caried the Arke of God in a
newe cart out of the house of Abinadab:
and Vzzá and Ahio ^c guided the cart.

8 And Dauid and all Israel played before
God with all [their] might, bothe with
songs and with harpes, and with violes, &
with timbrels and with cimbares and with
trumpets.

9 ^d And when they came vnto the thres-
shing floore of ^e Chidón, Vzzá put forth
his hand to holde the Arke, for the oxen
did shake it.

10 But the wrath of the Lord was kindled
against Vzzá, and he smote him, because
he laied his hand vpon the Arke: so he dy-
ed there ^f before God.

11 And Dauid was angrie, because ^g the Lord
had made a breache in Vzzá, and he cal-
led the name of that place Pérez-vzzá vn-
to this day.

12 And Dauid feared God that day, say-
ing, How shal I bring in to me the Arke of
God?

13 Therefore Dauid brought not the Arke
to him into the cite of Dauid, but caused
it to turne into the house of ^h Obéd Edóm
the Gittite.

14 So the Arke of God remained in the
house of Obéd Edóm, [euen] in his house
thre moneths: and the Lord blessed the
house of Obéd Edóm, and all that he
had.

CHAP. XIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The
names of his children. 8, 14. By the counsel of God he
goeth against the Philistines and ouercometh them. 15
God fighteth for him.

THEN ^a sent Hiram the King of † Ty-
rus messengers to Dauid, and cedre
trees, with maíons & carpéters to buylde
him an house.

2 Therefore Dauid knewe that the Lord
had confirmed him King ouer Israel, [&]
that his kingdome was lift vp on hie, be-
cause of his ^b people Israel.

3 ^c Also Dauid toke mo wíues at Ierusa-
lém, and Dauid begate mo sonnes and
daughters.

4 And these are the names of the childré
which he had at Ierusalém, Shammúa, &
Shobáb, Nathán, and Salomón,

5 And Ibhár, and Elíshúa, and ^d Elpa-
let,

6 And Nógah, and Népheg, and Ia-
phia,

7 And Elíshamá, and † Beeliadá, and Eli-
phálet.

c The son
of Abinadab

d That is, be-
fore the Arke
re God shew-
him selfe: for
the signe is to
for the thing
nified, which
commune is
sacrament be-
in the olde
newe testame-
e Called
Nachon, 1. Sam.
6, 6.

f Before the
Arke for vsing
that which
not apertene
his vocation
this charge
giuen to the
sants, Nom. 4.
so that here
good intent
are condemn-
except thei
comanded by
wordes of G

g VWho was
Leuite and
led Gittite,
cause he
dwelt at G

* 2. Sam. 5, 1
† Ebr. Zor

a Because
Gods prom-
ise made to the
people of Israel
was in
the house of
the called Zio,
1. Sam. 3.
1. Sam. 5, 14.
there are but
Leuite and be-
shirrene.
† Or, Eliada.

b house
of Obéd
Edóm,
1. Sam. 10.

phálet.

8 But when the Philistims heard that Dauid was anointed King ouer Israel, all the Philistims came vnto Icke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread them selues in the valley of Rephaím.

10 Then Dauid asked counsel at God, saying, Shal I go vp against the Philistims? & wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I wil deliuer them into thine hand.

11 So they came vp to Báal-perazím & Dauid smote them there: & Dauid said, God hath deuided mine enemies with mine hand, as waters are deuided: therefore they called the name of that place, Báal-perazím.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Againe the Philistims came and spread them selues in the valley.

14 And when Dauid asked againe counsel at God, God said to him, Thou shalt not go vp after them, [but] turne away frõ them, that thou maiest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noise of one going in the toppes of the mulberry trees, then go out to battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeón euen to Gézer.

17 And the fame of Dauid went out into all lands, and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth a place for the Arke. 4 The number and ordre of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioye. 29 Dauid dancing before it, is despised of his wife Michal.

1 And [Dauid] made him houses in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, *None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Ierusalém to bring vp the Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sones of Aa-

rón, and the Leuites.

5 Of the sonnes of Koháth, Vriél the chief, and his brethren six score.

6 Of the sonnes of Merarí, Afaiáh the chief, and his brethren two hundred & twétie.

7 Of the sonnes of Gersón, Ioél the chief, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphán, Shemaiáh the chief, and his brethren two hundred.

9 Of the sonnes of Hebrón, Eliél the chief, and his brethren foure score.

10 Of the sonnes of Vzziel, Amminadáb the chief, and his brethren an hundred & twelue.

11 And Dauid called Zadók & Abiathár the Priests, and of the Leuites, Vriél, Afaiáh, and Ioél, Shemaiáh, and Eliél, and Amminadáb:

12 And he said vnto them, Ye are the chief fathers of the Leuites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the [place] that I haue prepared for it.

13 For *because ye were not there at the first, the Lord our God made a breach among vs: for we fought him not after [due] ordre.

14 So the Priests and the Leuites sanctified them selues to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Leuites bare the Arke of God vpon their shulders with the barres, as Moses had commanded, *according to the worde of the Lord.

16 And Dauid spake to the chief of the Leuites, that they shulde appoint [certaine] of their brethren to sing with instruments of musicke, with viols, & harpes, & cymbales, that they might make a sounde, and lift vp their voyce with ioye.

17 So the Leuites appointed Hemán the sonne of Ioél, and of his brethren Asaph the sonne of Berechiáh, and of the sonnes of Merarí their brethren, Ethán the sonne of Kushiáh,

18 And with them their brethren in the seconde degre, Zechariáh, Ben, and Iazziel, and Shemiramóth, and Iehiel, & Vnní, Eliáb, and Benaiáh, and Maasiáh, and Mattithiáh, and Elipheléh, and Mikneáh, and Obéd Edóm, and Ieiel the porters.

19 So Hemán, Asaph & Ethán were singers to make a sounde with cymbales of brasse,

20 And Zachariáh, and Aziél, and Shemiramóth, and Iehiel, and Vnní, and Eliáb, and Maasiáh, and Benaiáh with viols on Alamóth,

21 And Mattithiáh, & Elipheléh, and Mik-

† Or, kinsmen.

c VWho was the sonne of Vzziel, the four sonne of Kohath, Exod. 6, 21. & nō, 3, 30. d The third sonne of Kohath, Exod. 6, 19.

e Prepare your selues, and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.

* Chap. 13, 10. f According as he hath appointed in the Lawe.

* Exod. 25, 15.

g These instruments & other ceremonies, & they obserued, were instructions of their infancie, which continued to the coming of Christ.

h VWhich were inferiour in dignitie.

i This was an instrument of musicke, or a certaine rane, whereunto they accustomed to sing Psalms.

k VWhich was the eight tune, ouer the which he ſ was moſte excellent had charge. l To wit, to appoint Pſalmes, and ſongs to the that ſung.

m VWith Berechiah & Elkanah, verſ. 23. *2. Sam. 6, 12.

n That is, gaue them ſtrength to execute their office.

o Beſides the bullocke and ſ fat beaſt, which Dauid offered at euerie fix paſe, 2. Sam. 6, 13.

p Read 1. Sam. 6, 14.

q It was ſo called becauſe it pur the Iſraelites in remembrance of the Lords couenant made w them. *2. Sam. 6, 15.

*2. Sam. 6, 17.

a He called vpo ſ name of God deſiring him to proſper the people, & giue good ſucceſſe to their beginings.

b To wit, Gods benefites towards his people.

neah, and Obéd Edóm, and Ieiel, and Azaziáh, with harpes^k vpon Sheminith le-nazzéah.

22 But Chenaniáh the chief of the Levites had^l the charge, bearing the burden in the charge, for he was able to inſtruct.

23 And Berechiah & Elkanáh were porters for the Arke.

24 And Shecaniah, and Ichoshaphát, and Nethaneél, and Amathái, and Zachariah, and Benaiah, and Eliézer the Priests did blowe with trumpets before the Arke of God, and Obéd Edóm and Ieiah [were] porters^m for the Arke.

25 *So Dauid and the Elders of Iſraél and the captaines of thouſands went to bring vp the Arke of the couenant of the Lord from the houſe of Obéd Edóm with ioye.

26 And becauſe that Godⁿ helped the Levites that bare the Arke of the couenant of the Lord, they offered^o ſeuén bullockes and ſeuén rams.

27 And Dauid had on him a linen garment, as all the Levites that bare the Arke, and the ſingers and Chenaniáh that had the chief charge of the ſingers: and vpon Dauid [was] a linen^p Ephód.

28 Thus all Iſraél broght vp the Arke of^q Lords couenant with ſhoutng and ſoude of trumpets & with cornet, and with cymbales, making a ſounde with violes & with harpes.

29 And when the Arke of the^r couenant of the Lord came into the citie of Dauid, Michál the daughter of Saúl looked out at a window, & ſawe King Dauid dancing and playing, and^s ſhe deſpi ed him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer ſacrifices. 4 Dauid ordeineth Aſaph & his brethren to miniſter before the Lord. 8 He appointeth a notable Pſalme to be ſung in praife of the Lord.

1 SO^a they broght in the Arke of God, & ſerit in the middes of the Tabernacle that Dauid had pitched for it, and they offered burnt offrings and peace offrings before God.

2 And whé Dauid had made an end of offering the burnt offering and the peace offrings, he^b bleſſed the people in the Name of the Lord:

3 And he delt to euerie one of Iſraél bothe man and woman, to euerie one a cake of bread, and a piece of fleſh, and a bottel of [wine.]

4 And he appointed certeine of the Levites to miniſter before the Arke of the Lord, & to^c rehearſe, and to thanke and praife the

Lord God of Iſraél,

5 Aſaph the chief, and next to him Zechariah, Ieiel, and Shemiramóth, and Iehiel, and Mattithiah, and Eliáb, and Benaiah, and Obéd Edóm, cuen Ieiel with inſtruments, violes and harpes, and Aſaph to make a ſounde with cymbales,

6 [And] Benaiah and Iahaziél Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did^c appoint at the beginning to giue thanks to the Lord by the hand of Aſaph and his brethren.

8 *Praife the Lord [&] call vp^d his Name: declare his^d workes among the people.

9 Sing vnto him, ſing praife vnto him, [&] talke of all his^e wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that ſeke the Lord reioyce.

11 Seke the Lord and his ſtrength: ſeke his face continually.

12 Remember his maruelous workes that he hath done, his wonders, and the^f iudgements of his mouth,

13 O ſede of Iſraél^g his ſeruant, ó the children of Iakób his^h choſen.

14 He is the Lord our God: his iudgements [are] throughout all the earth.

15 Remember his couenant for euer, [&] the worde, which he commanded to a thouſand generations,

16 *Which he made with Abrahám, & his othe to Izhák:

17 And hath confirmed it to Iakób for a Lawe, [and] to Iſraél for an euerlaſting couenant,

18 Saying, To thee will I giue the landⁱ of Canaan, the^j lot of your inheritance.

19 When ye were^k fewe in number, yea, very fewe, and ſtrangers therein,

20 And walked about from nation to nation, and from [one] kingdome to another people,

21 He ſuffred no mā to do the wrong, but rebuked^l Kings for their ſakes, ſaying,

22 Touche not mine^m anointed, & do myⁿ Prophetes no harme.

23 *Sing vnto the Lord all the earth: declare his ſaluation from day to day.

24 Declare his glorie among the nations, and his wonderful workes among all people.

25 For the Lord [is] great and muche to be praized, and he is to be feared aboue all gods.

26 For all the gods of the people [are] mi-doles, but the Lord made the heauens.

27 Praiſe & glorie [are] before him: power and beautie [are] in his place.

c Dauid gaue them this Pſalme to praife the Lord, ſignifying that in all enterprises the Name of God ought to be praized and called vpon. *Pſal. 105, 1. iſa. 12, 4. d VWherefore he hath choſen him ſelſa Chiefto call vpon his Name. e VWho of his wonderful praides hath ſen a fewe of ſtocke of Abrahám to be children. f In ouercomming Pharaoh, which iudgements were declared by God mouth to mouth. g Meaning that by the promes of adoption onely appeareth to the che. *Gene. 22, 16. Iuk. 1, 73. 6, 17.

h Ebr. comewhereby paſſels of laſt were meaſured. i Meaning, at the time that Abrahám entred vnto the time, Iakób went to Egypt for mine. k As Pharaoh Abimelech. l Mine elect people and them whome I haue ſanctified. m To whome God declared his worde, and they declared it to their poſteritie. *Pſal. 95, 1.

n His ſtrong faith appeareth herein, & that all the world wolde follow doles, yet he wolde cleaue the liuing God.

o With Zadok and the reſt of the Priests.

p Praiſing that our auctie God we are bounde to our owne families to pray vnto & inſtruct in his Name.

28 Giue vnto the Lord, ye families of the people, giue vnto the Lord glorie and power.

29 Giue vnto the Lord the glorie of his Name: bring an offering and come before him, [and] worship the Lord in the glorious Sanctuarie.

30 Tremble ye before him, all the earth: surely the worlde shalbe stable [and] not moue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyful and all that is in it.

33 Let the trees of the wood the reioyce at the presence of the Lord: for he commeth to iudge the earth.

34 Praise the Lord, for he is good, for his mercie [endureth] for euer.

35 And say ye, Saue vs, O God, our saluatiō, and gather vs, and deliuer vs from the hea then, that we may praise thine holy Name and glorie in thy praise.

36 Blessed [be] the Lord God of Israël for euer and euer: and let all people say, So be it, and praise the Lord.

37 Then he left there before the Arke of the Lords covenant Afaph and his brethren, to minister continually before the Arke that which was to be done euerie day:

38 And Obed Edóm and his brethren thre score and eight: and Obed Edóm the sonne of Ieduthún, and Hosáh [were] porters.

39 And Zadók the Priest and his brethren, the Priests [were] before the Tabernacle of the Lord, in the hie place that was at Gibeón,

40 To offer burnt offerings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the Lawe of the Lord, which he commanded Israël.

41 And with them were Hemán, and Ieduthún, and the rest that were chosen, (which were appointed by names) to praise the Lord, because his mercie [endureth] for euer.

42 Euen with them [were] Hemán and Ieduthún to make a sounde with the cornets & with the cymbales, with excellent instruments of musicke: & the sonnes of Ieduthún were at the gate.

43 And all the people departed, euerie mā to his house: & David returned to his house.

CHAP. XVII.

3 David is forbidden to buyld an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 And prayeth vnto God.

1 Now afterwarde whē Dauid dwelt in his house, he said to Nathán the Prophet, Beholde, I dwel in an house of cedre trees, but the Arke of the Lords covenant remaineth vnder curtaines.

2 Then Nathán said to Dauid, Do all that is in thine heart: for God is with thee.

3 And the same night euen the worde of God came to Nathán, saying,

4 Go, and tel Dauid my seruant, Thus saith the Lord, Thou shalt not buyld me an house to dwel in:

5 For I haue dwelt in no house, since the day I broght out the children of Israël vnto this day, but I haue bene from tent to tent, and from habitation [to habitation].

6 Wherefoeuer I haue walked w all Israël, spake I one worde to anie of the iudges of Israël (whome I commanded to fede my people) saying, Why haue ye not buyld me an house of cedre trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I toke thee frō the shepecoates [&] from following the shepe, that thou shuldest be a prince ouer my people Israël.

8 And I haue bene w thee whetherfoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth.

9 (Also I wil appoint a place for my people Israël, and wil plant it, that they may dwel in their place, and moue nomore: nether shal the wicked people vex them anie more, as at the beginning,

10 And since the time that I commanded Iudges ouer my people Israël) And I wil subdue all thine enemies: therefore I say vnto thee, that the Lord wil buyld thee an house.

11 And when thy dayes shalbe fulfilled to go with thy fathers, then wil I raise vp thy sēde after thee, which shal be of thy sonnes, and wil stablsh his kingdome.

12 He shal buyld me an house, and I wil stablsh his throne for euer.

13 I wil be his father and he shalbe my sonne, and I wil not take my mercie away frō him, as I toke it from him, that was before thee.

14 But I wil establish him in mine house, & in my kingdome for euer, and his throne shalbe stablshed for euer,

15 According to all these wordes, and according to all this vision. So Nathán spake.

2. Sam. 7, 2.

a VVil buyld and faire.

b That is, in tents covered w skinned.

c As yet God had not reueled to the Prophet what he purposed concerning Dauid: therefore seing God fauoured Dauid, he spake what he thought.

d After that Nathán had spōke to Dauid.

e Thar is, in a tent which removed to and fro.

f Meaning, wherefoeuer his Arke went, w was a signe of his presence.

g Of a shepherd of shepe I made thee a shepherd of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.

h Make them sure, y they shal not remoue.

i Ebr. sonnes of iniquitie.

† Or, consume.

i VVil giue thee great posteritie.

k That is, vnto the coming of Christ. for these figures shulde cease.

l VVhich was Saul.

m He went into the tent where the Arke was, shewing what we ought to do when we receive any benefites of the Lord.
† Or, remained.
n Meaning, to this kingly estate.
o Thou hast promised a kingdom that shall continue to me and my posteritie, and y Christ shal procede of me.
p Freely, and according to the purpose of thy wil without any deserving.

ke to King Dauid.

- 16 ¶ And Dauid the King ^m went in and stode before the Lord and said, Who am I, o Lord God, and what is mine house, that thou hast brought me hether to?
- 17 Yet thou esteeming this a small thing, o God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of ^o hie degree, o Lord God.
- 18 What can Dauid [desire] more of thee for the honour of thy seruant? for thou knowest thy seruant.
- 19 O Lord, for thy seruants sake, euen according to thine ^p heart hast thou done all this great thing to declare all magnificence.
- 20 Lord, there [is] none like thee, nether [is there] any god besides thee, according to all that we haue heard with our eares.
- 21 Moreouer what one nation in the earth [is] like thy people Israel, whose God wet to redeme them [to be] his people, and to make thy selfe a Name, [and to do] great and terrible things by casting out nations from before thy people, whome thou hast deliuered out of Egypt?
- 22 For thou hast ordeined thy people Israel to be thine owne people for euer, & thou Lord art become their God.
- 23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant & concerning his house, be confirmed for euer, and do as thou hast said,
- 24 And let thy Name be stable & magnified for euer, that it may be said, The Lord of hostes, God of Israel, [is] the God of Israel, and let the house of Dauid thy seruant be stablished before thee.
- 25 For thou, o my God, hast ^r reueled vnto the eare of thy seruant, that thou wilt buyld him an house: therefore thy seruant hathe [†] bene bolde to pray before thee.
- 26 Therefore now Lord ([for] thou art [†] God, and hast spoken this goodnes vnto thy seruant)
- 27 Now therefore it hathe pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, o Lord, hast blessed it, & it shal be blessed for euer.

CHAP. XVIII.

¹ The battell of Dauid against the Philistims, ² And against Moab, ³ Zobah, ⁴ Aram, ¹² And Edom.

And after this Dauid smote the Philistims, and subdued them, and toke Gath and the villages thereof out of the hand of the Philistims.
And he smote Moab, and the Moabites became Dauids seruants, and [†] brought

giftes.

- 3 ¶ And Dauid smote [†] Hadarézer King of Zobah vnto Hamath, as he wet to stablish his border by the riuer [†] Perath.
- 4 And Dauid toke from him a thousand charrets, and seuen thousand horsemen, & twentie thousand fotemen, and [†] destroyed all the charrets, but he reserued of them an hundreth charrets.
- 5 ¶ Then came the Aramites of Damascus to succour Hadarézer King of Zobah, but Dauid slewe of [†] Aramites two and twentie thousand.
- 6 And Dauid put [a garison] in Aram of [†] Damascus, and the Aramites became Dauids seruants, and brought giftes: and the Lord ^b preferred Dauid wheresoeuer he went.
- 7 And Dauid toke the shields of golde that were of the seruants of Hadarézer, and brought them to Ierusalém.
- 8 And from ^c Tibhath, and from Chun (cities of Hadarézer) brought Dauid exceeding muche brasle, wherewith Salomon made the brasen ^{*} Sea, and the pillars, and the vessels of brasle.
- 9 ¶ The Tóu King of Hamath heard how Dauid had smiten all the hoste of Hadarézer King of Zobah,
- 10 Therefore he sent ^d Hadoram his sonne to King Dauid, to salute him, and to reioyce with him, because he had fought against Hadarézer, & beaten him (for Tóu had warre with Hadarézer) [who brought] all vessels of golde, and siluer, and brasle.
- 11 And King Dauid did dedicate them vnto the Lord, with the siluer and golde that he brought from all the nations, from ^e Edóm, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.
- 12 ¶ And Abishai the sonne of Zeruiáh smote of Edóm in the salte valley ^f eightene thousand.
- 13 And he put a garison in Edóm, and all the Edomites became Dauids seruants: & the Lord preferred Dauid wheresoeuer he went.
- 14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.
- 15 And Ioab the sonne of Zeruiáh was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder,
- 16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar [were] the Priests, and [†] Shausah the scribe,
- 17 ^{*} And Benaiah the sonne of Iehoiada was ouer the ^g Cherethites and the Pelethites; and the sonnes of Dauid [were] chief

† Or, Hada-zer,
† Or, Euphrates

^a 2. Sam. 1. 4.

† Or, Damascus

b That is, in all things that he interpreted.

c VVhiche 2. Sam. 8. 3 are called Berah & rothai.

^{*} 1. Kings 7. 1. ierem. 5. 2.

d Called al- toram, 2. Sam. 8. 10.

e Because [†] Edomites & the Syrians ioyne their power together, it is said 2. Sam. 8. 12. the Aramites were spoiled.

f VVhich is vnderstand [†] Ioslewe twelve thousand, as is in the title of the thre score psalms and Abishai the rest.

† Or, Seraiah.

^a 2. Sam. 8. 17. g Read 2. Sam. 8. 18.

q That is, he sheweth him selfe in dede to be their God, by deliuering them from dangers, and preferring them.
r Thou hast declared vnto me by Nathan rai- soner.
† Ebr. hathe sounde.
† And canst not break promises.

a VVhiche 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, & kept the countie round about in subiection.
† Or, payed tribute.

about the King.

¶ CHAP. XIX.

4 Hanun King of the children of Ammon doeth great injuries to the seruants of Dauid. 6 He prepareth an armie against Dauid. 15 And is ouercome.

1 **A**fter this also * Nahásh the King of the children of Ammón dyed, & his sonne reigned in his steade.

2 And Dauid said, I wil shewe kyndnes vnto Hanún the sonne of Nahásh, because his father shewed kindnes vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammón to Hanún to comforte him.

3 And the princes of the children of Ammón said to Hanún, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to ^b seache, to seke and spie out the land?

4 Wherefore Hanún toke Dauids seruants, and ^c shaued them, and cut of ^d their garments by the halfe vnto the buttocks, and sent them away.

5 And there went [certaine] & tolde Dauid concerning the men: and he sent to mete them (for the me were exceedingly ashamed) and the King said, Tary at Ierichó, vntil your beardes be grown: the returne.

6 ¶ When the children of Ammón sawe that they ^f stanke in the sight of Dauid, the sent Hanún and the children of Ammón a thousand talents of siluer to hyre them charets & horsen out* of Arám Naharáim, and out of Arám Maacháh, and out of ^e Zobáh.

7 And they hyred them two and thirtie thousand charets, & the King of Maachah and his people, which came and pitched before ^f Medebá: and the children of Ammón gathered them selues together from their cities, and came to the battel.

8 ¶ And when Dauid heard, he sent Ioáb & all the hoste of the valiant men.

9 And the children of Ammón came out, and set their battel in araye at the gate of the citie. And the Kings that were come, were by them selues in the field.

10 When Ioáb sawe that the fronte of the battel was against him before & behinde, then he choise out of all the choise of Israél, and set him selfe in araye to mete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abishái his brother, and they put them selues in araye against the children of Ammón.

12 And he said, If Arám be to strong for me,

then thou shalt succour me: & if the children of Ammón preuaile against thee, the I wil succour thee.

13 Be strong, and let vs shewe our selues valiant for our people, and for the cities of our God, and let the Lord do that which is good in his owne sight.

14 So Ioáb and the people that was with him, came nere before the Aramites vnto the battel, and they fled before him.

15 And when the children of Ammón sawe that the Aramites fled, they fled also before Abishái his brother, and entred into the citie: so Ioáb came to Ierusalém.

16 ¶ And when ^f Aramites sawe that they were discomfited before Israél, they sent messengers and caused the Aramites to come forth that were beyonde the ^h riuer: & Shophách the captaine of the hoste of Hadarézzer [went] before them.

17 And when it was shewed Dauid, he gathered all Israél, and went ouer Iordén, & came vnto the, and put him selfe in araye against them: & when Dauid had put him selfe in battel araye to mete the Aramites, they fought with him.

18 But the Aramites fled before Israél, and Dauid destroyed of the Aramites ⁱ seuen thousand charets, and fortie thousand foremen, and killed Shophách the captaine of the hoste.

19 And when ^f seruants of Hadarézzer sawe that they fel before Israél, they made peace with Dauid, and serued him. And the Aramites wolde nomore succour the children of Ammón.

¶ CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their gyants.

1 **A**nd* when ^f yere was expired in the time ^f Kings go out [a warrefare,] Ioáb caried out the strength of the armie, and destroyed the countrey of the childre of Ammón, and came and besieged ^a Rabbáh (but Dauid taryed at Ierusalém) and Ioáb smote Rabbáh and destroyed it.

2 *The Dauid toke ^f crowne of their King from of his head, & founde it the weight of a ^b talent of golde, with precious stones in it: and it was [set] on Dauids head, and he broght away the spoile of the citie exceeding muche.

3 And he caryed away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammón. Then Dauid and all the people came againe to Ierusalém.

kk. liij.

g He declareth, that where the cause is euil, the courage can not be valiant, and ^f in good cause, men ought to be courageous and commit the successe to God.

h Thar is, Euphrates.

i For this place read 2. Sa. 10, 18.

* 2. Sam. 11, 1.

a VWhich was the chief citie of the Ammonites

* 2. Sam. 12, 29.

b VWhich moeth about the value of seuen thousand & fouentie crownes, which is about thre score pounds weight.

* 2. Sam. 21, 18.
† Or, Gob, 2.
Sam. 21, 18.
† Or, Saph.
† Or, Rephaim,
or, the gyants.

s Read 2. Sam.
21, 19.

d Meaning, that
he had fix a pic-
ce on hands and
fete.

4 ¶ And after this also there arose warre at † Gézer with the Philistims: then Sibbechái the Hushathite slewe † Sippái, of the children of † Harapháh, and thei were subdued.

5 And there was yet [another] battel with the Philistims: and Elhanán the sonne of Iair slewe ^c Lahmí, the brother of Goliáth the Gittite, whose spearestaffe [was] like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, & his fingers [were] by ^d fixes, [eué] foure and twentie, and was also the sonne of Harapháh.

7 And when he reuiled Israél, Ichonathán the sonne of Shimeá Dauids brother did slea him.

8 These were borne vnto Harapháh at Gath, and fell by the hand of Dauid: and by the hands of his seruants.

¶ CHAP. XXI.

1 Dauid caueth the people to be nombred, 14 And there dye seuentie thousand men of the pestilence.

1 ¶ And ^a Saran stode vp against Israél, and prouoked Dauid to number Israél.

2 Therefore Dauid said to Ioáb, & to the rulers of the people, Go [and] number Israél from ^b Beer-sheba euen to Dan, and bring it to me, that I may knowe the number of them.

3 And Ioáb answered, The Lord increase his people an hundreth times so many as they be, o my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why shulde he be a cause of ^c trespasse to Israél?

4 Neuertheles the Kings worde preuailed against Ioáb. And Ioáb departed & went through all Israél, and returned to Ierusalem.

5 And Ioáb gaue the number [and] summe of the people vnto Dauid: and all Israél were ^d eleuen hundreth thousand men & drewe sworde: and Iudáh was ^e foure hundreth and seuentie thousand men that drewe sworde.

6 But the Leuites and Beniamín counted he not among them: for the Kings worde was abominable to Ioáb.

7 And God was displeased with this thing: therefore he smote Israél.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseeche thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids [†] Seer, saying,

10 Go and tell Dauid, saying, Thus sayth the Lord, I offer thee three things: chose thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus sayth the Lord, Take to thee 12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, & the sworde of thine enemies † to take [thee,] or els the sworde of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coastes of Israél: now therefore aduise thee, what worde I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderful strait. let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into [†] hand of man.

14 So the Lord sent a pestilence in Israél, and there fell of Israél seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroye it. And ^t as he was destroying, the Lord behelde, and ^s repented of the euil and said to the Angel that destroyed, It is now ynough, let thine hád cease. Then the Angel of the Lord stode by the threshing floore of † Ornán the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betwene the earth and the heauen with his sworde drawn in his hand, [and] stretched out toward Ierusalem. Then Dauid and the Elders of Israél, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euil, but these shepe what haue they done? o Lord my God, I beseeche thee, let thine hand be on me and on my fathers house, and not on ^h thy people for [their] destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid shulde go vp, and set vp an altar vnto the Lord in the threshing floore of Ornán the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornán turned about, and saw the Angel, & his foure sonnes [that were] w^h him, ⁱ hid them selues, and Ornán threshed wheat.

21 And as Dauid came to Ornán, Ornán looked and sawe Dauid, & went out of the threshing

a He tempted Dauid in setting before his eyes his excellencie & glorie, his power and victories, read 2. Sam. 24.

b That is, from South to North

c It was a thing indifferent and vsual to number [†] people, but because he did it of an ambitious minde, as though his strength stode in his people, God punished him.

d Ioab partly for grief and partly through negligence gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, & were mixed with Iudáh, or as the Ebrewes write, here the chief and princes are left out.

† Or, Prophet.

† Or, smite thee

f Read 2. Sam. 24, 16.

g VWhen God draweth back his plagues, it seemeth to rep^{er} read Gen. 6, 6.

† Or, Arauna

h Thus he be- the sheweth true repentance and a fatherly care toward his people, which desireth Gods spare them and to punish him and his.

i If mā hide himselfe at the sight of an Angel of a creature, how much less is a sinner able to appeare before the face of God?

Thus he... the con... of G... 1.8. ... had ben... minable, ... the had... Gods w... reuelat... That is, ... as it ... for h... ynough ... & y... have tak... m... to off... the Lor... bene the... accept... God. ... 2. Sam. 24.

God declare... he hear... request in... sent down... from heau... els they mi... vie no fy... sacrifice, bu... that which... referred st... on the altar... 6, 13. and... me downe fr... en, Leui. 9... as appear... the punishm... of Nadab... Abihu, Le... 21.

That is, the... wherein... will be wor... ed.

Meaning, ch... men of o... nations... among... town, which... fiftie... of gold... Caro. 3, 9.

threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid said to Ornán, Giue me the place of [thy] threshing floore, that I may buyde an ^k altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornán said vnto Dauid, Take it to thee, and let my lord the King do that whiche semeth him good: lo, I giue thee bullockes for burnt offrings, & threshing instruments for wood, and wheat for meat offering, I giue it all.

24 And King Dauid said to Ornán, Not so: but I wil bye it for sufficient ^l money: for I wil not take that which is thine for ^f Lord, nor offer burnt offrings without cost.

25 So Dauid gaue to Ornán for that place ^m six hūdreth shekels of golde by weight.

26 And Dauid buylt there an altar vnto ^f Lord, and offred burnt offrings, and peace offrings, and called vpon the Lord, and he ^a answered him by fyre from heauen vpo the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sworde againe into his sheathe.

28 At that time when Dauid sawe that the Lord had heard him in the threshig floore of Ornán the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Mosés had made in the wildernes, & the altar of burnt offering [were] at that season in the hie place at Gibeón.

30 And Dauid colde not go before it to aske counsel at God: for he was afraied of the sworde of the Angel of the Lord)

CHAP. XXII.

1 Dauid prepareth things necessarie for the building of the Temple. 6 He commandeth his sonne Salomon to buyde the Temple of the Lord, which thing he him selfe was forbidden to do. 9 Vnder the figure of Salomon Christ is promised.

1 And Dauid said, This is the ^a house of the Lord God, & this is the altar for the burnt offering of Israël.

2 And Dauid commanded to gather together the ^b strangers that were in the land of Israël, and he set masons to hewe and polish stones to buyde the house of God.

3 Dauid also prepared ^c muche yron for ^f nailes of the dores [&] of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedre trees without number. for the Zidonians and they of Tyrus broght muche cedre wood to Dauid.

5 And Dauid said, Salomón my sonne is yong and tendre, and we must buyde an house for the Lord, magnifical, excellent

and of great fame and dignitie throughout all countries. I wil [therefore] now prepare for him. So Dauid prepared very muche before his death.

6 Then he called Salomón his sonne, and charged him to buyde an house for the Lord God of Israël.

7 And Dauid said to Salomón, ^{*} My sonne, I purposed with my selfe to buyde an house to the Name of the Lord my God,

8 But the worde of the Lord came to me, saying, ^{*d} Thou hast shed muche blood, & haste made great battels: thou shalt not buyde an house vnto my Name: for thou hast shed muche blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shalbe a mā of rest, for I wil giue him rest from all his enemies rounde about: therefore his name is Salomón, and I wil send peace and quietnes vpon Israël in his dayes.

10 ^{*} He shal buyde an house for my Name, and he shalbe my sonne, and I wil be his father, and I wil establish the throne of his kingdome vpon Israël for euer.

11 Now [therefore] my sonne, the Lord shalbe with thee, and thou shalt ^e prosper, and thou shalt buyde an house to ^f Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee ^f wisdom & vnderstanding, and giue thee charge ouer Israël, euen to kepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue the statutes and the iudgements which the Lord commanded Mosés for Israël: be strong and of good courage: feare not, nether be afraied.

14 For beholde, according to my ^g spouertie haue I prepared for the house of ^f Lord an hundreth thousand talents of golde, & a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timbre and stone, & thou maiest provide more thereto.

15 Moreouer thou hast workmē with thee ynough, the wers of stone, and workmen for timbre, and all men expert in euerie worke,

16 Of golde, of siluer, [and] of brasse, and of yron there is no number. ^h Vp[therefore], & be doing, & the Lord wil be with thee.

17 Dauid also commanded all the princes of Israël to helpe Salomón his sonne, [saying,]

18 Is not the Lord your God with you, & hath giuen you rest on euerie side, for he hath giuen the ⁱ inhabitants of the

^{*} 2. Sam. 7, 13.

^{*} Chap. 28, 5. d This declar-eth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to buyde the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

^{*} 2. Sam. 7, 13. 1. king. 5, 5.

^e He sheweth ^f there can be no prosperitie, but when the Lord is with vs.

^f These are onely the meanes whereby Kings gouerne their subiects aright, and whereby ^g realmes do prosper and flourish.

^g For Dauid was poore in respect of Salomō

^h Or, masons & carpenters.

ⁱ That is, go about it quickly.

ⁱ The nations round about.

* 2.Sam. 21, 18.
† Or, Gob, 2.
Sam. 21, 18.
† Or, Saph.
† Or, Rephaim,
or, the gyants.

s Read 2. Sam.
21, 19.

d Meaning, that
he had fix a pie-
ce on hands and
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a He tempted
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1.
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c It was a thing
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d Ioab partly for
grief and partly
through negli-
gence gathered
not the whole
summe as it is
here declared.
e In Samuel is
mention of this
tie thousand mo-
re: which was
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¶ And after this also there arose warre at Gézer with the Philistims: then Sibbechai the Hushathite slewe † Sippai, of the children of † Haraphah, and they were subdued.

5 And there was yet [another] battell with the Philistims: and Elhanan the sonne of lair slewe † Lahmi, the brother of Goliath the Gittite, whose spearestaffe [was] like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, & his fingers [were] by ^dfixes, [euē] foure and twentie, and was also the sonne of Haraphah.

7 And when he reuiled Israél, Iehonathan the sonne of Shimea Dauids brother did slea him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid: and by the hands of his seruants.

¶ CHAP. XXI.

1 Dauid causeth the people to be nombred, 14 And there dyed seuentie thousand men of the pestilence.

¶ And Satan stode vp against Israél, and prouoked Dauid to number Israél.

2 Therefore Dauid said to Ioab, & to the rulers of the people, Go [and] number Israél from ^bBeer-sheba euen to Dan, and bring it to me, that I may knowe the number of them.

3 And Ioab answered, The Lord increase his people an hundreth times so many as they be, o my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why shulde he be a cause of trespasse to Israél?

4 Neuertheles the Kings worde preuailed against Ioab. And Ioab departed & went through all Israél, and returned to Ierusalem.

5 And Ioab gaue the number [and] summe of the people vnto Dauid: and all Israél were ^deleuen hundreth thousand men y drew sword: and Iudah was ^efoure hundreth and seuentie thousand men that drew sword.

6 But the Leuites and Beniamin counted he not among them: for the Kings worde was abominable to Ioab.

7 And God was displeased with this thing: therefore he smote Israél.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseeche thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids seer, saying,

10 Go and tell Dauid, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus sayth the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, & the sword of thine enemies † to take [thee,] or els the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coastes of Israél: now therefore aduise thee, what worde I shall bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderful strait. let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into † hand of man.

14 So the Lord sent a pestilence in Israél, and there fell of Israél seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroye it. And ^tas he was destroying, the Lord behelde, and ^srepented of the euil and said to the Angel that destroyed, It is now ynough, let thine hand cease. Then the Angel of the Lord stode by the threshing floore of † Ornán the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betwene the earth and the heauen with his sword drawn in his hand, [and] stretched out toward Ierusalem. Then Dauid and the Elders of Israél, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euil, but these shepe what haue they done? o Lord my God, I beseeche thee, let thine hand be on me and on my fathers house, and not on ^hthy people for [their] destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid shulde go vp, and set vp an altar vnto the Lord in the threshing floore of Ornán the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornán turned about, and saw the Angel, & his foure sonnes [that were] w^t him, hid them selues, and Ornán threshed wheat.

21 And as Dauid came to Ornán, Ornán looked and sawe Dauid, & went out of the threshing

† Or, smite thee

f Read 2. Sam.
24, 16.

g VVhen Gad draweth backe his plagues, he seemeth to rep^t read Gen. 6, 6.

† Or, Araund

h Thus he be- the sheweth true repentance and a fathers care toward his people, which desireth Gods spare them and to punish him and his.

i If mā hide himselfe at the sight of an Angel, is a creature, how much less is a sinner able to appeare before the face of God!

Meaning, ch^t men of o^r nations v^t among s^towit, which is a sinner able to appeare before the face of gold. Chro. 3, 9.

threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid said to Ornán, Giue me the place of [thy] threshing floore, that I may buyde an ^a altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornán said vnto Dauid, Take it to thee, and let my lord the King do that whiche semeth him good: lo, I giue thee bullockes for burnt offrings, & threshing instruments for wood, and wheat for meat offering, I giue it all.

24 And King Dauid said to Ornán, Not so: but I wil bye it for sufficient ¹ money: for I wil not take that which is thine for ² Lord, nor offer burnt offrings without cost.

25 So Dauid gaue to Ornán for that place ^m six hūdreth shekels of golde by weight.

26 And Dauid buylt there an altar vnto ² Lord, and offred burnt offrings, and peace offrings, and called vpon the Lord, and he ⁿ answered him by fyre from heauen vpo the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sworde againe into his sheathe.

28 At that time when Dauid sawe that the Lord had heard him in the threshing floore of Ornán the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moisés had made in the wilderness, & the altar of burnt offering [were] at that season in the hie place at Gibcón.

30 And Dauid colde not go before it to aske counsell at God: for he was afraied of the sworde of the Angel of the Lord)

CHAP. XXII.

¹ Dauid prepareth things necessarie for the building of the Temple. ⁶ He commandeth his sonne Salomon to buyde the Temple of the Lord, which thing he him selfe was forbidden to do. ⁹ Vnder the figure of Salomon Christ is promised.

1 And Dauid said, This is the ^a house of the Lord God, & this is the altar for the burnt offering of Israël.

2 And Dauid commanded to gather together the ^b strangers that were in the land of Israël, and he set masons to hewe and polish stones to buyde the house of God.

3 Dauid also prepared ^c muche yron for ² nailes of the dores [and] of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedre trees without number. for the Zidonians and they of Tyrus broghte muche cedre wood to Dauid.

5 And Dauid said, Salomón my sonne is yong and tendre, and we must buyde an house for the Lord, magnifical, excellent

and of great fame and dignitie throughout all countries. I wil [therefore] now prepare for him. So Dauid prepared very muche before his death.

6 Then he called Salomón his sonne, and charged him to buyde an house for the Lord God of Israël.

7 And Dauid said to Salomón, ^{*}My sonne, I purposed with my selfe to buyd an house to the Name of the Lord my God,

8 But the worde of the Lord came to me, saying, ^{*d}Thou hast shed muche blood, & haste made great battels: thou shalt not buyde an house vnto my Name: for thou hast shed muche blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shalbe a mā of rest, for I wil giue him rest from all his enemies rounde about: therefore his name is Salomón, and I wil send peace and quietnes vpon Israël in his dayes.

10 ^{*}He shal buyde an house for my Name, and he shalbe my sonne, and I wil be his father, and I wil establish the throne of his kingdome vpon Israël for euer.

11 Now [therefore] my sonne, the Lord shalbe with thee, and thou shalt ^e prosper, and thou shalt buyde an house to ² Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee ^f wisdom & vnderstanding, and giue thee charge ouer Israël, euen to kepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue the statutes and the iudgements which the Lord commanded Moisés for Israël: be strong and of good courage: feare not, nether be afraied.

14 For beholde, according to my spouertie haue I prepared for the house of ² Lord an hundredth thousand talents of golde, & a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timbre and stone, & thou maicst prouide more thereto.

15 Moreouer thou hast workmē with thee ynough, the wers of stone, and workmen for timbre, and all men expert in euerie worke,

16 Of golde, of siluer, [and] of brasse, and of yron there is no number. ^hVp [therefore], & be doing, & the Lord wil be with thee.

17 Dauid also commanded all the princes of Israël to helpe Salomón his sonne, [saying,]

18 Is not the Lord your God with you, & hath giuen you rest on euerie side, for he hath giuen the ⁱ inhabitants of the

² 2. Sam. 7, 13.

^{*} Chap. 28, 5. d This declar-eth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stay- ed to buyde the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

² 2. Sam. 7, 13. 1. king. 5, 5.

^e He sheweth ² there can be no prosperitie, but when the Lord is with vs.

^f These are onely the meanes whereby Kinga gouerne their subiectes aright, and whereby ² realmes do prosper and flourish.

^g For Dauid was poore in respect of Salomō

[†] Or, masons & carpenters.

^h That is, go about it quickly.

ⁱ The nations round about.

k For els he
knewe & God
wolde plague
them, & not pro
sper their la
bours except
they fought with
all their hearts
to set forth his
glorie.

land into mine hand, and the land is subdu
ed before the Lord & before his people.

19 Now set ^k your hearts and your soules
to seke the Lord your God, and arise, and
buyld the sanctuarie of the Lord God to
bring the Arke of the couenant of ^f Lord
and the holy vessels of God into the hou
se buylt for the Name of the Lord.

¶ CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 He cau
seth the Leuites to be nombred. 4 And assigneth them
to their offices. 13 Aaron and his sonnes are for the hie
Priest. 15 The sonnes of Moses.

1 King. 1, 30.

1 **S**O when Dauid was olde & ful of daies
he made Salomón his sonne King o
uer Israël.

2 And he gathered together all the princes
of Israël with the Priests and the Leui
tes.

3 And the Leuites were nombred from the
age of thirtie yere and aboue, and their
number according to their summe was
eight and thirtie thousand men.

† Or, to haue ca
re ouer.

4 Of these foure and twentie thousand [we
re] set to [†] aduance the worke of the house
of the Lord, and six thousand were ouer
sers and iudges.

† Ebr. I made,
meanig Dauid,
Chap. 6, 1.
* Exod. 6, 17.

5 And foure thousand [were] porters, and
foure thousand praised the Lord with in
strumets ^w [†] he made to praise [the Lord.]
6 * So Dauid deuided offices vnto them,
[to wit,] to the sonnes of Leui, to * Ger
shóm, Koháth, and Merari.

† Or, Libni,
Chap. 6, 17.

7 Of the Gershonites [were] [†] Laadán and
Shimeí.

8 The sonnes of Laadán, the chief [was] Je
hiél, and Zethám and Ioél, thre.

9 The sonnes of Shimeí, Shelomíth, and
Haziél and Harám, thre: these were the
chief fathers of Laadán.

10 Also the sonnes of Shimeí [were] Iáhath,
Ziná, Ieúsh, and Beriah: these foure were
the sonnes of Shimeí.

† Or, Zina.

11 And Iahath was the chief, & [†] Zizah the
seconde, but Ieúsh and Beriah had not ma
ny sonnes: therefore they were in the fa
milies of [their] father counted but as
one.

* Exod. 2, 2. and
6, 10. Ebr. 5, 5.
a That is to
serue in ^f moste
holy place & to
consecrate the
holy things.

12 ¶ The sonnes of Kohath [were] Amram
Izhar, Hebrón and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Mo
ses: and Aaron was separated to ^a sanctifie
the moste holy place, he and his sonnes for
euer to burne incense before the Lord, to
minister to him, and to blesse in his Name
for euer.

b They were
but of the orde
of the Leuites
and not of the
Priests as Aaróns
sonnes, Exod.
9, 23. & 18, 3,

14 ¶ Moses also the man of God, [and] his
children were named with the ^b tribe of
Leui.

15 The sonnes of Moses were Gershóm,

and Eliézer,

16 Of the sonnes of * Gershóm was Shebuél
the chief.

17 And the sonne of Eliézer was Rehabiáh
the ^c chief: for Eliézer had none other son
nes: but the sonnes of Rehabiáh were
very many.

18 The sonne of Izhar was Shelomíth the
chief.

c The Scrip
re veth to call
chief or the first
borne, altho
he be alone and
there be none
borne after,
Matt. 1, 25.

19 The sonnes of Hebrón [were] Ieriáh the
first, Amariáh the seconde, Iahaziél the
third, and Iekamiám the fourt.

20 The sonnes of Vzziel [were] Micháh the
first, and Isshiáh the seconde.

21 ¶ The sonnes of Merari [were] Mahli
and Musí. The sonnes of Mahli, Eleazár
and Kish.

22 And Eleazár dyed, and had no sonnes,
but daughters, and their ^d bretheren the
sonnes of Kish toke them.

d Meaning the
cousins.

23 The sonnes of Musí [were] Mahlí, and
Edér, and Ierimóth, thre.

e David
chose the Leui
twice, first at
age of thirtie,
ver. 3, & again
afterwarde
twentie, as in
necessitie of
office did re
quire: at the
ginnig they ha
no charge in
Temple, befor
they were
& twentie ye
olde, and ha
none after
Nomb. 10,

24 These were the sonnes of Leui accor
ding to the house of their fathers, [euen]
the chief fathers according to their offi
ces, according to the number of names [&]
their sūme that did the worke for the ser
uice of the house of the Lord, frō the age
of ^e twenty yeres and aboue.

25 For Dauid said, The Lord God of Israël
hathe giuen rest vnto his people, that they
may dwel in Ierusalém for euer.

26 And also the Leuites shal no more beare
the Tabernacle and all the vessels for the
seruice thereof.

27 Therefore according to the last wordes
of Dauid, the Leuites were nombred from
twentie yere and aboue,

28 And their office [was] vnder the hand of
the sonnes of Aaron, for the seruice of the
house of the Lord in the courtes, & cham
bers, & in the ^f purifying of all holy things,
and in the worke of the seruice of the house
of God,

f In wash
and cleansing
the holy res

29 Bothe for the shewebread, and for the
fine floure, for the meat offering and for
the vnleauened cakes, and for the fryed
things, and for that which was roasted, and
for all measures and cise,

30 And for to stand euerie morning, to gi
ue thanks and to praise the Lord, & like
wise at euen,

31 And to offer all burnt offerings vnto the
Lord, in the Sabbaths, in the moneths,
and at the appointed times, according to
the number [&] according to their custome
continually before the Lord,

32 And that they shulde kepe the charge of
the Tabernacle of the Congregation, and
the charge of the holic place, and the
charge

This lot w
ained to ta
all occa
of enue
ing, o
against as

Zacharie th
of Ioh
was o
course o
Abia,
1, 5.

charge of the sonnes of Aarón their brethren in the seruice of the house of the Lord.

CHAP. XXIII.

Dauid assigneth offices vnto the sonnes of Aaron.

THese are also the * diuisions of the sonnes of Aarón, The sonnes of Aarón [were] Nadab, & Abihú, Eleazar, and Ithamar.

2 But Nadab and Abihú dyed * before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadók of the † sonnes of Eleazar, and Ahimélech of the sonnes of Ithamar according to their offices in their ministrati-on.

4 And there were founde mo of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar. and they deuided them, [to wit] among the sonnes of Eleazar, sixtene heades, according to the householde of their fathers, and among the sonnes of Ithamar, according to the householde of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers [of the house] of God [were] of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneél the scribe of the Leuites, wrote them before the King and the princes, and Zadók the Priest, and Ahimélech the sonne of Abiathár, and [before] the chief fathers of the Priests and of the Leuites, one familie being reserued for Eleazar, & another reserued for Ithamar.

7 And the first lot fel to Iehoiarib, & the seconde to Iedaiáh,

8 The third to Harim, the fourt to Seorim,

9 The fift to Malchiah, the sixt to Miamin,

10 The seuent to Hakkóz, the eight to Abihiah,

11 The ninte to Ieshua, the tenth to Shecaniah,

12 The eleuent to Eliashib, the twelft to Iakim,

13 The thirtente to Huppáh, the fourtente to Ieshebeab,

14 The fiftente to Bilgah, the sextente to Immer,

15 The seuentente to Hezir, the eightente to Happizzér,

16 The ninetente to Pethahiah, the twentieth to Iehozekél,

17 The one and twentie to Iachin, the two and twentie to Gamul,

18 The thre and twentie to Deliah, the foure and twentie to Maaziáh.

19 These were their ordres according to their offices, whē they entred into the house of the Lord according to their custome vnder the hand of Aarón their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, [was] Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, [euen] of the sonnes of Rehabiah, the first Ishiah,

22 Of Izharí, Shelomóth, of the sonnes of Shelomóth, Iahath,

23 And [his] sonnes Ieriah [the first], Amariah the seconde, Iahaziél the thirde, [&] Iekamiam the fourt,

24 The sonne of Vzziel [was] Michah, the sonne of Michah [was] Shamir,

25 The brother of Michah [was] Issiah, the sonne of Issiah, Zechariah,

26 The sonnes of Merari [were] Mahli and Mushi, the sonne of Iaziah [was] Benó,

27 The sonnes of Merari of Iahaziah [were] Benó, and Shoham, and Zaccúr, and Ibrí,

28 Of Mahli [came] Eleazar, which had no sonnes,

29 Of Kish, the sonne of Kish [was] Ierahmeél,

30 And the sonnes of Mushi [were] Mahli and Eder, and Ierimoth: these were sonnes of the Leuites after the householde of their fathers.

31 And these also cast lottes with their brethren the sonnes of Aarón before King Dauid, and Zadók and Ahimélech & the chief fathers of the Priests, and of the Leuites, [euen] the chief of families against their younger brethren.

CHAP. XXV.

1 The fingers are appointed, with their places and lottes.

SO Dauid & the captaines of the armie separated for the ministrie the sonnes of Asaph, and Heman, and Jeduthun, who shulde [sing] prophecies with harpes, with viols, and with cymbales, and their number was [euen] of the men for the office of their ministrie, [to wit]

2 Of the sonnes of Asaph, Zaccúr, and Issachar, and Nehemiah, and Ashtarelah, the sonnes of Asaph [were] vnder the hand of Asaph, [which sing] prophecies by † commission of the King,

3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, & Zerí, and Issiah, Asaphah,

d By the dignitie that God gaue to Aaron.

o Which was the seconde sonne of Merari.

f That is, euerie one had that dignitie, which fel vnto him by lot.

The fingers were deuised into foure and twentie courses, so that euerie course or ordre containede twelue, and in all there were 288, as ver. 7.

f Ebr. hands.

great for the house of their fathers, for euerie gate.

14 And the lot on the Eastside fel to † Shemish: then they cast lottes for Zechariah his sonne^a a wife counfeler, and his lot came out Northwarde:

15 To Obéd Edóm Southwarde, and to his sonnes the house of † Asuppim:

16 To Shuppim and to Hoshah Westwarde with the gate^b of Shalléchet by the paved strete that goeth vpwarde, warde ouer against warde.

17 Eastwarde [were] six Leuites, [and] Northwarde foure a day, [and] Southwarde foure a day, and towarde Asuppim two [and] two.

18 In^k Parbár towarde the West [were] foure by the paved strete, and two in Parbár.

19 These are the diuisions of the porters of the sonnes of Koré, and of the sonnes of Merai.

20 ¶ And of the Leuites, Abiiah [was] ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadán the sonnes of the Gershunnites [descending] of Laadán, the chief fathers of Laadán [were] Gershunni [and] Iehieli.

22 The sonnes of Iehieli [were] Zethán & Ioél his brother, appointed ouer the treasures of the house of the Lord.

23 Of the^l Amramites, of the Izharites, of the Hebronites, [and] of the Ozielites.

24 And Shebuél the sonne of Gershóm, † sonne of Moisés, a ruler ouer the treasures.

25 And of his brethren, [which came] of Eliézer, was Rehabiah his sonne, and Ieshaiáh his sonne, and Iorám his sonne, & Zichri his sonne, and Shelomith his sone.

26 Whiche Shelomith and his brethren [were] ouer all the treasures of the dedicate things, which Dauid the King, and the chief fathers, the captaines ouer thousands and hundreths, and the captaines of the armie had^m dedicate.

27 ([For] of the battels and of the spoiles they did dedicate to mainteine the house of the Lord)

28 And all that Samuél the Seer had dedicate, and Saúl the sonne of Kish, and Abner the sonne of Ner, and Ioáb the sone of Zeruiáh, [&] whosocuer had dedicate [any thing, it was] vnder the hand of Shelomith, and his brethren.

29 Of the Izharites [was] Chenaniáh and his sonnes, for the businesⁿ without ouer Israël, for officers and for iudges.

30 Of the Hebronites, Ashabiáh and his brethren, men of actiuitie, a thousand &

seuen hundreth were officers for Israël beyonde Iordén Westwarde, in all the busines of the Lord, and for the seruice^o of the King.

31 Among the Hebronites [was] Iediah^p † chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazér in Gileád.

32 And his^p brethren men of actiuitie, two thousand & seuen hundreth chief fathers, whome King Dauid made rulers ouer the Reubenites, & the Gadites, and the halfe tribe of Manasséh, for euerie matter [pertaining] to^q God, and for the Kings busines.

¶ CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

1 **T**He children of Israël also after their number, [euen] the chief fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers † courses, ^a which came in and went out moneth by moneth throughout all † moneths of † yere: in euerie course [were] foure and twentie thousand.

2 Ouer the first course for the first moneth [was] Iashobeám the sonne of Zabdiél: & in his course [were] foure & twentie thousand.

3 Of the sonnes of Pérez [was] the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodái, an Ahohite, & [this was] his course, & Miklóth [was] ^b a captaine, & in his course [were] foure and twentie thousand.

5 The captaine of the third hoste for the third moneth [was] Benaiáh the sonne of Iehoiadá the chief Priest: & in his course [were] foure and twentie thousand.

6 This Benaiáh was mightie among ^c thirtie and aboute the thirtie, and in his course [was] Amizabád his sonne.

7 The fourt for the fourt moneth [was] Afahél the brother of Ioáb, and Zebadiáh his sone after him: & in his course [were] foure and twentie thousand.

8 The fift for the fift moneth [was] prince Shambúth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth [was] Irá the sonne of Ikkésh the Tekoite: and in his course foure and twentie thousand.

10 The seuent for the seuent moneth [was] Hélez the Pelonite, of the sonnes of E-ll. j.

^o That is, for † Kings house.

^p To wit, the cousins of Iediah.

^q Bothe in spiritual and temporal things.

[†] Ebr. diuisions, or bandes. ^a VVhich executed their charge and office, & is ment by coming in and going out.

^b That is, Dodais lieutenant.

^c 2. Sam. 23, 20 & 22, 23.

Methele-
the expert &
to kepe &

This was an
where
to re-
to confute
things con-
ing & Tem-
a conuo-
house.
Whereat the
to cast out
of the
6, 13.
ning, two
day & two
er.
Which was
where
kept the
ments of
Temple.

These also had
age ouer the
children.

confins.

According as
the Lord com-
manded, Num.
11, 11.

Meaning of
things & were
of the chie.

phráim: and in his course foure and twentie thousand.

11 The eight for the eight moneth [was] Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

† Or, Benjamin.

12 The nint for the nint moneth [was] Abiezer the Anethothite of the sonnes of Lemini: and in his course foure and twentie thousand.

13 The tent for the tent moneth [was] Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuent for the eleuent moneth [was] Benaiáh the Pirathonite of the sonnes of Ephraim: and in his course foure & twentie thousand.

6 Meaning, besides these twelve captains.

15 The twelfth for the twelfth moneth [was] Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

16 ¶ Moreouer [the rulers] ouer the tribes of Israel, ouer the Reubenites [was] ruler Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Remuel: ouer [them] of Aharon, [and] Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael.

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshéa the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 ¶ Ouer the [other] halfe of Manasseh in Gilead, Iddo the sonne of Zebariah: ouer Benjamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Iero-ham: these are the princes of the tribes of Israel.

23 ¶ But Dauid toke not the number of them from twentie yere olde and vnder, because the Lord had said that he wolde increase Israel like vnto the starres of the heauens.

24 And * Ioab the sonne of Zeruiáh began to number: but he finished it not, * because there came wrath for it against Israel, nether was the number put into the Chronicles of King Dauid.

25 And ouer ¶ Kings treasures [was] Azmaueh the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages & in the towres [was] Iehonathan the sonne of Vziah.

26 And ouer the workemen in the field that tilled the ground, [was] Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, [was] Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite.

28 And ouer the oliuetrees and mulberie trees that were in the valleies, [was] Baal Hanan the Gederite: and ouer the store of the oyle [was] Ioash:

29 And ouer the oxen that fed in Sharon, [was] Shetrui the Sharonite: and ouer the oxen in the valleies [was] Shaphat the sonne of Adlai:

30 And ouer the camels [was] Obil the Ishmaelite: and ouer the asses [was] Iehdciah the Meronothite:

31 And ouer the shepe [was] Iaziz & Hagrite: all these were the rulers of the substance that was King Dauids.

32 And Iehonathan Dauids vncler a man of counsel and of vnderstanding (for he was a scribe) & Iehiel the sonne of Hachmoni [were] with the Kings sonnes.

33 And Ahitophel [was] the Kings counsellor, and Hushai the Archite the Kings friend.

34 And after Ahitophel [was] Ichoiada the sonne of Benaiáh and Abiathar: and capitaine of the Kings armie [was] Ioab.

¶ CHAP. XXVIII.

3 Because Dauid was forbidden to buyld the Temple, he willett Salomon and the people to performeit. & Exhorting him to feare the Lord.

1 **N**OW Dauid assembled all the princes of Israel: the princes of the tribes, & the captaines of the bades that serued the King, and the captaines of thousands and the captaines of hundreths, and the rulers of all the substance and possession of the King, & of his sonnes, with the eunuches, and the mightie, and all the me of power, vnto Ierusalem.

2 And King Dauid stode vp vpon his fete, and said, Heare ye me, my brethren & my people: I purposed to haue buylt an house of rest for the Arke of the couenant of the Lord, and for a * footstole of our God, and haue made ready for the buylding, But God said vnto me, * Thou shalt not buyld an house for my Name, because thou hast bene a man of warre, & hast shed blood.

¶ Yet [as] the Lord God of Israel chose me before all the house of my father to be King ouer Israel for ever (for in Iudah wolde he chuse a prince, & of the house of Iudah

* Chap. 21. 7. And the commandment of the King was a-bominable to Ioab, Chap. 21. 6. f The Ebreues make bothe these booke of Chronicles but one, and at this verse make the middes of the booke, as touching the number of verses.

g That is, and learned in the worde of God. h To be the scholeraffaires teachers. i After & Ahitophel had led him selfe, 1 Sam. 17. 17. iada. was made counseller.

† Or, chief servants, Gen. 37. 36.

V Where the Arke shuldermaine and remoue nomore and fro. * Plal. 99. 5. 2. Sam. 7. 13. chap. 22. 4.

According to the prophetic of Iakob, Gen. 49. 1.
V. 7.

^b Iudáh is the house of my father, & among the sonnes of my father he delighted in me to make me King over all Israel.

⁵ * So of all my sonnes (for the Lord hath given me many sonnes) he hath chosen Salomón my sonne to sit upon the throne of the kingdom of the Lord over Israel.

⁶ And he said unto me, Salomón thy sonne, he shall build mine house & my courtes: for I have chosen him to be my sonne, and I will be his father.

⁷ I will stablish therefore his kingdom for ever: if he endeavour him selfe to do my commandments, and my iudgements, as this day.

⁸ Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, kepe and seke for all the commandments of the Lord your God that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

⁹ And thou, Salomón my sonne, know thou the God of thy father, and serve him with a perfect hearte, and with a willing minde: * for the Lord searcheth all hearts, and understandeth all the imaginations of thoughts. if thou seke him, he will be founde of thee, but if thou forsake him, he will cast thee off for ever.

¹⁰ Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: be strong [therefore], and do it.

¹¹ ¶ Then David gave to Salomón his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercifete,

¹² And the paterne of all that he had in his minde for the courtes of the house of the Lord, and for all the chambers rounde about, for the treasures of the house of God, and for the treasures of the dedicate things,

¹³ And for the courses of the Priests, and of the Levites, and for all the worke for the service of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord,

¹⁴ [He gave] of golde by weight, for the vessels of golde, for all the vessels of all manner of service, [and] all the vessels of silver by weight, for all manner vessels of all manner of service.

¹⁵ The weight also of golde for the candlesticks, and golde for their lampes, with the weight for euery candlestick, and for

the lampes thereof, and for the candlesticks of silver by the weight of the candlestick, and the lampes thereof, according to the use of euery candlestick,

¹⁶ And the weight of the golde for the tables of shewbread, for euery table, and silver for the tables of silver,

¹⁷ And pure golde for the sicshokes, and bowles, & plates, & for basens, golde in weight for euery basen, and for silver basens by weight for euery basen,

¹⁸ And for the altar of incense, pure golde by weight, and golde for the paterne of the charet of the Cherubs that spread the selues, and couered the Arke of the covenant of the Lords.

¹⁹ All, [said he,] by writing [sent] to me by the hand of the Lord, [which] made me understand all the workmanship of the paterne.

²⁰ And David said to Salomón his sonne, Be strong, and of a valiant courage, and do it: feare not, nor be afraid: for the Lord God, [even] my God [is] with thee: he will not leave thee nor forsake thee till thou hast finished all the worke for the service of the house of the Lord.

²¹ Beholde also, the companies of the Priests and the Levites for all the service of the house of God, [even] they shall be with thee for the whole worke, with euery fre heart that is skilful in any manner of service. The princes also & all the people [will be] wholly at thy commandment.

CHAP. XXIX.

¹ The offering of David and of the princes for the building of the Temple. ¹⁰ David giveth thanks to the Lord. ²⁰ He exhorteth the people to do the same. ²² Salomón is created King. ²⁸ David dyeth, and Salomón his sonne reigneth in his steade.

¹ Moreover David the King said unto all the Congregation, God hath chosen Salomón mine onely sonne yong and tender, and the worke [is] great: for this house [is] not for man, but for the Lord God.

² Now I have prepared with all my power for the house of my God, golde for the vessels of golde, and silver for them of silver, and brasse for [things] of brasse, yron for [things] of yron, & wood for [things] of wood, and onix stones, & stones to be set, and carbuncle stones, and of diuers colour, and all precious stones, and marble stones in abundance.

³ Moreover because I have delighted in the house of my God, I have of mine owne golde and silver, which I have given to the house of my God, beside all that I have prepared for the house of the Sanctuary.

⁴ Even three thousand talents of golde of

Or, coverings
Meaning of
mercifete & covered the Arke, which was called the charet because the Lord declared him selfe there.

For all this was left in writing in the booke of the Lawe, Exod. 5. 40. & booke the King was bounde to put in execution, Deut. 17. 19.

That is, euery one will be ready to helpe thee with those gifts that God hath given him. Ebr. at all thy wordes.

And therefore it ought to be excellent in all points.

His great zeal towards the furtherance of the Temple made him to spare no expences, but to bestowe his owne peculiar treasure. He sheweth what he had of his owne store for the Temple house.

d He was not
onely liberal hi
selfe, but prouo
ked others to
for the worke
of God.

f Or, to offer.

e Meaning, the
that had any.

f That is, with
a good courage
& without hy-
pocrisie.

g VVhich did
reueile thy selfe
to our father Ia-
akob.

h we gaue thee
nothing of our
owne, but that
which we haue
receiued of thee:
for whether the
giftes be corpor-
al or spiritual,
we receiue the
all of God, and
therefore must
giue him the
glorie.
And therefore
hate this said
but, sent to vs
for a time.
† Ebr. waiting
for them to re-
turne.
Sam. 14. 7.
chap. 1. 9.

the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

5 The golde for the [things] of golde, and the siluer for [things] of siluer, and for all the worke by the hands of artificers: and who is ^d willing to fil his hand to day vnto the Lord:

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of ^f house of God fyue thousand talents of golde, & ten thousand pieces, and ten thousand talents of siluer, & eightene thousand talēts of brasse, and one hundreth thousand talents of yron.

8 And they with whome [precious] stones were ^e founde, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gerhunnite.

9 And the people reioysed when they offered willingly: for they offered willingly vnto the Lord, with a ^f perfite heart. And Dauid the King also reioysed with great ioye.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed [be] thou o Lord God of Israel our father, for euer and euer.

11 Thing, o Lord, [is] greatnes and power, and glorie, and victorie, and praise: for all that is in heauen and in earth [is thine]: thine is the kingdome, o Lord, & thou excellest as head ouer all.

12 Bothe riches & honour [come] of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make gear, & to giue strength vnto all.

13 Now therefore, our God, [we] thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we shulde be able to offer willingly after this sorte: for all things ^h come of thee: and of thine owne hand we haue giuen thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our dayes are like the shadowe vpon the earth, and there is none ⁱ abyding.

16 O Lord our God, all this abundance ^f we haue prepared to buylde thee an house for thine holy Name, is of thine hand, and all [is] thine.

17 I knowe also, my God, that thou ^k tryest the heart, and hast pleasure in righteousnes: I haue offered willingly in ^f vpright-

nes of my heart all these things: now also haue I sene thy people which are founde here, to offer vnto thee willingly with ioye.

18 O Lord God of Abraham, Izhak and Israel our fathers, kepe this for euer in the ^k purpose, [and] the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomōn my sonne a perfite heart to kepe thy commandments, thy testimonies, and thy statutes, and to do all things, and to buylde the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heades, and worshipped the Lord & the ^l King.

21 And they offered sacrifices vnto ^f Lord, and on the morowe after that day, they offered burnt offrings vnto the Lord, [euē] a thousand yong bullockes, a thousand rammes, [and] a thousand shepe, with their ^m drinke offrings, and sacrifices in abundance for all Israel.

22 And they did eat and drinke before ^f Lord the same day with great ioye, and they made Salomōn the sonne of Dauid King the seconde time, and anointed him prince before the Lord, and Zadok for the hie Priest.

23 So Salomōn sate on the ⁿ throne of the Lord, as King in steade of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sounes of King Dauid ^o submitted them selues vnder King Salomōn.

25 And the Lord magnified Salomōn in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel.

26 ¶ Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that he reigned ouer Israel, [was] fourtie yere: seuen yere reigned he in Hebrōn, and thre and thirtie yere reigned he in Ierusalem:

28 And he dyed in a good age, ful of dayes, riches and honour, and Salomōn his sonne reigned in his steade.

29 Concerning the actes of Dauid the King first and last, beholde, they are written in the boke of Samuēl the Seer, and in the boke of ^p Nathān the Prophete, & in the boke of Gad the Seer,

30 With all his reigne and his power, and

l Continue this
in this good
minde, that they
may serue thee
willingly.

l That is, dile-
uence to
King.

m Meaning,
kinde of liue
which they
led, with
sacrifices, as
no, oyle, &c.

n This doth
reth that the
Kings of Iuda
were figures
Christ, who
was the true
ointed, and
whome God
ue the chief
uermēt of
things.

† Ebr. gaue
hand.

* 1. King. 2. 1.

† VVhich
for the bu-
ings, E
2. 1.
Eod. 3.

o The booke
Nathan & Gad
are thoght to
ue bene lost in
the captiuitie.

† King.

and P times that went ouer him, and ouer

Israél and ouer all the kingdomes of the earth.

THE SECONDE BOKE OF THE CHRONICLES.



THE ARGUMENT.

This seconde boke containeth briefly in effe& that which is comprehended in the two boke of the Kings : that is, frō the reigne of Salomon to the destruction of Ierusalem, & the carying away of the people captiue into Babylon. In this storie are certeine things declared and set forthe more copiously then in the boke of the Kings, & therefore serue greatly to the vnderstanding of the Prophetes. But thre things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their countrie for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The seconde how it is a thing that greatly offendeth God, that suche as feare him and professe his religion, shulde ioyne in amitie with the wicked. And thirdely how the good rulers euer loued the Prophetes of God, and were very zealous to set forthe his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chief actes from the beginning of the worlde to the buylding againe of Ierusalem, which was the two and thirtieth yere of Darius, and containe in the whole, thre thousand, foure hundredth foure score and eight yeres, and six moneths.

CHAP. I.

4 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdom, 11 VVhich he giueth him and more. 14 The number of his charrets and horses, 15 And of his riches.

I HEN Salomōn the sonne of Dauid was † confirmed in his kingdome : and the * Lord his God [was] with him, and magnified him highlie.



And Salomōn spake vnto all Israél, to the captaines of thousands, and of hundredths, and to the iudges, and to all the gouernours in all Israél, [cuen] the chief fathers.

3 So Salomōn and all the Congregation with him went to the hie place that was at^b Gibeon: for there was the Tabernacle * of the Congregation of God which Moses the seruant of the Lord had made in the wildernes.

4 But the Arke of God had Dauid brought vp from Kiriath-iarim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer the ^dbrazen altar * that Bezaleel the sonne of Uri, the sone of Hur had made, did he set before the Tabernacle of the Lord: and Salomōn and the Congregation soght it.

6 And Salomōn offred there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offrings offred he vpon it.

7 ¶ The same night did God appeare vnto Salomōn, and said vnto him, Alke what I shal giue thee.

8 And Salomōn said vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his steade.

9 Now [therefore,] o Lord God, let thy promes vnto Dauid my father be * true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue me now wisdom and knowledge, that I may ^f go out and go in before this people: for who can iudge this thy great people?

11 And God said to Salomōn, Because this was in thine heart, & thou hast not asked riches, treasures, nor honour, nor the ^g liues of thine enemies, nether yet hast asked long life, but hast asked for thee wisdom and knowledge that thou mightest iudge my people, ouer whome I haue made the King,

12 Wisdom & knowledge is granted vnto thee, and I wil giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, nether after thee shal there be the like.

13 The Salomōn came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israél.

14 * And Salomōn gathered the charrets & horsemen: and he had a thousand & foure hundredth charrets, & twelue thousand horsemen, whome he placed in the ^h charret cities, and with the King at Ierusalem.

15 And the King gaue siluer and golde at Ierusalem as ⁱ stones, and gaue cedre trees as the wilde fig trees, that are abundantly in the plaine.

16 Also Salomōn had horses brought out of

^e Performe thy promes made to my father concerning me.

^f That I may gouerne this people, read 1. Chr. 27, 1.

^g That is, to be reuenged on thine enemies.

^h 1. King. 10, 26

ⁱ VVhich were cities appointed to kepe & maintaine the charrets. He caused so great plentie of it was no more esteemed than stones.

d He was not
only liberal hi
felfe, but prou
ked others to fe
forth & worke
of God.

f Or, to offer.

g VVhich did

reueile thy felfe

to our father Ia

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h we gaue thee

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which we haue

receiued of thee:

for whether the

giftes be corpor

al or fpiritual,

we receiue the

all of God, and

therefore muſt

giue him the

glorie.

i And therefore

haue this laud

but lent to vs

for a time.

k Ebr. waiting

for them to re

turne aſter to

the Sam. 16, 7, 8

chap. 28, 9.

l That is, with

a good courage

& without hy

pocriſie.

m Meaning

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King.

the golde of Ophir, and ſeuē thouſand
talents of fined ſiluer to ouerlay the wal
les of the houſes.

5 The golde for the [things] of golde, and
the ſiluer for [things] of ſiluer, and for all
the worke by the hands of artificers: and
who is ^d willing to fil his hand to day vn
to the Lord?

6 So the princes of the families, and the
princes of the tribes of Iſraēl, and the cap
taines of thouſands and of hundreths, w
the rulers of the Kings worke, offered wil
lingly.

7 And they gaue for the ſeruiſe of ^f houſe
of God fyue thouſand talents of golde, &
ten thouſand pieces, and ten thouſand ta
lents of ſiluer, & eightene thouſand talēts
of braſſe, and one hundreth thouſand ta
lents of yron.

8 And they with whome [precious] ſtones
were ^g founde, gaue them to the treaſure
of the houſe of the Lord, by the hand of
Iehiel the Gerſhunnite.

9 And the people reioyſed when they of
fered willingly: for they offered willingly
vnto the Lord, with ^h perfeite heart. And
Dauid the King alſo reioyſed with great
ioye.

10 Therefore Dauid bleſſed the Lord befo
re all the Congregation, and Dauid ſaid,
Bleſſed [be] thou o Lord God of Iſraēl
our father, for euer and euer.

11 Thing, o Lord, [is] greatnes and power,
and glorie, and victorie, and praiſe: for all
that is in heauen and in earth [is thine:] thi
ne is the kingdome, o Lord, & thou excel
leſt as head ouer all.

12 Bothe riches & honour [come] of thee,
and thou reignest ouer all, and in thine
hand is power and ſtrength, and in thine
hand it is to make great, & to giue ſtrength
vnto all.

13 Now therefore, our God, [we] thanke
thee, and praiſe thy glorious Name.

14 But who am I, and what is my people,
that we ſhulde be able to offer willingly
after this ſorte: for all things ⁱ come of
thee: and of thine owne hand we haue gi
uen thee.

15 For we are ^j ſtrangers before thee, and
ſojourners, like all our fathers: our dayes
are like the ſhadowe vpon the earth, and
there is none t abyding.

16 O Lord our God, all this abundance ^k
we haue prepared to buyld thee an hou
ſe for thine holy Name, is of thine hand,
and all [is] thine.

17 I knowe alſo, my God, that thou ^l tryeſt
the heart, and haſt pleaſure in righteous
nes: I haue offered willingly in ^m vpright

nes of my heart all theſe things: now alſo
haue I ſene thy people which are foun
de here, to offer vnto thee willingly with
ioye.

18 O Lord God of Abraham, Izhak and
Iſraēl our fathers, kepe this for euer in the
ⁿ purpoſe, [and] the thoughts of the heart of
thy people, and prepare their hearts vnto
thee.

19 And giue vnto Salomon my ſonne a per
fit heart to kepe thy commandments, thy
teſtimonies, and thy ſtatutes, and to do
all things, and to buyld the houſe which
I haue prepared.

20 ¶ And Dauid ſaid to all the Congrega
tion, Now bleſſe the Lord your God. And
all the Congregation bleſſed the Lord
God of their fathers, and bowed downe
their heades, and worſhipped the Lord &
the ^o King.

21 And they offered ſacrifices vnto ^p Lord,
and on the morowe after that day, they
offred burnt offerings vnto the Lord, [eu
en] a thouſand yong bullockes, a thou
ſand rammes, [and] a thouſand ſhepe, with
their ^q drinke offerings, and ſacrifices in a
bundance for all Iſraēl.

22 And they did eat and drinke before ^r
Lord the ſame day with great ioye, and
they made Salomon the ſonne of Dauid
King the ſeconde time, and anointed him
prince before the Lord, and Zadok for
the hie Prieſt.

23 So Salomon ſate on the ^s throne of the
Lord, as King in ſteade of Dauid his fa
ther, and prospered: and all Iſraēl obey
ed him.

24 And all the princes and men of power,
and all the ſounes of King Dauid ^t ſub
mitted them ſelues vnder King Salo
mon.

25 And the Lord magnified Salomon in
dignitie, in the ſight of all Iſraēl, and ga
ue him ſo glorious a kingdome, as no King
had before him in Iſraēl.

26 ¶ Thus Dauid the ſonne of Iſhai reig
ned ouer all Iſraēl.

27 And the ſpace that he reigned ouer Iſ
raēl, [was] fourtie yere: ſeuē yere reigned
he in Hebron, and thre and thirtie yere
reigned he in Ieruſalem:

28 And he dyed in a good age, ful of day
es, riches and honour, and Salomon his
ſonne reigned in his ſteade.

29 Concerning the actes of Dauid the
King firſt and laſt, beholde, they are wri
ten in the boke of Samuēl the Seer, and
in the boke of ^u Nathan the Prophete, &
in the boke of Gad the Seer,

30 With all his reigne and his power,
and

k Continueth
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l That is, di
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m Meaning
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n This ded
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o Read 1. 3
24.
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determine
in the Col
gion of
preſence.

* 1. King. 2, 10

p VVhich
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ings, E
17, 1.
Ebr. 3

q Theboke
Nathan & Ga
are thoght to
ue bene left
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* 1. King.

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THE SECONDE BOKE OF THE CHRONICLES.



THE ARGUMENT.

This seconde boke containeth briefly in effect that which is comprehended in the two boke of the Kings : that is, fro the reigne of Salomon to the destruction of Ierusalem, & the carying away of the people captiue into Babylon. In this storie are certeine things declared and set forth more copiously then in the boke of the Kings, & therefore serue greatly to the vnderstanding of the Prophetes. But three things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their countrie for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The seconde how it is a thing that greatly offendeth God, that suche as feare him and profess his religion, shulde ioine in amitie with the wicked. And thirdely how the good rulers euer loued the Prophetes of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chief actes from the beginning of the worlde to the buylding againe of Ierusalem, which was the two and thirtieth yere of Darius, and containe in the whole, thre thousand, foure hundredth foure score and eight yeres, and six moneths.

CHAP. I.

4 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdome, 11 ¶ Which he giueth him and more. 14 The number of his charets and horsies, 15 And of his riches.

IN Salomón the sonne of Dauid was confirmed in his kingdome: and the Lord his God [was] with him, and magnified him highlie.

2 And Salomón spake vnto all Israél, to the captaines of thousands, and of hundredths, and to the iudges, and to all the gouernours in all Israél, [euen] the chief fathers.

3 So Salomón and all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-iarim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalém.

5 Moreouer the brazen altar that Bezaleel the sonne of Uri, the sone of Hur had made, did he set before the Tabernacle of the Lord: and Salomón and the Congregation fought it.

6 And Salomón offred there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offred he vpon it.

7 ¶ The same night did God appeare vnto Salomón, and said vnto him, Alke what I shal giue thee.

8 And Salomón said vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his steade.

9 Now [therefore,] O Lord God, let thy promes vnto Dauid my father be true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue me now wisdome and knowledge, that I may go out and go in before this people: for who can iudge this thy great people?

11 And God said to Salomón, Because this was in thine heart, & thou hast not asked riches, treasures, nor honour, nor the liues of thine enemies, nether yet hast asked long life, but hast asked for thee wisdome and knowledge that thou mightest iudge my people, ouer whome I haue made the King,

12 Wisdome & knowledge is granted vnto thee, and I wil giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, nether after thee shal there be the like.

13 The Salomón came from the hie place, that was at Gibeon, to Ierusalém from before the Tabernacle of the Congregation, and reigned ouer Israél.

14 ¶ And Salomón gathered the charets & horsemen: and he had a thousand & foure hundred charets, & twelue thousand horsmen, whome he placed in the charet cities, and with the King at Ierusalém.

15 And the King gaue siluer and golde at Ierusalém as stones, and gaue cedre trees as the wilde fig trees, that are abundantly in the plaine.

16 Also Salomón had horses brought out of

e Performe thy promes made to my father concerning me.

f That I may gouerne this people, read 1. Chr. 27, 1.

g That is, to be reuenged on thine enemies.

h 1. King. 10, 16

i ¶ Which were cities appointed to kepe & mainteine the charets. He caused so great plentie that it was no more esteemed then stones.

*Isa. 19, 9.
ezek. 27, 7.
k Read 1. Kin.
30, 28.

†Ebr, hands,

Egypt and * fine linen : ^k the Kings marchants receiued the fine linen for a price.
17 They came vp also and brought out of Egypt [some] charet, [worthe] six hundred [shekels] of siluer, that is an horse for an hundred and fiftie : & thus they brought [horses] to all the Kings of the Hittites, & to the Kings of Aram by their [†] means.

CHAP. II.

2 The number of Salomons workemen to buyld the Temple. 3 Salomon sendeth to Huram the King of Tyrus for wood and workemen.

†Or, palace.

a VVhich is to be vnderstand of all sortes of officers and ouerseers: for els chief officers were but 3300, as 1. King. 5, 16
†Or, Hiram.
* 2. Sam. 5, 11.

1 Then Salomon determined to buyld an house for the Name of the Lord, and an [†] house for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and foure score thousand ^{mē} to hewe [stones] in the mountaine, and thre thousand and ^a six hundred to ouersee them.

3 And Salomon sent to [†] Huram the King of Tyrus, saying, As thou hast done to Dauid my father, and * didest send him cedre trees to buyld him an house to dwel in, [so do to me.]

4 Beholde, I buyld an house vnto the Name of the Lord my God, to sacrifice it vnto him, and to burne swete incense before hi, and for the continual shewbread, and for the burnt offerings of the morning & euening, on the Sabbath dayes, and in [†] newe moneths, and in the solemne feastes of [†] Lord our God: this is a perpetuall thing for Israel.

5 And the house which I buyld, [is] great: for great [is] our God about all gods.

6 Who is he then that can be able to buyld him an house, when the heauen, and the heauen of heauens can not cōteine him: who am I the that I shulde buyld him an house: but [I do it] to burne ^b incense before him.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, & crimson and blew silk, and that can graue in grauen worke with the cunning ^{mē} that are with me in Iudah and in Ierusalem, whome Dauid my father hath prepared.

8 Send me also cedre trees, firre trees and ^c Algummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timbre in Lebanon: and beholde, my seruants [shalbe] with thine,

9 That they may prepare me timbre in abundance: for the house which I do buyld, [is] great and wonderful.

10 And beholde, I wil giue to thy ser-

uants the cutters & the hewers of timbre twentie thousand [†] measures of beaten wheat, and twentie thousand measures of barley, & twentie thousand baths of wine, and twentie ^d thousand baths of oyle.

11 Then Huram King of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loued his people, he hath made thee King ouer them.

12 Huram said moreover, Blessed [be] the Lord God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the King a * wise sonne, that hath discretion, prudence and vnderstanding to buyld an house for the Lord, & a palace for his kingdome.

13 Now therefore I haue sent a wise man, [and] of vnderstanding of my father Hurams,

14 The sonne of a woman of the ^f daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timbre, in purple, in blew silk, & in fine linen and in crimson, and can graue in all grauen workes, and broder in all broyded worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle & the wine, which my Lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as muche as thou shalt nede, and wil bring it to thee in [†] trafts by the sea to [†] Iapho, so thou maiest cary them to Ierusalem.

17 ¶ And Salomon nombred all the strangers that were in the land of Israel, after [†] nombring that his father Dauid had nombred them: and they were founde an hundred and thre and fiftie thousand, and six hundred.

18 And he set seuentie thousand of the to the burden, and foure score thousand to hewe [stones] in the mountaine, and thre thousand and six hundred ouerseers to cause the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded, with other things thereto belonging.

1 SO, * Salomon begā to buyld the house of the Lord in Ierusalem, in mount ^a Moriāh which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

2 And he began to buy ^e in the seconde moneth [&] the seconde day, in the fourth yere of his reigne.

3 And these are the [measures, whereon] Salomon

† Ebr. corin.

d Of Bath read 1. King. 7, 26. It is called also Ephra. but Ephraim to measure dry things, as bath is a measure for liquors.

e The very then consisted it was a singular gift of God, when he gave any name a King. It was wise and of vnderstanding, albeit it appeared that Hiram had the knowledge of God.

f It is also written, that she was of the tribe of Naphtali, 1. King. 7, 14. It may be vnderstood that by reason of the confusion of tribes, she then began to be, they married in diuers tribes, so that by her father she might be of Dan, as by her mother of Naphtali.

† Or, shippes.
† Or, loppe.

b That is, to do that service which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

† Or, skarlet.

c Some take it for brass, or wood called Ebenum: others for corall.
† Or, Almugim.

* 1. King. 7, 21.

a VVhich is the mountaine where Abraham thought to haue sacrificed his sonne. Gene. 22, 2.
* 2. Sam. 24, 16.

CHAP. III.

1 The altar of brasse. 2 The molten Sea. 6 The caldrons.
7 The candlestickes, &c.

Salomón grounded to buyld the house of God: the length of cubites after ^f first ^b measure [was] threescore cubites, and the breadth twentie cubites:

4 And the porche, ^f was before the length in the fronte ^c of the breadth [was] twentie cubites, and the height [was] an ^d hundredth and twentie, & he ouerlaied it with in with pure golde.

5 And the greater house he syled with fire tree which he ouerlaide with good golde, & graued thereon palmetrees & chaines.

6 And he ouerlaied the house with precious stone for beautie: and the golde [was] golde of ^e Paruáim.

7 The house, I say, the beames, postes, and walles thereof and the dores thereof ouerlaied he with golde, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the moste holy place: the length thereof [was] in the fronte of the breadth of the house, twentie cubites: and the breadth thereof twentie cubites: and he ouerlaied it with ^f best golde, of six hundredth talents.

9 And the weight of the nailes [was] fiftie shekels of golde, and he ouerlaied the chambers with golde.

10 ¶ And in the house of the moste holy place he made two Cherubims wrought like children, and ouerlaied them with golde.

11 * And the wigs of the Cherubims [were] twentie cubites long: the one wing [was] fise cubites, reaching to the wall of ^f house, and the other wing fise cubites, reaching to the wing of the other Cherúb.

12 Likewise the wing of the other Cherúb was fise cubites, reaching to the wall of the house, and the other wing fise cubites ioyning to the wing of the other Cherúb.

13 The wings of these Cherubims were spred abroad twentie cubites: they stode on their fete and their faces [were] toward the house.

14 ¶ He made also ^f the vaile of blewe silke and purple, and crimosin, and finelinen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars ^g of fise and thirtie cubites hie: & ^f chapter that was vpō the top of [eche] of them, [was] fise cubites.

16 He made also chaines for the oracle, & put them on the heades of the pillars, and made an ^h hundredth pomegranates, and put them among the chaines.

17 And he set vp the pillars before ^f Temple, one on the right hand & the other on the left, and called that on the right hand Iachin, and that on the left hand Bóaz.

1 And ^a he made an altar of brasse twē-
tie cubites long, and twentie cubites
broade, and ten cubites hie.

2 And he made a molten ^a Sea of ten cubites from brim to brim, rounde in compass, and fise cubites hie: and a line of thirtie cubites did compass it about.

3 And vnder ^b it was the facion of oxen which did compass it rounde about, ^c ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stode vpon twelue oxen: thre looked toward the North, and thre looked toward the West, & thre looked toward the South, and thre looked toward the East, and the Sea [stode] about vpon them, and all their hinder partes were inwarde.

5 And the thickenes thereof [was] an hand breadth, and the brim thereof [was] like the worke of the brim of a cup, with floures of ^f lilies: it contained ^d thre thousand baths.

6 ¶ He made also ten caldrons, and put fise on the right hand, and fise on the left, to wash in them [and] to clense in them that which appertained to the burnt offerings: but the Sea [was] for the Priests to wash in.

7 ¶ And he made ten candlestickes of golde (according to ^e their forme) and put them in the Temple, fise on the right hād, and fise on the left.

8 ¶ And he made ten tables, and put them in the Temple, fise on the right hand, and fise on the left: and he made an hundredth basens of golde.

9 And he made the courte of the Priests, and the great court ^f and dores for the court, & ouerlaied the dores thereof with brasse.

10 And he set the Sea on the right side Eastwarde toward the South.

11 And Hurám made ^g pottes and besomes and basens, and Hurám finished the worke that he shuld make for King Salomón for the house of God,

12 [To wit,] two pillars, and the bowles & the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the toppe of the pillars:

13 And foure hundredth pomegranates for the two grates, two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillars.

II. iiij.

*Leui. 6, 9.

a A great vessel of brasse, so called because of ^f great quantitie of water, which it contained, 1. King. 7, 23.
b Meaning, vnder the brim of the vessel, as 1. King. 7, 24.
c In the length of euerie cubite were ten heades or knoppes, w^h in all are 300.

† Or, floure de-lyces.
d In the first booke of Kings, chap. 7, 26. mention is onely made of two thousand: but ^f lesse number was taken there, and here according as the measures proued afterward is declared.
e Euen as they shulde be made.

† Called also ^f porche of Salomon, Act. 3, 11. It is also taken for the Temple where Christ preached, Mat. 21, 23.
† Or, caldrons.

The Arke of the couenant. II.Chron.

g VVhose Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Hurá the King of Tyrus had, his mother was a Jewess and his father a Tyrian. Some read, for his father, the autor of this worke.

h In Ebrew, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

† Or, instruments of musicke.

‡ That is, covered with plates of golde.

*** 1. King. 7. 51. & 2. 2.**

a Read 2. Sam. 6. 12.

b VVhen the things were dedicated and brought into the Temple.

c Called in Ebrew Ephaní, containing part of September & part of October 1. King. 8. 2. & moneth the fewes called the first moneth, because they say, y world was created in that moneth, and after they came from Egypt they began at Marche: but because this opinion is vncertaine, we make Marche euer the first, as best writers do.

14 He made also bases, and made caldrons vpon the bases:

15 [And] a Sea, and twelue bulles vnder it:

16 Pottes also and besomes, and fleshokes, and all these vessels made Hurám his father to King Salomón for the house of y Lord of shining brasse.

17 In the plaine of Iordén did the King cast them in claye betwene Succóth and Zeredáthah.

18 And Salomón made all these vessels in great abundance: for the weight of brasse colde not be rekened.

19 And Salomón made all the vessels that were for the house of God: the golden altar also & the tables, whereon the bread stode.

20 Moreouer the candlestickes, with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures and the lampes, and the snoffers of golde, which was fine golde.

22 And the hookes, and the basens, & the spones, and the ashpens of pure golde: y entrie also of the house [and] dores thereof within, [euen] of the moste holy place: & the dores of the house, [to wit], of the Temple, [were] of golde.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple.

2 The Arke is brought into the Temple. **10** VVhat was within it. **12** They sing praise to the Lord.

SO * was all the worke finished that Salomón made for the house of y Lord, and Salomón brought in the things that Dauid his father had dedicated, with the siluer and the golde, and al the vessels, [&] put them among the treasures of the house of God.

2 Then Salomón assembled the Elders of Israël, and all the heades of the tribes, the chief fathers of the children of Israël vnto Ierusalém to bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zión.

3 And all the men of Israël assembled vnto the King at the feast: it was in the seuerth moneth.

4 And all the Elders of Israël came, & the Leuites toke vp the Arke.

5 And they caryed vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests [&] Leuites bring vp.

6 And King Salomón and all the Congregation of Israël that were assembled vnto him, [were] before the Arke, offering shepe and bullockes, which colde not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the moste Holy place, [euen] vnder the wings of the Cherubims.

8 For the Cherubims stretched out [their] wings ouer the place of the Arke, and the Cherubims covered the Arke & the barres thereof aboute.

9 And they drewe out the barres, that the ends of the barres might be sene out of the Arke before the Oracle, but they were not sene without: and there they are vnto this day.

10 Nothing [was] in the Arke, saued the two Tables, which Moses gaue at Horéb, where the Lord made a couenant with the children of Israël, whē they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified [and] did not waite by course:

12 And the Leuites the fingers of all sortes, [as of] Asaph, of Hemán, of Jeduthún and of their sonnes and of their brethren, being cladde in fine linen, stode with cymbales, and with viols and harpes at the East end of the altar, and with them an hundredth & twentie Priests blowing w trumpets:

13 And they were as one, blowing trumpets, and singing, and made one founde to be heard in praising and thanking the Lord, and when they lift vp [their] voyce with trumpets and with cymbales, and with instruments of musicke, and when they praised y Lord, [singing], For he is good, because his mercy [lasteth] for euer) the house, [euen] the house of the Lord was filled with a cloude,

14 So that the Priests colde not stand to minstre, because of the cloude: for the glorie of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesteth the people. **4** He praiseth the Lord. **14** He prayeth vnto God for those that shall pray in the Temple.

THÉ * Salomón * said, The Lord hath said that he wolde dwell in the darke cloude:

2 And I haue buylt thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, & blessed all the Congregation of Israël (for all the Congregation of Israël stode [there])

4 And he said, Blessed [be] y Lord God of Israël, who spake with his mouth vnto Dauid

† Or, without Oracle.

d For Aaron rod and Manass were taken thence before it was brought to this place.

e VVere prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of the songs.

*** 1. King. 8. 11.** After that he had sene y glorie of the Lord in the clouds.

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Dauid my father, & hath with his hand fulfilled it, saying,

Temple.

5 Since the day that I broght my people out of the land of Egypt, I chose no citie of all the tribes of Israel to buyld an house, that my Name might be there, nether chose I any man to be a ruler ouer my people Israel,

Sam. 7. 1.

6 But I haue choien Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 *And it was in the heart of Dauid my father to buyld an house vnto the Name of the Lord God of Israel,

That is
thyne

8 But the Lord said to Dauid my father, Where as it was in thine heart to buyld an house vnto my Name, thou didest wel, that thou wast so minded.

9 Notwithstanding thou shalt not buyld the house, but thy sonne which shall come out of thy loynes, he shall buyld an house vnto my Name.

10 And the Lord hath performed his worde that he spake: and I am risen vp in the rouse of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue buylt an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the^b couenant of the Lord, that he made with the children of Israel.

12 ¶ And the King stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen skaf-folde & set it in the middes of the courte of fise cubits long, & fise cubites broad, and thre cubites of height, and vpon it he stode, and kneled downe vpon his knees before all the Congregation of Israel, and stretched out his hands toward heauen)

14 And said, O Lord God of Israel, *there [is] no God like thee in heauē nor in earth which kepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father that thou hast promised him: for thou spakest with thy mouth, & hast fulfilled it with thine hand, as [appea-^reth] this day.

16 Therefore now Lord God of Israel, kepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take hede to their wayes, to walke in my Lawe, as thou hast walked before me.

17 And now, O Lord God of Israel, let thy worde be verified, which thou spakest vnto thy seruant Dauid;

18 (Is it true in dede that God will dwell with man on earth? beholde, the heauens, and the heauens of heauens are not able to containe thee: how much more [vna-^ble] is this house, which I haue buylt?)

19 But haue thou respect to the prayer of thy seruant, & to his supplication, O Lord my God, to heare the crye and prayer of thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night, [euē] toward the place, whereof thou hast said, That woldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, [euē] in heauen, and when thou hearest, be merciful.

22 ¶ And when a man shall sinne against his neighbour, & he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house,

23 Then heare thou in heauen, and do, and iudge thy seruants, in recompensing the wicked, to bring his way & vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

24 And when thy people Israel shall be ouerthrowen before the enemy, because they haue sinned against thee, and turne againe, and confess thy Name, & pray, and make supplication before thee in this house,

25 Then heare thou in heauē, and be merciful vnto the sinne of thy people Israel, & bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, & confesse thy Name, and turne fro their sinne, when thou doest afflict them,

27 Then heare thou in heauen, & pardone the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be gresshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, [or] any plague or any sicknes;

* 1. Kings 8. 27.

That I maie
declare in effe
that thou hast a
continually am
ouer this place.* 1. Kings 8. 31.
f By reteining
any thing from
him, or els by de
nying y which
he hath left him
to kepe or to do
him any wrong
† Ebr. othe.
g Meaning, to
giue him that w
he hath deſer
ued.

† Or, praise.

† Or, toward
this place.

* Chap. 10. 9.

† Ebr. in the lid
of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any, but of them who pray vnto God with an vnfaulced faith and in true repentance

i He sheweth before God there is no acceptio of person, but all people that feareth him and worketh righteousness, is accepted, A. 9. 10. 35.

k Meaning that none ought to enterpriſe any warre, but at the Lords commande-ment, that is, who is lawfull by his worde.

† Or, according to the manner of this cite.

* 1 Kings 8. 46. ecclef. 7. 21. 1 iohn 1. 8.

† Or, repent.

l Or, mainteine their right.

† Or, mainteine their right.

29 [Then] what prayers [and] supplicatio ſoeuer ſhal be made of any man, or of all thy people Iſrael, when euerie one ſhal knowe his owne plague, and his owne diſeaſe, and ſhal ſtreache forth his hands toward this houſe,

30 Heare thou the in heauen, thy dwelling place, and be merciful, and giue euerie man according vnto all his wayes, as thou doeſt knowe his heart (for thou onely knoweſt the heartes of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gaueſt vnto our fathers.

32 Moreover as touching the ſtranger who is not of thy people Iſrael, who ſhal come out of a farre countrie for thy great Names ſake, and thy mightie hand, and thy ſtretched out arme: when they ſhal come and pray in this houſe,

33 Heare thou in heauen thy dwelling place, and do according to all that the ſtranger calleth for vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Iſrael, and that they may knowe, that thy Name is called vpon in this houſe which I haue buylt.

34 ¶ When thy people ſhal go out to battel againſt their enemies, by the way that thou ſhalt ſend them, and they praye to thee, † in the way toward this cite, which thou haſt choſen, euen toward the houſe which I haue buylt to thy Name,

35 Then heare thou in heauen their prayer and their ſupplication, and iudge their cauſe.

36 If thei ſinne againſt thee (* for there is no man that ſinneth nor) and thou be angrie with them, and deliuer them vnto the enemies, and thei take them & cary them away captiue vnto a land farre or nere,

37 If they † turne againe to their heart in the land whether they be caryed captiues, and turne and pray vnto thee in the land of their captiuitie, ſaying, We haue ſinned, we haue tranſgreſſed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their ſoule in the land of their captiuitie, whether they haue caryed them captiues, & pray toward their land, which thou gaueſt vnto their fathers, & toward the cite which thou haſt choſen, and toward the houſe which I haue buylt for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer & their ſupplication, & † iudge their cauſe, & be merciful vnto thy people, which haue ſinned againſt thee.

40 Now my God, I beſeeche thee, let thine eyes be open, and thine eares attent vnto the prayer [that is made] in this place.

41 * Now therefore ariſe, O Lord God, [to come] into thy reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Priests be clothed with ſaluation, and let thy Saintes reioyce in goodnes.

42 O Lord God, reſuſe not the face of thine anointed: remember the mercies [promiſed] to Dauid thy ſeruant.

CHAP. VII.

1 The fyre conſumeth the ſacrifice. 2 The glorie of the Lord filleth the Temple. 3 He hearth his prayer. 4 And promiſeth to exalt him and his throne.

1 **A**Nd when Salomon had made an end of praying, a fyre came downe from heauen, and conſumed the burnt offering and the ſacrifices: and the glorie of the Lord filled the houſe,

2 So that the Priests colde not enter into the houſe of the Lord, becauſe the glorie of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw the fyre, and the glorie of the Lord come downe vpon the houſe, they bowed the ſelues with [their] faces to the earth vpon the pavement, and worſhipped and praiſed the Lord, [ſaying,] For he is good, becauſe his mercie [laſteth] for euer.

4 * Then the King and the people offered ſacrifices before the Lord.

5 And King Salomon offered a ſacrifice of two and twentie thouſand bullockes, and an hundreth and twentie thouſand ſhepe. ſo the King and all the people dedicated the houſe of God.

6 And the Priests waited on their offices, & the Leuites with the inſtrumets of muſike of the Lord, which King Dauid had made to praiſe the Lord, becauſe his mercie [laſteth] for euer: when Dauid praiſed [God] † by them, the Priests alſo blew trumpets ouer againſt them: and all they of Iſrael ſtoode by.

7 Moreover Salomon halowed the middle of the court that was before the houſe of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, becauſe the braſen altar which Salomon had made, was not able to receiue the burnt offering, and the meat offering, and the fat.

8 And Salomon made a feaſt at that time of ſeuene dayes, and all Iſrael with him, a very great Congregation, from the entering in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they made a ſolene aſſembly: for they had made the dedication

* Pſal. 133. 1. 1 That is, in thy Temple.

m Leuites be preferred by thy power and made vertuous and holy. n Heare my prayer, which am thine anointed King.

* 2. Mar. 1. 10. a Hereby God declared that he was pleaſed in Salomons prayer.

* 1. Kings 1. 40.

† Ebr. by hands.

b The feaſt of Tabernacles was kept ſeuente monethes. c They offered ſacrifices, and had remanent ſeuene dayes in boothes or tabernacles.

cation of the altar seuen dayes, and the feast seuen dayes.

10 And the^d thre and twentieth day of the seuent moneth, he sent the people away into their tents, ioyous & with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomón, and for Israël his people.

11 *So Salomón finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord * appeared to Salomón by night and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commande the grasshopper to deuore the land, or if I send pestilence among my people,

14 If my people, among whome my Name is called vpon, do humble them selues, & praye, and seke my presence, and turne frō their wicked wayes, then wil I heare in heauen, and be merciful to their sinne, and will * heale their land.

15 Then mine eyes shalbe open and mine eares attent vnto the prayer [made] in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue commāded thee, and shalt obserue my statutes & my iudgements,

18 Then wil I stablish the throne of thy kingdom, according as I made the covenānt with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israël.

19 But if ye turne away, and forsake my statutes and my commandemēts which I haue set before you, and shal go and serue other gods, and worship them,

20 Then wil I plucke them vp out of my land, which I haue giuen them, and this house which I haue ^f sanctified for my Name, will I cast out of my sight, and wil make it to be a prouerbe and a commune talke among all people.

21 And this house which is moste hie, shalbe an astonishment to euerie one ^y passeth by it, so that he shal say, Why hathe the Lord done thus to this land, and to this house?

22 And they shal answer, Because they forsoke the Lord God of their fathers, which brought them out of the land of Egypt,

and haue taken holde on other gods, and haue worshiped them, and serued them, therefore hathe he brought all this euil ypon them.

CHAP. VIII.

2 The cities that Salomon buylt: 7 People that were made tributaries vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1 **A**Nd * after * twentie yere when Salomón had buylt the house of the Lord, and his owne house,

2 Then Salomón buylt the cities that Hiram^b gaue to Salomón, and caused the children of Israël to dwel there.

3 And Salomón went to Hamáth Zobáb, and ouercame it.

4 And he buylt Tadmór in the wildernes, and repaired all ^c the cities of store which he buylt in Hamáth.

5 And he buylt^d Beth-horón the vpper, & Beth-horón ^y nether, cities defended with walles, gates and barres:

6 Also Baaláth, and all the cities of store that Salomón had, and all the charet cities, and the cities of the horsemen, and euerie pleasant place that Salomón had a minde to buyld in Ierusalém, and in ^e Lebanón, and throughout all the land of his dominion,

7 [And] all the people that were left of the Hittites, & the Amorites, and ^y Perizzites, and the Hiuites, and the Iebusites, which were not of Israël,

8 [But] of their childré which were left after them in the land, whome the children of Israël had not consumed, euen the did Salomón make ^f tributaries vntil this day.

9 But of the childré of Israël did Salomón make no seruants for his worke: for they were mē of warre, and his chief princes, & the captaines of his charets and of his horsemen.

10 So these were the chief of the officers which Salomón had, [euen] two hūdreth and fiftie that bare rule over the people.

11 ¶ The Salomón brought vp the daughter of Pharaóh out of the citie of Dauid, into the house that he had buylt for her: for he said, My wife shal not dwel in the house of Dauid King of Israël: for it is holy, because that the Arke of the Lord came into it.

12 ¶ Then Salomón offred burnt offerings vnto the Lord, on the * altar of the Lord, which he had buylt before the porche,

13 To * offer according to the commandement of Moyses [†] euerie day, in the Sab-baths, and in the newemoones, and in the solemae feastes, 3 thre times in the yere,

* 1. King. 9, 10
a Signifying ^y he was twentie yere in buyldig them.

b That is, which Hiram gaue againe to Salomón, because they pleased him not: and therefore called the Cabul, that is, dirt or filth, 1. King. 9, 13.

c Meaning, of munitions and treasures for the warre.

d That is, he repaired and fortified them: for they were buylt long before by Seerash a noble woman of the tribe of Ephraim, 1. Chro. 6, 34.

e Read 1. Kings 7, 2.

f Eb. to come vp to tribute.

g For in all there were 3300, but here he mēneth of she that had the principall charge, read 1. King. 9, 23.

* Chap. 4, 2.

* Exod. 29, 39.

† Or, after the manner of euerie day.
g Read Leuit. 25.

[that is,] in the feast of the Vnleauened bread, and in the feast of the Weekes, & in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the ordre of Dauid his father, & the Leuites in their watches, for to praise and minister before the Priests euerie day, & the porters by * their courses, at euerie gate: for so [was] the commandement of Dauid the man of God.

15 And they declined not from the commandement of the King, concerning the Priests & the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomón had made prouisiõ for all the ^h worke, from the day of the fundation of the house of the Lord, vntill it was finished: [so] the house of the Lord was perfite.

17 Then went Salomón to Ezion-géber, and to Elóth by the ⁱ seafide in the land of Edóm.

18 And Hurám sent him by the hands of his seruants, shippes, and seruants that had knoweledge of the sea: and they went wth the seruants of Salomón to Ophír, and brought thence ^k foure hundreth and fiftie talents of golde, * and brought them to King Salomón.

CHAP. IX.

1. 9 The Quene of Sheba cometh to se Salomon and bringeth gifts. 13 His yerely reuenues. 30 The time of his reigne. 31 His death.

1 **A**ND * whē the Quene of Sheba heard of the fame of Salomón, she came to ^a proue Salomón with harde questions at Ierusalém, with a very great traine, and camels that bare swete odours & muche golde, and precious stones: and when she came to Salomón, she communed with him of all that was in her heart.

2 And Salomón declared her all her questions, and there was ^b nothing hid from Salomón, which he declared not vnto her.

3 Then the Quene of Sheba sawe the wisdom of Salomón, and the house that he had buylt,

4 And the meat of his table, and the sitting of his seruants, and the ordre of his wayters, and their apparel, and his butlers, & their apparel, and his [†] burnt offrings, w^{ch} he offred in the house of the Lord, & she was [†] greatly astonied.

5 And she said to the King, [It was] a true worde which I heard in mine owne land of thy [†] sayings, and of thy wisdom:

6 Howbeit I beleued not their reporte, vntill I came, and mine eyes had sene it: and

beholde, the one halfe of thy great wisdom was not tolde me: [for] thou exceededst the fame that I heard.

7 Hap^{ie} are thy men, and hap^{ie} are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his ^e throne as King, in the steade of the Lord thy God: because thy God loueth Israël, to establish it for euer, therefore hath he made the King ouer them, to execute iudgemēt and iustice.

9 Then she gaue the King six score talents of golde, and of swete odours excedding muche, and precious stones: nether was there suche swete odours [since,] as ^f Quene of Sheba gaue vnto King Salomón.

10 And the seruants also of Hurám, and the seruants of Salomón which brought golde frō Ophír, brought ^d Algumim wood and precious stones.

11 And the King made of the Algumim wood ^e staires in the house of the Lord, & in the Kings house, and harpes and viols for fingers: and there was no suche scene before in the land of Iudáh.

12 And King Salomón gaue to the Quene of Sheba euerie pleasant thing that she asked, ^f besides for that whiche she had brought vnto the King: so she returned & went to her owne countrie, [bothe] she and her seruants.

13 ¶ Also the weight of golde that came to Salomón in one yere, was six hundreth thre score and six talents of golde,

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, & the princes of the countrie brought golde and siluer to Salomón.

15 And King Salomón made two hūdreth targats of beaten golde, [and] ^g six hūdreth [shekels] of beaten golde went to one targat,

16 And thre hundreth shields of beaten golde: thre hundreth ^h [shekels] of golde went to one shield, & the King put them in the house of the wood of Lebanón.

17 And the King made a great throne of yuorie, and ouer laied it with pure golde.

18 And the throne had six steppes, with a footstole of golde ⁱ fastened to the throne, and staves on ether side on the place of the seate, and two lions standing by the ^k staves.

19 And twelue lions stode there on the six steppes on ether side: there was not the like made in anie kingdome.

20 And all King Salomóns drinking vessels [were] of golde, and all the vessels of the house

1. Chron. 24. 1.

^h Bothe for the matter and also of the workmanship.

ⁱ Meaning, the read sea.

^k Which sume is thought to mount to thre millions & six hundred thousand crownes: for there is mention made of thre millions, then are spoken of, 1. King 9. 28.

^a 1. King. 10. 2. mat. 12. 14. luk. 11. 31. To knowe whether his wisdom were so great as che report was.

^b There was no question so hard that he did not knowe.

[†] Or, galleries whereby he went vp.

[†] Eber there was no more spirit in her.

[†] Or, after.

^e Meaning, that Israelites were Gods peculiar people, & that Kings are the lieutenants of God, w^{ch} ought to grant vnto him the superiourie, and minister iustice to all.

^d Read Chap. 2. 8.

^e Or, piller meaning, y^e garnishing & trimming of the res or pillars.

^f That is, what the King her for reuerence of the sure which brought.

^g VWhich mounteth to 2400. crowns of the sunne deus de ass. ^h Or, pound called mine where of one scmed make an hundred thre shillings.

ⁱ That is, steppes and footstole fastened to the throne. ^k Upon the mels or knees.

[†] That is, he was so muche in awe of God that he durst not haue any cause declared a monarchie people.

house of the wood of Lebanón [were] of pure golde: [for] siluer was nothing esteemed in the dayes of Salomón.

21 For the Kings shippes went to Tarshish with the seruants of Hurám, euerie thre yere once came the shippes of Tarshish, & brought golde, and siluer, yuorie, and apes, and peccokes.

22 So King Salomón excelled all the Kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomón, to heare his wisdom that God had put in his heart.

24 And they brought euerie man his present, vessels of siluer, and vessels of golde, and raiment, armour, and swete odours, horses, and mules, from yere to yere.

25 And Salomón had ^m foure thousand stables of horses, and charrets, and twelue thousand horsemen, whome he bestowed in the charret cities, and with the King at Ierusalem.

26 And he reigned ouer all the Kings from the [†] Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem ⁿ as stones, and gaue cedre trees as the wilde fig trees, that are abundant in the plaine.

28 And they brought vnto Salomón horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomón first and last, are they not written in the booke of Nathan the Prophet, & in the prophecie of Ahiah the Shilonite, and in the visions of Iedó the seer ^o against Ieroboám the sonne of Nebát?

30 And Salomón reigned in Ierusalem ouer all Israél fourty yeres.

31 And Salomón ^{*} slept with his fathers, & they buried him in the citie of Dauid his father: and Rehoboám his sonne reigned in his steade.

CHAP. X.

4. 14. The rigour of Rehoboam. 13 He followeth Iewde counsel. 16 The people rebelle.

1 Then ^{*} Rehoboám went to Shechém: for to Shechém came all Israél to make him King.

2 And when Ieroboám the sonne of Nebát heard it, (which was in Egypt, whether he had fled frō the presence of Salomón the King) he returned out of Egypt.

3 And they sent and called him: so came Ieroboám and all Israél, and comuned with Rehoboám, saying,

4 Thy father ^b made our yoke grievous: now therefore make thou [†] grievous seruitude of thy father, and his fore yoke, that he put vpon vs, lighter, and we will

serue thee.

5 And he said to them, [Depart] yet thre dayes, then come againe vnto me. And [†] people departed.

6 And King Rehoboám toke counsel with the olde men that had stand before Salomón his father, while he yet liued, saying, What counsel giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing wordes to them, they will be thy seruants for euer.

8 But he left the counsel of the ancient me that they had giuen him, and toke counsel of the yong men that were brought vp with him, and ^c waited on him,

9 And he said vnto them, What counsel giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs: thus shalt thou say vnto them, My ^d least parte shal be bigger then my fathers loyenes.

11 Now where as my father did burden you with a grievous yoke, I wil yet increase your yoke: my father hath chastised you with rodde: but I [will correct you] with [†] scourges.

12 ¶ Then Ieroboám and al the people came to Rehoboám the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboám left the counsel of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, but I wil increase it: my father chastised you with rodde, but I [wil correct you] with scourges.

15 So the King hearkened not vnto the people: for it was the ^e ordinance of God that the Lord might performe his saying, which he had spoken [†] by Ahiah the Shilonite to Ieroboám the sonne of Nebát.

16 So when all Israél sawe that the King wolde not heare them, the people answered the King, saying, What portion haue we in Dauid: for we haue none inheritance in the sonne of Ishái. O Israél, euerie man to your tents: now se to thine owne house, Dauid. So all Israél departed to their tents.

mm. j.

^c Or, that stood by him, that is, which were of his counsel and secretes.

^d Or, little finger: meaning by he was of farre greater power then was his father.

[†] Or, scorpions.

^e Gods will imposeth suche a necessitie to the seconde causes, that nothing can be done but according to the same, and yet mans will worketh as of it self, so that it can not be excused in doing euil, by alledging that it is Gods ordinance. [†] Ebr. by the hand.

^{*} 1. King. 11. 41

† Or, receiuer.

† Ebr. strengthen-
ed him selfe.

* 1. King. 12, 20

a That is, the
halfe tribe of
Beniamin: for
the other halfe
was gone after
Ieroboam.

b Meaning, the
ten tribes were
balled.

c Or, repaired
them and made
them strong, to
be more able to
resist Ieroboam

† Or, strengthen-
ed.

† Ebr. rode.

* Chap. 13, 9.

* 1. King. 12, 31
Meaning, ido-
les, read 11a, 34,
15.

17 Howbeit Rehoboám reigned ouer the children of Israël, that dwelt in the cities of Iudáh.

18 Then King Rehoboám sent Hadorám that was touer the tribute, & the children of Israël stoned him with stones, that he dyed: then King Rehoboam tmade specke to get him vp to his charet, to flee to Ierusalém.

19 And Israël rebelled against the house of Dauid vnto this day.

¶ CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he buylt. 21 He hath eightene wiues, & thre-score concubines, and by them eight and twentie sonnes, and thre-score daughters.

1 **A**Nd *when Rehoboám was come to Ierusalém, he gathered of the house of Iudáh and a Beniamín nine score thousand chosen men of warre to fight against bIsraél, [&] to bring the kingdome againe to Rehoboám.

2 But the worde of the Lord came to Shemaiáh the man of God, saying,

3 Speake vnto Rehoboám, the sonne of Salomón King of Iudáh, and to all Israël that are in Iudáh, and Beniamín, saying,

4 Thus sayth the Lord, Ye shal not go vp, nor fight against your brethren: returne euerie man to his house: for this thing [is] done of me. They obeyed therefore the worde of the Lord, and returned from going against Ieroboám.

5 And Rehoboám dwelt in Ierusalém, and cbuylt strong cities in Iudáh.

6 He buylt also Beth-léhem, and Etám, & Tekoa,

7 And Beth-zúr, and Shocó, & Adullám,

8 And Gath, and Marcshá, and Ziph,

9 And Adorám, and Lachish, and Azekáh,

10 And Zoráh, & Aialón, & Hebrón, which were in Iudáh and Beniamín; strong cities.

11 And he t repaired the strong holdes and put captaines in them, and store of vitaille, and oyle and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Iudáh and Beniamín were his.

13 ¶ And the Priests and the Levites that were in al Israël, treforted vnto him out of all their coastes.

14 For the Levites left their suburbes and their possession, and came to Iudáh and to Ierusalém: *for Ieroboám and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

15 *And he ordeined him Priests for the hie places, and for the deuils, and for the cal-

ues which he had made.

16 And after the Leuites there came to Ierusalém of all the tribes of Israël, suche as set their hearts to seke the Lord God of Israël, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudáh, and made Rehoboám the sonne of Salomón mightie, thre yere long: for thre yere they t walked in the way of Dauid & Salomón.

18 ¶ And Rehoboám toke him Mahaláth the daughter of Ierimóth the sonne of Dauid to wife, [and] Abiháil the daughter of Eliáb the sonne of Ishái,

19 Which bare him sones, Ieúsh, and Shemariáh, and Záham.

20 And after her he toke Maakáh the daughter of Absalóm which bare him Abiiah, and Athái, and Zizá, and Shelomíth.

21 And Rehoboám loued Maakáh the daughter of Absalóm aboue all his wiues and his concubines: for he toke eightene wiues, and thre score concubines, and begate eight and twentie sonnes, and thre-score daughters.

22 And Rehoboám made s Abiiah t sonne of Maakáh the chief ruler among his brethren: [for] he thought to make him King.

23 And he taught him: and disperfed all his sonnes throughout all the countries of Iudáh and Beniamín vnto euerie strög citie: and he gaue them abundance of vitaille, and b desired many wiues.

¶ CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished by Shishak. 5 Shemaiáh reproveth him. 6 He humbleth him selfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

1 **A**Nd when t Rehoboám had established the kingdome & made it strög, he forsoke the Lawe of the Lord, and a all Israël with him.

2 Therefore in the fift yere of King Rehoboám, Shishák the King of Egypt came vp against Ierusalém (because they had transgressed against the Lord)

3 With twelue hundred charets, and thre score thousand horsemen, and the people were without number that came with him from Egypt, [euen] the Lubíms, b Sukkims, and the t Ethiopiens.

4 And he toke the strong cities which were of Iudáh, and came vnto Ierusalém.

5 ¶ Then came Shemaiáh the Prophet to Rehoboám, and to the princes of Iudáh, that were gathered together in Ierusalém, because of Shishák, and said vnto them, Thus sayth the Lord, Ye haue forsaken me, t therefore haue I also left you in the hands

VWhich were zealous of true religion, & feared God.

f So lög as they feared God, & set forthe his worde, they prospered.

g Called also Abiam, who reigned thre yere. Kings 15, 1.

h He gaue himselfe haue many wiues.

† Or, when the Lord had established Rehoboams kingdome. a For (suche) inconstancie of the people that for the most parte they follow the vices of their gouernours.

b VWhich were a people of Africa called the Troglodites, because they dwelled in holes.

† Or, blacks Men.

c Signifying t no calamities come vnto vs except we forsake God, & that he neuer leaueth vs till we haue call him of.

hands of Shishák.

6 Then the princes of Israël, and the King humbled them selues, and said, The Lord [is]^d iuste.

7 And when the Lord sawe that they humbled them selues, the worde of the Lord came to Shemaiah, saying, They haue humbled them selues, [therefore] I wil not destroye them, but I wil send them deliuerance shortly, & my wrath shal not be powred out vpon Ierusalém by the hand of Shishák.

8 Neuertheles they shalbe his seruants: so shal thei know my seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishák King of Egypt came vp against Ierusalém, and toke the treasures of the house of the Lord, and the treasures of the Kings house: he toke [euē] all, and he caryed away the shields of golde, * which Salomón had made.

10 In stead whereof King Rehoboám made shields of brasē, and committed them to the hands of the chief of the garde, that waited at the dore of the Kings house.

11 And when ¶ King entred into the house of the Lord, the garde came and bare them and broght them againe vnto the garde chamber.

12 And because he humbled him selfe, the wrath of the Lord turned from him, that he wolde not destroy all together. And also in Iudah the things prospered.

13 * So King Rehoboám was strong in Ierusalém and reigned: for Rehoboám was one & fourtie yere olde, whē he begā to reigne, & reigned 8 seuentene yeres in Ierusalém, the citie which the Lord had chosen out of all the tribes of Israël to put his Name there. And his mothers name was Naamah an Ammonitessē.

14 And he did euil: for he prepared not his heart to seke the Lord.

15 The actes also of Rehoboám, first and last, are they not writen in the booke of Shemaiah the Prophet, and Iddó the Seer, in rehearsing the genealogie: and there [was] warre alway betwene Rehoboám & Ieroboám.

16 And Rehoboám slept with his fathers, and was buried in the citie of Dauid, & Abiiah his sonne reigned in his stead.

¶ CHAP. XIII.

Abiiah maketh warre against Ieroboám. 4 He sheweth the occasion. 12 He trusteth in the Lord and ouercometh Ieroboám. 21 Of his wiues and children.

IN the eightene yere of King Ieroboám began Abiiah to reigne ouer Iudah.

2 He reigned thre yere in Ierusalém: (his mothers name also was Michaiáh the daughter of Vriél of Gibeá), and there was warre betwene Abiiah and Ieroboám.

3 And Abiiah set the battel in aray with the armie of valiant men of warre, [euē] foure hundred thousand chosen men, Ieroboám also set the battel in aray against him with eight hundred thousand chosen men which were strong [and] valiant.

4 And Abiiah stode vp vpon mount Zemeráim, which is in mount Ephraim, and said, O Ieroboám, and all Israël, heare you me,

5 Oght you not to knowe that the Lord God of Israël hath giuen the kingdom ouer Israël to Dauid for euer, [euē] to him and to his sonnes by a couenant of salt?

6 And Ieroboám the sonne of Nebát the seruant of Salomón the sonne of Dauid is risen vp, and hath rebelled against his Lord.

7 And there are gathered to him 8 vaine men [and] 7 wicked, and made them selues strong against Rehoboám the sonne of Salomón: for Rehoboám was [but] a childe and tender hearted, and colde not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdom of the Lord, [which is] in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calves [are] with you which Ieroboám made you for gods.

9 * Haue ye not driuen away the Priests of the Lord the sonnes of Aarón and the Leuites, and haue made you Priests like the people of [other] countreis? Whosoeuer commeth to consecrate with a yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

10 But we belong vnto the Lord our God, & haue not forsakē him, & the Priests the sonnes of Aarón minister vnto the Lord, and the Leuites in [their] office.

11 And they burne vnto the Lord euerie morning and euerie euening burnt offrings and swete incense, and the bread is set in order vpon the pure table, & the candlesticke of golde with the lápes thereof, to burne euerie euening: for we kepe the watche of the Lord our God: but ye haue forsaken him,

12 And beholde, this God [is] with vs, as a captaine, & his Priests with the sounding trumpets, to crye an alarme against you. O ye children of Israël, fight not against the Lord God of your fathers: for ye

^b Or, Maacha, 1. King. 15, 2.
^c Called also Abihalom, for Abihalom was her grandfather, 1. Ki. 15, 2.

^d VVhich was one of the topes of mount Ephraim.

^e And therefore whosoeuer doeth vsurpe it or take it from stocke, transgresseth ordinance of the Lord, thus like an hypocrite he alledged the worde of God for his aduantage.

^f That is, perpetual, because that thing, which is salted is preserved from corruption: he meaneth also that it was made solemnely & confirmed by offering of sacrifices, where as they used salt according as was ordained, Nö. 18, 19.

^g 1. Kin. 11, 26. This worde in the Chaldee tongue is Kacha, which our Saviour vsesh, Matt. 5, 22.

^h Ebr. children of Belial.

ⁱ Meaning, in heart and courage.

^j Or, faint hearted.

^k Lou. 46, 36. 1. King. 12, 14.

^l Ebr. fil his had i He sheweth nature of idolaters which take

no trial of the vocation, life & doctrine of their ministers, but thinke & most vilest and greatest beastes sufficient to serue their turne.

^m As it was appointed in the Lawe, Exod. 29, 39.

ⁿ Because their cause was good and approved by the Lord, thei doubted not of the success and victorie.

And therefore iustly punish you for your sinnes.

Ebr. drop.

He sheweth Gods punishment is not to destroy his people, but to chastise them, to bring them to knowledge of their selues, so knowe how muche he serueth to serue God then thyselfe.

ed also who me ye, 15, 2.

Which declar- God se- north the de- of a sinner his conuer- Ezek. 18, 33, 34. 14, 31.

that is, twel- ures after 7 had bene come by 3.

then the ad ebr. Rehoboám the iustice of the people the mo- ful- vices of ouer-

h went of A- ed the tes, le- dnd.

Or, Abiam.

We meaneth Iudah and Ben-

Concerning the good counsel which came of the Spirit of God, he thought so haue overcome by deceits.

†Or, gaue him the overthrowe

He sheweth that the stay of all Kingdomes & assurance of victories depēdē vpon our trust and confidence in the Lord. †Ebr. daughters.

that not prosper.

13 ¶ But Ieroboam caused an ambushment to compasse, [and] come behinde them. Whē thei were before Iudāh, and the ambushment behinde them,

14 Then Iudāh looked, and beholde, the battell [was] before and behinde them, & thei cryed vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Iudāh gaue a shout: & euen as the men of Iudāh shouted, God smote Ieroboam and also Israēl before Abiiah and Iudāh.

16 And the children of Israēl fled before Iudāh, and God deliuered the into their hand.

17 And Abiiah and his people slewe a great slaughter of them, so that there fel downe wounded of Israēl siue hundred thousand chosen men.

18 So the children of Israēl were brought vnder at that time: and the children of Iudāh preuailed, because they staid vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, & toke cities from him, [euen] Bethel, and the villages thereof, and Ieshanēh with her villages, and Ephron with her villages.

20 And Ieroboam recovered no strength againe in the daies of Abiiah, but the Lord plagued him, and he dyed.

21 So Abiiah waxed mightie, and married fourtene wiues, and begate two and twentie sonnes, and sixtene daughters.

22 The rest of the actes of Abiiah and his manners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

Aśa destroyeth idolatrie and commadeth his people to serue the true God. 11 He prayeth vnto God when he shulde go to fight. 12 He obtēneth the victorie.

¶ King. 15, 8.

1 SO* Abiiah slept with his fathers, & thei buried him in the cite of Dauid, & Aśa his sonne reigned in his steade: in whose dayes the land was quiet ten yere.

2 And Aśa did that was good and right in the eyes of the Lord his God.

3 For he toke away the altars of the strange [gods,] & the hie places, & brake downe the images, and cut downe the groues,

4 And commanded Iudāh to seke the Lord God of their fathers, & to do according to the Lawe and the commandement.

5 And he toke away out of all the cities of Iudāh the hie places, & the images, therefore the kingdome was quiet before him.

6 He buylt also strong cities in Iudāh, because the land was in rest, and he had no

warre in those yeres: for the Lord had giuen him rest.

7 Therefore he said to Iudāh, Let vs buyld these cities and make walles about, and towres, gates, and barres, whiles the lād is before vs: because we haue fought the Lord our God, we haue fought him, and he hath giuen vs rest on euerie side: so they buylt and prospered.

8 And Aśa had an armie of Iudāh that bare sheilds and speares, thre hundred thousand, and of Beniamin that bare sheilds & drewe bowes, two hundred & foure score thousand: all these were valiant men.

9 ¶ And there came out against the Zerah of Ethiopia with an hoste of ten hundred thousand, and thre hundred charets, and came vnto Mareśhah.

10 Then Aśa went out before him, and ther set the battell in aray in the valley of Zephathah beside Mareśhah.

11 And Aśa cryed vnto the Lord his God, & said, Lord, it is nothing with thee to helpe with many, [or] with no power: helpe vs, O Lord our God: for we rest on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Aśa and before Iudāh, and the Ethiopians fled.

13 And Aśa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was euerthrowen, so that there was no lyfe in them: for they were destroyed before the Lord and before his hoste: & they caryed away a mighty great spoile,

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattel, and caryed away plentie of shepe and camels, and returned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Aśa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweate together to serue the Lord. 16 He deposeth his mother for her idolatrie.

1 THEN the Spirit of God came vpon Aśa Azariah the sonne of Obēd.

2 And he went out to mete Aśa, and said vnto him, O Aśa, and all Iudāh, and Beniamin, heare yeme. The Lord [is] with you while ye be with him: and if ye seke him, he wil be founde of you, but if ye forsake him, he wil forsake you.

3 Now for a long season Israēl hath bene

VVhiles we haue the ful generacionemē there of.

The King of Ethiopia or Egypt. V Which was a cite in Iudāh. Iosh. 15, 44. where Michaiah the prophēt was borne.

¶ King. 14, 4. Or, against many, without power.

¶ Thus the children of God are ther trust in their owne power or policie, and feare the strength and subtilties of their enemies, but consider the cause of the cause, so long as they perseuer in Gods glorie, thereupon affeirmeth them selves of the victorie, which onely almightie, and can not be all flesh, dust with the breath of his mouth. The Lord hath striken them with feare.

VVho was called Obēd, his father was, ver. 1.

benefit without the true God, and without Priest to teache, and without Lawe.

4 But [whosoever] returned in his affliction to the Lord God of Israel, and sought him, he was founde of them.

5 And in that time there [was] no peace to him, that did go out and go in: but great troubles [were] to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands be weake: for your work shall haue a rewarde.

8 ¶ And when Asa heard these wordes, and the prophecie of Odéd the Prophet, he was encouraged, and toke away the abominations out of all the land of Iudáh, & Beniamín, and out of the cities which he had taken of mount Ephráim, and he renewed the altar of the Lord, that was before the porche of the Lord.

9 And he gathered all Iudáh & Beniamín, & the strangers with them out of Ephráim, & Manasséh, & out of Simeón: for there fell mony to him out of Israel, when they sawe that the Lord his God [was] with him.

10 So they assembled to Ierusalém in the third moneth, in the fiftente yere of the reigne of Asa.

11 And they offered vnto the Lord the same time of spoyle, [which] they had brought, [even] seven hundreth bullockes, and seue thousand shepe.

12 And they made a couenant to seke the Lord God of their fathers, with all their heart, and with all their soule.

13 And whosoever wil not seke the Lord God of Israel, shal be sleane, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpets, and with cornets.

15 And all Iudáh reioyced at the othe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was founde of them. And the Lord gaue them rest rounde about.

16 ¶ And King Asa deposed Maacháh [his] mother frō her regencie, because she had made an idole in a groue: and Asa brake downe her idole, & stamped it, and burnt it at the broke Kidrón.

17 But the hie places were not taken away out of Israel: yet the heart of Asa was perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, & that he had dedicate, siluer, and golde, &

vessels.

19 And there was no warre vnto the fift & thirtieth yere of the reigne of Asa.

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad King of Aram. 7 He is reproved by the Prophet. 10 VVhō he putteth in prison. 12 He putteth his trust in the Philicians. 13 His death.

1 IN the six & thirtieth yere of the reigne of Asa came a Baasha King of Israel vp against Iudáh, and buylt Ramáh to let none passe out or go in to Asa King of Iudáh.

2 Then Asa brought out siluer and golde out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadad King of Aram that dwelt at Damascus, saying,

3 There [is] a couenant betwene me & thee, and betwene my father and thy father: behold, I haue sent thee siluer and golde: come, & breake thy league with Baasha King of Israel that he may departe from me.

4 And Benhadad hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote lion, and Dan, and Abel-máim, and the store cities of Naphtalí.

5 And when Baasha heard it, he left buylding of Ramáh, and let his worke cease.

6 Then Asa the King toke all Iudáh, and caryed away the stones of Ramáh and the tymbre thereof, wherewith Baasha did buyld, and he buylt therewith Gebá and Mizpáh.

7 And at that same time Hanani the Seer came to Asa King of Iudáh, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 *The Ethiopians and the Lubims, were they not a great hoste with charrets and horsemen, exccading many: yet because thou didest rest vpon the Lord, he deliuered them into thine hand.

9 *For the eyes of the Lord beholde all the earth to shewe him self strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 The Asa was wroth with the Seer, & put him into a prison. for he was displeased with him, because of this thing. And Asa oppressed [certeine] of the people at the same time.

11 And beholde, the actes of Asa first and last, lo, they are writen in the booke of the Kings of Iudáh and Israel.

mm. iij.

a who reigned after Nadab & sonne of Ieroboam.
b He fortified it with walles & ditches: it was a citie in Beniamin nere to Gibeon.

† Or, Darnese.

c Hethoght to repulse his aduersarie by an vnlawful meanes, that is, by seeking helpe of infidels, as thei that seke & Turkes amitie, thinking thereby to make them felues more strong.

† Or, prophet.

* Chap. 14. 9.

* 2. Mac. 9. 5.

& 12. 22.

† Ebr. prison

house.

d Thus in stead

of turning to

God by repen-

tance, he disdai-

ned the admo-

nition of the

Prophet, & pun-

ished him, as if

wicked do who

they be told of

of their fautes.

† Or, goutie, or swollen.

† Or, to the top of his head.

¶ God plagued his rebellion, & hereby declarerh that it is no thing to beginne wel, except we be cōtinuē to fēnd, that is, zealous of gods glorie, and put our whole trust in him.

¶ He sheweth ¶ it is in vaine to seke to the Phisicians, except first we seke to God to purge our sinnes, & are the chief cause of all our diseases, & after vse the helpe of the Phisicians, as a meane by whome God worketh.

a That is, his vertues: meanig before he had committed with Bath-sheba and against Vriah. b Sought not helpe at strange gods. † Ebr. worke,

c He gaue him selfe wholly to serue the Lord.

d He knewe it was in vaine to professe religiō, except such wer appointed & colde instruct & people in the same, and had authority to put away all idolatrie.

e Thus God prospereth all such that w a pure heart seke his glorie, and keepeth their enemies in feare & they can not be able to execute their rage against them.

12 ¶ And Asa in the nine and thirtieth yere of his reigne was † diseased in his fete, [¶] his disease was † extreme: yet he sought not the Lord in his disease, but to the Phisicians.

13 So Asa slept with his fathers, and dyed in the one & fortieth yere of his reigne.

14 And they buried him in [one] of his sepulchres, which he had made for him selfe in the citie of Dauid, and laied him in the bed, which they had filled with swete odours and diuers kindes of [spices,] made by the arte of the apoticarie: & they burnt him with an exceeding great fyre.

¶ CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches & honour. 6 He aboliseth idolatrie, 7 And causeth the people to be taught. 11 He receiueh tribute of strangers. 13 His munitions and men of warre.

1 And Iehoshaphat his sōne reigned in his stead, & preuailed against Israél.

2 And he put garisons in all the strong cities of Iudáh, and set bands in the land of Iudáh and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the first wayes of his father Dauid, and sought not Baalim,

4 But sought the Lord God of his father, & walked in his commandements, and not after the trade of Israél.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudáh brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he lift vp his heart vnto the wayes of the Lord, and he toke awaie moreouer the high places & the groues out of Iudáh.

7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiáh, & Zechariah, and Nethaneél, and Michaiáh, that they shulde teache in the cities of Iudáh,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiáh, and Asahél, & Shemiramoth, and Iehonathan and Adoniah, and Tobiah, and Tob adoniah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudáh, and had the booke of the Lawe of the Lord with them, & went about throughout all the cities of Iudáh, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudáh, and they fought not against Iehoshaphat.

11 Also [some] of the Philistims brought Iehoshaphat gifts and tribute siluer, and the Arabians brought him flockes, seuen thou-

sand and seuen hundred rams, and seuen thousand and seuen hundred hie goates.

12 So Iehoshaphat prospered & grewe vp on hie: and he buylt in Iudáh palaces and cities of store.

13 And he had great workes in the cities of Iudáh, and men of warre, [¶] valiant men in Ierusalém.

14 And these are the numbers of them after the house of their fathers, In Iudáh, [were] captaines of thousands, Adnah the captaine, and † with him of valiant men thre hundred thousand.

15 And † at his hand Iehohanán a captaine and with him two hundred & foure score thousand.

16 And at his hand Amazia the sonne of Zichri, which willingly offred him selfe vnto the Lord, & with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and foure score thousand armed to the warre.

19 These waited on the King, besides those which the King put in the strong cities throughout all Iudáh.

¶ CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred prophetes counsel Ahab to go to warre. 16 Michaiáh is against them. 23 Zidkiah smiteth him. 25 The King putteth him in prisō. 29 The effect of his prophesie.

1 And * Iehoshaphat had riches & honour in abundance, but he was ioy-
ned in a affinitie with Aháb.

2 And after certein yeres he wēt downe to Aháb to Samaria: and Aháb slewe shepe and oxen for him in great number, & for the people that he had with him, and enticed him to go vp vnto Ramoth Gilead.

3 And Aháb King of Israél said vnto Iehoshaphat King of Iudáh, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, & we [wil ioyne] with thee in the warre.

4 And Iehoshaphat said vnto the King of Israél, Aske counsel, I pray thee, at the worde of the Lord this day.

5 Therefore the King of Israél gathered of Prophetes foure hundred men, and said vnto them, Shal we go to Ramoth Gilead to battell, or shal I cease? And they said, Go vp: for God shal delyuer it into the Kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of † Lord, that we might inquire of him?

† Ebr. in his hand.

† Or, next to him.

f Meaning, was a Nazarene.

g That is, the were as his dinaric guides.

* 1. King, 11.

a For Ioram Iehoshaphat married Ahabs daughter. b That is, the third yere, 1. King, 22, 23. c To recover out of the hand of the Syrians.

d Heare the aduise of some Prophet, to knowe whether we be Gods will.

e V which were Prophetes of Baal, signifying that the wicked esteeme not but Battering, & such as wil be with their inordinate affection.

7 And the King of Israël said vnto Iehoshaphát, There is yet one man, by whome we may aske counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but alway euil: it is Michaiáh the sonne of Imlá. Then Iehoshaphát said, Let not the King say so.

8 And the King of Israël called an eunuch and said, Call quickly Michaiáh the sonne of Imlá.

9 ¶ And the King of Israël, and Iehoshaphát King of Iudáh sate either of them on his throne clothed in [their] apparel: they sate euē in the threshing floore at the entering in of the gate of Samaria: and all the Prophetes prophesied before them.

10 And Zidkiáh the sonne of Chenaanáh made him ⁱ hornes of yron, & said, Thus saith the Lord, With these shalt thou push the Aramites vntil thou hast consumed them.

11 And all the Prophetes prophesied so, saying, Go vp to Ramóth Gileád, & prosper: for the Lord shal deliuer it into the hand of the King.

12 ¶ And the messenger that went to call Michaiáh, spake to him, saying, Beholde [¶] wordes of the Prophetes [declare] good to [¶] King with one ^k accorde: let thy worde therefore, I pray thee, be lyke one of theirs, and speake thou good.

13 And Michaiáh said, As the Lord liueth, whatsoeuer my God saith, [¶] wil I speake.

14 So he came to the King, and the King said vnto him, Michaiáh, shal we go to Ramóth Gileád to battel, or shal I leaue off? And he said, ⁱ Go ye vp, and prosper, and they shal be deliuered into your hand.

15 And the King said to him, How oft shal I charge thee, that thou tel me nothing but the trueth in the Name of the Lord?

16 Then he said, I sawe all Israél scatered in mountaines, as shepe that haue no shepheard: and the Lord said, ^m These haue no master: let them returne euerie man to his house in peace.

17 And the King of Israël said to Iehoshaphát, Did I not tel thee, that he wolde not prophesie good vnto me, but euil?

18 Againe he said, Therefore here ye the worde of the Lord: I sawe the Lord sit vpon his throne, and all the ⁿ hoste of heauen standing at his right hand, and at his left,

19 And the Lord said, Who shal [¶] persuade Aháb King of Israël, that he may go vp and faye at Ramoth Gileád? And one spake and said thus, and another said that.

20 Thē there came forth a spirit and stode before the Lord, & said, I wil persuade

him. And the Lord said vnto him, Wherein?

21 And he said, I wil go out, and be a false spirite in the mouthe of all his prophets. And ^o he said, Thou shalt persuade, & shalt also preuaile: go forth, and do so.

22 Now therefore beholde, the Lord hath put a [¶] false spirit in the mouthe of these thy prophetes, and the Lord hath determined euil against thee.

23 Thē Zidkiáh the sonne of Chenaanáh came nere, and smote Michaiáh vpon the cheeke, and said, By what way went the Spirit of the Lord frō me, to speake with thee?

24 And Michaiáh said, Beholde, thou shalt see that day whē thou shalt go from chamber to chamber to hide thee.

25 And the King of Israël said, Take ye Michaiáh, and cary him to Amón the gouernour of the citie, & to Ioáh the Kings sonne,

26 And say, Thus saith the King, Put this man in the prison house, & fede him with bread of ^r affliction and with water of affliction vntil I returne in peace.

27 And Michaiáh said, If thou returne in peace, the Lord hath not spoken by me. And [†] he said, Heare, all ye people.

28 So the King of Israël and Iehoshaphát the King of Iudáh went vp to Ramóth Gileád.

29 And the King of Israël said vnto Iehoshaphát, I wil change my selfe, and entre into the battel: but put thou on thine apparel. So the King of Israël chāged him selfe, and they went into the battel.

30 And the King of Arám had cōmanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against [¶] King of Israël onely.

31 And when the captaines of the charets sawe Iehoshaphát, they said, It is the King of Israël: and they compassed about him to fight. But Iehoshaphát ^r cryed, and the Lord helped him, and moued them [to depart] from him.

32 For when the captaines of the charets sawe that he was not the King of Israël, they turned backe from him.

33 Then [a certeinē] man drew a bowe mightely, and smote the King of Israël betwene the ioyntes [†] of his brigandine: therefore he said to his charer man, Turne thine hand, and cary me out of the hoste: for I am hurt.

34 And the battel increased that day: and the King of Israël ^u stode stil in his charer against the Aramites vntil euen, and dyed at the time of the sunne going downe.

m m. iij.

o That is, the Lord.

p So they [¶] wil not beleue the trueth, God sendeth strong delusion, that they shulde beleeue eyes, 2. Thess. 2, 10.

q By this crueltye his ambition and hypocritie was discovered: thus the hypocrites boast of [¶] Spirit w^h they haue not, & declare their malice against the true Spiritis.

r Kepe him strictly in prison & let him fele hunger and thirst.

† Or, Michaiáh

† Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threatneth by his worde.

He cryed to [¶] Lord by acknowledging his faute in going with this wicked King to warre against [¶] worde of the Lord by his Prophete, and also desiring mercie for the same.

† Ebr. in his simplicity, or ignorantly.

† Or, betwene [¶] nabergine.

u He distebled his hurt, that his soldiers might fight more courageously.

¶ CHAP. XIX.

4 After that Iehoshaphat was rebuked by the Prophet, he called againe the people to the honoring of the Lord. 5 He appointeth iudges & ministers, 9 And exhorteth them to feare God.

¶ Ebr. in peace.

1 **A**Nd Iehoshaphat the King of Iudáh returned † safe to his house in Ierusalém.

¶ He declareth that the wrath & iudgemēt of God is ouer all ſuche, that ſupport & wicked, and rather ſhew not in dede that they are enemies to all ſuche as hate the Lord. ¶ Ebr. wrath ſcō the Lord.

2 And Iehú the ſonne of Hanáni the Seer went out to mete him, and ſaid to King Iehoshaphat, ^a Woldeſt thou helpe the wicked, and loue them that hate the Lord: therefore for this thing the wrath † of the Lord is vpon thee.

¶ He viſited all his cōtrie & broght his people from idolatrie to knowledge of the true God.

3 Neuertheles good things are found in thee becauſe thou haſt taken away the groues out of the land, and haſt prepared thine heart to ſeke God.

¶ Bothe to preſerue you, if you do iuſtly, or to puniſh you, if you do the contrarie.

4 ¶ So Iehoshaphat dwelt at Ierusalém, & returned and went ^b through the people from Beer ſhebá to mount Ephraím, and broght them againe vnto the Lord God of their fathers.

¶ He wil declare by ſharpnes of the puniſhment, that he hateth all iniquitie.

5 And he ſet iudges in the land throughout all the ſtrong cities of Iudáh, citie by citie,

¶ Deut. 19, 17. iob 34, 19. act. 10, 34. rom. 2, 11. gal. 2, 6. ephes. 6, 9. col. 3, 26. 1. pet. 1, 17.

6 And ſaid to the iudges, Take hede what ye do: for ye execute not the iudgements of man, but of the Lord, and [he wil be] ^c with you in the cauſe [and] iudgement.

¶ The prieſts & Leuites ſhould iudge matters according to ſworde of the Lord.

7 Wherefore now let the feare of the Lord be vpon you: take hede, & do it: for there is no ^d iniquitie with the Lord our God, nether ^e reſpect of perſones, nor receiuing of rewarde.

¶ That is, to trye whether ſ murder was done at viſwares or on ſet purpoſe, ¶ Nomb. 35, 11. deut. 4, 41.

8 Moreouer in Ierusalém did Iehoshaphat ſet of the Leuites, and of the Prieſts and of the chief of the families of Iſraél, for the iudgement and cauſe of the Lord: & they returned to Ierusalém.

¶ Meaning, that God wolde puniſh them moſt ſharply, if they wolde not execute iuſtice a right.

9 And he charged them, ſaying, Thus ſhall ye do in the feare of the Lord faithfully and with a perſite heart.

¶ Shalbe chief ouerſeer of the publike affaires of the realme.

10 And in euerie cauſe that ſhal come to you of your brethren that dwel in their cities, betwene ^f blood & blood, betwene lawe and precept, ſtatutes and iudgemēts, [ye ſhal iudge them,] and admoniſh them that they treſpaſſe not againſt the Lord, that ^g wrath come not vpon you and vpon your brethren. Thus ſhal ye do and treſpaſſe not.

¶ They ſhal haue the handling of inferior cauſes: & God wil aſſiſt them that do iuſtice.

11 And beholde, Amariáh the Prieſt [ſhal be] the chief ouer you in all matters of ^h Lord, and Zebadiáh the ſonne of Iſhmaél, a ruler of the houſe of Iudáh, [ſhal be] for all the ⁱ Kings affaires, and the Leuites [ſhal be] officers ^j before you. Be of courage, and do it, and the Lord ſhal be with the ^k good,

¶ CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 12 The meruelous victorie that the Lord gaue him againſt his enemies. 30 His reigne and actes.

1 **A**fter this alſo came the children of Moáb and the children of Ammón, and with them of the ^a Ammonites, againſt Iehoshaphat to battel.

¶ That is, which counterſaied language and apparel. The Hebrews thinke they were the Amalekites, but as may appeare by the 20 verſe, they were the Idumeis of mount Seir. ¶ Called the dead ſea where God deſtroyed 5 fine cities for ſinne.

2 Then there came that tolde Iehoshaphat, ſaying, There cometh a great multitude againſt thee from beyonde the ^b Sea, out of Arám: and beholde, they be in Hazzón Tamár, which is Engédi.

¶ This declared what the feare of the godly is. ¶ It is as a prick to ſtirre them to prayer, & to depend on the Lord, where it moueth the wicked either ſeke after worldly meanes and policies, or to fall into deſpaire.

3 And Iehoshaphat feared, and ſet him ſelf ^c to ſeke the Lord, and proclaimed a faſt throughout all Iudáh.

4 And Iudáh gathered themſelues together to aſke counſel of the Lord: they came euen out of all the cities of Iudáh to inquire of the Lord.

5 And Iehoshaphat ſtoode in the Congregation of Iudáh and Ierusalém in the houſe of the Lord before the new court,

6 And ſaid, O Lord God of our fathers, art not thou God in heauen? and reigneſt not thou on all the kingdomes of the heathen: and in thine hand is power and might, & none is able to withſtand thee.

¶ He groſſed his prayers Gods power whereby he able to helpe alſo on his ſacie, & he wil tinue toward his, for aſſure as he hath choſen them begonneth to we his grace toward them.

7 Dideſt not thou our God caſt out the inhabitants of this land before thy people Iſraél, and ^d gaueſt it to the ſede of Abraham thy friend for euer?

8 And they dwelt therein, and haue buyld thee a Sanctuarie therein for thy Name, ſaying,

9 ^e If euil come vpon vs, [as] the ſworde of iudgement, or peſtilence, or famine, we will ſtand before this houſe, and in thy preſence (for thy Name ^f is in this houſe) and wil crye vnto thee in our tribulation, and thou wilt heare and helpe.

¶ 1. King. 8, chap. 6, 21.

10 And now beholde, the children of ^g Ammón and Moáb, and mount Seir, by whom thou woldeſt not let Iſraél go, when they came out of the land of Egypt: but they turned aſide from them, and deſtroyed them not,

¶ Meaning, we re which cometh by Gods iuſte iudgement for our ſinnes. ¶ That is, here called vpon the Lord for ſinners, & made by Deut. 2, 9. nehem. 13, 3.

11 Beholde, I ſay, thei rewarde vs, in coming to caſt vs out of thine inheritance, which thou haſt cauſed vs to inherit.

12 O our God, wilt thou not iudge them? for there is no ſtrength in vs [to ſtand] before this great multitude that cometh againſt vs, nether do we know what to do: but our eyes are toward thee.

13 And all Iudáh ſtoode ^h before the Lord with their yongones, their wiues, and their children.

¶ VVe onely put our truſt in thee & waite for our deliuerance from heauen. ¶ That is, before the Arke of the couenant.

14 And Iahaziél the ſonne of Zechariáh the ſonne of Benaiáh, the ſonne of Ieiel, the ſonne of Mattaniáh, a Leuite of the ſonnes

of

6th Asaph was there, vpon whome came the Spirit of the Lord, in the middes of the Congregation.

7 And he said, Harken ye, all Iudáh, and ye inhabitants of Ierusalém, & thou, King Ichoshaphát: Thus sayth the Lord vnto you, Feare you not, nether be afraied for this great multitude: for the ^{is} battel is not yours, but Gods.

8 Tomorowe go ye downe against the: beholde, they come vp by the cleft of Ziz, and ye shal finde them at the end of the broke before the wildernes of Ieruel.

9 Ye shal not nede to fight in this [battel:] stand stil, moue not, and beholde the saluation of the Lord toward you: o Iudáh, and Ierusalém, feare ye not, nether be afraied: tomorowe go out against them, and the Lord [wilbe] with you.

10 Then Ichoshaphát bowed downe wth his face to the earth, and all Iudáh and the inhabitants of Ierusalém fell downe before the Lord, worshiping the Lord.

11 And the Leuites of the children of the Kohathites and of the children of the Corhites stode vp to praise the Lord God of Israel with a loude voice on hie.

12 And when they arose early in the morning, thei went forth to the wildernes of Tekoa: & as they departed, Ichoshaphát stode and said, Heare ye me, o Iudáh, and ye inhabitants of Ierusalém: put your trust in the Lord your God, and ye shalbe assured: beleue his ^{is} Prophetes, and ye shall prosper.

13 And when he had consulted with the people, and appointed singers vnto the Lord, and them that shulde praise [him that is] in the beautiful Sanctuarie, in going forth before the men of armes, and saying, ⁿ Praise ye the Lord, for his mercie [lasteth] for ever,

14 And when they began to shoute, and to praise, the Lord laied ambushments against the children of Ammón, Moáb, & mount Seir, which were come against Iudáh, and they slewe one another.

15 For the children of Ammón and Moáb rose against the inhabitants of mount Seir, to slaye & to destroye [them:] and when they had made an end of the inhabitants of Seir, euerie one helped to destroye another.

16 And when Iudáh came toward Mizpáh in the wildernes, they loked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.

17 And when Ichoshaphát and his people came to take away the spoile of them, they founde among them in abundance

bothe of substance and also of bodics laden with precious iewels, whiche they toke for the selues, til they coulde cary no more: they were thre dayes in gathering of the spoile: for it was muche.

18 And in the fourte day they assembled them selues in the valley of Beracháh: for there thei blessed the Lord: therefore thei called the name of that place, The valley of Beracháh vnto this day.

19 Then euerie man of Iudáh and Ierusalém returned with Ichoshaphát their head, to go againe to Ierusalém with ioye: for the Lord had made them to reioyce ouer their enemies.

20 And they came to Ierusalém with viols, and with harpes, and with trumpets, [euen] vnto the house of the Lord.

21 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

22 So the kingdome of Ichoshaphát was quiet, and his God gaue him rest on euerie side.

23 ¶ And ^{*} Ichoshaphát reigned ouer Iudáh, & [was] fife & thirtie yere olde, when he began to reigne: and reigned fife and twentie yere in Ierusalém, and his mothers name was Azubáh the daughter of Shilhi.

24 And he walked in the waye of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

25 Howbeit the hie places were not taken away: for the people had not yet prepared their heartes vnto the God of their fathers.

26 Concerning the rest of the actes of Ichoshaphát first and last, beholde, they are written in the boke of Iehú the sonne of Hanáni, which ^{is} mentioned in the boke of the Kings of Israel.

27 ¶ Yet after this did Ichoshaphát King of Iudáh loyne him selfe with Ahaziáh King of Israel, who was given to do euil.

28 And he ioyned with him, to ^{*} make shippes to go to Tarshish: and thei made the shippes in Ezión Gabér.

29 Then Eliézer the sonne of Dodauáh of Maresáh prophesied against Ichoshaphát, saying, Because thou hast ioyned thy selfe wth Ahaziáh, the Lord hath broke thy workes, and the shippes were broken that thei were not able to go to Tarshish.

CHAP. XXI.

Ichoshaphat dyeth. 3 Ichorath succedeth him, 4 Vvith killech his brethren, 6 He was brought to idolatrye, 11 And seduceth the people. 16 He is oppressed of the Philistines. 18 His miserable end.

To giue thanks to the Lord for the victorie: and therefore the valley was called Beracháh, that is, blessing of thanks, going, which was also called the valley of Ichoshaphat, for 13, 2. & 12, because the Lord judged the enemies according to Ichoshaphat's prayer. He declarreth hereby, that the workes of God bring euery comfort or deliverance to his, and feare or destruction to his enemies.

1. King. 22. 41

Meaning, in his vertues and those wayes, wherein he followed God.

If great care and diligence of this good King was notable vnto abolish the all superstition & idolatrye out of this people, but yet thei would still reueine their filth and idolatrye, how much lesse are they able to reforme euil, whiche either haue little zeale, or not such as he had: though herein he was not to be excused.

1. King. 16. 32

1. King. 22. 49 Thus God wolde not haue him to ioyne in societie with idolaters & wicked men.

IEhoshaphát then slept with his fathers, and was buried with his fathers in the cite of Dauid: and Iehorám his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphát, Azariáh, and Iehiél, & Zechariáh, and Azariáh, and Michaél, & Shephatiáh. All these were the sonnes of Iehoshaphát King of Israel.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudáh, but the kingdome gaue he to Iehorám: for he was the eldest.

4 *And Iehorám rose vp vpon his kingdome of his father, and made him selfe stróg, & slewe all his brethren with the sword, and also of the princes of Israel.

5 Iehorám was two and thirtie yere olde, when he began to reigne, and he reigned eight yere in Ierusalém.

6 And he walked in the waye of the Kings of Israel, as the house of Aháb had done: for he had the daughter of Aháb to wife, and he wrought euil in the eyes of the Lord.

7 Howbeit the Lord wolde not destroy the house of Dauid, because of the covenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edóm rebelled fró vnder the hand of Iudáh, and made a King ouer them.

9 And Iehorám wēt forthe with his princes, and all his charets with him: & he rose vp by night, and smote Edóm, which had compassed him in, and the captaines of the charets.

10 But Edóm rebelled from vnder the hād of Iudáh vnto this day. Thē did Libnah rebell at the sametime fró vnder his hād, because he had forsaken the Lord God of his father.

11 ¶ Moreouer he made hie places in the mountaines of Iudáh, and caused the inhabitants of Ierusalém to commit fornication, and compelled Iudáh [thereto].

12 And there came a writing to him from Eliáh the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the waies of Iehoshaphát thy father, nor in the wayes of Asa King of Iudáh,

13 But hast walked in the way of the Kings of Israel, and hast made Iudáh and the inhabitants of Ierusalém to go a whoring, as the house of Aháb went a whoring, and hast also sleane thy brethrē of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil the Lord

smite thy people, and thy children, & thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehorám the spirit of the Philistims, and the Arabians that were beside the Ethiopias.

17 And they came vp into Iudáh, and brake into it, and caried away all the substance that was founde in the Kings house, & his sonnes also, & his wiues, so that there was not a sonne left him, saue Iehoaház, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in proceffe of time, euen after the end of two yeres, his guttes fell out with his disease: so he dyed of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalém eight yeres, and liued without being desired: yet they buried him in the cite of Dauid, but not among the sepulchres of the Kings.

¶ CHAP. XXII.

1 Ahaziah reigneth after Iehoram. **8** Iehu King of Israel killeth Ahaziah. **10** Athaliah putteth to death all the Kings lineage. **11** Ioash escapeth.

1 **A**ND the inhabitants of Ierusalém made Ahaziah his yongest sone king in his stead: for the armie that came with the Arabians to the campe, had slayne all the eldest: therefore Ahaziah the sonne of Iehorám King of Iudáh reigned.

2 Two and forty yere olde [was] Ahaziah whē he began to reigne, & he reigned one yere in Ierusalém, and his mothers name [was] Athaliah the daughter of Omri.

3 He walked also in the waies of the house of Aháb: for his mother counseled him to do wickedly.

4 Wherefore he did euil in the sight of the Lord, like the house of Aháb: for they were his counselors after the death of his father, to his destruction.

5 And he walked after their counsel, and went with Iehorám the sonne of Aháb King of Israel to fight against Hazaél king of Arám at Ramóth Gileád: and the Aramites smote Iorám.

6 ¶ And he returned to be healed in Izreél because of the woundes wherewith he had wounded him at Ramáh, when he foght with Hazaél King of Arám. Now Azariáh the sonne of Iehorám King of Iudáh went downe to se Iehorám the sonne

Read chap. 15, 17. how by Israel is ment Iudah.

* 2. King. 8, 16.

b Because the wicked liue euer in feare and also are ambitious, they become cruel, and spare not to murder them, whome by nature they ought moste to cherish & defend.

c Meaning, of Iudah and Benjamin.

d So that we see how it can not be that we shulde toyne with wicked and seru God.

* 2. Sam. 7, 12. 1. King. 2, 4. & 9, 5. 2. King. 8, 19. chap. 6, 16.

Read. 2. King. 8, 22.

f Meaning, idolatrie, because that the idolater breaketh promises with God, as doeth the adulteresse to her husband.

g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliah.

h VVe see this example daily practised vpon them that fall away frō God, and become idolaters and murderers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

k Called also Ahaziah, as Chap. 22, 10. Azariah, ver. 6.

l That is, as we write, he was not regarded, but depofed for his wickedness and idolatrie: that his sonne reigned: yet (his father plying) without honour, and after his fathers death he was armed to come still, as Chap. 21, 2.

* 2. King. 1, 2. a Meaning of Philistims.

b Read Chap. 21, 20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth, it must needs followe that rulers are such as their counselors be, and that there can not be a good King, without good counselors.

They were not to be by God, and he had the same measure to him.

King. 9, 7.

This was a plague, because he had killed his own sons, and his fathers.

Gods et

write, he was not regarded, but depofed for his wickedness and idolatrie: that his sonne reigned: yet (his father plying) without honour, and after his fathers death he was armed to come still, as Chap. 21, 2.

King. 1, 2.

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2. Sam. 7, 12. 1. King. 2, 4. Chap. 21, 7.

sonne of Aháb at Izreél, because he was diseased.

7 And the destruction of Ahaziáh came of God, in that he went to Iorám: for whē he was come, he went forth with Iehorám against Iehú the sonne of Nimshí, whome the Lord had anointed to destroye the house of Aháb.

8 Therefore when Iehú executed iudgement vpon the house of Aháb, and founde the princes of Iudáh and the sonnes of the brethren of Ahaziáh that waited on Ahaziáh, he slewe them also.

9 And he sought Ahaziáh, and they caught him where he was hid in Samaria, & brought him to Iehú, and slewe him, and buried him, because, said they, he is the sonne of Iehoshaphát, which sought the Lord with all his heart. So the house of Ahaziáh was not able to retaine the kingdome.

10 ¶ Therefore whē Athaliáh the mother of Ahaziáh sawe that her sonne was dead, she arose and destroyed all the Kings seede of the house of Iudáh.

11 But Iehoshabeáth the daughter of the King, toke Ioásh the sonne of Ahaziáh, and staled him from among the Kings sonnes that shulde be sleane, and put him and his nurse in the bed chamber: so Iehoshabeáth the daughter of King Iehorám the wife of Iehoiadá the Priest (for she was the sister of Ahaziáh) hid him from Athaliáh: so she slewe him not.

12 And he was with them hid in the house of God six yeres, whiles Athaliáh reigned ouer the land.

¶ CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 3 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

1 And^a in the seuenthe yere Iehoiadá waxed bolde, and toke the captaynes of hundreths, [to wit,] Azariáh sonne of Ierohám, and Ishmaél the sonne of Iehohanán, & Azariáh the sonne of Obéd, and Maasiáh the sonne of Adaiáh and Eliphaphát the sonne of Zichrí in couenant with him.

2 And they went about in Iudáh, and gathered the Leuites out of all the cities of Iudáh, and the chief fathers^b of Israél: & they came to Ierusalém.

3 And all the Congregation made a couenant with the King in the house of God: and he said vnto them, Beholde the Kings sonne must reigne, * as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shal do, The third parte of you that come on the Sabbath of the

Priests, and the Leuites, [shal be] porters of the dores.

5 And [another] third parte toward the Kings house; and [another] third parte at the * gate of the c fundation, and all the people [shal be] in the courtes of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests, and the Leuites & minister: they shall go in, for they are holy: but all the people shal kepe the watche of the Lord.

7 And the Leuites shal compass the King round about, and euerie mā with his weapon in his hand, and he that entreth^d into the house, shal be slayne: and be you with the King, when he commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudáh did according to all things that Iehoiadá the Priest had commanded, and toke euerie man his men that came on the Sabbath: for Iehoiadá the Priest did not discharge the courtes.

9 And Iehoiadá the Priest deliuered to the captaynes of hundreths speares, and shields, and bucklers whiche had bene King Dauids, and were in the house of God.

10 And he caused all the people to stand (euerie man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house rounde about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne, and [gaue him] the testimonie, and made him King. And Iehoiadá and his sonnes anointed him, and said, God saue the King.

12 ¶ But when Athaliáh heard the noise of the people running and praising the King, she came to the people into the house of the Lord.

13 And whē she looked, beholde, the King stode by his pillar at the entring in, and the princes & the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, & the singers [were] with instruments of musicke, & they that colde sing praise: then Athaliáh rent her clothes, and said, Treason, treason.

14 Then Iehoiadá the Priest brought out the captaynes of hundreths that were gouerners of the hoste, and said vnto them, Haue her forth of the rangs, & he that followeth her, let him dye by the sword: for the Priest had said, Slea her not in the house of the Lord.

* 1. King. 11, 6. c VVhich was the chief gate of the Temple court and the East.

d Meaning, to make any tumulte or to hinder their entrance.

e VVhich had finished their course on the Sabbath, and so the other parte entered to kepe the returne.

f Meaning, the most holy place where the Arke stode.

g That is, the booke of Law, or as some read, they put vpon him his royall apparel.

+ Or, sawe the King standing.

h Declaring her vile impudencie which hauing vnjustly, and by further vsurped the crowne, wolde still haue defeated the true possessor, and therefore called true obediente treason.

i To loyne her partie, and to mainteine her autoritie.

^k That they wolde onely see him and renounce all idolatrie.

^l According to their couenant made to the Lord.

^m As the Lord commanded in his lawe bothe for the persone and also the cite, Deut. 13, 9 & 15.

[†] Or, charge.

ⁿ Nomb. 28, 3.

ⁿ VWhich was the principal gate that the King might be seene of all the people.

^o For where a tyrant & an idolater reigneth there can be no quietnes: for the plagues of God are euer amonge such people.

ⁱ King. 12, 1.

^a VWho was a faithful counsellor, & gouerned him by the worde of God.

[†] Or, gaue him two wiues.

^b He meaneth not the ten tribes, but onely the two tribes of Iudah & Benjamin.

^c For he was the hie Priest.

^e Exod. 30, 13.

15 So they layed hands on her: and when she was come to the entring of the horse-gate by the Kings house, they slewe her there.

16 ¶ And Iehoiadā made a^k couenant between him, and all the people, and the King, that they wolde be the Lords people.

17 And all the people went to the house of Bāal, and^l destroyed it, and brake his altars and his images, and slewe^m Mattān the Priest of Bāal before the altars.

18 And Iehoiadā appointed officers for the house of the Lord, vnder the[†] hands of the Priests and Leuites, whome Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Lawe of Moses, with reioicing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vnclane in any thing, shulde entre in.

20 And he toke the captaines of hundreths and the noble men, and the gouerners of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went throughⁿ the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioiced, and the cite was quiet,^o after that they had sleane Athaliah with the sworde.

CHAP. XXIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiadā he falleth to idolatrie: 21 He stoneth to death Zechariah the Prophet. 26 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

Ioash^{*} [was] seuen yere olde when he began to reigne, and he reigned fourtie yere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vp rightly in the sight of the Lord, all the dayes of^a Iehoiadā the Priest.

3 And Iehoiadā[†] toke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde, to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, & said to them, Go out vnto the cities of Iudah, and gather of all^b Israel money to repaire the house of your God, from yere to yere, and haste the thing: but the Leuites hasted not.

6 Therefore the King called Iehoiadā, the^c chief, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem^{*} the taxe of

Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

7 For^d wicked Athaliah, [and] her children brake vp the house of God: & al the things that were dedicate for the house of the Lord, did thei bestowe vpon Baalim.

8 Therefore the King commanded,^{*} and they made a chest, and set it at the gate of the house of the Lord.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord^{*} the taxe of Moses the seruant of God, [laied] vpon Israel in the wilderness.

10 And all the princes and all the people reioiced, and brought in, and cast into the chest, vntil they had finished.

11 And when it was time,^e thei broght the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was muche siluer, then[†] Kings Scribe (& one appointed by the hie Priest) came and emptied the chest, and toke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King and^f Iehoiadā gaue it to suche as did the labour [and] worke in the house of the Lord, and hyred masons and carpenters to repaire the house of the Lord: [they gaue it] also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workmen wrought, and the worke[†] amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they broght the rest of the siluer before the King and Iehoiadā, and he made there of vessels for the house of the Lord, [euery] vessels to minister, bothe morters & [incense] cuppes, and vessels of golde, and of siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiadā.

15 ¶ But Iehoiadā waxed olde, & was full of daies and dyed. An hundreth and thirtie yere olde [was he] when he dyed.

16 And thei buryed him in the cite of Dauid with the^h Kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiadā, came theⁱ princes of Iudah, and did reuerence to the King, & the King hearkened vnto them.

18 And they left the house of the Lord God

^d The Scripture doeth terme her thus, because she was a cruel murderer, and a blasphemous idolatresse.

^e 2. King. 12, 17.

^f Exod. 30, 13.

^e Such as were faithful men, whome the King had appointed for that maner.

^f Signifying, this thing was done by God, and counted not by any mans affliccion.

[†] Ebr. a made: ne was vpon the worke, meaning it was repaired.

^g For the wicked King had destroyed the vessels of the Temple, or turned them to the use of their idols.

^h Signifying, they could not honour him so much, who had so excellently used in the worke of the Lord, as in the affairs of the commonwealth.

ⁱ VWhich were flatterers, and knewe now the King was destitute of him, who did waite vpon him as a father, & therefore broght him to moke vnto the idolatrie.

God of their fathers, and serued groues and idoles: and wrath came vpon Iudáh and Ierusalém, because of this their trespass.

19 And [God] sent Prophetes among the, to bring them againe vnto the Lord: and they^k made protestation amōg them, but they wolde not heare.

20 And the Spirit of God came vpon Zachariáh the sonne of Iehoiadá the Priest, which stode^l aboute the people, and said vnto them, Thus sayth God, Why transgresse ye the commandements of^f Lord: surely it shal not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the^m commandement of the King, in the court of the house of the Lord.

22 Thus Ioásh the King remembred not^f kindenes which Iehoiadá his father had done to him, but slewe his sonne. And when he dyed, he said, The Lordⁿ loke vpon it, and require it.

23 ¶ And when the yere was out, the hoste of Arám came vp against him, and they came against Iudáh and Ierusalém, & destroyed all the princes of the people from among the people, and sent all the spoile of them vnto the King of Damascus.

24 Thogh the armie of Arám came with a small company of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they^o gaue sentence against Ioásh.

25 And when they were departed frō him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the^p children of Iehoiadá^f Priest, and slewe him on his bed, and he dyed, and they buried him in the cite of Dauid: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabád the sonne of Shimráth an Ammonitess, and Iehozabád the sonne of Shimráth a Moabiteffe.

27 But^q his sonnes, and the summe of the taxe^r [gathered] by him, and the^r fundatiō of the house of God, beholde, they are written in the storie of the boke of the Kings. And Amaziáh his sonne reigned in his stead.

¶ CHAP. XXV.

3 Amaziáh putteth them to death which slewe his father. 10 He sendeth backe them of Israel. 11 He ouercometh the Edomites. 14 He falleth to idolatrie. 17 And Ioásh King of Israel ouercometh Amaziáh. 27 He is slayne by a conspiracie.

A Maziáh was fise and twentie yere olde, when he began to reigne, & he reigned nine and twentie yere in^{*} Ierusalém: & his mothers name [was] Iehoadán, of Ierusalém.

2 And he did^a vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slewe his seruants, that had slayne the King his father.

4 But he slewe not their children, but [did] as it is written in the Law, [and] in^f boke of Mōses, where the Lord commanded, saying, * The fathers shal not dye for the^b children, nether shal the children dye for the fathers, but euerie man shal dye for his owne sinne.

5 ¶ And Amaziáh assembled Iudáh, and made them captaines ouer thousands, & captaines ouer hundreths according to^f houses of their fathers, throughout all Iudáh and Beniamín: & heⁿ nombred them from^r twentie yere olde and aboue, and founde among them thre hundred thousand chosen men, to go forth to the warre, and to handle speare and shield.

6 He hyred also an hundred thousand valiant men^d out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not^{*} with Israel, [neither] with all the house of Ephráim.

8 If^f not, go thou on, do it, make thy selfe strong to the battel, [but] God shal make thee fall before theemie: for God hath power to helpe, and to cast downe.

9 And Amaziáh said to the man of God, What shal we do then for the hundred talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lord is able to^g giue thee more then this.

10 So Amaziáh separated them, [to wit] the armie that was come to him out of Ephráim, to returne to their place: wherefore their wrath was kindled greatly against Iudáh, and they returned to their places with great angre.

11 Then Amaziáh was encouraged, & led forth his people, & went to the salt valley, and smote of the children of^h Scír, ten thousand.

12 And [other] ten thousand did the children of Iudáh take aliue, and caryed them to the toppe of aⁱ rocke, and cast them downe from the toppe of the rocke, and they all burst to peeces.

13 But the men of the^k armie which Amaziáh sent away, that they shulde not go

p n. j.

^a 2. King. 14, 1.

^a Meaning, in respect of his predecessors, albeit he had his imperfections.

^b Deut. 24, 16. 2. King. 14, 6. iere. 31, 30. ezek. 18, 20.

^c That is, for faulte wherefore the childe is punished, except he be culpable of the same.

^d So many as were able mē to beare weapons and go to the warre.

^e That is, out of the ten tribes, which had separated them selues before, bothe from God and their true King.

^f And therefore thinke to haue helpe of them, whome^g Lord fauoreth not, in to cast of the helpe of the Lord.

^g If thou wilt not giue credite to my wordes.

^h He sheweth, if we depēd onely vpon God, we shal not neede to be troubled with these worldelie respects: for he wil giue at all timesⁱ which shal be necessary if we obey his wordes.

ⁱ For the Idumeans whome Dauid had brought to subiects rebelled vnder Iehoram Iehoshaphats sonne. In the 2. King. 14, 7. this rocke is called the cite Sela.

^k That is, the hundred thousand of Israel.

Thus where he shulde haue giuen the praise to God for his benefites & great victorie, he fell from God, and did moste vilely dishonour him. He proueth that whatsoeuer is not saue him self, nor his worshippers, is no God but an idole.

a Meaning, the King.

So hard it is for the small man to be admonished for his faule, that he cometh, mocketh & threateneth him that warneth him. yea, imprisoneth him & putteth him to death.

Chap. 16, 10. & 18, 16. & 24, 21. p That is, let vs aye the matter hand to hand, for he was offended, that the armie of Israel was, whome he had in wages, & dismissed by the counsel of the Prophet, had destroyed certie of the cities of Iudah.

* 2. King. 14, 9. q Thus God oft times plagueth by those meanes, wherein men moste trust, to teache them to haue their recourse only to him. and to shewe his iudgements, moueth their hearts to followe that which shalbe their destruction.

r Meaning, the successors of Obad Edom: for the house bare the name of the chief father.

with his people to battel; fell vpon the cities of Iudah from Samaria, vnto Bethhoron, and smote thre thousand of them, and toke muche spoile.

14 Now after that Amaziah was come fro the slaughter of the Edomites, he broght the gods of the children of Seir, and set them vp to be his gods, and ¹ worshipped them, and burned incense vnto them.

15 Wherefore ² Lord was wroth w Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou soght the gods of the people, which were not able to ³ deliuer their owne people out of thine hand?

16 And as he talked with him, ⁴ he said vnto him, Haue they made thee the Kings counsellor? cease thou: why shulde they ⁵ smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroye thee, because thou hast done this, and hast not obeyed my counsel.

17 ¶ Then Amaziah King of Iudah toke counsel, and sent to Ioash the sonne of Jehoahaz, the sonne of Iehú King of Israel, saying, Come, ⁶ let vs se one another in the face.

18 But Ioash King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanón, sent to the cedre that is in Lebanón, saying, ⁷ Giue thy daughter to my sonne to wife: and the wilde beast ⁸ was in Lebanón went and trode downe the thistle.

19 Thou thinkest: lo, thou hast smitten Edom, and thine heart listeth thee vp to bragge: abyde now at home: why doest thou prouoke to [thine] hurt, that thou shuldest fall, and Iudah with thee?

20 But Amaziah wolde not heare: for ⁹ it was of God, that he might deliuer them into [his] hand, because they had soght the gods of Edom.

21 So Ioash the King of Israel went vp: and he, and Amaziah King of Iudah sawe one another in the face at Bethshémesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euerie man to his tents.

23 But Ioash the King of Israel toke Amaziah King of Iudah, the sonne of Ioash, the sonne of Jehoahaz in Bethshémesh, & broght him to Ierusalém, & brake downe the wall of Ierusalém, from the gate of Ephraim vnto the corner gate, foure hundredth cubites.

24 And [he toke] all the golde and the siluer, and all the vessels that were founde in the house of God with ¹⁰ Obéd Edóm, and

in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash King of Iudah liued after the death of Ioash sonne of Jehoahaz King of Israel, fiftene yere.

26 Concerning the rest of the actes of Amaziah first and last, are they not writen in the boke of the Kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, ¹¹ they wrought treason against him in Ierusalém: & when he was fled to Lachish, they sent to Lachish after him, and slewe him there.

28 And they broght him vpon horses, & buried him with his fathers in the cite of Iudah.

¶ CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proude and vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priests driue him out of the Temple, & exclude him out of the Lords house. 23 His burial, and his successour.

1 **T**H^e all the people of Iudah toke ¹² Vzziah, which was sixtene yere olde, & made him King in the stead of his father Amaziah.

2 He buylt ¹³ Elóth, & restored it to Iudah after that the King slept with his fathers.

3 ¹⁴ Sixtene yere olde [was] Vzziah, when he began to reigne, and he reigned two & fiftie yere in Ierusalém, and his mothers name [was] Iecoliah of Ierusalém.

4 And he did vp rightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he soght God in the dayes of ¹⁵ Zachariah (which vnderstode the visions of God) and when as ¹⁶ he soght the Lord, God made him to prosper.

6 For he went forth and soght against the Philistims and brake downe the wall of Gath, and the wall of Iabnéh, and the wall of Ashdód, and buylt cities in Ashdód, & among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baad and Hammeunim.

8 And the Ammonites gaue ¹⁷ giftes to Vzziah, and his name spred to the entering in of Egypt: for he did moste valiantly.

9 Moreouer Vzziah buylt towres in Ierusalém at the corner gate, and at the valley gate, and at the ¹⁸ turning, and made them strong.

10 And he buylt towres in the wildernes, and digged many ¹⁹ cisternes: for he had muche cattell bothe in the vallis and plaines, plowmen, and dressers of vines in the mountaines, and in ²⁰ Carmél: for he

* 2. King. 14, 11

* 2. King. 14, 11 a Called Azariah.

b He fortified and made strong: this was also called Elath & Elathere to the Sea.

* 2. King. 15, 1

c This was that Zachariah that was the sonne of Iehoiada, but some other Prophet of the name. d For God neuer forsaketh any that trust vnto him, therefore in the cause of his owne destruction.

e That is, they payed tribute in signe of subjection.

* Nehem. 3, 15 & 24.

f V Where as the wall or corner turneth.

g That is, in mount Carmel, or, as the word signifies, in the fruitful field, is also taken for a greene ear of corne, which is full, as Leu. 3, 10

loued

loured housbandrie.

11 Vziah had also an hoste of fighting men that wēt out to warre by bādes, according to the counte of their number vnder the hand of Ieiel the scribe, and Maaseiah the ruler, [&] vnder the hād of Hananiah, one of the Kings captaines.

12 The whole^h number of the cheif of the families of the valiāt men [were] two thousand and six hundred.

13 And vnder their hand [was] the armie for warre, three hundred and seven thousand, and five hundred that fought valiantly to helpe the King against the enemic.

14 And Vziah prepared them throughout all the hoste, shields, and speares, and helmets, and briggandines, and bowes, and stones to sling.

15 He made also verie † artificial engins in Ierusalēm, to be vpon the towres and vpon the corners, to shote arrowes and great stones: and his name spred farre abroad, because [God] did helpe him meruelously, til he was mightie.

16 ¶ But when he was strong, his heart was lift vp to [his] destruction: for he transgressed against the Lord his God, & went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, & with him fourescore Priests of the Lord, valiant men.

18 And they withstode Vziah the King, & said vnto him, * It pertaineth not to thee, Vziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are cōsecrated for to offer incense: * go forthe of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 The Vziah was wroth, & had incēse in his hād to burne it: & while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chief Priest with all the Priests looked vpon him, beholde, he was leprous in his fore head, and thei caused him hastily to departe thence: and he was euē compelled to go out, because the Lord had smiten him.

21 * And Vziah the King was a lepre vnto the day of his death, and dwelt as a lepre in an^h house aparte, because he was cut off from the house of the Lord: & Iotham his sonne [ruled] ouer the Kings house, & iudged the people of the land.

22 Concerning the rest of the actes of Vziah, first and last, did Isaiāh the Prophet & sonne of Amóz write.

23 So Vziah slept with his fathers, and they buryed him with his fathers in the field of the buryal, which pertained to the Kings: for they said, He is^m a lepre. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, & ouercometh the Ammonites. 8 His reigne & death. 9 Ahaz his sonne reigneth in his steade.

1 Iotham * [was] five & twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalēm, and his mothers name [was] Ierusháh the daughter of Zedók.

2 And he did vprightly in the sight of the Lord according to all that his father Vziah did, saue that he entred not into † Temple of the Lord, and the people did yet^b corrupt [their waies.]

3 He buylt the hye gate of the house of † Lord, and he buylt very muche on the wal of the castel.

4 Moreouer he buylt cities in the mountaines of Iudáh, and in the forests he buylt palaces and towres.

5 And he fought with the King of the children of Ammón, & preuailed against the. And the children of Ammón gaue him † same yere an hundred talents of siluer, & ten thousand † measures of wheat, and ten thousand of barley: this did the children of Ammón giue him † bothe in the seconde yere and the third.

6 So Iotham became mightie^d because he directed his way before † Lord his God.

7 Concerning the rest of the actes of Iotham, and all his warres and his wayes, lo, they are written in the boke of the Kings of Israēl, and Iuda.

8 He was five and twentie yere olde when he begā to reigne, and reigned sextene yere in Ierusalēm.

9 And Iotham slept with his fathers, & thei buryed him in the citie of Dauid: & Abáz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syriā, & the King of Israēl. 2 The Prophet reproveth the Israelites crueltie. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successeur.

1 Aház * [was] twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalēm, & did not vprightly in the sight of the Lord, like Dauid his † father.

2 But^a he walked in the wayes of † Kings of Israēl, and made euē molten images for^b Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnóm, and † burnt his sonnes w^y fyre, after the abominations of the heathē
nn. ij.

m And therefore was buryed aparte in the same field, but not in the same sepulchres with his predecessors.

* 2. King. 15. 33.

a To wit, to offer incense against the word of God, & thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c VWhich was fix score cubites hie, & was for the height called Ophel: it was at the East gate, and mention is made of it, chap. 3. 4. † Ebr. Corim.

† Or, yerely.

d He sheweth † all prosperitie cometh of God, who neuer faileth, when we put our trust in him

* 2. King. 16. 2. † Or, predecessour.

a He was an idolater, like them.

b As the idolaters haue certene chief idoles, who are as patros (as were these Baalim) so haue thei others which are inferior and do represent the great idoles.

† Or, made thei passe through † fyre, as Cha. 3. 3. 6. Ier. 18. 21.

whome the Lord had cast out before the children of Israël.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euerie grene tre.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and toke of his, many prisoners, and broght them to Damascus: and he was also deliuered into the hand of the King of Israël, whiche smote him with a great slaughter.

6 For Pekáh the sone of Remaliáh, slewe in Iudáh six score thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichrí a mightie man of Ephraím slewe Naaseiáh the Kings sonne, & Azrikám the gouernour of the house, and Elkanáh the seconde after the King.

8 And the children of Israël toke prisoners of their brethren, two hundred thousand, of women, sonnes and daughters, & caryed away muche spoile of them, and broght the spoile to Samaria.

9 ¶ But there was a Prophet of the Lords, (whose name [was] Odéd) and he went out before the hoste that came to Samaria, and said vnto them, Beholde, because the Lord God of your fathers is wroth w Iudáh, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now ye purpose to kepe vnder the children of Iudáh and Ierusalém, as seruants and handmaidens vnto you. but are not you [suche, that] sinnes [are] with you before the Lord your God?

11 Now therefore heare me, and deliuer the captiues againe, which ye haue také prisoners of your brethren: for the feare wrath of the Lord [is] toward you.

12 Wherefore certeine of the chief of the children of Ephraím, Azariah the sonne of Iehohanán, Berechiáh the sonne of Meshillemóth, and Iehizkiáh the sonne of Shallúm, and Amasá the sonne of Hadlái, stode vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hether: for [this shalbe] a sinne vpon vs [against] the Lord: ye entend to adde more to our sinnes and to our trespassse, though our trespassse be great, and the feare wrath [of God is] against Israël.

14 So the armie left the captiues and the spoile before the princes and all the Congregation.

15 And the mé that were named by name, rose vp and toke the prisoners, and with

the spoile clothed all that were naked among them, and arayed them, and shod them, and gaue them meate & gaue them drinke, and anointed them, and caryed all that were feble of them vpon asses, and broght them to Ierichó the citie of Palmertrees to their brethren: so they returned to Samaria.

16 ¶ At that time did King Aház send vnto the Kings of Asshúr, to helpe him.

17 (For the Edomites came moreouer, & slewe of Iudáh, & caryed away captiues.

18 The Philistims also inuaded the cities in the lowe countrie, and toward South of Iudáh, and toke Bethshémesh and Aialón, and Gederóth, and Shochó, with the villages thereof, and Timnáh with her villages, and Gimzo with her villages, and they dwelt there.

19 For the Lord had humbled Iudáh, because of Aház King of Israël: for he had broght vengeance vpon Iudáh, and had greuously transgressed against the Lord)

20 And Tiglath Pilneéser King of Asshúr came vnto him, who troubled him and did not strengthen him.

21 For Aház took a portion out of the house of the Lord and out of the Kings house and of the princes, and gaue vnto the King of Asshúr: yet it helped him not.

22 And in the time of his tribulation did he yet trespassse more against the Lord, (this is King Aház)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of Kings of Arám helped them, I wil sacrifice vnto them, & their wil helpe me: yet they were his ruine, & of all Israël.

24 And Aház gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the dores of the house of the Lord, and made him altars in euerie corner of Ierusalém.

25 And in euerie citie of Iudáh he made hie places, to burne incense vnto other gods, and prouoked to angre the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, beholde, they are writen in the booke of the Kings of Iudáh, and Israël.

27 And Aház slept with his fathers, & they buried him in the citie of Ierusalém, but broght him not vnto the sepulchres of Kings of Israël: and Hezekiáh his sonne reigned in his steade.

† Ebr. a great captiuitie.

c VWho was King of Israel.

† Ebr. sonnes of strength.

† Or, tyrant.

d Thus by the iust iudgement of God Israël destroyed Iudáh.

e For they thought they had overcome the by their owne valiantnes, & did not consider that God had deliuered them into their hands, because Iudáh had offended him.

f May not God a swel punishe you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g VWhich tribe was now greatest, & had moste autoritie.

h God wil not suffer this sinne, which we commit against him to be unpunished.

i VWhose names were rehearsed before, ver. 12.

k Either for their wounds or wearines.

l To them of tribe of Iudáh.

m To Tiglath Pilneéser, and those Kings were vnder his dominion, 2. King. 16, 7.

n He meant Iudáh, because Aház forsoke the Lord and sought helpe of the infidels, read of Israël taken from Iudáh chap. 17.

† Ebr. diuised. 2. King. 16, 1.

o As he fallie supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for idolaters proper, they make their idoles gods, not considering that God punisheth them oftentimes while he loueth, and giueth his enemies good successe for a time, whome afterward he wil destroy. † Or, Iudáh and Benjamin.

† Or, in Ierusalem. q They buried him not in the citie of David where were the sepulchres of Kings.

3. 5 Hezekiah reparaeth the Temple and aduerteth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

King. 18. 1.

Abi.

1 **H**ezeiah^a began to reigne, when he was five and twentie yere olde, and reigned nine and twentie yere in Ierusalem: and his mothers name [was] [†]Abiah the daughter of Zechariah.

2 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the ^adores of the house of the Lord in the first yere and in the ^bfirst moneth of his reigne, and repared them.

4 And he brought in the Priests and the Leuites, and gathered them into the East strete,

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carye forthe the filthines out of the Sanctuarie.

6 For our fathers haue trespassed, & done euil in the eyes of the Lord our God, & haue forsaken him, and turned away their faces from the Tabernacle of the Lord, & turned their backs.

7 They haue also shut the dores of the porche, and quenched the lampes, and haue nether burnt incense, nor offered burnt offerings in the Sanctuarie vnto the God of Israel.

8 Wherefore the wrath of the Lord hath bene on Iudah and Ierusalem: & he hath made them a [†]scatering, a desolation, & an hissing, as ye se with your eyes.

9 For lo, our fathers are fallen by the sworde, and our sonnes, and our daughters, and our wiues [are] in captiuitie for the same cause.

10 Now [†]I purpose to make a couenant with the Lord God of Israel, that he may ^aturne away his searce wrath from vs.

11 Now my sonnes, be not deceiued: for the Lord hathe ^achosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Joel the sonne of Azariah of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehalel: and of the Gerphonites, Ioah the sonne of Zimma, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimeï, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, &

Shimeï: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified them selues and came accordig to the commandement of the King, [and] by the wordes of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to ^ccleanse it, and brought out all the vncleannes that they founde in the Temple of the Lord, into the courte of the house of the Lord: and the Leuites toke it, to cary it out vnto the broke Kidron.

17 They began the first [day] of the ³first moneth to sanctifie it, & the eight day of the moneth came they to the porche of the Lord: so they sanctified the house of the Lord in eight dayes, & in the sixtete day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and said, We haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, & the [†]shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, [and] transgressed, haue we prepared and sanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the King ^hrose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rams, and seuen lambes, and seuen he goates, for a ^asin offering for the kingdom, and for the Sanctuarie, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer [them] on the altar of the Lord.

22 So they slewe the bullockes, & [†]Priests receiued the blood, and ⁱsprinkled it vpō the altar: they slewe also the rams & sprinkled the blood vpon the altar, and they slewe the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the he goates for the sinne offering before the King and the Congregation, ^kand they laied their hands vpon them.

24 And the Priests slewe them, & with the blood of them they clesed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbales, with viols, and with harpes, ^aaccording to the commandement of Dauid, and Gad the

pn. iij.

[†] Or, concerning the things of the Lord.

^f From the pollutions and filth that Ahaz had brought in.

^g Which contained parte of Marche & part of April.

[†] Or, table where bread was set in ordre.

^h By this manner of speache the Hebrews mean a certaine diligence and speed to do a thing, & where there is no delay.

^a Leui. 4. 14.

ⁱ For without sprinkling of blood nothing coulde be sanctified, Ebr. 9. 11. exod. 24. 8.

^k That is, the King & the Elders, as Leu. 4. 15. for thei that offered a sinne offering, must lay their hands vpon it, to signifie they had deserued that death, and also they did consecrate it to God to be thereby sanctified, Exod. 29. 10.

^a 1. Chr. 16. 4.

1 This thing was not appointed of man, but it was the commandement of God

m The Psalme whiche Dauid had appointed to be sung for thankes giuing, in VVhich Dauid had appointed to praise the Lord with.

p VVith 7 Psalme whereof mention is made 1. Chro. 16, 8.

r Ebr. filled your hands.

p That is, for holy offerings.

q Meanig, were more zealous to set forward the religion,

*Leui. 3, 2.

r He sheweth religion as not ptoceed, except God touche the heart of the people.

Kings Seer, and Nathán the Prophet: for the commandement [was] by the hand of the Lord, [and] by the hand of his Prophets.

26 And the Leuites stode with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiáh commanded to offer the burnt offering vpon the altar: & when the burnt offering began, the song of 7^m Lord began with the trumpets, and the instrumentsⁿ of Dauid King of Israël.

28 And all the Congregation worshiped, singing a song, and they blew the trumpets: all this [continued] vntil the burnt offering was finished.

29 And when they had made an end of offering, the King and all that were present with him bowed them selues, and worshiped.

30 ¶ Then Hezekiáh the King & the princes commanded the Leuites to praise the Lord with the^o wordes of Dauid, and of Asaph the Seer. so they praised with ioye, and they bowed them selues and worshiped.

31 And Hezekiáh spake, and said, Now ye haue 7 consecrate your selues to the Lord: come nere & bring the sacrifices and [offerings] of praise into the house of 7 Lord. And the Congregation broght sacrifices, and [offerings] of praises, and euerie man that was willing in heart, [offred] burnt offerings.

32 And the number of the burnt offerings, which the Congregation broght, was seuentie bullockes, an hundreth rammes, [and] two hundreth lambes: all these were for a burnt offering to the Lord:

33 And for sanctification, six hundreth bullockes, and thre thousand shepe.

34 But the Priests were to fewe, and were not able to slay all the burnt offerings: therefore their brethré the Leuites did helpe them, til they had ended the worke, & vntil [other] Priests were sanctified: for the Leuites were more vpriight in heart to sanctifie them selues, then the Priests.

35 And also the burnt offerings were many with the^a fat of the peace offerings and the drinke offerings for the burnt offering. so the seruice of the house of the Lord was set in order.

36 Then Hezekiáh reioyced & all the people, that God had made the people so ready: for the thing was done suddenly.

¶ CHAP. XXX.

1. 13 The keeping of the Pasſeouer by the Kings commandement. 6 He exhorteth Israël to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites bleſſe the people.

1 **A**Nd Hezekiáh sent to all Israël, and Iudáh, and also wrote letters to Ephraim and Manasseh, that they shulde come to the house of the Lord at Ierusalem, to kepe the Pasſeouer vnto the Lord God of Israël.

2 And the King and his princes and all the Congregation had taken counsell in Ierusalem to kepe the Pasſeouer in the bescondemoneth.

3 For they colde not kepe it at this time, because there were not Priests ynow sanctified, nether was the people gathered to Ierusalem.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israël from Beerſheba euén to Dan, that they shulde come to kepe the Pasſeouer vnto the Lord God of Israël at Ierusalem: for they had not done it of a great [time],^d as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, throughout all Israël and Iudáh, and with the commandement of the King, saying, Ye children of Israël, turne againe vnto 7 Lord God of Abraham, Izhák, and Israël, and he wil returne to the remnant that are escaped of you, out of the hands of the Kings of Asshur.

7 And be not yelyke your fathers, and lyke your brethren, which trespassed against 7 Lord God of their fathers: [and] therefore he made them desolate, as ye se.

8 Be not ye now stifnecked like your fathers, [but] 7 giue the hand to the Lord & come into his sanctuarie, which he hath sanctified for euer, & serue the Lord your God, and the fearcenes of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children [shal finde] mercie before them that led them captiues, and they shal 8 returne vnto this land: for the Lord your God is gracious and merciful, and wil not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie through the land of Ephraim and Manasseh, euén vnto Zebulun: but they^h laughed them to scorne, and mocked them.

11 Neuertheles diuers of Ashér, and Manasseh, and of Zebulun submitted the selues, and came to Ierusalem.

12 And the hand of God was in Iudáh, so that he gaue them one heart to do the commandement of the King, and of the rulers, according to the worde of the Lord.

13 And there assembled to Ierusalem much people

a Meaning all Israël whom Tilgath Pilneser had not taken away into the captivity. King. 15, 29. b Though they ought to haue done it in the first moneth, as Exo. 12, 1. c 9, 3. yet if any were not cleansed, or chad long iourney they might offer it vnto the bescondemoneth, as Num. 9, 10.

c From one end of the land to other, North & South.

d In such a time, and perfection as God had appointed.

e He will have compassion on them, and will serue them.

f Submit your selues to the Lord, and no more.

g God will be onely prised you, but through your repentance, which for the sinnes he gaue into the hand of the enemies.

h Though they mocked them at first, as of God by whom he calleth them to repentance.

i Gen. 19, 14. yet the word ceaseth not to fructifie in the hearts of God's elect.

j He sheweth cause why some obey and some mocke at God, calling to him because his prir is with them, so that they be not so fort & moued in their hearts, as other are to them.

k This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

l This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

m This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

n This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

o This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

p This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

q This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

r This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

s This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

t This great multitude declared how King Sennacherib was slain, and how God had given victory to his people, so that they were not so much in fear of him as before.

people, to kepe the feast of the vnleauened bread in the seconde moneth, a very great assemblie.

14 ¶ And they arose, and toke away the altars that were in Ierusalem: & all those for incense toke they away, and cast them into the broke Kidron.

15 Afterwarde thei slewe the Passeouer the fourtente [day] of the seconde moneth: & the Priests and Leuites were¹ alhamed, & sanctified them selues, & broght the burnt offerings into the house of the Lord.

16 And they stode in their place after their maner, according to the Law of Moses the man of God: [and] the Priests sprinkled the^m blood, [recciued] of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, [euē] a multitude of Ephraim, & Manasseh, Issachar & Zebulun had not clenfed them selues, yet did eat the Passeouer, [but] not as it was written: wherefore Hezekiah prayed for them, saying, The^g good Lord be merciful toward [him]

19 That prepareth his whole heart to seke the Lord God, the God of his fathers, though he be not [clenfed], according to^g purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and^g healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioye, and the Leuites, and the Priests praised^g the Lord, day by day, singing with lowde instruments vnto the Lord.

22 And Hezekiah^g spake comfortably vnto all the Leuites that had good knowledge [to sing] vnto the Lord: and they did eat in that feast seuen dayes, and offred peace offerings, and praised the Lord God of their fathers.

23 And the whole assemblie toke counsel to kepe it other seuen dayes. So they kept it seuen dayes with ioye.

24 For Hezekiah King of Iudah had giuen to the Congregation a^g thousand bullockes, and seuen thousand shepe. And the princes had giuen to the Congregation a thousand bullockes, and tenthousand shepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, & all the Congregation that came out of

Israel, and the strangers that came out of the land of Israel, & that dwelt in Iudah.

26 So there was great ioye in Ierusalem: for since the time of Salomon the sonne of Dauid King of Israel there [was] not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

¶ CHAP. XXXI.

1 The people destroye idolatrie. 2 Hezekiah appointeth Priests and Leuites, 4 And prouideth^g for their liuing. 13 He ordeineth ouersers to distribute^g to euery one his portion.

1 And when^g all these things were finished, all Israel that were founde in the cities of Iudah, went out and brake^g images, & cut downe the groues, & brake downe the hie places, & the altars through out all Iudah and Benjamin, in Ephraim also and Manasseh, vntil thei had made an end. afterward all the^g children of Israel returned euery man to his possessio, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, [bothe] Priests and Leuites, for the burnt offering and peace offerings, to minister & to giue thanks, and to praise in the gates of the^g tents of the Lord.

3 (And the Kings portion [was] of his owne substance for the burnt offerings, [euē] for the burnt offerings of the morning & of the euening, and the burnt offerings for the Sabbaths, & for^g new moones, & for the solemne feastes, as it is written in the Law of the Lord)

4 He commanded also the people^g to dwelt in Ierusalem, to giue a^g parte to the Priests, and Leuites, that they might be encouraged in the Law of the Lord.

5 ¶ And when the commandement was^g spread, the children of Israel broght abundance of first frutes, of corne, wine, and oyle, and hony, and of all the increase of the field, and the tithes of all things broght they abundantly.

6 And the children of Israel & Iudah that dwelt in the cities of Iudah, they also broght the tithes of bullockes and shepe, and the holy tithes which were consecrated vnto the Lord their God, & laid them on^g many heapes.

7 In the third moneth they began to laye the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah & the princes came, and sawe the heapes, they^g blessed the

nn. iij.

According to that whiche is written Nomb. 6.23. whē they shalbe dimittē the people.

a According to the commandement of^g the Lord, Deut. 7.25. iosh. 7.1. 2. mac. 13.40.

b That is, all they that came to the Passeouer

c That is, in^g the Temple where they assembled as in a tent,

¶ Nomb. 28.52

& 9.

d The tithes & first frutes for^g maintenance of the Priests and Leuites.

e That their mindes might not be intangled wth prouision of worldly thinges, but they might wholly & cheerfully serue the Lord.

f Or, published. ¶ VVhich they had dedicate to the Lord by^g vowes.

g For the relief of the Priests, Leuites, widows, & pupilles, fatherles, strangers, & such as were in necessitie.

h They praised the Lord, and prayed for all prosperitie to his people.

Lord and his people Israēl.

9 And Hezekiah questioned wth the Priests and the Leuites concerning the heapes.

10 And Azariah [†] chief Priest of the house of Zadok answered him, & said, Since the people began to bring the offrings into [†] house of the Lord, we haue eaten & haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caryed in the first frutes, and the tithes, & the dedicate things faithfully: & ouer them [was] Conaniah the Leuite, [†] chief, & Shimei his brother the seconde.

13 And Ichiel, and Azariah, & Nahath, & Asahel, & Jerimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiiah [were] ouerseers [†] by the appointment of Conaniah, and Shimei his brother, [and] by the commandment of Hezekiah the King, and of Azariah the chief of the house of God.

14 And Koré the sonne of Imnah the Leuite porter toward the East, [was] ouer the things [†] were willingly offred vnto God, to distribute the oblations of the Lord, & the holy things that were consecrate.

15 And at his hand [were] Eden, & Miniamin, & Ieshua, & Shemaiah, Amariah, & Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, bothe to the great and small,

16 Their daily portion: beside their generation being males ^k from thre yere olde and aboue, [euen] to all that entred into the house of [†] Lord to their office in their charge, according to their courses:

17 Bothe to the generatiō of the Priests after the house of their fathers, & to the Leuites from twentie yere olde & aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their [†] fidelitie are they partakers of the holy things.

19 Also to the sones of Aaron, the Priests, [which were] in the fields [and] suburbs of their cities, in euery citie the men that were appointed by names, shulde giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did wel, and vprightly, & truly before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, bothe in

the Law and in the commandements, to seke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanneherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankful towarde the Lord. 33 His death.

1 After these things faithfully [described,] ^{*} Sanneherib King of Asshur came and entred into Iudah, and besieged the strong cities, & thought to [†] winne them for him selfe.

2 When Hezekiah sawe that Sanneherib was come, and that his [†] purpose [was] to fight against Ierusalem,

3 Then he toke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and thei did helpe him.

4 So, many of the people assembled them selues, and stopt all the fountaines, and the riuier that ran through the middes of the countrey, saying, Why shulde the Kings of Asshur come, and finde muche water?

5 And he toke courage, and buylt all the broken wall, and made vp the towres, and another wall without, and repared ^{*} Millō in the ^b citie of Dauid, and made many ^c dartes and shields.

6 And he set captaines of warre ouer the people and assembled them to him in the broad place of the gate of the citie, and [†] spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be afraied for the King of Asshur, neither for all [†] multitude that is with him: for there [be] mo with vs, then [is] with him.

8 With him [is] an ^d arme of flesh, but wth vs [is] the ^e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah King of Iudah.

9 ^{*} After this, did Sanneherib King of Asshur send his seruants to Ierusalem (while he was ^f against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sanneherib the King of Asshur, Wherein do ye trust, that ye wil remaine in Ierusalem, [during] the siege?

11 Doeth not Hezekiah entise you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shal deliuer vs out of the hand of the King of Asshur?

[†] He sheweth this plenteous liberalitie is expedient for the maintenance of the ministers, & that God therefore prospereth his people, & increaseth by his blessing that wth is giuen.

[†] Ebr. by the hand.

^k VWho had also a portion and allowance in this distribution.

[†] Meaning, that ether by [†] faithful distributions of the officers, euery one had their part in [†] things that were offred, or els that their wiues & children were relieved, because [†] Leuites were faithful in their office, and so depended on the.

² King. 18, 19. Isa. 30, 1. eccles. 4, 10.

[†] Ebr. break the p.

[†] Ebr. fan.

[†] Ebr. he was strengthened.

^a He made double wall. ^b Read 2. Sam. 5, 9.

^c Some read, swordes or daggers.

[†] Ebr. he spake to their heart.

^d That is, the power of man. ^e This declarer that Hezekiah did euer put his trust in God, & yet made his self strong and vnder lawful means, lest he shoulde sene to tempe God.

² King. 18, 19. ^f VWhile he besieged Lachish.

Thus the wth put no di-
stinction between
your religion &
his, God an-
swers for He-
zekiah onely
destroyed idola-
try and place
your religion.
Under the Papis-
tians the se-
crets of God
were thei do-
ctrine idolatri-
ous by [†] the
idolatrious reli-
gion. This is h
phemie,
which compa-
rison liuing Go-
d with idoles.
When man
like prosper-
eth, he (weller
proude & thin-
keth him self ab-
solute, resist and
come euery
God him selfe.
Herein we
see when the
proude speak
ill of the ser-
uants of God
they care not
to blaspheme Go-
d him selfe: for
they feared Go-
d wolde lo-
se his seruants.

Their word
was written
Isa. 18, 19.

^a Which we
invented, man
authorized
man.
^e This sheweth
that the b
proude in al
combles and
designs.

² To the no-
torious of an hu-
man four se-
uants the
King. 18, 19.
The with
the face.
[†] Meaning, A
sanneherib
King.

For govern-

Asshur:

12 Hathe not the same Hezekiah taken away his hie places and his ^s altars, and commanded Iudah and Ierusalem, saying, Ye shal worship before one altar, and burne incense vpon it?

13 Knowe ye not what I and my fathers haue done vnto all the people of [other] countries? Were the gods of the nations of [other] lands able to deliuer their land out of mine hand?

14 Who is he of all the ^h gods of those nations (that my fathers haue destroyed) that colde deliuer his people out of mine hand? that your God shuld be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sorte, neither beleue ye him: for none of all ^f gods of any nation or kingdome was able to deliuer his people out of ⁱ mine hand and out of the hand of my fathers: how much lesse shal your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his ^k seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel and speaking against him, saying, As the gods of the nations of [other] countries colde not deliuer their people out of mine hand, so shal not the God of Hezekiah deliuer his people out of mine hand.

18 The they ^l cryed with a loude voyce in the Iewes speache vnto the people of Ierusalem that were on the wall, to feare the and to astonish them, that thei might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, [euen] the ^m workes of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz ⁿ prayed against this, and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and ^o captaines of the hoste of the King of Asshur: so he returned ^t with shame to his owne land. And when he was come into the house of his god, they that came forth of his powne bowels slewe him there with the sworde.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sanherib King of Asshur, and from the hand of all [other,] and ^t mainteined them on euerie side.

23 And many broght offerings vnto the

Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was ⁱ magnified in the sight of all nations from thence forth.

24 ^{*}In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him ^a signe.

25 But Hezekiah did not render according to the rewarde [bestowed] vpon him: for his heart ^{was} lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, & of golde, and of precious stones, and of swete odours, & of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheat, and wine and oyle, and stalles for all beastes, and ^t rowes for the ^t stables.

29 And he made him cities, and [had] possession of shepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of ⁱ Gihon, and led them streight vnderneath toward the citie of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wondre that was done in the land, God left him to ^u trye him, [&] to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnes, beholde, thei are writen in the vision of Isaiah ^f Prophet, the sonne of Amoz, in the booke of ^f Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buryed him in the highest sepulchre of the sonnes of Dauid: & all Iudah & the inhabitants of Ierusalem did him honour at his death: and Manasse his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasse an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babilon. 12 He prayeth to the Lord, and is deliuered. 14 He aboliseth idolatrie, 16 And setteth vp true religion. 20 He dyeth and Amos his sonne succedeth, 24 VVhose his owne seruants slay.

1 **M**anasse was twelue yere olde, ^{whē} he began to reigne, and he reigned siue and fiftie yere in Ierusalem:

2 And he did euil in the sight of the Lord, like the abominations of the heathen,

Thus after trouble, God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

2. King. 20. 1. Isa. 38. 1.

To confirm his faith in gods promises, who declared to him by his Prophet, his life shulde be prolonged fiftene yere.

f. He was lifted vp with pride of his victorie and treasures, & shewed the for an ostentation to the ambassadours of Baby-lon.

† Or, ranges, & partitions.

† Or, racks.

v Which also was called Silo, whereof mention is made, Isa. 38. 6. Ioh. 9. 7.

u Here we see cause, why the faithful are tempted, which is to trye whether they haue faith or no, and that they may feele the presence of God, who suffreth them not to be overcome by tentations, but in this weaknes ministereth strength.

1. King. 21. 11

*Deut. 18, 9.

*whome the Lord had cast out before the children of Israël.

*2. King. 18, 4.

*Jerem. 32, 34.

3 For he went backe and buylt the hie places,* which Hezekiah his father had broke downe: and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

*2. King. 21, 3.

4 Also he buylt altars in the house of the Lord, whereof the Lord had said, *In Ierusalem shal my Name be for euer.

a Read 2. Kin.

16, 3.

5 And he buylt altars for all the hoste of the heauē in the two courtes of the house of the Lord.

6 And he caused his sones to passe through the fyre in the valley of Ben-hinnom: he gaue him selfe to witchcraft & to charmig and to sorcerie, and he vsed them that had familiar spirits, and so the sayers: he did verie much euil in the sight of the Lord to angre him.

*1. King. 8, 29.

& 9, 3. 2. king.

7, 10. & 23, 7.

7 He put also the karued image, w he had made, in the house of God: whereof God had said to Dauid and to Salomón his sonne, * In this house & in Ierusalem which I haue chosen before all the tribes of Israël, wil I put my Name for euer,

*2. Sam. 7, 10.

8 Nether wil *I make the foote of Israël to remoue any more out of the land w I haue appointed for your fathers, so that they take hede, and do all that I haue commanded them, according to the Law and statutes and iudgemēts by the hand of Moses.

b By the charge giuen to Moses.

9 So Manasseh made Iudáh and the inhabitants of Ierusalem to erre, [&] to do worse then the heathen, whome the Lord had destroyed before the children of Israël.

c Meaning, by his Prophetes, but their hearts were not touched to beleue & repent without the which the preaching of & word taketh no place.

10 And the Lord spake to Manasseh and to his people, but they wolde not regarde.

11 Wherefore the Lord broght vpon them the captaines of the hoste of the King of Ashúr, which toke Manasseh [& put him] in fetters, and bund him in cheines, & carryed him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled him self greatly before the God of his fathers,

d Thus afflictio giueth vnderstanding: for he that hated God in his prosperitie, now in his miserie he seeketh vnto him.

13 And prayed vnto him: & [God] was^d entreated of him, and heard his prayer, and broght him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

e Read Chap.

33, 30.

f Read Chap.

27, 3.

14 Now after this he buylt a wall without the citie of Dauid, on the Westside of Gihon in the valley, euen at the entrie of the fish gate, & compassed about Ophél, and raised it verie hie, and put captaines of warre in all strong cities of Iudáh.

15 And he toke away & strange gods & the image out of the house of the Lord, and

all the altars that he had buylt in the mount of the house of the Lord, & in Ierusalem, and cast them out of the citie.

16 Also he prepared the altar of & Lord, & sacrificed there peace offerings, & of thankes, and comāded Iudáh to serue & Lord God of Israël.

17 Neuertheles the people did sacrifice still in the hie places, but vnto the Lord their God.

18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, & the wordes of the Seers, that spake to him in the Name of the Lord God of Israël, behold, they are written in the booke of the Kings of Israël.

19 And his prayer, and how [God] was entreated of him, and all his sinne, and his trespasses, and the places wherein he buylt hie places, and set groues and images (before he was humbled) behold they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne house: and Amón his sonne reigned in his stead.

21 Amón [was] two & twentie yere olde when he began to reigne, and reigned two yere in Ierusalem.

22 But he did euil in the sight of the Lord, as did Manasseh his father: for Amón sacrificed to all the images which Manasseh his father had made, and serued them,

23 And he humbled not him selfe before Lord, as Manasseh his father had humbled him selfe: but this Amón trespassed more and more.

24 And his seruants *conspired against him, and slewe him in his owne house.

25 But the people of the land slewe all the that had conspired against King Amón: and the people of the lād made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And reitoreth the Temple. 14 The booke of the Lawe is founde. 21 He sendeth to Huldah the prophetesse for counsel. 27 God heareth his prayer. 31 He maketh a couenant with God.

1 Iosiah * [was] eight yere olde whē he began to reigne, and he reigned in Ierusalem one and thirtie yere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed nether to the right hand nor to the left.

3 And in the eight yere of his reigne (whē he was yet a^b childe) he began to seke after the God of Dauid his father: & in the twelfth yere he began to purge Iudáh and Ierusalem from the hie places, and the groues, and the kerued images, and moltē images

g VVhich Salomon had caused to be made.

h Thus by ignorance they were deceived thinking it nothing to kepe & altars, so that they worshipped God: but it is idolatrie to worship God any other wise than he hath appointed.

i VVhich albeit that it is not contained in the Ebrewes, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

† Or, Hozai. k Because he had so horribly offended against the Lord, he did not bury him in the sepulchres of his Kings, but in the garden of the house.

* 2. King. 21,

* 2. King. 23,

a He followed Dauid in all points that he followed the Lord.

b VVhē he was but sixtene yere olde, he shewed him selfe zealous of Gods glorie, and at twentie yere olde he abolished idolatrie & restored the true religion.

images:

4 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on hie vpō them: he brake also the groues, and the kerued images, and the molten images, and stamped them to powdre, and strowed it vpon the graues of them that had sacrificed vn-to them.

5 Also he burnt the bones of the Priests vpon their altars, and purged Iudah and Ierusalēm.

6 And in the cities of Manasséh and Ephraim, and Simeon, euen vnto Naphtali, with their maules [they brake all] round about.

7 And when he had destroyed the altars and the groues, and had broken and stamped to poudre the images, & had cut downe all the idoles throughout all the land of Israél, he returned to Ierusalēm.

8 ¶ Then in eightente yere of his reigne when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseah the gouernour of the citie, and Ioah the sonne of Ioahaz the recorder, to repare the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the dore, had gathered at the hand of Manasséh, and Ephraim, & of all the residue of Israél, and of all Iudah & Beniamin, and of the inhabitants of Ierusalēm.

10 And they put it in the hands of them that shulde do the worke [and] had the ouersight in the house of the Lord, & they gaue it to the workemen that wroght in the house of the Lord, to repare & amend the house.

11 Euen to the workemen and to the buylders gaue they it, to bye hewed stone and timber for couples and for beames of the houses, which the Kings of Iudah had destroyed.

12 And the men did the workes faithfully, and the ouerseers of them [were] Iahath and Obadiah the Leuites, of the childre of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forwarde: and of the Leuites all that colde skil of instruments of musike.

13 And [they were] iouer the bearers of burdens, and them that set forwarde all the workemen in euerie worke: and of the Leuites [were] scribes, and officers & porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest founde the boke

of the Law of the Lord [giuen] by the had of Moses.

15 Therefore Hilkiah answered and said to Shaphan the chanceler, I haue founde the boke of the Law in the house of the Lord: and Hilkiah gaue the boke to Shaphan.

16 And Shaphan caryed the boke to the King, and brought the King worde againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chanceler declared to the King, saying, Hilkiah the Priest hath giuen me a boke, and Shaphan red it before the King.

19 And when the King had heard the wordes of the Lawe, he tare his clothes.

20 And the King commanded Hilkiah, and Ahikam the sonne of Shaphan, & Abdōn the sonne of Micah, and Shaphan the chanceler, and Asaiah the Kings seruant, saying,

21 Go [&] enquire of the Lord for me and for the rest in Israél and Iudah, concernig the wordes of this boke that is founde: for great is the wrath of the Lord that is fallē vpō vs, because our fathers haue not kept the worde of the Lord, to do after all that is written in this boke.

22 Then Hilkiah & they that the King [had appointed] went to Huldah the prophetesse the wife of Shallūm, sonne of Tokhath, the sonne of Hasrah keper of the wardrobe (& she dwelt in Ierusalēm with in the colledge) and they communed herewith her.

23 And she answered them, Thus saith the Lord God of Israél, Telye the man that sent you to me,

24 Thus saith the Lord, Beholde, I wil bring euil vpon this place, and vpon the inhabitants thereof, [euen] all the curses, that are written in the boke which they haue red before the King of Iudah:

25 Because they haue forsaken me & burnt incense vnto other gods, to anger me with all the workes of their hands, therefore shal my wrath fall vpon this place, and shal not be quenched.

26 But to the King of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israél, The wordes which thou hast heard, [shal come to passe.]

27 [But] because thine heart did melt, and

For the King was commanded to haue continually a copie of this boke, & so read therein day and night; Deut. 17, 18.

For sorow & word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressours.

Thus the godly do not onely lament their owne finnes, but also that their fathers and predecessors haue offended God. Or, Tikuah. Or, Harhaas. Meaning, either of the Priests apparel, or of the Kings. n Read heretof. 2. King. 22, 13.

o That is, to the King.

p This she speaketh in contē of the idolaters, who contrarie to reason and nature make thar a god, whiche they haue made and framed & their owne hādē. q This declareth what is the end of Gods threatenings, to call him to repentance, & to assure the vnto the destruction.

thou didest humble thy selfe before God, whē thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Beholde, I wil gather thee to thy fathers and thou shalt be put in thy graue in peace, and thine eyes shal not seall the euil, which I wil bring vpon this place, and vpon the inhabitants of the same. Thus they broght the King worde againe.

It may appeare that very fewe were touched wth true repentance, seeing that God spared them for a time onely for the Kings sake.

29 ¶ The King sent and gathered all the Elders of Iudá and Ierusalém.

Forasmuch as nether yong nor olde colde be exempted from curies contained therein, if they did transgresse he knewe it appertained to all, & was his due to se it red to all sortes, that euery one might learne to auoyde those punishments by seruing God aright.

30 And the King went vp into the house of the Lord, and all the men of Iudáh, and the inhabitants of Ierusalém, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he red in their eares all the wordes of the booke of the couenant that was founde in the house of the Lord.

31 And the King stode by his pillar, and made a couenant before the Lord to walke after the Lord, and to kepe his comādements, and his testimonies, and his statutes, with all his heart, and with all his soule, [and] that he wolde accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were founde in Ierusalém, and Beniamín to stand to it, & the inhabitants of Ierusalém did according to the couenāt of God, [euē] the God of their fathers.

Because he had charge ouer all, & must answer for euery one that perished, he thought it his due to se that all should make profession to receiue the worde of God.

33 So Iosiah toke away all the abominatiōs out of all the countreis that pertained to the children of Israél, and compelled all were founde in Israél, to serue the Lord their God: [so] all his dayes they turned not backe from the Lord God of their fathers.

¶ CHAP. XXXV.

1 Iosiah kepeth the Passeouer. 2 He feteeth for the Gods seruice. 3 He fighteth against the King of Egypt, & dyeth. 4 The people bewaile him.

¶ **M**oreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalém, & they slewe the Passeouer in the fouretente day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And he said vnto the Leuites, that taught all Israél and were sanctified vnto the Lord, Put the holy Arke in the house which Salomón the sonne of Dauid King of Israél did buyld: it [shalbe] no more a burden vpon your sholders: serue now the Lord

your God and his people Israél,

4 And prepare your selues by the houses of your fathers according to your courses, as

* Dauid the King of Israél hathē written, and according to the writing of Salomón his sonne,

1. Chr. 23, 31 & 25, 16.

5 And stand in the Sanctuarie according to the diuision of the families of your brethren the children of the people, and [after] the diuision of the familie of the Leuites:

† Or, the people

6 So kil the Passeouer, and sanctifie your selues, and prepare your brethren that they may do according to the worde of the Lord by the hand of Moyses.

Exhorre euery one to examine them selues, that they be not vnmete to eat of the Passeouer.

7 Iosiah also gaue to the people, shepe, lambes, & kiddes, all for the passeouer, [euē] to all that were present, to the number of thirtie thousand, & thre thousand bullockes: these were of the Kings substance.

† Ebr. sonnes of the people.

8 And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiáh, and Zechariáh, and Iehiél, rulers of the house of God, gaue vnto the Priests for the Passeouer, [euē] two thousand & six hundreth [shepe,] and thre hundreth bullockes.

9 * Conaniáh also and Shemaiáh, and Nethaneél his brethren, and Hashabiáh, and Ieiel, and Iozabad, chief of the Leuites gaue vnto the Leuites for the Passeouer fise thousand [shepe,] and fise hundreth bullockes.

So that euery one, and of all sortes gaue of they had althowal portions for seruice of God.

10 Thus the seruice was prepared, and the Priests stode in their places, also the Leuites in their orders according to the Kings commandement:

11 And they slewe the Passeouer, and the Priests [sprinkled] the blood with their hands, and the Leuites slayed [them.]

f Meaning of lambe, which was called the Passeouer: for only the Priests might sprinkle, and in necessity the Leuites might kill the sacrifice.

12 And they toke away [from] the burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moyses, and so of the bullockes.

g They were used for the people that whilome was not expedient to be offered, that euery man might offer peace offerings, & haue his portion.

13 And they roasted the Passeouer with fyre, according to the custome, but the sanctified things they sod in pottes, pannes, and calderns, and distributed them quickly to all the people.

* Exod. 12, 9.

14 Afterwarde also thei prepared for them selues and for the Priests: for the Priests the sonnes of Aarón [were occupied] in offering of burnt offerings, and the fat vntil night: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aarón.

15 And the singers the sonnes of Asaph [stode] in their standing * according to the

1. Chr. 15, 1

Meaning by his Pro because pointed & p... which be sung

† Ebr. sou

† Which the six & sixth yere

* 2. King. 1. V Which die of the rias, and fearing I... nishing the Iudah haue take kingdome Iust him & sated not the Lord. † Or, Eup † Ebr. of s... ul.

† That is, him selfe, purged him because h... ght not be wen.

In The p... so muche ted the lo... this good that after there wa... great lam... on, this spoken of pouerbe Zach. 12. a V Which think I... made, wh... he lament... state of s... che after Kings dea

the commandment of Dauid, & Asaph, and Hemán, and Ieduthún the Kings^h Serer: and the porters at euerie gate, who might not departe from their seruice. therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to kepe the Passeouer, & to offer burnt offerings vpon the altar of γ Lord, according to the commãdement of King Iosiah.

17 And the children of Israël that were present, kept the Passeouer the same time, & the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israël, from the dayes of Samuél the Prophet: nether did all the Kings of Israël kepe suche a Passeouer as Iosiah kept, and the Priests and the Leuites, and all Iudáh, and Israël that were \dagger present, & the inhabitants of Ierusalém.

19 This Passeouer was kept in the \dagger eightene yere of the reigne of Iosiah.

20 ¶ After all this, when Iosiah had prepared the Temple, Nechó King of Egypt came vp to fight against \dagger Carchemish by \dagger Peráth, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou King of Iudáh? [I come] not against thee this day, but against the house \dagger of mine enemy, and God commanded me to make haste: leaue of [to come] against God, w^h is with me, lest he destroye thee.

22 But Iosiah wolde not turne his face fró him, but \dagger chãged his apparel to fight with him, and hearkened not vnto the wordes of Nechó, which were of the mouth of God, but came to fight in the valley of Megiddó.

23 And the shoters shot at King Iosiah: the King said to his seruants, Cary me away, for I am very sicke.

24 So his seruants toke him out of that charet, & put him in the seconde charet which he had, and when they had broght him to Ierusalém, he dyed, and was buried in the sepulchres of his fathers: and all Iudáh and Ierusalém \dagger mourned for Iosiah.

25 And Ieremiáh lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentatióes to this day, and made the same for an ordinance vnto Israël: and beholde, they be written in the lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnes, [doing] as it was written in the Lawe of the Lord,

27 And his dedes, first and last, beholde, they are written in the boke of the Kings of Israël and Iudáh.

CHAP. XXXVI.

1 After Iosiah, reigned Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him, Zedekiah. 14. 17 In whose time all the people were caryed away to Babel, for contemning the admonitions of the Prophetes. 22 And were restored againe the seuentieth yere after by King Cyrus.

1 **T**hen \dagger the people of the land toke Iehoaház the sonne of Iosiah, & made him King in his fathers steade in Ierusalém.

2 Iehoaház [was] thre and twentie yere olde when he began to reigne, & he reigned thre^a moneths in Ierusalém.

3 And the King of Egypt toke him away at Ierusalém, and condemned the land in an \dagger hundredth talents of siluer, and a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudáh and Ierusalém, and turned his name to Iehoiakim: and Nechó toke Iehoaház his brother, & caryed him to Egypt.

5 Iehoiakim [was] fíue and twentie yere olde when he began to reigne, & he reigned eleuen yere in Ierusalém, and did \dagger euil in the sight of the Lord his God.

6 Against him came vp Nebuchadnezzár King of Babel, & bounde him with chaines to cary him to Babel.

7 Nebuchadnezzár also \dagger caryed of the vessels of the house of the Lord to Babel, & put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, & his abominations which he did, & \dagger that which was founde vpon him, beholde, they are written in the boke of the Kings of Israël & Iudáh, and Iehoiachin his sonne reigned in his steade.

9 ¶ Iehoiachin [was] \dagger eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Ierusalém, and did euil in the sight of the Lord.

10 And when the yere was out, King Nebuchadnezzár sent and broght him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother King ouer Iudáh and Ierusalém.

11 Zedekiah [was] one and twentie yere olde, when he began to reigne, and reigned eleuen yere in Ierusalém.

12 \dagger And he did euil in the sight of γ Lord his God, and humbled not him selfe before Ieremiáh the Prophet at the commandment of the Lord,

13 But he rebelled moreouer against Nebuchadnezzár, which had caused him to sweare by God: & he hardened his necke

oo. j.

\dagger 2. King. 23, 30

^a For thre moneths after the death of Iosiah came Necho to Ierusalem & so the plagues began & Huldah and the Prophetes forewarned shulde come vpon Ierusalem. \dagger To pay this as a yerely tribute.

^c Because he, & the people turned not to God by his first plague, he broght a newe vpon him, & at length rooted them out. \dagger 2. King. 24, 13

^d He meaneth superstitious markes w^h were founde vpon his body, when he was dead: w^h thing declared how depely idolatrie was rooted in his heart, seeing he bare γ markes in his flesh.

^e That is, he began his reigne at eight yere olde, and reigned ten yeres when his father was aliue, and after his fathers death, w^h was γ eighteenth yere of his age, he reigned alone thre moneths & ten dayes. \dagger Or, vncke. \dagger 2. King. 24, 17 iere. 52, 3.

^b Meaning here by his Prophet, because he appointed γ Psalms and prophesies which were to be sung.

^f Ebr. founde.

^g Which was in the six & twentieth yere of his age.

^h 2. King. 23, 29 ⁱ Which was a cite of the Assyrians, and Iosiah fearing lest he passing through Iudáh, wolde haue taken his kingdom, made warre against him & consulted not with the Lord. ^j Or, Euphrates ^k Ebr. of my battail.

^l That is, armed him selfe, or disguised him selfe because he might not be knowne.

^m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, read Zach. 12, 11.

ⁿ Which some thinke Ieremie made, wherein he lamenteth γ state of γ Church after this Kings death.

thou didest humble thy selfe before God, whē thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

It may appear
that very few
were touched
true repentance,
seeing that God
spared them for
a time onely for
the Kings sake.

Forasmuch as
neither yong nor
olde colde be ex-
empted from
curses contened
therein, if they
did transgress
he knewe it ap-
pertained to all,
as was his due-
tie to seate red to
all sortes, that
euery one might
learne to auoyd
those punish-
ments by seruig
God aright.

Because he had
charge ouer all,
& must answer
for euery one
that perished, he
thought it his du-
tie to se that all
shuld make pro-
fession to recei-
ue the worde of
God.

2. King. 23, 21
The Scripture
wesh in sundrie
places to cal the
lambe the Passe-
ouer, w was but
the signe of the
Passeouer, be-
cause in all sa-
ceramēts the fig-
nes haue the na-
mes of the thigs
which are signi-
fied.

So that the Le-
uites charge
was not onely
to minister in
Temple, but al-
so to instruct
people in y wor-
de of God.
As it was be-
fore the Tēple
was buyld: there
fore your office
onely is now to
teache y people
and to praise
God.

28 Beholde, I wil gather thee to thy fathers and thou shalt be put in thy graue in peace, and thine eyes shal not seall the euil, which I wil bring vpon this place, and vpon the inhabitants of the same. Thus they broght the King worde againe.

29 ¶ The King sent and gathered all the Elders of Iudá and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudá, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he red in their eares all the wordes of the booke of the couenant that was founde in the house of the Lord.

31 And the King stode by his pillar, and made a couenant before the Lord to walke after the Lord, and to kepe his cōmandements, and his testimonies, and his statutes, with all his heart, and with all his soule, [and] that he wolde accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were founde in Ierusalem, and Beniamin to stand to it, & the inhabitants of Ierusalem did according to the couenāt of God, [euē] the God of their fathers.

33 So Iosiah toke away all the abominatiōs out of all the countreis that pertained to the children of Israël, and compelled all were founde in Israël, to serue the Lord their God: [so] all his dayes they turned not backe from the Lord God of their fathers.

¶ CHAP. XXXV.

Iosiah kepeth the Passeouer. 2 He seteth for the Gods seruice. 20 He fighteth against the King of Egypt, & dyeth. 24 The people bewaile him.

1 Moreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, & they slewe the Passeouer in the fouretente day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And he said vnto y Leuites, that taught all Israël and were sanctified vnto y Lord, Put the holy Arke in the house which Salomón the sonne of Dauid King of Israël did buyld: it [shalbe] no more a burden vpon your sholders: serue now the Lord

your God and his people Israël,

4 And prepare your selues by the houses of your fathers according to your courses, as

* Dauid the King of Israël hath written, and according to the writing of Salomón his sonne,

5 And stand in the Sanctuarie according to the diuision of the families of your brethren the children of the people, and [after] the diuision of the familie of the Leuites:

6 So kil the Passeouer, and sanctifie your selues, and prepare your brethren that they may do according to the worde of the Lord by the hand of Moyses.

7 Iosiah also gaue to the people, shepe, lambes, & kiddes, all for the passeouer, [euē] to all that were present, to the number of thirtie thousand, & thre thousand bullockes: these were of the Kings substance.

8 And his princes offred willingly vnto y people, to the Priests and to the Leuites: Hilkiáh, and Zechariáh, and Iehiél, rulers of the house of God, gaue vnto y Priests for the Passeouer, [euē] two thousand & six hundreth [shepe,] and thre hundreth bullockes.

9 * Conaniáh also and Shemaiáh, and Netaneél his brethren, and Hashabiáh, and Ieiel, and Iozabád, chief of the Leuites gaue vnto the Leuites for the Passeouer: fise thousand [shepe,] and fise hundreth bullockes.

10 Thus the seruice was prepared, and the Priests stode in their places, also the Leuites in their orders according to the Kings commandement:

11 And they slewe the Passeouer, and the Priests sprinkled [the blood] with their hands, and the Leuites slayed [them,]

12 And they toke away [from] the burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moyses, and so of the bullockes.

13 And they roasted the Passeouer with fyre, according to the custome, but the sanctified things they sod in pottes, pannes, and calderns, and distributed them quickly to all the people.

14 Afterwarde also thei prepared for them selues and for the Priests: for the Priests the sonnes of Aarón [were occupied] in offering of burnt offerings, and the fat vntil night: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aarón.

15 And the singers the sonnes of Asaph [stode] in their standing * according to the

1. Chr. 23, 21
& 25, 16.

Or, the people

Exhorre eue-
rie one to exa-
mine them sel-
ues, that they be
not vnnete to
eat of the Passe-
ouer.
† Ebr. sonnes
of the people.

Ebr. four

Which w
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1. King. 2
Which w
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hame taken
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fished not
the Lord.
Or, Euphr
Ebr. of my

f Meaning of
lambe, which
was called the
Passeouer: for
onely the Pri-
ests might sprin-
kle and in neces-
sity Leuites might
kill the sacrifice.

g They reli-
ued for the pe-
ple that whil-
was not expi-
ent to be offered
that euery one
might offer his
ce offerings, & I
haue his portio-
Exod. 12, 4.

1. Chr. 23, 21

the

Meaning
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the Lord.
Or, Euphr
Ebr. of my

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ests might sprin-
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sity Leuites might
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g They reli-
ued for the pe-
ple that whil-
was not expi-
ent to be offered
that euery one
might offer his
ce offerings, & I
haue his portio-
Exod. 12, 4.

1. Chr. 23, 21

the

the commandment of Daud, & Afaph, and Hemán, and Ieduthún the Kings^h Ser: and the porters at euerie gate, who might not departe from their seruice. therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to kepe the Passeouer, & to offer burnt offerings vpon the altar of γ Lord, according to the commãdement of King Iosiah.

17 And the children of Israél that were present, kept the Passeouer the same time, & the feast of the vnleauened bread seven dayes.

18 And there was no Passeouer kept like that, in Israél, from the dayes of Samuél the Prophet: nether did all the Kings of Israél kepe suche a Passeouer as Iosiah kept, and the Priests and the Leuites, and all Iudáh, and Israél that were \dagger present, & the inhabitants of Ierusalém.

19 This Passeouer was kept in the \dagger eightene yere of the reigne of Iosiah.

20 ¶ After all this, when Iosiah had prepared the Temple, Nechó King of Egypt came vp to fight against \dagger Carchemish by \dagger Peráth, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou King of Iudáh: [I come] not against thee this day, but against the house \dagger of mine enemy, and God commanded me to make haste: leaue of [to come] against God, & \dagger is with me, lest he destroye thee.

22 But Iosiah wolde not turne his face fró him, but \dagger chãged his apparel to fight with him, and hearkened not vnto the wordes of Nechó, which were of the mouth of God, but came to fight in the valley of Megiddó.

23 And the shoters shot at King Iosiah: the King said to his seruants, Cary me away, for I am very sicke.

24 So his seruants toke him out of that charet, & put him in the seconde charet which he had, and when they had broght him to Ierusalém, he dyed, and was buried in the sepulchres of his fathers: and all Iudáh and Ierusalém \dagger mourned for Iosiah.

25 And Ieremiáh lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentatiõs to this day, and made the same for an ordinance vnto Israél: and beholde, they be written in the lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnes, [doing] as it was written in the Lawe of the Lord,

27 And his dedes, first and last, beholde, they are written in the boke of the Kings of Israél and Iudáh.

¶ CHAP. XXXVI.

1 After Iosiah, reigned Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him, Zedekiah. 14. 17 In whose time all the people were caryed away to Babel, for contemning the admonitions of the Prophets, 22 And were restored againe the seuentieth yere after by King Cyrus.

1 **T**Hen * the people of the land toke Iehoaház the sonne of Iosiah, & made him King in his fathers steade in Ierusalém.

2 Iehoaház [was] thre and twentie yere olde when he began to reigne, & he reigned thre^a moneths in Ierusalém.

3 And the King of Egypt toke him away at Ierusalém, and condemned the land in an \dagger hundreth talents of siluer, and a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudáh and Ierusalém, and turned his name to Iehoiakim: and Nechó toke Iehoaház his brother, & caryed him to Egypt.

5 Iehoiakim [was] fíue and twentie yere olde when he began to reigne, & he reigned eleuen yere in Ierusalém, and did \dagger euil in the sight of the Lord his God.

6 Against him came vp Nebuchadnezzár King of Babel, & bounde him with chaines to cary him to Babel.

7 Nebuchadnezzár also * caryed of the vessels of the house of the Lord to Babel, & put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, & his abominations which he did, & \dagger that which was founde vpon him, beholde, they are written in the boke of the Kings of Israél & Iudáh, and Iehoiachin his sonne reigned in his steade.

9 ¶ Iehoiachin [was] \dagger eight yere olde when he began to reigne, and he reigned thre moneths and ten dayes in Ierusalém, and did euil in the sight of the Lord.

10 And when the yere was out, King Nebuchadnezzár sent and broght him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his \dagger brother King ouer Iudáh and Ierusalém.

11 Zedekiah [was] one and twentie yere olde, when he began to reigne, and reigned eleuen yere in Ierusalém.

12 * And he did euil in the sight of γ Lord his God, and humbled not him selfe before Ieremiáh the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchadnezzár, which had caused him to sweare by God: & he hardened his necke

oo. j.

* 2. King. 23, 30

a Forthre moneths after the death of Iosiah came Necho to Ierusalém & so the plagues began & Huldah and the Prophetes forewarned shulde come vpon Ierusalém. b To pay this as a yerely tribute.

c Because he, & the people turned not to God by his first plague, he broght a newe vpon him, & at length rooted them out. * 2. King. 24, 13

d He meaneth superstitious markes & were founde vpon his body, when he was dead: & thing declared how depely idolatrie was rooted in his heart, seeing he bare γ markes in his flesh.

e That is, he began his reigne at eighty yere olde, and reigned ten yeres when his father was alive, and after his fathers death, & was γ eighteenth yere of his age, he reigned alone thre moneths & ten dayes. \dagger Or, vncke. * 2. King. 24, 17 iere. 52, 2.

Meaning here by his Prophet, because he appointed γ Psalms and prophesies which were to be sung.

Ebr. founde.

Which was in the six & twentieth yere of his age.

* 2. King. 23, 29

Which was a cite of the Assyrians, and Iosiah having left he passing through Iudáh, wolde haue taken his kingdom, made warre against him & consulted not with the Lord.

Or, Euphrates Ebr. of my bat

That is, armed him selfe, or distressed him selfe because he might not be known.

The people muche lamented the losse of this good King, & after when there was any great lamentation, this was spoken of as a proverbe, read Iach. 12, 11.

Which some think Ieremie made, wherein he lamenteth γ death of γ Church after this Kings death.

& made his heart obstinate that he might not returne to the Lord God of Israël.

14 All the chief of the Priests also and of y^e people trespassed wonderfully, according to all the abominations of the heathen, & polluted the house of the Lord which he had sanctified in Ierusalém.

15 Therefore the Lord God of their fathers sent to them [†]by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God and despised his wordes, and misused his Prophetes, vntil the wrath of the Lord arose against his people, and til there was no remedie.

17 For he brought vpon them the King of the Caldeans, who slewe their yong men with the sworde^b in the house of their sanctuarie, and spared nether yong man, nor virgine, ancient, nor aged. [God]ⁱ gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, & the treasures of the King, and of his princes: all these caryed he to Babel.

19 And they burnt the house of God, & brake downe the wall of Ierusalém, & burnt all the palaces thereof with fyre, & all the precious vessels thereof: to destroye [all.]

20 And they that were left by the sworde, caryed he away to Babel, and they were seruants to him and to his sonnes, vntil the kingdome of the^k Persians had rule,

21 To fulfill the worde of the Lord by the mouth of Ieremiáh, vntil the lād had her fil of her Sabbaths: [for] all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeres.

22 ¶ But in the^m first yere of Cyrus King of Persia (when the worde of the Lord [spoken] by the mouth of Ieremiáh, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by wryting, saying,

23 Thus sayth Cyrus King of Persia, All the kingdomes of the earth hath the^y Lord God of heauen giuen me, and he hath commanded me to buylde him an house in Ierusalém, that is in Iudáh. Who is among you of all his people, with whome the Lord his God [is:] let him go vp.

^k VVhs Cyrus King of Persia, had made y^e Babylonians subiect.

ⁱ VVho threatened the vengeance of God, & 70 yeres captiuitie, which he calleth the Sabbath or rest of the land, Ierem. 25, 11.

^m In the first yere that he reigned ouer the Caldeans.

ⁿ God had so prophesied aboute an hundred yeres before Cyrus was borne, Ila. 44, 28, that Ierusalém and y^e Temple shoulde be buyld againe by Cyrus his anointed: so called, because God vnto a time to liuer his Church.

[†] Ebr. by the hand of his.

^f By this phrase scripture meaneth oftentimes and diligently, as Iere. 1, 7, 25, 3, & 4, 265, & 32, 33.

^g Til God could no longer suffer their sinnes, but must needs punish them.

^h VVhether they fled, thinking to haue bene saued for the holines thereof.

ⁱ VVhich is not because God aproueth him, yet is the minister of his iustice, but because God wolde by his iust iudgement punish this people: for this King was led by ambition & vainglorie, whereunto were ioyned furie & cruelty: therefore his worke was condemnable, notwithstanding it was iuste and holy on Gods parte, who vsed this wicked instrument to declare his iustice.

This prayer is not in y^e Ebrew, but is translated out of the Greke.

^a Thou hast promised that repentance shalbe the way for them to returne to thee. ^b He speaketh this in comparison of him selfe and those holy fathers which haue their commendation in y^e Scriptures, so ^f in respect of him selfe he calleth their sinnes nothing, but attributeth vnto the wickednes.

THE PRAYER OF MANASSEH King of the Iewes.

O Lord almightie, God of our fathers, Abram, Isaac, and Iacob, and of their righteous sede, which hast made heauen and earth with all their ornament, which hast bounde the sea by the worde of thy commandement, which hast shut vp the depe and sealed it by thy terrible and glorious Name, whome all do feare and tremble before thy power: for the maiestie of thy glorie can not be borne, and thine angrie threatnings toward sinners is importable, but thy merciful promes is vnmeasurable and vnsearcheable. For thou art the moste high Lord, of great compassion, long suffering, and moste merciful, and repentest for mans miseries. Thou, o Lord, according to thy great goodnes hast promised ^a repentance and forgiuenes to the that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners, that they may be saued. Thou therefore, o Lord, that art the God of the iuste, hast not appointed repentaunce to the iuste, [as] to Abram, and Isaac and Iacob, w^h haue not ^b sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned above the number of the sand of the sea.

My transgressions, o Lord, are multiplied: my transgressions are exceeding many: and I am not worthie to beholde & see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I can not lift vp mine head, nether haue any release. For I haue prouoked thy wrath and done euil before thee. I did not thy wil, nether kept I thy commandements. I haue set vp abominations and haue multiplied offences. Now therefore I bowe ^f knee of mine heart, beseeching thee of grace. I haue sinned, o Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseeche thee, forgiue me: o Lord, forgiue me, and destroye me not with my transgressions. Be not angrie with me for euer by reseruing euil for me, nether condemne me into the lower partes of the earth. For thou art the God, [euen] the God of them that repent: and in me thou wilt shewe all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life, for all the power of the heauens praise thee, and thine is the glorie for euer and euer, Amen.

EZRA.

EZRA.



THE ARGUMENT.

As the Lord is ever merciful vnto his Church, and doeth not punish them, but to the intent they shulde see their owne miseries, and be exercised vnder the crosse, that they might contemne the worlde and aspire vnto the heauen, so after that he had visited the Iewes and kept them now in bondage seuentie yeres in a strange countrie among infidels and idolaters, he remembered his tendre mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued bothe the heart of the chief ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding lest they shulde growe into a contempt of Gods great benefite, he kept them still in exercise, and raised domestical enemies, which endeouour as muche as they can to hindre their moste worthie enterprises: yet by the exhortation of the Prophetes they went forward by litle and litle til their worke was finished. The autor of this booke was Ezra, who was Priest, and scribe of the Lawe, as chap. 7. 6. he returned to Ierusalem the sixt yere of Darius, who succeeded Cyrus, that is, more then fourtie yeres after the returne of the first vnder Zerubbabel, when the Temple was buylt. He brought with him a great company, and muche treasures, with letters to the Kings officers for all suche things as shulde be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie.
7 And restoreth them their holy vessels.



Now *in^a the first yere of Cyrus King of Persia (that the worde of the Lord, [spoken] by the^b mouth of Ieremiah, might be accomplished) the Lord stirred vp the^c spirit

of Cyrus King of Persia, and he made a proclamation through all his kingdome, and also by wryting, saying,

2 Thus saith Cyrus King of Persia, The Lord God of heauen hath giuen me^d all the kingdomes of the earth, and he hath commanded me to buyld him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whome his God is? let him go vp to Ierusalem which is in Iudah, and buyld the house of the Lord God of Israel: he is the God which is in Ierusalem.

4 And euerie one that remaineth in anie place (where he sojourneth)^e let the men of his place relieue him with siluer and w golde, and with substance, and with cattel, f [and] with a willing offering, for the house of God that is in Ierusalem.

Then the chief fathers of Iudah & Benjamin, and the Priests and Levites rose vp, with all them whose spirit God had raised to go vp, to buyld the house of the Lord which is in Ierusalem.

6 And all g they that were about them, strengthened their hands with vessels of siluer, with golde, with substance & with cattel, and with precious things, besides all that was willingly offred.

7 Also the King Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, & had put them in the house of his

god:

8 Euen the did Cyrus King of Persia bring forth by the had of Mithredath the treasurer, and counted them vnto^h Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentieⁱ kniues,

10 Thirtie bowles of golde, [and] of siluer bowles of the second sorte, foure hundred and ten, [and] of other vessels, a thousand

11 All the vessels of golde & siluer [were] fiftie thousand & foure hundred. Sheshbazzar brought vp all^k with the of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

1 The number of them that returned from the captiuitie.

1^THese^{*} also are the sonnes^{*} of the province, that went vp out of the captiuitie (whome Nebuchadnezzar King of Babel had caryed away vnto Babel) and returned to Ierusalem, and to Iudah, euerie one vnto his citie,

2 Which came with^b Zerubbabel, [to wit], Ieshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Biguai, Rehum, Bannah. The number of the men^d of the people of Israel [was],

3 The sonnes of Parosh, two thousand, and hundred, seuentie and two:

4 The sonnes of Shephatiah, three hundred, seuentie and two:

5 The sonnes of Arah, seven hundred, & seuentie and fife:

6 The sonnes of Pahath Moab, of the sonnes of Ieshua [and] Joab, two thousand eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred, and foure and fiftie:

8 The sonnes of Zartai, nine hundred, and fife and fourtie:

9 The sonnes of Zaccai, seven hundred, and threescore:

oo. ij.

^h So the Chaldeans called Zerubbabel, who wasⁱ chief gouernour, so that the preeminence still remained in the house of David.

ⁱ VWhich serued to kill the beasts that were offred in sacrifice.

^k VWith^j Iewes that had bene kept captiues in Babylon.

^{*} Nehe. 7. 6. 3. eldr. 5. 7. a Meaning Iudaea, which was a province, that is, a countie vnto was in subiectio

^b Zerubbabel was chief captain, Ieshua the Priest, and Nehemiah a man of great authority were not now but came after, 44. yeres.

^c This was not that Mordecai which was Esthers kinsman. d Meaning of^j commune people.

^f Or, of^j slaves of Moab.

^a Chro. 36. 2. 2. eld. 2. 1. iere. 23. 12. & 29. 10.

^b After that he had Darius had donne Babilon. VVho promised them deliuerance after that seuentie yeres were past, Iere. 25. 11.

^c That is, moued him, & gaue him heart.

^d For he was chief Monarche and had manie nations vnder his dominion. Vnto this heathen King confessed to haue receiued of^j liuing God.

^e Many through pouertie were not able to returne, & Kings commissio was that he shulde be furnished w^j necessaries.

^f VWhich they them selues shuld send toward the reparatio of the Temple.

^g The Babylonians & Chaldeans gaue them these presents: thus rather the children of God shuld waite for their necessities, he wolde haue vp^j heart of the very infidels to helpe them.

^{*} 1. Kin. 25. 13. 2. chro. 36. 7. iere. 27. 19. dan. 1. 2.

¶ Which were
of the posterity
of Hezekiah.

¶ That is, inha-
bitants: for so
this word (Sone)
signifieth
when it is ioy-
ed with the na-
me.

¶ Before he ha-
the declared the
two tribes of
Judah and Ben-
iamin, & now
cometh to the
tribe of Levi &
beginneth at
Priests.

† The Levites.

- 10 The sonnes of Bani, six hundreth, and two and fourtie:
11 The sonnes of Bebái, six hundreth, and thre and twentie:
12 The sonnes of Azgád a thousand, two hundreth, and two and twentie:
13 The sonnes of Adonikám, six hundreth thre score and six:
14 The sonnes of Biguái, two thousand, & six and fiftie:
15 The sonnes of Adín, foure hundreth & foure and fiftie:
16 The sonnes of Atér of Hizkiáh, ninetie and eight:
17 The sonnes of Bezái, thre hundreth, & thre and twentie:
18 The sonnes of Ioráh, an hundreth, and twelue:
19 The sonnes of Hasshúm, two hundreth and thre and twentie:
20 The sonnes of Gibbár, ninetie & fise:
21 The sonnes of Beth-léhem, an hundreth and thre and twentie:
22 The men of Netopháh, six and fiftie:
23 The men of Anuthóth, an hundreth & eight and twentie:
24 The sonnes of Azmaúeth, two & fourtie:
25 The sonnes of Kiriátharím, of Chephiráh, and Beeróth, seuen hundreth and thre and fourtie:
26 The sonnes of Haramáh and Gába, six hundreth, and one and twentie:
27 The men of Michmús, an hundreth, & two and twentie:
28 The sonnes of Beth-él and Ai, two hundreth, and thre and twentie:
29 The sonnes of Nebó, two and fiftie:
30 The sonnes of Magbísh, an hundreth and six and fiftie:
31 The sonnes of the other Elám, a thousand, and two hundreth, & foure & fiftie:
32 The sonnes of Harím, thre hundreth & twentie:
33 The sonnes of Lod-hadíd, & Onó, seue hundreth, and fise and twentie:
34 The sonnes of Ierichó, thre hundreth and fise and fourtie:
35 The sonnes of Senáah, thre thousand, six hundreth and thirtie.
36 ¶ The Priests: of the sonnes of Iedaíah of the house of Ieshúa, nine hundreth seuentie and thre:
37 The sonnes of Immér, a thousand and two and fiftie:
38 The sonnes of Pashúr, a thousand, two hundreth, and seuen and fourtie:
39 The sonnes of Harím, a thousand and seuentene.
40 ¶ The Levites: the sonnes of Ieshúa, and Kadmiél of the sonnes of Hodajiah,

seuentie and foure.

- 41 ¶ The fingers: the sonnes of Afáph, an hundreth and eight and twentie.
42 ¶ The sonnes of the porters: the sonne of Shallúm, the sonnes of Atér, the sonnes of Talmón, the sonnes of Akkúb, the sonnes of Hatirá, the sonnes of Shobái: all [were] an hundreth and nine & thirtie.
43 ¶ The Nethinims: the sonnes of Zihá, the sonnes of Hasuphá, the sonnes of Tabbaoth,
44 The sonnes of Kerós, the sonnes of Siahá, the sonnes of Padón,
45 The sonnes of Lebanáh, the sonnes of Hagabáh, the sonnes of Akkúb,
46 The sonnes of Hagáb, the sonnes of Shamlái, the sonnes of Hanán,
47 The sonnes of Giddél, the sonnes of Gáhar, the sonnes of Reaiáh,
48 The sonnes of Rezín, the sonnes of Nekodá, the sonnes of Gazzám,
49 The sonnes of Vzzá, the sonnes of Páshah, the sonnes of Besái,
50 The sonnes of Asnáh, the sonnes of Meuním, the sonnes of Nephusím,
51 The sonnes of Bakkúb, the sonnes of Hakupá, the sonnes of Harhúr,
52 The sonnes of Bazlúth, the sonnes of Mehidá, the sonnes of Harshá,
53 The sonnes of Barcos, the sonnes of Sifará, the sonnes of Thrámah,
54 The sonnes of Neziáh, the sonnes of Hatiphá,
55 The sonnes of Salomóns seruants: the sonnes of Sorái, the sonnes of Sophéréth, the sonnes of Perudá,
56 The sonnes of Isalah, the sonnes of Darkón, the sonnes of Giddél,
57 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pocheréth Hazzebáim, the sonnes of Amí.
58 All the Nethinims, and the sonnes of Salomóns seruants [were] thre hundreth ninetie and two.
59 ¶ And these went vp from Telmeláh, & from Telharshá, Cherúb, Addán, [&] Immér, but they colde not discerne their fathers house, and their sede, whether they were of Israél.
60 The sonnes of Delaiáh, the sonnes of Tobíah, the sonnes of Nekodá, six hundreth and two and fiftie.
61 And of the sonnes of the Priests, the sonnes of Habaiáh, the sonnes of Cóz, the sonnes of Barzillái: which toke of the daughters of Barzillái the Gileadite to wife, and was called after their name.
62 These sought their writing of the genealogies, but they were not founde: therefore were they put from the Priesthode.

† The fingers.

† The porters.

h So called because they were given to the Temple, to cut wood and beare water for the use of sacrifices, & some of the Gibeonites which were appointed to this use by Joshua, loth. 9, 21.

i ¶ Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention in Sam. 17, 27. & 19, 31: and because the Priests office was had in contempt, they wolde haue changed their names by their names, and so by Gods iust iudgement lost bothe the estimation of the worlde and the dignitie of their office.

53 And ¹ Tirshatha said vnto them, that thei shulde not eat of the moste holy thing, til there rose vp a Priest with ^m Vrim and Thummim.

54 The whole Congregation together [was] two and fourtie thousand, thre hundredth and thre score,

55 Beside their seruants and their maides, of whome [were] seuen thousand, thre hundredth and seuen & thirtie: and among them [were] two hundredth singing men and singing women.

56 Their horses [were] seuen hundredth, and six and thirtie: their mules, two hundredth and fise and fourtie:

57 Their camels foure hundredth and fise and thirtie: their asses, six thousand, seuen hundredth and twentie.

58 And [certeine] of the chief fathers, whē they came to the house of the Lord, which was in Ierusalēm, thei offred willingly for the house of God, to set it vp vpon his foundation:

59 They gaue after their abilitie vnto the treasure of the worke, [seuen] one and thre-score thousand ⁿ drammes of golde, and fise thousand ^o pieces of siluer, and an hundredth Priests garments.

60 So the Priests and the Leuites, & a [certeine] of the people, and the singers, & the porters, and the Nethinims dwelt in their cities, and all Israël in their cities.

CHAP. III.

3 They buyld the altar of God. 6 They offer to the Lord
7 Thei prepare for the Tēple, 11 And sing vnto the Lord.

1 And ^{*} when the ^{*} seuent moneth was come, and the children of Israël [were] in their cities, the people assembled them selues as one man vnto Ierusalēm.

2 Then stode vp Ieshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel the ^b sonne of Shealtiel, and his brethren, & buylded the altar of the God of Israël, to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,

3 And they set the altar vp ^o his bases (for feare [was] among them, because of [†] people of those countreies) therefore they offred burnt offerings thereo vnto the Lord; [seuen] burnt offerings in the morning and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering ^{*} daily, by number according to the custome day by day;

5 And afterward ^d the continual burnt offering, bothe in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations

willingly offred vnto the Lord.

6 From the first day of the seuent moneth began they to offer burnt offerings vnto the Lord: but the fundation of the Temple of the Lord was not laied.

7 They gaue money also vnto the masons, and to the workemen, and meat and drinke, and oyle vnto them of Zidon and of Tyrus, to bring the cedre wood from Lebanon to the sea vnto [†] Iapho, according to the grant that they had of Cyrus King of Persia.

8 ¶ And in the seconde yere of their coming vnto the house of God in Ierusalēm in the ^{*} second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the Priests and the Leuites, and all they that were come out of the captiuitie vnto Ierusalēm, and appointed the Leuites from twenty yere olde and aboue, to set forwarde the worke of the house of the Lord.

9 And Ieshua ^f stode with his sonnes, & his brethren, [&] Kadmiel with his sonnes, & the sonnes of Iudah together, to set forwarde the workemen in the house of God, & the sonnes of Henadad ^w their sonnes, & their brethren the Leuites.

10 And when the buylders laied the fundation of the Temple of the Lord, they appointed the Priests in their apparel ^w trumpets, and the Leuites the sonnes of Asaph with cymbals, to praise the Lord ^{*} after the ordinance of Dauid King of Israël.

11 Thus they sang when they gaue praise, and when they gaue thanks vnto [†] Lord, For he is good, for his mercie [endureth] for euer towarde Israël. And all the people shouted with a great shoute, whē thei praised the Lord, because the fundatiō of the house of the Lord was layed.

12 Many also of the Priests and the Leuites and the chief of the fathers, ancient men, which had sene the first house, (when the fundation of this house was layed before their eyes) ^g wept with a loude voyce: and many shouted a loude for ioye,

13 So that the people colde not discerne [†] sounde of the shoute for ioye, from [†] noyce of [†] weping of the people: for the people shouted with a loude crye, & the noyce was heard farre of.

CHAP. IIII.

4 The buylding of the Temple is hindred & how. 11 Letters to Artaxerxes, and the answer.

1 But ^e the aduersaries of Iudah and Benjamin heard, that the children of the

oo. iij.
Assyria had placed in the steade of the ten tribes, 1. King. 7. 24. & 19. 37. These professed God, but worshiped idoles also, & therefore were the greatest enemies to the true seruants of God.

Or, Ioppe.

e Which moneth contained part of April & part of May. for in the meane season they had provided for things necessarie for [†] worke.

f Thei gaue thei exhortations & encouraged euery mā forward in the worke.

3. Chro. 16. 3.

g Because they saw that it was nothing so glorious as [†] Temple which Salomon had buylt, notwithstanding Aggeus cōforteth them and prophesieth [†] it shalbe more beautiful then the first: meaning [†] spiritual Temple which are [†] members of Christes body.

i Meaning, the inhabitants of Samaria, whom the King of

captiuitie buylded the Temple vnto the Lord God of Israel.

And they came to Zerubbabél, & to the chief fathers, and said vnto them, We wil buylde wth you: for we seke the Lord your God as ye do: & we haue sacrificed vnto him since the time of Esar Haddón King of Asshúr which broght vs vp hither.

Then Zerubbabél, and Ieshúa, and the rest of the chief fathers of Israël, said vnto them, It is not for you, but for vs to buyld the house vnto our God: ^b for we our selues together wil buyld it vnto the Lord God of Israel, as King Cyrus the King of Persia hathe commanded vs.

Wherefore the people of the land [†] discouraged the people of Iudáh, and troubled them in buylding,

And they ^c hyred counsellers against the, to hinder their deuise, all the dayes of Cyrus King of Persia, euen vntil the reigne of Darius King of Persia.

And in the reigne of ^d Ahashuerósh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudáh and Ierusalém.

And in the dayes of ^e Artahsháshte, Mithredáh, Tabeél, and the rest of their companions wrote when it was peace vnto Artahsháshte King of Persia, and the writing of the letter was the Aramites writing, and the thing declared [was] in the language of the Aramites.

Rehúm the [†] chancelour, and Shimshái the scribe wrote a letter against Ierusalém to Arrahsháshte the King, in this sorte.

The [wrote] Rehúm the chancelour, and Shimshái the scribe, and their companiós ^f Dinaíé, and Apharsathcaíé, Tarpelaíé, Apharsaíé, Archeuaíé, Bablaíé, Shushan-chaíé, Dehaúé, Elmaíé,

And the rest of the people whome the great & noble ^g Asnappár broght ouer, & set in the cities of Samaria, and other that are beyonde the ^h Riuer and ⁱ Cheéneth.

This is the copie of the letter that they sent vnto King Artahsháshte, **THEY SERVANTS** the men beyonde the Riuer and Cheéneth, [salute thee.]

Be it knowen vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalém (a citie rebellious & wicked) and buylde, and laye the fundati- ons of the walles, and haue ioyned the fundati- ons.

Be it knowen now vnto the King, that if this citie be buylt, and the fundati- ons of the walles layed, thei wil not giue tolle, tribute, nor ^k custome: so shalt thou hin- der the Kings tribute.

Now therefore because [†] we haue bene broght vp in the [Kings] palace, it was not mete for vs to se the Kings dishonour: for this cause haue we sent and certified the King,

That one may searche in the boke of [†] Chronicles of thy fathers, and thou shalt finde in the boke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto Kings and prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

We certifie the King [therefore,] that if this citie be buylded, and the fundati- on of the walles layed, by this meane the por- tion beyonde the Riuer shal not be thine.

The King sent an answer vnto Rehúm the chancelour, and Shimshái the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other be- yonde the Riuer, [†] Shelám & [†] Cheéth.

The letter which ye sent vnto vs, ha- the bene openly red before me,

And I haue commanded and they haue searched, and founde, that this citie of olde time hath made insurrection against Kings, and hathe rebelled, and rebellion hathe bene committed therein.

There haue bene mightie Kings also ouer Ierusalém, which haue ruled ouer all beyonde the Riuer, and tolle, tribute, and custome was giuen vnto them.

Make ye now a decree, that those men may cease, and that the citie be not buylt, til I haue giuen [another] commandemēt.

Take hede now that ye faile not to do this: why shulde damage growe to hurt the King?

When the copie of King Artahsháshtes letter was red before Rehúm & Shimshái the scribe, & their companions, they went vp in all the haste to Ierusalém vnto the Iewes, and caused them to cease by force and power.

Then ⁿ ceased the worke of the house of God, which was in Ierusalém, and did stay vnto the secóde yere of Darius King of Persia.

¶ CHAP. V.

¹ Haggai and Zechariah do prophesie. ³ The worke of the Temple goeth forwarde cōtrarie to the minde of Tachnai. ⁶ His letters to Darius.

THE [†] Haggái a Prophet & Zechariah the sonne of Iddó a Prophet prophe- cied vnto the Iewes that were in Iudáh, & Ierusalém, in the Name of the God of Israël, [euen] vnto them.

Then Zerubbabél the sonne of Sheal- tiél, &

^b For they per- ceived what the pretence was, to wit, to erect idolatrie in stea- de of true reli- gion.

[†] Ebr. made the ir hands weak.

^c They brybed & gouerners vn- der the King, to hinder their worke. thus thei that haite, can not abyde, that God, shulde be purely serued. ^d He was also called Artaxer- zes, which is a Persian name. some thinke it was Cambises Cyrus sonne, or Darius, as ver. 5 e Called Artaxer- zes, which sig- nifieth in [†] Per- sian tongue, an excellent warri- our.

[†] Or, counsellour

^f These were certeine people, which the Assy- rians placed in Samaria in stea- de of [†] ten tri- bes.

^g Some thinke it was Sannehe- rib, but rather Salmanasar.

^h To wit, Eu- phrates, and Ke- raneth in res- pect of Babel, & they dwelt be- yonde it.

ⁱ VVhich were a certeine peo- ple that enuyed the Iewes.

^k Meaning, the gifts that are wonte to be gi- uen to Kings when they passe by any countie

[†] Ebr. in Cha- de, we haue seen the face of the palace.

¹ Some read for Shelam, saluta- on or greting. ^m Called also Cheeneth, as ver. 11.

ⁿ Not also to- gether: for [†] Pro- phetes exhorted them to continu- e, but thei refused lesse diligēce because of the troubles.

[†] Or, Haggai Hag. 1. 1. 3. c. 6. 6.

tiel, & Ieshua the sonne of Iozadak arose, and began to buyld the house of God at Ierusalem, and with them were the Prophetes of God, which^a helped them.

3 ¶ At the same time came to them Tatnai, which was captaine beyonde the Riuer, & Shether-boznai and their companions, & said thus vnto them, Who hath given you commandemēt to buyld this house, and to lay the foundations of these walles?

4 ^b Then said we vnto them after this manner, What are the names of the men that buyld this buylding?

5 But the^c eye of their God was vpon the Elders of the Iewes, that they colde not cause them to cease, til the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the lettre, that Tatnai captaine beyond the Riuer, and Shether-boznai and his companions Apharsechaiē, (which were beyonde the Riuer) sent vnto King Darius.

7 They sent a lettre vnto him, wherein it was writē thus. VNTO DARIUS the King, all peace.

8 Be it known vnto the King, that we wēt into the prouince of Iudea, to the house of the great God, which is buylded with [†] great stones, and beames are layed in the walles, and this worke is wrought spedely, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath given you commandement to buyld this house, and to laye the foundation of these walles?

10 We asked their names also, [†] we might certifie thee, [and] that we might write the names of the men that were their rulers,

11 But thei answered vs thus, & said, We are the seruants of [†] God of heauen & earth, and buyld the house that was buylt of olde [and] many yeres ago, which a^d great King of Israel^e buylded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, ^{*} he gaue them ouer into the hand of Nebuchadnezzar King of Babel the Chaldean, and he destroyed this house, and caryed the people away captiue vnto Babel.

13 But in the^e first yere of Cyrus King of Babel, King Cyrus made a decree to buyld this house of God.

14 And the vessels of golde & siluer of the house of God, which Nebuchadnezzar toke out of the Temple, that was in Ierusalem, and broght them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, & they gaue them vnto [one] [†] Sheshbazzar by his name, who

me he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be buylt in his place.

16 Then came the same Sheshbazzar and layed the foundation of the house of God, which is in Ierusalem, and since that time euen vntil now, hath it bene in buylding, yet is it not finished.

17 Now therefore if it please the King, let there be searche made in the house of the Kings^s treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to buyld this house of God in Ierusalem, and let the King send [his] minde concerning this.

¶ CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was buylded and dedicate, the children of Israel kept the feast of vnleauened bread.

1 ^THEN ^{*} King Darius gaue commandement, and they made searche in the [†] librarie of the treasures, which were there layed vp in Babel.

2 And there was founde in a^{*} coffre (in the palace that was in the prouince of the Medes) a volume, & therein was it thus writē [as] a memoriall,

3 IN THE FIRST yere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be buylt, [euē] the place where they offred sacrifices, & let the walles thereof be ioyned together: let the height thereof [be] thre score cubites, [and] the breadth thereof thre score cubites,

4 Thre [†] orders of [†] great stones, and one order of tymbre: and let the expences be giuen of the Kings house.

5 And also let them render [†] vessels of the house of God (of golde & siluer, w^h Nebuchadnezzar toke out of the Temple which was in Ierusalem, and broght vnto Babel) and let ^b him go vnto the Temple that is in Ierusalem to his place and put them in the house of God.

6 Therefore Tatnai captaine beyonde the Riuer, and Shethar-boznai, (& their companions Apharsecaiē, which are beyonde the Riuer) be ye farre^c from thence.

7 Suffre ye the worke of this house of God, that the captaine of the Iewes & the Elders of the Iewes may buyld this house of God in his place.

8 For I haue giuen a cōmandement what ye shal do to the Elders of these Iewes for the buylding of this house of God, that of the reuenues of the King, which is of the

oo. iij.

^g Meaning, in the librarie, or places where laye the registers, or records of tymes.

³ Efrata.

[†] Ebr. house of books.

^v Wherein were the actes of Kings of Medes and Persians.

[†] Or, rowes, of courses.
[†] Or, marble.

^b Meaning, Zerubbabel, to whom he gaue charge.

^c Meale not them, neither hinder them.

Which incouraged them to go forward and build them. They were more zealous to buyld the Temple of God. That is, the enemies asked.

His fauour & the spirit of strength.

Or, marb'le.

To wit, Salo-

King. 6. 2.

1. Cro. 3. 2.

King. 34. 2.

2. 9.

Read Chap.

Read Chap.

^d For lacke of money.

tribute beyonde the Riuer, there be incōtinently expenses giuen vnto theſe men that they^d ceaſe not.

9 And that w^t they ſhal haue nede of, let it be giuen vnto them day by day, whether it be yong bullockes, or rams, or lambs for the burnt offerings of the God of heauen, wheat, ſalt, wine, & oyle, according to the appointment of the Priests that are in Ieruſalēm, that there be no faute,

10 That they may haue to offer ſwete odours vnto the God of heauen, and pray for the Kings life, and for his ſonnes.

11 And I haue made a decree, y^t whoſoeuer ſhal altar this ſentence, the wood ſhal be pulled downe from his houſe, and ſhal be ſet vp, [&] he ſhal be hanged thereon, and his houſe ſhal be made a dung hil for this.

^e VWho hath appointed that place to haue his name called vpon there.

13 And the God that hath cauſed his Name^e to dwel there, deſtroye all Kings and people that put to their hand to alter [&] to deſtroye this houſe of God, which is in Ieruſalēm. I Darius haue made a decree, let it be done with ſpede.

^{*3. Ezdr. 7. 1.}

13 ¶ Then Tatnai the captaine beyonde the Riuer, [and] Shethar Boznai and their companions, according to that which Darius had ſent, ſo they did ſpedely.

^f VVhome God ſtirred vp to aſſure them that he wolde giue their worke good ſucceſſe.

14 So the Elders of the Iewes buylded, & they prospered by the prophecyng of Haggai the Prophet, and Zechariah the ſonne of Iddo, and they buylded and finiſhed it, by the appointment of the God of Iſrael, and by the commandement of Cyrus and Darius, and Artahſhaſte King of Perſia.

^g This is the twelfth moneth, and containeth part of Februrie and part of Marche.

15 And this houſe was finiſhed the third day of the moneth^h Adar, which wasⁱ the ſixt yere of the reigne of King Darius.

^h And the twelfth and fortieth after their firſt returne.

16 ¶ And the children of Iſrael, the Priests, & the Leuites, and the reſidue of the children of the captiuitie kept the dedication of this houſe of God with ioye,

17 And offered at the dedication of this houſe of God an hundred bullockes, two hundred rams, foure hundred lambes & twelue goates, for the ſinne of all Iſrael, according to the number of the tribes of Iſrael.

^{*Nomb. 3. 6. & 8. 9.}

18 And they ſet the Priests in their order, and the Leuites in their courſes ouer the ſeruice of God in Ieruſalēm, as it is written in the^{*} booke of Moſes.

19 And the children of the captiuitie kept the Paſſeouer on the fourtente [day] of the firſt moneth.

20 (For the Priests and the Leuites were purified all together) and they killed the Paſſeouer for all the children of the captiuitie, and for their brethren the Priests, &

for them ſelues.

21 So the children of Iſrael w^t were come againe out of captiuitie, and all ſuche as hadⁱ ſeparated them ſelues vnto them, from the filthines of the heathen of the land, to ſeke the Lord God of Iſrael, did eat,

22 And they kept the feaſt of vnleauened bread ſeuē dayes with ioye: for the Lord had made them glad, and turned the heart of the King of^k Aſſhur vnto them, to ſtintourage the in the worke of the houſe of God, [euen] the God of Iſrael.

¶ CHAP. VII.

¹ By the commandement of the King, Ezra and his companions came to Ieruſalēm. 27 He giueth thanks to God.

1 **N**OW after theſe things, in the reigne of^a Artahſhaſte King of Perſia, [was] Ezra the ſonne of Seraiah, the ſonne of Azariah the ſonne of Hilkiah,

2 The ſonne of Shallum, the ſonne of Zadok, the ſonne of Ahitub,

3 The ſonne of Amariah, the ſonne of Azariah, the ſonne of Meraioth,

4 The ſonne of Zerah, the ſonne of Uzai, the ſonne of Bukki,

5 The ſonne of Abishua, the ſonne of Phinehas, the ſonne of Eleazar, the ſonne of^b Aaron, the chief Priest.

6 This Ezra came vp from Babel, and was^c a ſcribe prompt in the Law of Moſes, w^t the Lord God of Iſrael had giuen, and the King gaue him all his requeſt according to the hand of the Lord his God [which was] vpon him.

7 And there went vp [certeine] of the children of Iſrael, and of the Priests, and the Leuites, and the ſingers, and the porters, and the Nethinims vnto Ieruſalēm, in the ſeuē yere of King Artahſhaſte.

8 And he came to Ieruſalēm in the^d fiſt moneth, which was in the ſeuē yere^e of the King.

9 For vpon the firſt [day] of the firſt moneth began he to go vp from Babel, and on the firſt [day] of the fiſt moneth came he to Ieruſalēm, according to the good hand of his God [that was] vpon him.

10 For Ezra had prepared his heart to ſeke the Law of the Lord, & to do it, & to teach the precepts & iudgements in Iſrael.

11 ¶ And this is the copie of the letter that King Artahſhaſte gaue vnto Ezra the Priest [and] ſcribe, [euen] a writer of the wordes of the commandements of the Lord, and of his ſtatutes ouer Iſrael.

12 ARTAHSHASHTE King of Kings to Ezra the Priest and perſite ſcribe of the Law of the God of heauen, and to^f Cheſeneth.

13 I haue giuen cōmandement that euery one

ⁱ VWhich were of the heathen & forſaken their idolatrie to worſhip^g the Lord God.

^k Meaning Darius who was King of^h Medes, Perſians & Aſſyrians.

[†] Ebr. to ſtint.

^a The Ebrai write, that ſons ofⁱ Kings of Perſia were called by this name, as Pharaoh was a ſon of Egypt, & ſo far to the Emperours Roman.

^b Ezra doth ſay he cometh to Aarōn, to proue that he came of him.

^c He ſheweth here what a ſcribe is, who had charge to write the Law, and to expound it, whoſe Mar. 12. 21. Mar. and Luc. call him a Law-er, or doctour of the Law, Mar. 22. 35. Luk. 25.

^d That containeth part of the moneth of Auguſt.

^e Of King Darius.

^f Corin. 1. 16. & 2. 16.

^g This declaration of the fear of Gods iudgements cauſed

^h That he had a ſpeciall affection to the people.

ⁱ That he gaue Ezra a ſpeciall authority to do what he thought good.

^j Some take this for the name of a people, ſome for time or continuance, meaning, that the King wiſhed him long life.

^k To puniſh them that reſiſt and wolde obey.

one that is willing in my kingdome of the people of Israël, and of the Priests, and Leuites to go to Ierusalém with thee, (shal go.)

14 Therefore art thou sent of the King and his seuen counselors, to enquire in Iudáh and Ierusalém, according to the Law of thy God, which is in thine hand,

15 And to cary the siluer and golde, which the King & his counselors willingly offer vnto the God of Israël (whose habitation is in Ierusalém)

16 And all the siluer and golde that thou canst finde in all the prouince of Babel, wth the fre offering of the people, & that which the Priests offer willingly to the house of their God which is in Ierusalém,

17 That thou maiest bye spedely with this siluer, bullockes, rams, lambes, wth their meat offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God which is in Ierusalém,

18 And whatsoeuer it pleaseth thee & thy brethren to do with the rest of the siluer, & golde, do ye it according to the wil of your God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalém.

20 And the residue that shalbe nedeful for the house of thy God, which shalbe mete for thee to bestowe, thou shalt bestowe it out of the Kings treasure house,

21 And I King Artahsháshte haue giuen cō mandement to all the treasurers which are beyonde the Riuer, that whatsoeuer Ezra the Priest and scribe of the Law of God of heauen shal require of you, that it be done incontinently,

22 Vnto an hundredth talents of siluer, vnto an hundredth measures of wheate, & vnto an hundredth baths of wine, and vnto an hundredth baths of oyle, and salt without writing.

23 Whatsoeuer [is] by the commandemēt of the God of heauen, let it be done spedely for the house of the God of heauen: for why shulde he be wrath against the realme of the King, and his children?

24 And we certifie you, that vpon any of Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shal no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisdom of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyonde the Riuer, [euen] all that knowe the Law of thy God, & teache

ye [them] that knowe it not.

26 And whoeuer wil not do the Law of thy God, & the Kings Law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed [be] the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalém,

28 And hath enclined mercie toward me, before the King and his counselors, and before all the Kings and mightie princes: and I was comforted by the hand of the Lord my God [which was] vpon me, and I gathered the chief of Israël to go vp with me.

CHAP. VIII.

2 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 Headmonisheth the Priests of their duetie. 31 VVhat they did when they came to Ierusalem.

1 These * are now the chief fathers of them, & the genealogie of them that came vp with me from Babel, in the reigne of King Artahsháshte.

2 Of the sonnes of Phinehás, Gersthóm: of the sonnes of Ithamar, Daniél: of the sonnes of Dauid, Hattúsh:

3 Of the sonnes of Shechaniáh, of the sonnes of Pharósh, Zechariah, and with him the counte of the males, an hundredth and fiftie.

4 Of the sonnes of Paháth Moab, Elihoenai the sonne of Zerachiah, and with him two hundredth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziél, and with him thre hundredth males.

6 And of the sonnes of Adín, Ebed the sonne of Ionathán, and with him fiftie males.

7 And of the sonnes of Elám, Ieshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah Zebadiah the sonne of Michaél, and with him foure score males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiél, and with him two hundredth and eightene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundredth and thre score males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, & with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundredth and ten males.

13 And of the sonnes of Adonikam, [that were] the blast, whose names are these: Eli-

Thus Ezra gaue God thanks for that he gaue him so good success in his affaires by reason of the King.

3. Edr. 3, 31.

a Read Chap. 7, 1.

* Or, captain of Moab.

b That came to go with Ezra.

A fast proclaimed.

Ezra.

The Levites charge.

c To that place of Euphrates, where Ahaua & Riuer entrench in so it.

d He was the chiefest that taught there & Lawe of God vnto the Levites.

† Ebr. put word in their mouth.

e Read Chap. 3, 24.

f He sheweth by the end of fasting is to humble the body to the spirit, which muste proceede of the heart lyuely touched, or els it is but hypocrisie.

g He thought it better to commit him selfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did doute of Gods power.

h Read 1. Kin. 3, 14.

phélet, Iehiél and Shemaiáh, and with them thre score males,

14 And of the sonnes of Biguái, Vthái, and Zabbúd, and with them seuentie males.

15 And I gathered them to the Riuer that goeth toward Ahauá, and there abode we thre dayes: then I vewed the people, and the Priests, and founde there none of the sonnes of Leui.

16 Therefore sent I to Eliézer, to Ariél, to Shemeiáh, & to Elnathán, & to Iarib, and to Elnathán, and to Nathán, and to Zechariáh, and to Meshullám the chief, and to Ioiarib and to Elnathán, men of vnderstanding,

17 And I gaue them commandement, to Iddó the chiefest at the place of Casphiá, and I † tolde them the wordes that they shulde speake to Iddó, [and] to his brethren the Nethinims at the place of Casphiá, that they shulde cause the ministers of the house of our God to come vnto vs.

18 So by good hand of our God [which was] vpon vs, they broght vs a man of vnderstanding of the sonnes of Mahálí the sonne of Leui, the sonne of Israël, and She rebiáh with his sonnes and his brethren, [euén] eightene.

19 Also Hashabiáh, and with him Ieshaiáh of the sonnes of Merarí, with his brethren and their sonnes twentie.

20 And of the Nethinims, whome Dauid had set, and the princes for the seruice of the Levites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the Riuer, by Ahauá, I proclaimed a fast, that we might humble our selues before our God, and seke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the King an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the King, saying, The hand of our God [is] vpon al them that seke him in goodnes, but his power and his wrath [is] against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chief of the Priests, Sherebiáh, [and] Hashabiáh, & ten of their brethren with them,

25 And I weighed the siluer & the golde, and the vessels, [euén] the offering of the house of our God, [which] the King and his counsellors, and his princes, and all Israël that were present had offred.

26 And I weighed vnto their hand six hundreth and fifty talents of siluer, and in

siluer vessel, an hundreth talents, [and] in golde, an hundreth talents:

27 And twentie basins of golde, of a thousand drammes, and two vessels of shining brasie very good, and precious as golde.

28 ¶ And I said vnto thé, Ye are consecrate vnto the Lord, and the vessels [are] consecrate, and the golde and the siluer [are] freely offred vnto the Lord God of your fathers.

29 Watche ye, & kepe [thé] vntil ye weigh them before the chief Priests and the Levites, and the chief fathers of Israël in Ierusalém in the chambers of the house of the Lord.

30 So the Priests and the Levites receiued the weight of the siluer and of the golde, and of the vessels to bring [them] to Ierusalém, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahauá on the twelfth [day] of the first moneth, to go vnto Ierusalém, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as layed ^k waite by the way.

32 And we came to Ierusalém, and abode there thre dayes.

33 And on the fourte day was the siluer weighed, and the golde and the vessel in the house of our God by the hand of Mermoth the sonne of Uriáh the Priest, and with him [was] Eleazar the sonne of Phinehás, and with them [was] Iozabád the sonne of Ieshúa, and Noadiáh the sonne of Binnúi the Levites,

34 By number & by weight of euerie one, and all the weight was written at the same time.

35 Also the childre of the captiuitie, which were come out of captiuitie, offred burnt offerings vnto the God of Israël, twelue bullockes for all Israël, ninetie and six rams, seuentie and seuen lambes, [and] twelue he goates for sinne: all [was] a burnt offering of the Lord.

36 And they deliuered the Kings commissiõ vnto the Kings officers, and to the captaines beyonde the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselves from God, and married with the Gentiles. 5 He praith vnto God.

VV HÉ* as these things were done, & rulers came to me, sayig, The people of Israël, and the Priests and the Levites are not separated from the people of the lands (as touching their abominations)

Read Chap. 2, 69.

k This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

l This was a teke of a good conscience and of his integritie, & he wolde haue witnesses of his fidelitie.

* 3. Eldr. 9, 69. a From the time thei came home vnder Zerubbabel vntil the coming of Ezra, they had degenerate contrary to the Lawe of God, & married where it was not lawful. Deut. 7, 1.

Read 23, 32. & 24, 12. 15. Deut. 7, 23.

minations) [to wit,] of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to them selues, and to their sonnes, and they haue mixed the holy sede with the people of the landes, and the hand of the ^bprinces and rulers hath bene chief in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt of the heere of mine head, and of my beard, and fate downe ^castonied.

4 And there assembled vnto me all that feared the wordes of the God of Israël, because of the transgression of them of the captiuitie. And I fate downe ^castonied vntil the ^{*}euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauines, and when I had rent my clothes and my garment, I fel vpon my knees, and spread out mine hands vnto [†] Lord my God,

6 And said, O my God, I am confounded & ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer ^dour head, & our trespasse is growen vp vnto ^cthe heauen.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue we, our Kings, [&] our Priests bene deliuered into the hād of the Kings of the lands, vnto the sworde, in to captiuitie, into a spoyle, and into confusion of face, as [appeareth] this day.

8 And now for a litle space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a ^cnaile in his holy place, that our God may light our eyes, and giue vs a litle reuiuing in our seruitude.

9 For [though] we were bondemen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in [†]sight of the Kings of Persia, to giue vs life, [&] to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudāh and in Ierusalem.

10 And now, our God, what shal we say after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophetes, saying, ^{*}The lād whereunto ye go to possesse it, is an vnclenane land, because of the filthines of the people of the lands, which by their abominations, [and] by their vnclennes haue filled it from corner to corner.

12 Now therefore shall ye not giue your

daughters vnto their sonnes, nether shall ye take their daughters vnto your sonnes, nor seke their ^{*}peace nor wealth for euer, that ye may be strong & eat the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euil dedes, and for our great trespasses (seing that thou our God hast stayed [vs from being] beneth ^s for our iniquities, and hast giuen vs suche deliuerance)

14 Shulde we returne to breake thy commandements, and ioyne in affinitie with the people of suche abominations? wouldest not thou be angrie toward vs til thou haddest consumed [vs,] so that there [shulde be] no remnant nor any eskaping?

15 O Lord God of Israël, thou art iust, for we haue bene ^b reserued to escape, as [appeareth] this day: beholde, we are before thee in our trespasse: therefore we can not stand before thee, because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

1 **V**Hiles ^{*}Ezra prayed thus, & ^c confessed him selfe weeping, and falling downe before the house of God, there assembled vnto him of Israël a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniāh the sonne of Iehiel one of the sonnes of Elām, answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wiues of the people of the land, yet now there is ^b hope in Israël concerning this.

3 Now therefore let vs make a cotenant with our God, to put away ^call the wiues (and suche as are borne of them) according to the counsel of the Lord, and of those that feare the commandements of our God, and let it be done according to the Law.

4 Arise: for the matter ^d belongeth vnto thee: we also wil be with thee: be of comforte and do it.

5 ¶ Then arose Ezra, and caused the chief Priests, the Leuites, & all Israël, to sweare that they wolde do according to this worde. So they sware.

6 ^{*}And Ezra rose vp from before the house of God, and went into the chambre of Iohanan the sonne of Eliashib: he went euenthither, [but] he did eat nether bread, nor dronke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to go

^{*}Deut. 23, 5.

^g Hast not verily cast vs downe & destroyed vs for our finnes, Deut. 28, 23.

^h He sheweth [†] God is iust in punishing his people, and yet merciful in reseruing a residue to whome he sheweth fauour

³ Esdr. 8, 92
^a He confessed his finnes and [†] finnes of [†] people.

^b Meaning, that God wolde receiue them to mercie.

^c VVhiche are strangers and married contrary to the Law of God.

^d Because God hath giue the autoritie, and learning to persuade the people herein & command them.

³ Esdr. 9, 12

That is, [†] go-
nourers are [†]
chief beginners
herof.

As one doubt-
ing whether
God wolde con-
fess his benefi-
toward vs or
destroye this
which he had
begonne.
Exod. 29, 39.
Leuit. 28, 3.

That is, we are
owned in sin

They so ex-
ceed that they can
not growe grea-
ter

In giuing vs a
resting place. it
is a similitude ra-
ther of the that
remaine still in a
place, & smite
nailes to hang
things vpon,
Mat. 23, 23.

Prod. 23, 32.
Isa. 12, 15.
Deut. 7, 23.

† Ebr. sonnes
of the captiuitie

† Or, condem-
ned.

e VWhich con-
tained part of
Nouember and
part of Decem-
ber.

f For the season
was giue to rai-
ne, & so the we-
ther was more
sharpe & colde,
and also their
conscience tou-
ched them.

g Ye haue laied
one sinne vpon
another.

h Read Iosh. 7,
19.

† Let them be
appointed to ex-
amine this mat-
ter.

k They went to
the chief cities
to sit on this
matter & was
three moneths in
finishing.

throughout Iudáh and Ierusalém; vnto
tall them of the captiuitie, that they shuld
assemble them selues vnto Ierusalém.

8 And whosoever wolde not come with-
in thre dayes according to the counsel of
the princes and Elders, all his substance
shulde be t̄ forsaite, and he shulde be sepa-
rate from the Congregation of them of
the captiuitie.

9 ¶ Then all the men of Iudáh and Benia-
min assembled them selues vnto Ierusa-
lém within thre dayes, which was t̄ twen-
tieth [day] of the ninte moneth, and all
the people sate in the strete of the house of
God, trembling for this matter, and for the
fraigne.

10 And Ezra the Priest stode vp, and said
vnto them, Ye haue transgressed, and ha-
ue taken strange wiues, to s̄ increase the
trespasse of Israël.

11 Now therefore h̄ giue praise vnto the
Lord God of your fathers, and do his wil
and separate your selues from the people
of the land, & from the strange wiues.

12 And all the Congregation answered,
and said with a loude voyce, So wil we do
according to thy wordes vnto vs.

13 But the people are many, and it is a ray-
nie wether, and we are not able to stand
without, nether [is it] the worke of one
day or two: for we are many that haue of-
fended in this thing.

14 Let our rulers stand therefore i before
all the Congregation, and let all them
which haue taken strange wiues in our ci-
ties, come at the time appointed, and with
them the Elders of euerie citie and the
iudges thereof, til the fierce wrath of our
God for this matter turne away from vs.

15 Then were appointed Ionathán the s̄-
ne of Asah-él, and Iahaziáh the sonne of
Tikuáh ouer this matter, and Meshullám
and Shabbethái the Leuites helped them.

16 And they of the captiuitie did so and
departed, [euē] Ezra the Priest, [and] the
men [that were] chief fathers to the fami-
lie of their fathers by name, and sate dow-
ne in the first daye of the tente moneth to
examine the matter.

17 And vntil t̄ first day of the first moneth
they were finishing the busines with all
the men that had taken strange wiues,

18 And of the sonnes of the Priests there
were men founde that had taken strange
wiues, [to wit,] of the sonnes of Ieshuá, the
sonne of Iozadák, & of his brethré, Ma-
asciáh, & Eliézer, and Iarib and Gedaliáh.

19 And they gaue t̄ their hands, that they
wolde put away their wiues, and thei that
had trespassed, [gaue] a ramme for their
trespasse.

20 And of the sonnes of Immér, Honani,
and Zebadiáh.

21 And of the s̄ones of Harím, Maasciáh, &
Eliáh, and Shemaiáh, and Iehiél, and Vz-
ziáh.

22 And of the sonnes of Pashúr, Elioenái,
Maasciáh, Ishmaél, Nethaneél, Iozabád, &
Elasáh.

23 And of the Leuites, Iozabád, and Shi-
mei, and Kelaiáh, (which is Kelitáh) Pe-
thahiáh, Iudáh and Eliézer.

24 And of the singers, Eliashib. And of the
porters, Shallúm, and Telém, and Uri.

25 And of m̄ Israël: of the sonnes of Parósh,
Ramiáh, and Ieshiáh, and Malchiáh, and
Miámin, and Eleazár, and Malchiáh, and
Benaiáh.

26 And of the sonnes of Elám, Mattaniáh,
Zechariáh, and Iehiél, and Abdí, and Ie-
remóth, and Eliáh.

27 And of the sonnes of Zattu, Elioenái,
Eliashib, Mattaniáh, & Ierimóth, and Za-
bád, and Azizá.

28 And of the sonnes of Bebai, Ichoha-
nán, Hananiáh, Zabbái, Athlái.

29 And of the sonnes of Bani, Meshullám,
Mallúch, and Adaiáh, Iashúb, and Sheál,
Ieramóth.

30 And of the sonnes of t̄ Paháth Moáb,
Adná, & Chelái, Benaiáh, Maasciáh, Mat-
taniáh, Bezaleél, & Binúi, and Manasséh.

31 And of the sonnes of Harím, Eliézer,
Ishaiáh, Malchiáh, Shemaiáh, Shimeón,

32 Beniamín, Mallúch, Shamariáh.

33 Of the sonnes of Hashúm, Mattenái,
Mattattáh, Zabád, Eliphelet, Ieremái, Me-
nasséh, Shimei.

34 Of the sonnes of Bani, Maadá, Am-
rá, and Vél,

35 Banaiáh, Bediáh, Chellúh,

36 Vaniáh, Meremóth, Eliashib,

37 Mattaniáh, Mattenái, and Iasáu,

38 And Banni, and Bennúi, Shimei,

39 And Shelemiáh, & Nathán, & Adaiáh,

40 Machnadebái, Shashái, Sharái,

41 Azareél, and Shelemiáh, Shemariáh,

42 Shallúm, Amariáh, Ioséph.

43 Of the sonnes of Nebó, Ieiel, Matti-
thiáh, Zabád, Zebiná, Iadaú, & Ioél, Bena-
iáh.

44 All these had taken strange wiues: and
among them were women that had n̄ chil-
dren.

NEHE

1 As a token
they wold kepe
promes & do it.

m Meaning, of
the commune
people: for be-
fore he spake of
the Priests and
Leuites.

† Or, the cap-
taine of Moab.

n VWhich also
were made ille-
gitimate becau-
se the mariage
was vnlawful.

VWhich
ninth par-
t of Decem-
ber, & was t̄
ninth moneth

A Tewe a
was.

Meaning
Indes.

Dan. 9, 4.

† Ebr. corru-
pt.

Dan. 30, 4.

NEHEMIAH:

THE ARGUMENT.

God doeth in all ages and at all times set vp worthie persones for the commoditie and profite of his Church, as now within the compasse of seuentie yeres he raised vp diuers excellent men for the preseruacion of his people, after their returne from Babylon, as Zerubbabel, and Ezra, and Nehemiah. VVherof the first was their capitaine to bring them home, and prouyded that the Temple was buylded: the seconde reformed their maners and planted religion: and the third buylded vp the walles, deliuered the people from oppression, and prouyded that the Law of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him moste ample letters for the accomplishment of all things which he colde desire. This booke is also called of the latins, the seconde of Ezra, because he was the writer thereof.

CHAP. I.

¹ Nehemiah bewalleth the calamitie of Ierusalem. & he confesseth the finnes of the people, and prayeth God for them.

¹ **T**He wordes of Nehemiah the sone of Hachaliáh, in the twentieth yere, as I was in the palace of Shushán,

² Came Hanáni, one of my brethren, he and the men of Iudáh, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

³ And they said vnto me, The residue that are left of the captiuitie there in the prouince, [are] in great affliction and in reproche, and the wall of Ierusalem [is] broken downe, and the gates thereof are burnt with fyre.

⁴ And when I heard these wordes, I sat downe and wept, and mourned [certeine] dayes, and I fasted and prayed before the God of heauen,

⁵ And said, O Lord God of heauen, the great and terrible God, that kepeth covenant and mercie for them that loue him, and obserue his commandements,

⁶ I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daylie, day & night for the childre of Israël thy seruants, and confesse the finnes of the children of Israël, which we haue sinned against thee, bothe I & my fathers house haue sinned:

⁷ We haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

⁸ I beseeche thee, remember the worde that thou commandedst thy seruant Moses, saying, Ye wil transgresse, and I wil scatte you abroade among the people.

⁹ But if ye turne vnto me, and kepe my co-

mandements, and do them, thogh your scattering were to the vttermost parte of the heauē, [yet] wil I gather you from thence, and wil bring you vnto the place that I haue chosē, to place my Name there.

¹⁰ Now these are thy seruants & thy people, whome thou hast redeemed by thy great power, and by thy mighty hand.

¹¹ O Lord, I beseeche thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to feare thy Name, and, I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

CHAP. II.

¹ After Nehemiah had obtained letters of Artaxerxes, ¹¹ He came to Ierusalem, ¹⁷ And buylded the walles.

¹ **N**OW in the month Nisan in the twentieth yere of King Artahshastec, the wine stode before him, and I toke vp the wine, and gaue it vnto the King: now I was not [before time] sad in his presence.

² And the King said vnto me, Why is thy countenance sad, seeing thou art not sick? this is nothing, but sorowe of heart. Then was I sore afraied,

³ And I said to the King, God saue the King for euer: why shulde not my countenance be sad, when the citie [and] house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fyre?

⁴ And the King said vnto me, For what thing doest thou require? Then I prayed to the God of heauen,

⁵ And said vnto the King, If it please the King, and if thy seruant haue founde fauour in thy sight, [I desire] that thou wouldest send me to Iudáh vnto the citie of the sepulchres of my fathers, that I may buylde it.

⁶ And the King said vnto me, (the quene also sitting by him) How long shal thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

The people encouraged. Nehemiáh.

† Or, Euphrates

† Or, paradise.

As God moued me to aske, and as he gaue me good successe therein.

These were great enemies to the Iewes and labored alwaies both by force & subtiltie to ouercome them, and Tobiah because his wife was a Iewesse, had aduertised euery of their affaires and so wrought them great trouble.

† Or, conduite.

f That is, contemned of other nations, as though God had forsaken vs.

g They were in courage and gaue the Iewes to do wel, and to trauel in this worchie enterprise.

7 After I said vnto the King, If it please the King, Let them giue me letters to the capitaines beyonde the † Riuer, that they may conuaye me ouer, til I come vnto Iudáh,

8 And letters vnto Asaph the keeper of the Kings † parke, that he may giue me timber to buylde the gates of the palace (which appertained to the house) & for the walles of the citie, and for the house that I shal entre into. And the King gaue me according to ^d the good hand of my God vpō me.

9 ¶ Then came I to the capitaines beyonde the Riuer, & gaue them the Kings letters. And the King had sent capitaines of the armie and horsemen with me.

10 But ^e Sanballár the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the childre of Israël.

11 So I came to Ierusalém, and was there three dayes.

12 And I rose in the night, I, and a few men with me: for I tolde no mā, what God had put in mine heart to do at Ierusalém, and there was not a beast with me, saue the beast whereon I rode.

13 And I wēt out by night by the gate of the valley, and [came] before the draggon well, and to the dung porte, and vewed the walles of Ierusalém, how they were brokē downe, and the portēs thereof deuoured with the fyre.

14 Then I went forth vnto the gate of the † fountaine, & to the Kings fish poole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by ^f broke, and vewed the wall, and turned backe, & coming backe, I entred by the gate of ^g valley & returned.

16 And the rulers knewe not whether I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye se the miserie that we are in, how Ierusalém lieth waste, & the gates thereof are burnt with fyre: come and let vs buylde the wall of Ierusalém, that we be no more ^f a reproche.

18 Then I tolde them of the hand of my God, (which was good ouer me) and also of the Kings wordes that he had spoken vnto me. And they said, Let vs ryle, and buylde. So they ^g strengthened their hand to good.

19 But when Sanballár the Horonite, and Tobiah the seruant an Ammonite, & ^h Gesém the Arabian heard it, they mocked vs and dispised vs, and said, What a thing is this that ye do? Wil ye ⁱ rebell against the King?

20 Then answered I them, and said to the, The God of heauen, he wil prosper vs, and we his seruants wil rise vp and buylde: but as for you, ye haue no portion nor right, nor ^k memorial in Ierusalém.

CHAP. III.

1 The number of them that buylded the walles.

1 ^Then arose Eliashib the hie Priest with his brethren the Priests, & they built the shepegate: thei ^a repared it, and set vp the dores thereof: euen vnto the towre of Meáh repared they it, [&] vnto the towre of Hananeél.

2 And next vnto him buylded the men of Ierichó, and beside him Zaccúr the sonne of Imrí.

3 But the fish porte did the sonnes of Senaáh buylde, which also layed the beames thereof, and set on the dores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them, fortified Merimóth the sonne of Vriiáh, the sonne of Hakkóz, and next vnto them fortified Meshullám the sonne of Berechiáh, the sonne of Meshazabeél: & next vnto them fortified Zaddók, the sonne of Baaná:

5 And next vnto them fortified the Tekoites: but the great mē of them ^b put not their neckes to the worke of their lords.

6 And the gate of the ^c olde [fish poole] fortified Iehoiadá the sonne of Paséah, & Meshullám ^d sōne of Besodaiáh: they laied ^e beames thereof, and set on the dores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiáh ^f Gibeonite, & Iadón the Meronothite, mē of Gibeón, and of Mizpáh, vnto the ^g throne of the Duke, [which was] beyonde the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harhohiáh ^h of the golde smithes: next vnto him also fortified Hananiáh, the sonne of Harakkahim, and they repared Ierusalém vnto the broad wall.

9 Also next vnto the fortified Rephaiáh, ⁱ sōne of Húr, the ruler of the halfe parte of Ierusalém.

10 And next vnto him fortified Iedaiáh the sonne of Harumáph, euen ouer against his house: and next vnto him fortified Hartúsh the sonne of Hashabniáh.

11 Malchiiáh the sonne of Harím, and Harshúb

h These were three chief gouerners vnder the King of Persia beyonde Euphrates.

i Thus the wicked when they wil burthen the childre of God, euer lay treason vnto their charge, bothe because it maketh the moste odious to the world, and also stirreth the

hatred of priests against the king. Neither ye are of the number of the childre of God (to whom he hath appointed this citie onely) neither did any of your predecessors euer stand for God.

a In Ebrewe they sanctified it, that is, the finished it, and so dedicated it to the Lord by prayer, in doing him to maintain it.

b The rich mightie wold not obey them which were appointed officers in this worke, neither wold they helpe them vnto.

c The rich mightie wold not obey them which were appointed officers in this worke, neither wold they helpe them vnto.

* Isa. 22, 11.

d Vnto the place where the king was wont to sit in iudgement who gouerned the countie in their absence.

e Or, of Zoraphim.

f Or, of the artificers.

g Vnto the place where the king was wont to sit in iudgement who gouerned the countie in their absence.

h Or, of Zoraphim.

i Or, of the artificers.

Which dwelt in the palace by the lordes chamber.

shúb the sonne of Paháth Moáb fortified the seconde portion, and the towre of the furnaces.

12 Nixt vnto him also fortified Shallúm, the sonne of Halloésh, the ruler of the halfe parte of Ierusalém, he, and his daughters.

13 The valley gate fortified Hanúm, & the inhabitants of Zanuáh: they buylt it, and set on the dores thereof, & lockes thereof, & the barres thereof, euen a thousand cubites on the wall vnto the dung porte.

14 But the dung porte fortified Malchiáh, the sonne of Recháb, the ruler of ffourte parte of Beth-haccárem: he buylt it, & set on the dores thereof, the lockes thereof, & the barres thereof.

15 But the gate of the fountaine fortified Shallún, the sonne of Col-hozéh, the ruler of the fourte parte of Mizpáh: he buylded it, and couered it, and set on the dores thereof, the lokkes thereof, & the barres thereof, and the wall vnto the fishpoole of tSheláh by the Kings garden, and vnto f steppes that go downe from the citie of Dauid.

16 After him fortified Nehemiáh the sone of Azbúk, the ruler of the halfe parte of Beth-zúr, vntill the otherside ouer against the sepulchres of Dauid, and to the fishpoole that was repared, and vnto the house of the mightie.

17 After him fortified the Levites, Rechúm the sonne of Baní, and next vnto him fortified Hashabiáh the ruler of f halfe parte of Keiláh in his quarter.

18 After him fortified their brethren: Bauái, the sonne of Henadád the ruler of the halfe parte of Keiláh:

19 And next vnto him fortified Ezer, the sonne of Ieshúa the ruler of Mizpáh, the other portion ouer against the going vp to the^d corner of the armoure.

20 After him was earnest Barúch the sone of Zaccháí, [and] fortified another portiõ from the corner vnto the dore of the house of Eliashúb the hie Priest.

21 After him fortified Merimóth, the sonne of Vriiáh, the sonne of Hakkóz, another portion from the dore of the house of Eliashúb, euen as long as the house of Eliashúb extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Beniamín, and Hasúb ouer against their house: after him fortified Azariáh, the sonne of Maaseiáh, f the sonne of Ananiáh, by his house.

24 After him fortified Binnuí, the sonne of Henadád another portion, from the house

of Azariáh vnto the turning and vnto the corner.

25 Palál, the sonne of Vzai, frõ ouer against the corner, and the high towre, that lyeth out frõ the Kings house, which is besyde the courte of f prison. After him Pedaiah, the sonne of Paróshi.

26 And the^f Nethinims they dwelt in the fortresse vnto the [place] ouer against the water gate, Eastward, & to the towre that lyeth out.

27 After him fortified f Tekoites another portion ouer against the great towre, that lyeth out, euen vnto the wall of the fortresse.

28 Frõ aboute the horsegate forthe fortified the Priests, euerie one ouer against his house.

29 After them fortified Zadók the sonne of Immér ouer against his house: & after him fortified Shemaiáh, the sonne of Shechaniáh the keper of the Eastgate.

30 After him fortified Hananiáh, the sonne of Shelemiáh, & Hanún, the sonne of Zaláph, the^s sixt, another portion: after him fortified Meshullám, the sonne of Berechiáh, ouer against his chamber.

31 After him fortified Malchiáh the golde smithes sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate^h Miphkád and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the shepegate fortified f goldsmithes and the marchants.

CHAP. III.

7 The buylding of Ierusalem is kindred. 15 But God breaketh their enterpriis. 17 The Iewes buylde w one hand, and holde their weapons in the other.

1 **B**UT when Sanbalát heard that we buylded the wall, then was he wroth and sore griued, and mocked the Iewes.

2 And said before his^a brethren and the armie of Samaria, thus he said, What do the se^b weake Iewes? wil they fortifie them selues? wil they sacrifice? wil they finish it in a day? wil they make the stones whole againe out of the heapes of dust, seing they are burnt?

3 And Tobiáh the Ammonite was besyde him and said, Although they buylde, [yet] if a foxe go vp, he shal euen breake downe their stony wall.

4 ^aHeare, o our God, (for we are despised) & turne their shame vpõ their owne head and giue them vnto a pray^d in the land of their captiuitie;

5 And couer not their^e iniquitie, nether let their sinne be put out in thy presence: for thei haue prouoked vs before f buylders.

pp. ij.

f Read Ezra Chap. 2. 43.

g Meaning the next of his stones.

h VWhich was the place of iudgement, of execution.

a Of his companions that dwelt in Samaria.

b Thus the wicked, that considered not Gods power is euerie a readynes for defence of his.

c This is the remedie that the children of God haue against yderision & threatenings of their enemies, to flee to God by prayer.

d Let them be spoiled and led away captiue.

e Let thy plagues declare to f world that thei set them selues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glorie, & not for any priuate affection, or grudge.

for, Siloe.

i VWhere the weapons and armour of the ciuill warre.

Which dwell in the plaine country by Iordé & Euphrate.

† Or, halfe height.

† Ebr. make to slaye, meaning the people.

f That is, often times.
g They, which brought the tydings, said thus when you leave your worke, & go ether to eat, or to rest, your enemies will assaile you.

h VWho is ever at hand to deliver his out of danger, & therefore seeing they shulde fight for the maintenance of Gods glorie and for the preservation of their owne lives & of theirs, he incourageth them to play the valiant men.

i To oversee them & to incourage the to their worke.

6 So we buylt the wall, and all the wall was ioyned vnto the † halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballát, and Tobiáh, & the Arabians, and the Ammonites, & the Ashdodims heard that the walles of Ierusalém were repared, (for the breaches began to be stopped) then they were verie wroth, 8 And conspired altogether to come and to fight against Ierusalém, and to † hinder them.

9 Then we prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudáh said, The strength of the bearers is weakened, and there is muche carthe, so that we are not able to buylde the wall.

11 Also our aduersaries had said, They shal not knowe, nether se, til we come into the middes of them and slaye them, and cause the worke to cease.

12 But whē the Iewes (which dwelt beside them) came, thei tolde vs ^ften times, ^gFrō all places, whence ye shal returne, [they wil be] vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by their families, with their swordes, their speares and their bowes,

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people, Be not afraied of them: ^hremember the great Lord, and feareful, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And whē our enemies heard that it was knowne vnto vs, then God brought their counsel to nought, and we turned all againe to the wall, euerie one vnto his worke.

16 And frō that day, halfe of the yong men did the labour, and the other halfe parte of them helde the speares, and shields, and bowes, and habergins: & the rulers [stode] ⁱbehinde all the house of Iudáh.

17 They that buylded on the wall, & they that bare burdens, [and] they that laded, did the worke with one hand, and with ^j other helde the sword.

18 For euerie one of the buylders [had] his sworde girde on his loynes, and [so] buylded: and he that blew the trumpet, [was] beside me.

19 Then said I vnto the princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place [therefore] ye heare the sound of the trumpet, ^kresorte ye thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them helde the speares, from the appearing of the morning, til the starres came forth.

22 And at the same time said I vnto the people, Let euerie one with his seruant lodge within Ierusalém, that they may be a watche for vs in the night, and labour in the day.

23 So nether I, nor my brethren, nor my seruants, nor the men of the warde, (which followed me) none of vs did put of our clothes, [saue] euerie one put them of ^lfor walking.

¶ CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedie thir. 14 He toke not the portio of others that had ruled before, lest he shulde grieue the people.

1 **N**OW there was a great crye of ^a people, and of their wiues ^a against their brethren the Iewes.

2 For there were that said, We, our sonnes and our daughters are many, therefore we take vp ^b corne, that we may eat and liue.

3 And there were that said, We must gage our lands, and our vineyardes, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the Kings ^c tribute [vp] our lands and our vineyardes.

5 And now our flesh [is] as ^d the flesh of our brethren, [and] our sonnes as their sonnes: and lo, we bring into subiection our sonnes, and our daughters, as seruants, & there be of our daughters [now] in subiection, & there [is] no power ^e in our hāds: for other men [haue] our lands and our vineyardes.

6 Then was I verie angrie when I heard their crye and these wordes,

7 And I thought in my minde, and I rebuked the princes, and the rulers, and said vnto them, You laye ^f burdens euerie one vpon his brethren: and I set a great ^g assemblie against them,

8 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and wil you sell your brethren againe, or shal they be ^h solde vnto vs? Thei helde they their peace, and colde not answer.

9 I said also, That which ye do, is not good. Oght ye not to walke in the feare of our God, for the ^k reproche of the heathen our enemies?

k Meaning, to resist their enemies, if neede required.

l That is, when thei purified the selues, or els when they washed their clothes.

a Against the riche, which oppressed them. b This is the complaint of ^a people, shewing to what extremities they were brought vnto.

c To pay out tribute to the King of the Persians, which was exacted yerely of vs. d By nature the riche is no better then the poore.

e VVe are not able to redeme them, but for povertie are constrained to him them to others.

f You presse the with vsurie & take how to bring all things into your hands.

g Bothe because they shulde be moued with pittie, seeing how many were by them oppressed, & also because the iudgement of others, & shulde be as it were witnesses of their dealing toward their brethren.

h Seeing God hath the once delivered them frō the bondage of the heathen, shal we make them out slaues?

i Meaning, Nehemiah. k VWho by this occasiō wil blaspheme the Name of God, saying that our actes are no better then theirs.

10 Forcuē I, my brethren, and my seruāts do lend them money and corne: I pray you, let vs leaue of this [†]burden.

11 Restore, I pray you, vnto them this day their lands, their vineyardes, their oliues, and their houses, & [remit] the hundreth part of the siluer and of the corne, of the wine, and of the oyle [†]that ye exact of them.

12 Then said they, We wil restore it, and wil not require it of them: we wil do as thou hast said. Then I called the Priests, & caused them to sweare, that they shuld do according to this promes.

13 So I shoke my lappe, & said, So let God shake out euerie man that wil not performe this promes from his house, & frō his labour: cuē thus let him be shake out, and emptied. And all the Congregation said, Amen, and praised the Lord: & the people did according to this promes.

14 And from the time that the [King] gaue me charge to be gouernour in the land of Iudāh from the twentieth yere, euen vnto the two and thirtieth yere of King Artahshāste, [that is,] twelue yere, I, and my brethren haue not eaten the [†]bread of the gouernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified [a portion] in the worke of this wall, and we bought no lād, & all my seruants came thether together vnto the worke.

17 Moreouer there [were] at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daylie an ox, & [six] chosē shepe, & birdes were prepared for me, & [†]within ten dayes wine for all [†]in abundance. Yet for all this I required not the bread of the gouernour: for [†]bondage was grieuous vnto this people.

19 Remember me, o my God, in goodnes, [according] to all that I haue done for this people.

CHAP. VI.

[†] Nehemiah answereth with great wisdom and zeale to his aduersarie. [†] He is not discouraged by the false prophetes.

[†] And when Sanballāt, and Tobiāh, & Gēshem the Arabian, and the rest of our enemies heard that I had buylt the

wall, and that there were no mo [†]breaches therein (thogh at that time I had not set vp the dores vpon the gates)

2 Then sent Sanballāt and Gēshem vnto me, saying, Come thou, that we may mete together in the villages in the plaine of Onō: and they thoght to do me euil.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to do, & I cā not come downe: [†] why shulde the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sorte. And I answered them after the same maner.

5 Then sent Sanballāt his seruant after this sorte vnto me the fiftie time, with an open letter in his hand,

6 Wherein was writtē, It is reported amōg the heathen, and [†]Gashmū hathe said it, that thou and the Iewes thinke to rebell, for the whiche cause thou buyldest the wall, & thou wilt be their King according to these [†]wordes.

7 Thou hast also ordeined [†]the Prophetes to preache of thee at Ierusalēm, saying, [There is a] King in Iudāh: and now according to these wordes it shal come to [†]Kings eares: come now therefore, and let vs take counsel together.

8 Then I sent vnto him, saying, It is not done according to these wordes that [†]sayest: for thou fainest them of thine owne heart.

9 For all thei afraied vs, saying, Their hāds shalbe weakened from the worke, and it shal not be done: now therefore [†]incourage thou me.

10 ¶ And I came to the house of Shemaiāh the sonne of Delaiāh the sonne of Mehetabeél, and he was [†]shut vp, & he said, Let vs come together into the house of God in the middes of the Temple, and shut the dores of the Temple: for they wil come to slay thee: yea, in the night will they come to kil thee.

11 Then I said, [†] Shulde suche a man as I, flee? Who is he, being as I am, that wolde go into the Temple to liue? I wil not go in.

12 And lo, I perceiued, that God had not sent him, but that he pronouced this prophecie against me: for Tobiāh and Sanballāt had hyred him.

13 Therefore was he hyred, that I might be afraied, and do thus, and sinne, & that they might haue an euil reporte that they might reproche me.

14 My God, remember thou Tobiāh, and Sanballāt according vnto these their wor-

pp. iij.

a That is, that they were joined together, as Chap. 4. 6.

b Meaning, [†] if he shuld obey their request, [†] worke, which God had appointed, shulde cease: shewing hereby that we shulde not commit our selues to the hands of the wicked.

† Or, Gēshem.

c As the same goeth.

d Thou hast bridged and set vp false Prophetes to make thy self King, and so to defraude the King of Persia of that subiection, which you ought vnto him.

† Ebr. strength thou mine hād. e As thogh he wolde be secret, to the intent [†] he might pray vnto God with greater libertie, & receiue some reuelation, [†] in him was but hypocrisie.

† He doubted not but God was able to preserve him, and knewed that, if he had obeyed this counsell, he shulde haue discouraged all the peoples thus God giueth power to his, to resist false prophetes thogh thei seme to haue neuer so great probability.

g Very griefe caused him to pray against such, wnder the presence of being the ministers of God, were adversaries to his glorie, & went about to overthrow his Church, declaring all so hereby that where there is one true minister of God, the devil hath a great sorte of hirings.
h VWhich was the sixt moneth and contained parte of August & parte of Sep.
i After \S I had sent Sanballat his answer.
k Thus \S Church of God hath evermore enemies within it selfe, which are more dangerous then \S outward & professed enemies.

kes, and Noadiáh the \S Prophetesse also, and the rest of the Prophetes that wolde haue put me in feare.

15 ¶ Notwithstanding the wal was finished on the fise and twentieth[day] of^h Elúl, in two andⁱ fiftie dayes.

16 And when al our enemies heard thereof [euē] all the heathen \S were about vs, thei were afrayed, & their courage failed them: for they knewe, \S this worke was wrought by our God.

17 And in these dayes [were] there many of the princes of Iudáh, whose^k letters went vnto Tobíáh, and those of Tobíáh came vnto them.

18 For there [were] manie in Iudáh, \S were sworne vnto him: for he was the sonne in law of Shechaniáh, the sonne of Aráh: & his sonne Ichonathán had the daughter of Meshullám, the sonne of Berechiáh:

19 Yea, they spake in his praise before me, & tolde him my wordes, [and] Tobíáh sent letters to put me in feare.

¶ CHAP. VII.

1 After the wall once buylded, is the watche appointed. 6 They that returned from the captiuitie are nombred.

*Ecclesi. 49, 15.

1 **N**OW^{*} when the wall was buylded, & I had set vp the dores, and the porters and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanáni and Hananiáh the prince of the palace in Ierusalém (for he was doutles a faithfull man, and feared God aboue manie)

3 And I said vnto them, Let not the gates of Ierusalém be opened, vntill the heat of the sunne: and while^a they stand by, let them shut the dores, and make them fast: and I appointed wardes of the inhabitants of Ierusalém, euerie one in his warde, and euerie one ouer against his house.

4 Now the citie [was] large and great, but the people [were] fewe therein, & the houses were not buylded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, & the people, to counte their genealogies: and I founde a boke of the genealogie of them^{*} which came vp at the first, and founde writen therein,

*Ezra. 2, 2.

b That is, the inhabitants of Iudáh.

6 These are the^b sonnes of \S prouince that came vp from the captiuitie, that was carryed away (whome Nebuchadnezzár king of Babél had caried away) and they returned to Ierusalém and to Iudáh, euerie one vnto his citie.

c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap. 2, 2.

7 They which came with Zerubbabél, Ieshúa, Nehemiáh, c Azariáh, Raamiáh, Nahamáni, Mordecái, Bilshán, Mispé-

reth, Biguái, Nehúm, Baanáh. [This is] the number of the men of the people of Israél.

8 The sonnes of Parosh, two thousand an hundreth seuentie and two.

9 The sonnes of Shephatiáh, thre hundreth seuentie and two.

10 The sonnes of Aráh, six hundreth fiftie and two.

11 The sonnes of Paháth Moáb of the sonnes of Ieshúa, & Ioáb, two thousand, eight hundreth and eightene. ^{† Or, the captiue of Moab.}

12 The sonnes of Elám, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattú, eight hundreth & fise and fourtie.

14 The sonnes of Zacchái, seuen hundreth and thre score.

15 The sonnes of Binnúi, six hundreth and eight and fourtie.

16 The sonnes of Bebai, six hundreth and eight and twentie.

17 The sonnes of Azgád, two thousand, thre hundreth and two and twentie.

18 The sonnes of Adonikám, six hundreth thre score and seuen.

19 The sonnes of Biguái, two thousand thre score and seuen.

20 The sonnes of Adín, six hundreth, and fise and fiftie.

21 The sonnes of Atér of Hizkiáh, ninetie and eight.

22 The sonnes of Hashúm, thre hundreth and eight and twentie.

23 The sonnes of Bezái, thre hundreth and foure and twentie.

24 The sonnes of Haríph, an hundreth and twelue.

25 The^d sonnes of Gibeón, ninetie and fyue. ^{d That is, the inhabitants of Gibeon.}

26 The men of Beth-léhem & Netopháh, an hundreth foure score and eight.

27 The men of Anathóth, an hundreth and eight and twentie.

28 The men of Beth-azmáueh, two and fourtie.

29 The men of Kiriath-icaráim, Chephiráh and Beeróth, seuen hundreth and thre and fourtie.

30 The men of Ramáh and Gába, six hundreth and one and twentie.

31 The men of Michmás, an hundreth and two and twentie.

32 The men of Beth-él and Ai, an hundreth and thre and twentie.

33 The men^e of the other Nebó, two and fiftie. ^{e For there were two cities of this name.}

34 The sonnes of the other Elám, a thousand, two hundreth and foure & fiftie.

35 The sonnes of Harím, thre hundreth & twentie.

twentie.

36 The sonnes of Ierichó, thre hundreth and fyue and fourtie.

37 The sonnes of Lod-hadid & Onó, seuē hundreth and one and twentie.

38 The sonnes of Senaáh, thre thousand, nine hundreth and thirtie.

39 The Priests: the sonnes of Iedaiáh of þ house of Ieshúa, nine hundreth seuentie and thre.

40 The sonnes of Immér, a thousand and two and fiftie.

41 The sonnes of Pashúr, a thousand, two hundreth and seuē and fourtie.

42 The sonnes of Harim, a thousand and seuētene.

43 ¶ The Leuites: the sonnes of Ieshúa of Kadmiél, and of the sonnes of † Hodiuaáh, seuētie and foure.

44 ¶ The singers: the children of Asaph, an hundreth and eight and fourtie.

45 The porters: the sonnes of Shallúm, þ sonnes of Atér, the sonnes of Talmón, the sonnes of Akkúb, the sonnes of Hatitá, the sonnes of Shobái, an hundreth and eight and thirtie.

46 ¶ The † Nethinims: the sonnes of Zihá, the sonnes of Hashuphá, the sonnes of Tabaóth,

47 The sonnes of Kerós, the sonnes of Siá, the sonnes of Padón,

48 The sonnes of Lebaná, the sonnes of Hagabá, the sonnes of Shalmái,

49 The sonnes of Hanán, the sonnes of Giddel, the sonnes of Gáhar,

50 The sonnes of Reaiáh, the sonnes of Rezín, the sonnes of Nekodá,

51 The sonnes of Gazzám, the sonnes of Vzzá, the sonnes of Paséah,

52 The sonnes of Besái, the sonnes of Meuním, the sonnes of Nephilhesim,

53 The sonnes of Bakbúk, the sonnes of Hakuphá, the sonnes of Harhúr,

54 The sonnes of Bazlith, the sonnes of Mehidá, the sonnes of Harshá,

55 The sonnes of Barkós, the sonnes of Sisferá, the sonnes of Támah,

56 The sonnes of Neziáh, the sonnes of Hatiphá,

57 The sonnes of Salomons seruants, the sonnes of Sotái, the sonnes of Sophéreth, the sonnes of Peridá,

58 The sonnes of Isaalá, the sonnes of Darkón, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochéreth of Zebáim, the sonnes of Amón.

60 All the Nethinims, and the sonnes of Salomons seruants [were] thre hundreth ninetie and two.

61 ¶ And these came vp from Tel-meláh, Tel-hareshá, Cherúb, Addón, and Immér: but thei colde not shewe their fathers house, nor their sede, [or] if thei were of Israél.

62 The sonnes of Delaiáh: the sonnes of Tobiáh, the sonnes of Nekodá, six hundreth and two and fourtie.

63 And of the Priests: the sonnes of Habaiáh, the sonnes of Hakkóz, the sonnes of Barzillái, which toke one of the daughters of Barzillái the Giliadite to wife, and was named after their name.

64 These soght their writing of the genealogies, but it was not found: therefore they were put from the Priesthode.

65 And † the Tirshátha said vnto the, that they shulde not eat of the most holy, til there rose vp a Priest with *Vrim & Thummim.

66 All the Congregation together [was] two and fourtie thousand, thre hundreth and thre score,

67 Besides their seruants and their maids, which were seuē thousand, thre hundreth and seuē and thirtie: and they had two hundreth and fyue and fourtie singing men and singing women.

68 Their horses [were] seuē hundreth & six and thirtie, [and] their mules two hundreth and fyue and fourtie.

69 The camels foure hundreth and fyue and thirtie, [and] six thousand, seuē hundreth and twentie asses,

70 And certeine of the chief fathers gaue vnto the worke. The Tirshátha gaue to þ treasure a thousand ^h drammes of golde, fiftie basins, fyue hundreth and thirtie Priests garments.

71 And [some] of þ chief fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde, and two thousand and two hundreth † pieces of siluer.

72 And the rest of the people gaue twentie thousand drammes of golde, and two thousand pieces of siluer, and thre score and seuē Priests garments.

73 And the Priests and Leuites, & the porters, and the singers, and the rest of the people, and the Nethinims, and all Israél dwelt in their cities: and when the ⁱ seuē moneth came, the children of Israél were in their cities.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israél for the knowledge of the worde of God. 15 They kepe the feast of Tabernacles or boothes.

pp. iij.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler. *Exod. 28, 30.

h Read Ezra 2, 69.

† Or, mines.

i Which containeth parte of September and parte of October.

†Ebr. as one man.

a Read Ezra 7:5.

b VWhich had age and discretion to vnderstand.

c This declareth the great zeale, that the people had to heare the worde of God.

d To the intent that his voyce might be better heard.

e In considering their offences against the Law. Therefore the Leuites do not reprocure them for mourning, but assure them of Gods mercies for as much as they are repentant.

f That is, remember the poore.

g Reioyce in the Lord, & he will giue you strength

1 And all the people assembled themselves together, in the street that was before the watergate, and they spake vnto Ezra the scribe, that he wolde bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men & women, and of all that coulde heare and vnderstand it, in the first day of the seventh moneth,

3 And he red therein in the street that was before the watergate (from the morning vntil the midday) before men and women, and of them that vnderstode it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezra the scribe stode vpon a pulpit of wood, which he had made for the preaching, & beside him stode Mattithiah, & Shema, and Ananiah, and Vriah, and Hilkiah, and Maaseiah on his right hand, & on his left hand Pedaiah, and Mishael, & Malchiah, & Hashum, and Hashbadana, Zechariah, [and] Meshullam.

5 And Ezra opened the booke before all the people: for he was above all the people: and when he opened it, all the people stode vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed themselves and worshipped the Lord with their faces toward the ground.

7 Also Ieshua and Bani, and Sherubiah, Iamin, Akkub, Shabberhai, Hodiah, Maaseiah, Kelitah, Azariah, Iozabab, Hanan, Pelaiyah, & the Leuites caused the people to vnderstand the Law, & the people stood in their place.

8 And they red in the booke of the Law of God distinctly, and gaue the sense, & caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither wepe: for all the people wept, when they heard the wordes of the Law.

10 He said also vnto them, Go, [and] eat of the fat, & drinke the swete, and send parte vnto them, for whome none is prepared: for this day is holy vnto our Lord: be ye not sory therefore: for the joy of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to

drinke, and to send away parte, & to make great ioye, because they had vnderstand the wordes that they had taught them.

13 And on the second day the chief fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the wordes of the Law.

14 And they founde writen in the Law, (that the Lord had commanded by Moses) that the children of Israel shulde dwell in boothes in the feast of the seventh moneth,

15 And that they shulde cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Go forth vnto the mount, and bring oliuebranches, and pinebranches, and branches of myrtus, and palmebranches, and branches of thicke trees, to make boothes, as it is writen.

16 So the people went forth and brought [the] and made them boothes, euery one vpon the roofe of his house, and in their courts, & in the courts of the house of God, and in the strete by the watergate, & in the strete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and sate vnder the boothes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioye.

18 And he red in the booke of the Law of God euery day, from the first day vnto the last day. And they kept the feast seven dayes, and on the eight day a solenne assembly, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhorthe them to praise God, 6 Declaring his wonders. 26 And their ingratitude, 30 And Gods great mercies toward them.

1 In the foure and twentieth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the strangers) and they stode and confessed their sinnes and the iniquities of their fathers.

3 And they stode vp in their place and red in the booke of the Law of the Lord their God foure times on the day, & they confessed and worshipped the Lord their God foure times.

4 Then stode vp vpon the staires of the Leuites Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani [and] Chenani, & cryed with a loude voice vnto the Lord their God.

5 And

*Leui. 23, 34.

† Or, goodly branches, as Leui. 24.

h For their houses were made flat about, read Deut. 22, 3.

i VWhich was almost a thousand years.

a Meaning, the seventh.

* 3. Esdr. 9, 4.

† Ebr. strange children.

b They made confession of their sinnes and vnto prayer.

5 And the Leuites said, [euē] Ieshua and Kadmiel, Barí, Hashabiah, Sherebiáh, Hodíah, Shebaniáh [and] Pethahiah, Stand vp, [and] praise the Lord your God for euer and euer, and let them praise thy glorious Name, o God, which excelleth aboue all thanksgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, wth all their hoste, the earth, & all things that are therein, the seas, and all that are in the, and thou preseruest them all, and the hoste of the heauen worshipeth thee.

7 Thou art, o Lord, the God, that hast chosen Abrám, & broghest him out of *Vr in Caldea * and madest his name Abrahám,

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his sēde the land of the Canaanites, Hittites, Amorites, & Perizzites, & Iebusites, and Girgashites, & hast performed thy wordes, because thou art iust.

9 *Thou hast also considered the afflictioⁿ of our fathers in Egypt, and heard their crye by the red Sea,

10 And shewed tokens and wonders vpō Pharaóh, and on all his seruants, & on all the people of his land: for thou knewest that they dealt prouidely against them: therefore thou madest thee a Name, as appeareth this day.

11 *For thou didest breake vp the Sea before the, and they went through the middes of the Sea on drye lād; and those that pursued them, hast thou cast into the botoms as a stone in the mightie waters:

12 And * leddest them in the daye with a pillar of a cloude, and in the night with a pillar of fyre to giue them light in the way that they went.

13 *Thou camest downe also vpon mount Sinái, and spakest vnto them from heauē, and gauest them right iudgements, and true lawes, ordinances and good commādements,

14 And declaredst vnto them thine holy Sabbath, and cōmandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hungre, * & broghest forth the water for the out of the rocke for their thirst: and * promisedst them that they shulde go in, & take possession of the land: for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued them selues prouidely and hardened their necke, so that they hearkened not vnto thy commādements,

17 But refused to obey, and wolde not remember thy maruelous workes that thou hadest done for them, but hardened their neckes, and had in their heades to returne to their bondage by their rebellion: but thou, o God of mercies, gracious and full of compassioⁿ, of long suffering and of great mercie, yet forsokest them not.

18 Moreouer when they made the a molten calfe (and said, this is thy god that broght thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsokest them not in the wilderness: * the pillar of the cloude departed not from them by day to lead them the way, nether the pillar of fyre by night, to shewe them light, and the way whereby they shulde go.

20 Thou gauest also thy good Spirit to instruct them, & withheldst not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didest also fede them fourtie yeres in the wilderness: they lacked nothing: * their clothes waxed not olde, and their feteⁿ swelled not.

22 And thou gauest them kingdomes and people, and ^d scatteredst them into corners: so they possessed * the land of Sihon and the land of the King of Heshbón, & the land of Og King of Bashán.

23 And thou didest multiplie their childre, like the starres of the heauen, and broghest them into the land, whereof thou hadest spoken vnto their fathers, that they shulde go and possesse it.

24 So the children went in, and possessed the lād, and thou subduedst before them the inhabitants of the land, [euē] the Canaanites, & gauest them into their hands, with their Kings and the people of the land, that they might do with them what they wolde.

25 And they toke their strong cities and the fat land, and possessed houses ful of all goods, cisternes digged out, vineyardes, & oliues, and trees for fode in abūdānce, and they did eat, and were filled, and became fat, & liued in pleasure through thy great goodnes.

26 Yet they were disobedient, and rebelled against thee, & cast thy Law behinde their backes, and slewe thy Prophetes (which * protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed the: yet in the time of their affliction, when they cryed vnto thee, thou heardest them

*Exod. 13, 22.
nom. 14, 14.
1. cor. 10, 2.

*Deut. 3, 4.

e Though the way was tedious and long.
d Meaning the heathē whom he droue out.
*Nomb. 21, 35.

e Taking heauen & earth to witness & God wolde destroye the, except they returned, as 2.
Chro. 24, 19.

f He declareth how Gods mercies euer contended with & wickednes of the people, who euer in their prosperitie forgate God.

*Leui. 18, 5.
zek. 20, 11.
roma. 10, 5.
gal. 3, 12.
g VWhich is a similitude taken of oxen, & shrink at the yoke or burde, as Za. 7, 11.
h VWhen thou didest admonish them by thy prophets.
i Ebr. thou didst prolong vpō them many yerres.

*Exod. 34, 6.

*Psal. 143, 2.

i By whome we were led away into captiuitie, & haue bene appointed to be slaue, as Est. 3, 13.
k He confesseth & all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.
l That thou woldest destroy the except they wolde returne to thee.

m That is, to be lords thereof.

from the heauen, and through thy great mercies thou gauest them fauours, who saued them out of the hād of their aduersaries.

28 But when they had^f rest, they returned to do euil before thee: therefore ledest^g them in the hand of their enemies, so that they had the dominiō ouer them, yet whē they conuerted and cryed vnto thee, thou heardedst them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring the againe vnto thy Law: but they behaued them selues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man shulde do and liue in them) and pulled away the shuldre, and were stifnecked, and wolde not^h heare.

30 Yet thou[†] didest forbear them many yerres, and protestedst among them by thy Spirit, [euten] by the hand of thy Prophetes, but they wolde not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies, thou hast not consumed them, nether forsaken them: for thou art a gracious and merciful God.

32 Now therefore our God, * thou great God, mightie and terrible, that kepest couenant and * mercie, let not all the affliction that hath come vnto vs, seme a litle before thee, [that is,] to our Kings, to our princes, and to our Priests, and to our Prophetes, and to our fathers, and to all thy people since the time of the Kings ofⁱ Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou^k hast delt truely, but we haue done wickedly.

34 And our Kings and our princes, our Priests & our fathers haue not done thy Law, nor regarded thy commandimēts nor thy protestations, wherewith thou hast^l protested among them.

35 And they haue not serued thee in their kingdome, & in thy great goodnes that^m shewedst vnto them, and in the large and fat land which thou settest before them, & haue not conuerted from their euil workes.

36 Beholde, we are seruants this day, andⁿ land that thou gauest vnto our fathers, to eat the^m frute thereof, and the goodnes thereof, beholde, we are seruants therein.

37 And it yeldeth muche frute vnto the Kings whome thou hast set ouer vs, becau

se of our sinnes: and they haue dominion ouer our bodyes and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this we makeⁿ a sure couenant, and write it, and our princes, our Leuites [and] our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the couenāt betwene God and the people.

1 Now they that sealed [were] Nehemiāh the[†] Tirshātha, the sōne of Hachaiāh, and Zidkaiāh,

2 Seraiāh, Azariāh, Jeremiāh,

3 Pashūr, Amariāh, Malchiāh,

4 Hattūsh, Shebaniāh, Mallūch,

5 Harim, Merimōth, Obadiāh,

6 Daniēl, Ginnethōn, Barūch,

7 Meshullām, Abiāh, Miamin,

8 Maaziāh, Bilgāi, Shemaiāh: these^a are the Priests.

9 ¶ And the Leuites: Ieshua the sonne of Azaniāh, Binnui, of[†] sonnes of Henadād Kadmiel.

10 And their brethren, Shebaniāh, Hodiah Kelita, Pelaiāh, Hanan,

11 Micha, Rehōb, Hashabiah,

12 Zaccūr, Sherebiah, Shebaniāh,

13 Hodiah, Banī, Beninu.

14 ¶ The chief of the people [were] Parōsh,

† Pahath Moab, Elam, Zattū, Bani,

15 Bunni, Azgad, Bebai,

16 Adoniah, Biguai, Adin,

17 Ater, Hizkiah, Azzūr,

18 Hodiah, Hashūm, Bezai,

19 Hariph, Anathōth, Nebai,

20 Magpiah, Meshullam, Hezir,

21 Meshazabeel, Zadōk, Iaddūa,

22 Pelatiah, Hanan, Ananiah,

23 Hoshēa, Hananiah, Hashūb,

24 Hallohésh, Pileha, Shobek,

25 Rehūm, Hashabnah, Maaseiah,

26 And Ahiah, Hanan, Anan,

27 Mallūch, Harim, Baanah.

28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the^b Nethinims, and all that were^c separated from the people of the lands vnto the Law of God, their wiues, their sonnes, and their daughters, all that colde vnderstand.

29 The chief of them^d receiued it for their brethren, and they came to^e the curse and to the othe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and do all the commandemēts of the Lord our God and his iudgemēts and his statutes:

30 And that we wolde not giue our daughters to

n Thus by affliction they come to kepe Gods commandements wherunto they could not be brought by Gods great benefices.

† Or, bueler.

a VWhich subscribed to kepe the promes.

† Or, captain of Moab.

b Read Ezech. 43.

c which be the slauers forsoke their wickednes and gaue them selues to seru God.

d They made othe in the name of the whole multitude.

e VWhereunto they came them selues, if they brake the Law as Deut. 28, 15.

Which n... standing... make... as Ch... 23... 25... 15... hand

This de... where... gaue... part of... which... besides... were b... pay, E... 13.

Or, into... of.

By this re... ment... was... nor cer... in the L... cuncto... not bir... felues... mant.

VWherefo... laboured... mended, th... takes v... vnto t... Lord bothe... Law &... meing to... and co... that v... made.

Thom. 13, 43. which be the slauers forsoke their wickednes and gaue them selues to seru God.

VWhereunto they came them selues, if they brake the Law as Deut. 28, 15.

VWhereunto they came them selues, if they brake the Law as Deut. 28, 15.

VWhereunto they came them selues, if they brake the Law as Deut. 28, 15.

ters to the people of the land, nether take their daughters for our sonnes.

31 And [if] the people of the land broght ware on the Sabbath, or anie vitailles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes: *and that we wolde let the seuent yere be fre, and the debtes of euerie [†] persone.

32 And we made statutes for our selues to giue by the yere the third parte of a shekel for the seruice of the house of our God,

33 For the shewebread, & for the daylie offering, and for the daylie burnt offering, the Sabbaths, the newe moones, for the solempne feastes, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israël, and for all the worke of the house of our God.

34 We cast also lottes for the offering of the wood, [euē] the Priests, the Levites and the people, to bring it into the house of our God, [†] by the house of our fathers, yere at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first frutes of our land, and the first of all the frutes of al trees, yere by yere, into the house of the Lord,

36 And the first borne of our sonnes, & of our cattell, as it is ^h written in the Law, and the first borne of our bullockes, and of our shepe, to bring it into ^h house of our God, vnto the Priests that minister in the house of our God,

37 And that we shulde bring the first frute of our dough, and our offerings, & the frute of euerie tree, of wine & of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Levites, that the Levites might haue the tithes in all the cities of our [†] trauail.

38 And the Priest, the sonne of Aaron shal be with the Levites, whē the Levites take tithes, and the Levites shal *bring vp the tenth parte of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israël, and the children of Leui shal bring vp the offerings of the corne, of the wine, & of the oyle, vnto the chambers: & there [shal be] the vessels of the Sanctuarie, and the Priests that minister, and the porters, and the singers, & we wil not forsake ^h house of our God.

CHAP. XI.

[†] VWho dwelled in Ierusalem after it was builded, 21 And who in the cities of Iudah.

And the rulers of the people dwelt in Ierusalem: the other people also cast

lottes, *to bring one out of ten to dwell in Ierusalem the holy citie, and nine partes [to be] in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chief of the prouince, that dwelt in Ierusalem, but in the cities of Iudāh, euerie one dwelt in his owne possession in their cities of Israël, the Priests and the Levites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt [certeine] of the children of Iudāh, and of the children of Beniamin. Of the sonnes of Iudāh, Athaiāh, the sonne of Vziah, the sonne of Zechariāh, the sonne of Amariāh, the sonne of Shephatiāh, the sonne of Mahaleel, of the sonnes of ^b Pérez,

5 And Maaseiāh the sonne of Baruch, the sonne of Col Hozēh, the sonne of Hazaiah, the sonne of Adaiāh, the sonne of Ioiarib, the sonne of Zechariāh, the sone [†] of Shiloni.

6 All the sonnes of Pérez that dwelt at Ierusalem, [were] four hundreth, thre score and eight valiant men.

7 These also are the sonnes of Benjamin, Sallu, the sonne of Meshullām, the sonne of Ioēd, the sonne of Pedaiāh, the sonne of Kolaiāh, the sonne of Maaseiāh, the sonne of Ithiel, the sonne of Ieshaiāh.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioēl the sonne of Zichri [was] gouernour ouer them: and Iudāh, the sonne of Senuah [was] the seconde ouer [†] citie.

10 Of the Priests, Iedaiāh, the sonne of Ioiarib, Iachin.

11 Seraiāh, the sonne of Hilkiāh, the sone of Meshullām, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub

*[was] chief of the house of God.

12 And their brethren ^d that did the worke in the Temple, [were] eight hundreth twentie and two: and Adaiāh, the sonne of Ieroham, the sonne of Pelaiāh, the sone of Amzi, the sonne of Zechariāh, the sonne of Pashur, the sonne of Malchiāh:

13 And his brethre, chief of ^h fathers, two hundreth & two and fourtie: and Amashsai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sone of Immer:

14 And their brethren vallant men, an hundreth and eight and twentie: and their ouerseer [was] Zabdiel the sonne [†] of Hagedolim.

15 And of the Levites Shemaiah, the sone of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni

^a Because their enemies dwelt rounde about them, thei provided that it might be replenished with men, and vsed this pollicie, because there were fewe that offered them selues willingly.

^b VWhich came of Perez the sone of Iudah.

[†] Or, of a Shilonite.

^c That is, was the hie Priest.
^d That serued and ministered in the Temple.

[†] Or, of one of the great men.

^e That is, he began the psalmes and was the chief.

^f Meaning of Temple.

^g Of them dwelt not in Ierusalem.

^h Or, Ophel.

ⁱ Vvas chief about the King for all his affairs.

16 And Shabbethái, and Iozabád of the chief of the Levites [were] ouer the workes of the house of God without.

17 And Mattaniáh, the sone of Michá, the sonne of Zabdí, the sonne of Asaph [was] the chief to ^e begin the thankesgiuing [&] prayer: and Bakkukiáh the seconde of his brethren, and Abdá, the sonne of Shammúa, the sonne of Galál, the sonne of Ieduthún.

18 All the Levites in the holy citie [were] two hundreth foure score and foure.

19 And the porters Akkúb, Talmón and their brethren that kept the ^f gates [were] an hundreth twentie and two.

20 And the residue of Israél, of the Priests, [&] of the Levites [dwelt] in al the cities of Iudáh, euerie on in his inheritance.

21 And the Nethinims dwelt in the [†] fortres, and Zihá, and Gispá [was] ouer the Nethinims.

22 And the ouerseer of the Levites in Ierusalém [was] Vzzi the sonne of Baní, the sone of Ashabiáh, the sonne of Mattaniáh, the sonne of Michá: of the sonnes of Asaph singers [were] ouer the worke of the house of God.

23 For it [was] the Kings commandement concerning them, that faithful [prouision shulde be] for the singers euerie day.

24 And Pethahiáh the sonne of Mesheza-beél, of the sonnes of Zerah, the sonne of Iudáh ^h [was] at the Kings hand in all matters concerning the people.

25 And in the villages in their lands, [some] of the children of Iudáh dwelt in Kiriáth-arba, and in the villages thereof, and in Dibón, and in the villages thereof, and in Tekabzeél, and in the villages thereof,

26 And in Ieshúa, and in Moladá, and in Beth-pálet,

27 And in Hazér-shuál, and in Beér-sheba, and in the villages thereof,

28 And in Ziklág, and in Mechonáh, and in the villages thereof,

29 And in En-rimmon, and in Zarcáh, and in Iarnúth,

30 Zanoáh, Adullám, and in their villages, in Lachísh, and in the fields thereof, at Azekáh, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnóm.

31 And the sonnes of Béiamín from Géba, in Michmásh, and Aíia, and Beth-el, and in the villages thereof,

32 Anathóth, Nob, Ananiáh,

33 Hazór, Ramáh, Gittáim,

34 Hadíd, Zeboím, Nebalár,

35 Lod and Onó, in the carpenters valley.

36 And of the Levites [were] diuisions in

Iudáh and in Beniamín.

CHAP. XII.

¹ The Priests and Levites, which came with Zerubbabel vnto Ierusalem, are nombred. 27 And the wall is dedicated.

¹ These also are the Priests and the Levites that ^a went vp with Zerubbabel, the sonne of Shealtiel, and Ieshúa: [to wit] Seraiah, Ieremiáh, Ezrá,

2 Amariáh, Mallúch, Hattúsh,

3 Shecaniáh, Rehúm, Merimóth,

4 Iddó, Ginnethó, Abiáh,

5 Miamín, Maadiáh, Bilgáh,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallú, Amók, Hilkiah, Iedaiah: these were the ^b chief of the Priests, and of their brethren in the dayes of Ieshúa.

8 And the Levites, Ieshúa, Benúi, Kadmiél, Sherebiáh, Iudáh, Mattaniáh ^c [were] ouer the thankesgiuinges, he, and his brethren.

9 And Bakkukiáh and Vnní, [&] their brethren [were] about them in the ^d watches.

10 And Ieshúa begate Ioiakim: Ioiakim also begate Eliashib, & Eliashib begate Ioiadá.

11 And Ioiadá begate Ionathán, and Ionathán begate Iaddúa.

12 And in the daies of Ioiakim were [these] the chief fathers of the Priests: vnder ^e Seraiah [was] Meraiáh, vnder Ieremiáh, Hananiáh,

13 Vnder Ezrá, Meshullám, vnder Amariáh, Iehohanán,

14 Vnder Melicú, Ionathán, vnder Shebaniáh, Ioséph,

15 Vnder Harím, Adna, vnder Meraióth, Helkai,

16 Vnder Iddó, Zechariah, vnder Ginnithón, Meshullam,

17 Vnder ^f Abiáh, Zichrí, vnder Miniamín, [and] vnder Moadiah, Piltai,

18 Vnder Bilgah, Shámúa, vnder Shemaiah, Iehonathan,

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amók, Ebér,

21 Vnder Hilkiah, Hashabiah, vnder Iedniáh, Nethaneél.

22 In the daies of Eliashib, Ioiadá, & Iohanán & Iaddúa [were] the chief fathers of [†] Levites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Leui, the chief fathers [were] written in the booke of the Chronicles euen vnto the daies of Iohanán the sone of Eliashib.

24 And the chief of the Levites [were] Hashabiah, Sherebiáh, and Ieshúa the sonne of Kadmiél, and their brethrē about them to giue praise and thankes, according to [†] ordinance

^a From Babilon to Ierusalem.

^b Next dignitie to the high Priests and which were of the tribe of Aaron. ^c Had charge of them that in the Psalms. ^d They had their wardens watches according to their names, as 1. Chron. 23, 6.

^e That is, to Seraiah, whether of that order, which was called after the name of Seraiah.

^f whereof Zacharie the Baptists father.

[†] That is, brethren of the same tribe.

[†] Which is going vnto the mount which is called the citie of God.

ordinance of Dauid þ man of God, warde ouer & against warde.

25 Mattaniáh and Bakbukiáh, Obadiáh, Meshullám, Talmón [and] Akkúb [were] porters keeping the warde at the thresholds of the gates,

26 These were in the dayes of Ioiakím the sonne of Ieshúa, the sonne of Iozadák, & in the dayes of Nehemiáh the captaine, and of Ezrá the Priest and scribe.

27 And in the dedication of the wall at Ierusalém they fought the Leuites out of all their places to bring them to Ierusalém to kepe the dedication and gladnes, bothe with thankesgiuings and with songs, cymbales, viroles, and with harpes.

28 Then the singers gathered them selues together bothe from the plaine countrie about Ierusalém, and from the villages of Netophathí,

29 And from the house of Gilgál, and out of the countries of Géba, and Azmáueþ: for the singers had buylt them villages rounde about Ierusalém.

30 And the Priests & the Leuites [were] purified, and clenfed the people, and the gates, and the wall.

31 And I broght vp the princes of Iudáh vpon the wall, & appointed two great companies to giue thankes, and the [one] went on the right hand of the wall toward the dung gate.

32 And after them went Hofhaiáh, and halfe of the princes of Iudáh,

33 And Azariáh, Ezrá and Meshullám,

34 Iudáh, Beniamín, and Shemaiáh, and Ieremiáh,

35 And of the Priests sonnes with trüpets, Zechariáh the sonne of Ionathán, the sonne of Shemaiáh, the sonne of Mattaniáh, þ sonne of Michaiáh, the sonne of Zaccúr, the sonne of Asáph.

36 And his brethren, Shemaiáh, & Azareél, Milalái, Gilalái, Maái, Nethaneél, & Iudáh, Hanáni, with the musical instruments of Dauid the man of God: & Ezrá the scribe [went] before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by the staires of the citie of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the water gate Eastwarde.

38 And the seconde companie of them þ gaue thankes, wét on the other side, and I after the, & the halfe of the people [was] vpon the wall, [and] vpon the towre of furnaces euen vnto the broad wall,

39 And vpon the gate of Ephraím, and vpon the olde gate, and vpon the fishgate, & the towre of Hananeél, and the towre of

Meáh, euen vnto the shepegate: and they stode in the gate of the warde.

40 So stode the two companies (of them that gaue thankes) in the house of God, & I and the halfe of the rulers with me.

41 The Priests also, Eliakím, Maaseiáh, Miniamín, Michaiáh, Elioenái, Zechariáh, Mananiáh, with trumpets,

42 And Maaseiáh, and Shemaiáh, & Eleazar, and Vzzi, and Iehohanán, and Malchíah, and Elám, and Ezér: and the singers [sang] loude, hauing Izrahiah which [was] the ouerfeer.

43 And the same day they offred great sacrifices and reioyced: for God had giuen them great ioye, so that bothe the womē, and the children were ioyful: and the ioye of Ierusalém was heard farre of.

44 Also at the same time were men appointed ouer the chambers of the store for the offrings (for the first frutes, & for the tithes) to gather in to them out of the fields of the cities, the portions of the Law for the Priests and the Leuites: for Iudáh reioyced for the Priests & for the Leuites that serued.

45 And bothe the singers and the Leuites kept the warde of their God, & the warde of the purification according to the commandement of Dauid, [and] Salomón his sonne.

46 *For in the dayes of Dauid and Asaph, of olde [were] chief singers, and songs of praise and thankesgiuing vnto God.

47 And in the dayes of Zerubbabél, and in the dayes of Nehemiáh did all Israël giue portions vnto the singers and porters, euerie day his portion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aarón.

CHAP. XIII.

1 The Law is red. 3 They separate from them all strangers. 15 Nehemiah reproveth them that break the Sabbath. 30 An ordinance to serue God.

1 **A**Nd on that day did they read in the booke of Mosés, in the audience of the people, and it was founde written therein, that the Ammonite, and the Moabite *shulde not entre into the Congregation of God,

2 Because they met not the children of Israël with bread and with water, *but hired Balaám against them, that he shulde curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Law, they separated from Israël *all those that were mixed.

† Ebr. caused to heare.

in V Which were chambers appointed by Hekiah to put in tithes, and such things, 2. Chro. 31, 11, and now were repared againe for the same vse.

* 1. Chro. 15, 16.

† That is, the tenth parte of tithes.

* Deut. 23, 3.

* Nomb. 22, 5.

2 That is, all such, * had ioy ned in vnlawful marriage, & all those, whom God had forbidden them to haue societe.

^b That the separation was made
^c He was joy-
 ned in affinity
 with Tobiah &
 Ammonite, and
 enemy of the
 Jewes.

^d Called also
 Darius, Ezra 7,
 1.
^e Or, at the ye-
 res end.

^f Thus we see to
 what inconue-
 niences the peo-
 ple fall into, whā
 they are defec-
 tive of one ^g hath
 & feare of God,
 seeing that their
 chief gover-
 nour was but a
 while absent, &
 yet they fell into
 suche great ab-
 surdities: as ap-
 peareth also,
 Exod. 32, 1.

^h He protesteth
 that he did his
 dutie with a
 good conscience,
 yet he doeth not
 iustifie him selfe
 herein, but deli-
 vereth God to fa-
 mous him, and
 to be mercifull
 vnto him for his
 owne goodnes
 sake, as vers. 22.

ⁱ I declared vn-
 to them, & God
 wolde not suf-
 fer suche trans-
 gressours of his
 Law to be vn-
 punished.

^j VVas not this
 a great cause,
 why God pla-
 gued vs in time
 past? meaning,
 if they transgre-
 sed now in the
 same againe, the
 plague shuld
 be greater.

^k And before^b this had the Priest Eliashib
 the ouersight of the chamber of the house
 of our God, being ^c kinsman to Tobiah.
^l And he had made him a great chamber, &
 there had they aforetime laid the offerings,
 the incense, and the vessels, and the tithes
 of corne, of wine, and of oyle (appointed
 for the Levites, and the singers, & the por-
 ters) and the offerings of the Priests.

^m But in al this [time] was not I in Ierusalēm:
 for in the two and thirtieth yere of ^d Ar-
 tahshaste King of Babel, came I vnto the
 King, and fater certeine dayis I obtained
 of the King.

ⁿ And when I was come to Ierusalēm, I
 ynderstode ^e euil that Eliashib had done
 for Tobiah, in that he had made him a
 chamber in the court of the house of God.

^o And it grieved me sore: therefore I cast
 forth all ^f vessels of the house of Tobiah
 out of the chamber.

^p And I commanded them to cleanse the
 chambers: and thether broght I againe
 the vessels of the house of God with the
 meat offering and the incense.

^q And I perceiued that the portiōs of ^g
 Levites had not bene giuen, & that eue-
 rie one was fled to his land, [euē] the Leui-
 tes and singers that executed the worke.

^r Then reprov'd I the rulers and said,
 Why is the house of God forsakē? And I
 assēbled them, and set thē in their place.

^s Thē broght al Iudāh the tithes of corne
 and of wine, & of oyle vnto the treasures.

^t And I made treasurers ouer ^h treasures,
 Shelemiāh the Priest, & Zadōk the scribe,
 and of the Levites, Pedaiāh, & vnder their
 hand Hanān the sonne of Zaccūr the son-
 ne of Mattaniāh: for they were counted
 faithful, and their office was to distribute
 vnto their brethren.

^u Remember me, ⁱ my God, herein, and
 wipe not out my ^f kindenes that I haue
 shewed on the house of my God, and on
 the offices thereof.

^v In those daies saw I in Iudāh thē ^j trode
 wine presses on ^h Sabbath, and that broght
 in sheaves, and which laded asses also with
 wine, grapes, and figges, and all burdens,
 and broght them into Ierusalēm vpon the
 Sabbath day: and ^k I protested to them in
 the day that they solde vitales.

^l There dwelt men of Tyrus also therein,
 which broght fish and all wares, and solde
 on the Sabbath vnto the children of Iudāh
 euen in Ierusalēm.

^m Then reprov'd I the rulers of Iudāh, &
 said vnto them, What euil thing is this
 that ye do, and breake the Sabbath daye?

ⁿ Did not your fathers^b thus, & our God
 broght all this plague vpon vs, and vpon

this citie: yet ye increase the wrath vpon
 Israël, in breaking the Sabbath.

^o And when the gates of Ierusalēm begā
 to be ⁱ darke before the Sabbath, I com-
 manded to shut the gates, and charged,
 that they shulde not be opened til after the
 Sabbath, and [some] of my seruants set I at
 the gates, that there shulde no burden be
 broght in on the Sabbath daye.

^p So the chapmen and marchants of all
 marchandise remained once or twise all
 night without Ierusalēm.

^q And I protested among them, and said
 vnto them, Why tary ye all night about
 the wall? If ye do it once againe, I will lay
 hands vpon you. Frō that time came they
 nomore on the Sabbath.

^r And I said vnto the Levites, that they
 shulde cleanse them selues, and that they
 shulde come and ^k kepe the gates, to fan-
 ctifie the Sabbath day. Remember me, ⁱ
 my God, cōcerning this, and pardone me
 according to thy great mercie.

^s In those dayes also I sawe Iewes that ma-
 ried wiues of ^l Ashdōd, of Ammōn, and of
 Moāb.

^t And their children spake halfe in the
 speache of Ashdōd, and colde not speake
 in the Iewes language, and according to
 the language of the [one] people, and of
 the [other] people.

^u Then I reprov'd them, and ^m cursed
 them, and smote certeine of them, and pul-
 led of their heere, and toke an othe of thē
 by God, Ye shal not giue your daughters
 vnto their sonnes, nether shal ye take of
 their daughters vnto your sonnes, nor for
 your selues.

^v Did not Salomōn the King of Israël
 sinne by these things: yet among manie
 nations was there no King like him: for
 he was beloued of his God, and God had
 made him King ouer Israël: yet strange
 women caused him to sinne.

^w Shal we then obey vnto you, to do all
 this great euil, and to transgresse against
 our God, [euē] to mary strange wiues?

^x And [one] of the sonnes of Ioiađā ^j son-
 ne of Eliashib the hye Priest was the sonne
 in law of Sanballāt the Horonite: but I
 chased him from me.

^y Remember them, ⁱ my God, that^a defi-
 le the Priesthode, and the couenant of the
 Priesthode, and of the Levites.

^z Then cleansed I them from all strangers,
 and appointed the wardes of the Priests &
 of the Levites, euerie one in his office.

^{aa} And for the offering of the wood at times
 appointed, and for the first frutes. Remē-
 ber me, ⁱ my God, ^o in goodnes.

ESTER.

ⁱ About ^h that
 the sunne
 wet downe:
 the Sabbath
 lasted from ^h
 ne goig downe
 of the one day
 to the sunne
 sig of the other

^k Meaning
 Tēple, ^j
 that was vnto
 ne, shulde

^l VVhich
 citie of the
 Philistims, &
 had married
 ues thereof,
 so had cor-
 rected their
 che, and relig

^m That is,
 excommunic-
 them, and
 them out of
 Congregation

^o 1. King. 11

^o 1. King. 11

^a Punish
 according to
 their fault,
 euil example,
 they haue
 to the rest of
 people, comm-
 ric to their
 tion.

^o That is,
 shewe mercie
 vnto me.

ESTER.

THE ARGUMENT.

Because of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeres, wherein the Ebrewes and the Grecians do varie, diuers autors write diuersly as touching this Ahashuerósh, but it semeth Daniel 6, 1, and 9, 1, that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerósh, which was a name of honour, and signified great and chief, as chief head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some, by whome he sendeth comforte, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their soden fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP. I.

1 King Ahashuerósh maketh a royal feast, 10 VVhereunto the Quene Vashti wil not come. 19 For which cause she is deuorced. 20 The Kings decree touching the preeminence of man.

for the womē in the royal house of King Ahashuerósh.

10 Vpon the 8 seuent day when the King was mery with wine, he comāded Mehumán, Bizthá, Harboná, Bigthá, and Abagthá, Zethár, and Carcás, the seuen eunuches (that serued in the presēce of King Ahashuerósh)

g VVhich was the last day of the feast that the King made for the people, as ver. 5.

11 To bring Quene Vashti before the King with the crowne royal, that he might shewe the people and the princes her beautie: for she was faire to loke vpon.

12 But the Quene Vashti refused to come at the Kings worde, that which he had giuen in charge to the eunuches: therefore the King was verie angrie, and his wrath kindled in him.

+Ebr. which was in the hand of the eunuches

13 Then the King said to the wise men, that knewe the times (for so was the Kings maner towardes all that knewe the lawe and the iudgement:

h That had experience of things, as they had learned by diligent marking in continuance of time.

14 And the next vnto him [was] Carshená, Shethár, Admátha, Tarshísh, Méres, Marfená [and] Memucán the seuen princes of Persia and Media, which sawe the Kings face, and sate the first in the kingdome)

i VVhich were his chief counsellors, that might haue alwayes access to him.

15 What shal we do vnto the Quene Vashti according to the lawe, because she did not according to the worde of the King Ahashuerósh by the commission of the eunuches?

16 Then Memucán answered before the King and the princes, The Quene Vashti hath not onely done euil against the King, but against all the princes, & against all the people that are in all the prouinces of King Ahashuerósh.

k By her disobedience she hath giuen an example to all women to do the like to their housbāds. That is, her disobedience.

17 For the acte of the Quene shal come a brode vnto all women, so that they shal despise their housbāds in their owne eies and shal say, The King Ahashuerósh commanded Vashti the Quene to be brought in before him, but she came not.

m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by example haue done the same.

18 So shal the princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Quene, thus [shal there be] muche despitefulness and wrath.

qq. ij.



In the dayes of Ahashuerósh (this is Ahashuerósh that reigned from India vnto Ethiopia, ouer an hundred, & seuen & twentie prouinces)

2 In those dayes when the King Ahashuerósh sate on his throne, which was in the palace of Shushán,

3 In the thirde yere of his reigne, he made a feast vnto all his princes & his seruants, [euen] the power of Persia and Media, & to the captaines and gouernours of the prouinces [which were] before him,

4 That he might shewe the riches [and] glorie of his kingdome, & the honour of his great maiestie many dayes, [euen] an hundred and foure score dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushán, both vnto great and small, seuen dayes, in the courte of the garden of the Kings palace,

6 Vnder an hanging of white, grene, and blewe [clothes,] fastened with cordes of fine linen and purple, in siluer rings, and pillars of marble: the beddes [were] of golde, and of siluer, vpon a pauement of porphyre, and marble, and alabaster, and blewe coulour.

7 And they gaue them drinke in vessels of golde, and changed vessel after vessel, and royal wine in abundāce, according to the power of the King.

8 And the drinke [was] by an ordre, none might compel: for so the King had appointed vnto all the officers of his house, that they shulde do according to euery mans pleasure.

9 The Quene Vashti made a feast also

Called also Darius, who was now gouerning Moab, and had gouerned the Medes, Persians and Chaldeans. Some thinke he was Darius Hyaspis sone, called also Artaxerxes.

Daniel chap. 1. maketh mention but of six yeres, leauing out the number that he reigned, as is shewed in diuers places vnto.

That is, had a quiet reigne. Nehem. 1, 1.

Which they used in those countries in stead of tables.

As was before said, forso muche as a King. None might be compelled to drinke more than he pleased him.

n Let her be diuorced and another made Queene.

o For he had vnder him an hundred and seuen countreies.

p That is, that wife shulde be subiect to the housband and at his commandement.

a That is, he called the matter a gaine into communication. b By the seuen wise men of his counsel.

c The abuse of these countries was so great, & they inuented manie meanes to serue the lustes of princes, and therefore, as they ordeined wicked lawes, & the King might haue whose daughters he vould, so they had diuers houses appointed, as one for the, whiches they were virgines, another when they were concubines, and for the Quenes another.

d Read what this purification was, vers. 12. e 2. King. 24. 18

19 If it please the King, let a royal decree procede from him, and let it be written among the statutes of Persia and Media; (and let it not be transgressed) that Vasthi come no more before King Ahashuerosh: and let the King giue her royal estate vnto her companion that is better then she.

20 And whē the decree of the King which shalbe made, shalbe published throughout all his kingdome (thogh it be great) all the women shal giue their housbands honour, bothe great and small.

21 And this saying pleased the King & the princes, & the King did according to the worde of Memucan.

22 For he set letters into all the prouinces of the King, into euerie prouince according to the wryting thereof, and to euerie people after their language, that euerie mā shulde beare rule in his owne house, & that he shulde publish it in the language of that same people.

CHAP. II.

1 After the Quene is put away, certeine yong maidens are brought to the King. 14 Ester pleaseth the King, and is made Quene. 22 Mordecai discloseth vnto the King those that wolde betray him.

1 **A**fter these things, whē the wrath of King Ahashuerosh was appeased, he remembred Vasthi, & what she had done, and what was decreed against her.

2 And the Kings seruants that ministred vnto him, said, Let them seke for the King beautiful yong virgins,

3 And let the King appoint officers throughout all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hegē the Kings eunuche, keeper of the women, to giue them their things for purification.

4 And the maid that shal please the King, let her reigne in the stead of Vasthi. And this pleased the King, and he did so.

5 ¶ In the cite of Shushan, there was a certeine Iewe, whose name [was] Mordecai the sonne of Iaïr, the sonne of Shimeï, the sonne of Kish a man of Temin,

6 Which had bene caryed away from Ierusalem with the captiuitie that was caryed away with Iekoniāh King of Iudāh (whome Nebuchadnezzar King of Babel had caryed away)

7 And he nourished Hadassah, that is, Ester, his vnckles daughter: for she had nether father nor mother, and the maid was faire, & beaurifull to loke on: & after the death of her father, and her mother, Mordecai

toke her for his owne daughter.

8 And when the Kings commandement, and his decree was published, and manie maids were brought together to the palace of Shushan, vnder the hand of Hegē, Ester was brought also vnto the Kings house vnder the hand of Hegē the keeper of the women.

9 And the maid pleased him, and she founde fauour in his sight: therefore he caused her things for purification to be giuen her spedely, and her state, and seuen comely maides to be giuen her out of the Kings house, and he gaue change to her and to her maides of the best in the house of the women.

10 [But] Ester shewed not her people and her kined: for Mordecai had charged her, that she shulde not tel it.

11 And Mordecai walked euerie day before the courte of the womens house, to knowe if Ester did wel, and what shulde be done with her.

12 And whē the course of euerie maid came, to go in to King Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, six moneths with oyle of myrrhe, and six moneths with swete odours, and in the purifying of the women)

13 And thus went the maids vnto the King, whatsoeuer she required, was giuen her to go with her out of the womens house vnto the Kings house.

14 In the euening she went, and on the morow she returned into the secōde house of the women vnder the hand of Shashgāz the Kings eunuche, which kept the concubines: she came in to the King no more, except she pleased the King, & that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, she shulde go in to the King, she desired nothing, but what Hegē the Kings eunuche the keeper of the women said: and Ester founde fauour in the sight of all them that looked vpon her.

16 ¶ So Ester was taken vnto King Ahashuerosh into his house royal in the tenth moneth, which is the moneth Tebeth, in the seuenth yere of his reigne.

17 And the King loued Ester aboue all the women, and she founde grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Quene in stead

† Ebr. portions.

e For thogh she was takē away by a cruel law, yet he ceased not to haue a thierly care ouer her, and therefore did reforme oft times to beare of her.

f VVhat apparel she asked of the eunuche, & was he bound to giue her.

† Or, Hegai.

g VVherein her modestie appeared because she sought not apparel to commend her beautie, but stode to the eunuches appointment.

h VVhich contained parte of December and parte of Iannuarie.

That is, nether father nor mother, and the maid was faire, and magnanimous, which is the second chapter of the book of Ester.

Meaning that.

In the Chronicles of the Kings of Persia and Persia Chap. 10.

The Persian manner was to take downe the women, and to appoint a chief eunuche, which Mordecai wolde do to this a purpose and purpose.

i Thus we see that she was not asked, but she took her own to accommodate.

¶ The definition of this eye.

steade of Vashai.

18 Then the King made a great feast vnto al his princes and his seruants [which was] the feast of Ester, and gaue rest^k vnto the prouinces, and gaue giftes, according to the power of a King.

19 And whē the virgins were gathered the^m seconde time, then Mordecái fate in the Kings gate.

20 Ester had not yet shewed hir kined nor her people, as Mordecái had charged her: for Ester did after the worde of Mordecái, as when she was nurished with him.

21 ¶ In those dayes when Mordecái fate in the Kings gate, two of the Kings eunuches, Bigthán, and Térsh, which kept the dore, were wroth, & soght to layⁿ hand on the King Ahashuerósh.

22 And the thing was knowē to Mordecái, and he tolde it vnto Quene Ester, and Ester certified the King thereof in Mordecáis name: and when inquisitiō was made it was foude so: therefore thei were bothe hanged on a tree: and it was written in the boke of the^o Chronicles before the King.

¶ CHAP. III.

¹ Haman, after he was exalted, obtained of the King, that all the Iewes shulde be put to death, because Mordecái had not done him worship as others had.

After these things did King Ahashuerósh promote Hamán the sonne of Hammedátha the Agagite, & exalted him, and set his seat about all the princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees and reuerēced Hamán: for the King had so commanded concerning him: but Mordecái^a bowed not the knee, nether did reuerence.

3 Then the Kings seruants which were at the Kings gate said vnto Mordecái, Why transgresses thou the Kings commandment?

4 And albeit they spake daylie vnto hī, yet he wolde not heare them: therefore they^b tolde Hamán, that they might se how Mordecáis matters wolde stand: for he had tolde them, that he was a Iewe.

5 And when Hamán sawe that Mordecái bowed not the knee vnto him, nor did reuerence vnto him, then Hamán was ful of wrath.

6 Now he^f thought it to litle to lay hands onely on Mordecái: and because they had shewed him the people of Mordecái, Hamán soght to destroye all the Iewes, that

were throughout the whole kingdome of Ahashuerósh, [euē] the people of Mordecái.

7 In the first moneth (that is the moneth^c Nisan) in the twelfth yere of King Ahashuerósh, they cast Pur (that is a^d lot) before Hamán, from day to day, & from moneth to moneth, [vnto] the twelfth moneth; that is the moneth^e Adár.

8 Then Hamán said vnto King Ahashuerósh, There is a people scatred, and dispersed among the people in al the prouinces of thy kingdome, and their lawes [are] diuers from all people, and they do not obserue the^f Kings lawes: therefore it is not the Kings profite to suffre them.

9 If it please the King, let it be written that they may be destroyed, and I will paye ten thousand talents of siluer by the hands of them that haue the charge of this busines to bring it into the Kings treasure.

10 Then the King toke his ring from his hand, and gaue it vnto Hamán the sonne of Hammedátha the Agagite the Iewes aduersarie.

11 And the King said vnto Hamán, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the Kings^g scribes called on the thirtent day of the first moneth, and there was written (according to all that Hamán commanded) vnto the Kings officers, and to the captaines that were ouer euerie prouince, and to the rulers of euerie people, [and] to euerie prouince, according to the writing thereof, and to euerie people according to their language: in the name of King Ahashuerósh was it written, and sealed with the Kings ring.

13 And the letters were sent by postes into all the Kings prouinces, to roote out, to kill and to destroye all the Iewes, bothe yong and olde, children and women, in one day vpō the thirtent day of the twelfth moneth (which is the moneth Adár) and to spoile them as a pray.

14 The contents of the writing [was,] that there shulde be giuen a cōmandement in all prouinces, [and] published vnto all people, that thei shulde be ready against the same day.

15 And the postes compelled by the Kings commandment went forth, and the cōmandement was giue in the palace at Shushán: and the King and Hamán fate drinking, but the^h cite of Shushán was in perplexitie.

¶ CHAP. IIII.

¹ Mordecái giue the Quene knowledge of the cruel decree of the King against the Iewes. 16 She willesh that they pray for her.

qq. iij.

^e VVhiche answereth to part of Marche and part of April.

^d To knowe what moneth & day shulde be good to enterprise this thing, that it might haue good success: but God disappointed the irreloties and expectation.

^e Conteyning part of Februrie, and part of Marche.

^f These be the two arguments which commonly the worldlings and the wicked vse toward prizes against the godly, that is, & contempt of their lawes, and diminihing of their profit: without respect how God is ether pleased or displeased.

^g Ebr. weigh.

^h Or, secretaries

^g Or, the hands of postes.

^h To wit, the Iewes that were in Shushán.

^a Because he
woulde aduertise
Ester of this cru
el proclamatio.

[†]Ebr. sackclo
the and ashes
were spread for
many.

[†]Ebr. had cau
sed to stand be
fore her.

[†]Ebr. declara
tion.

[†]Or, contents.

NOW when Mordécái perceiued all that was done, Mordécái rent his clothes, and put on sackcloth, & ashes, & went out into the middes of the citie, & cryed with a great crye, and a bitter.

2 And he came euen before the Kings gate, but he might not entre within [†] Kings gate, being clothed with sackcloth.

3 And in euerie prouince, [and] place, whether the Kings charge and his commission came, there [was] great sorow among the Iewes, and fasting, and weping, and mourning, and [†] many laye in sackcloth and in ashes.

4 ¶ Then Esters maides and her eunuches came and tolde it her: therefore the Queene was verie heauy, and she sent rayment to clothe Mordécái, & to take away his sackcloth from him, but he receiued it not.

5 Then called Ester Hatách [one] of the Kings eunuches, whome he [†] had apointed to serue her, and gaue him a commandement vnto Mordécái, to knowe what it was, and why it was.

6 So Hatách went forth to Mordécái vnto the streat of the citie, which was before the Kings gate.

7 And Mordécái tolde him of all that [†] had come vnto him, and of the [†] summe of the siluer that Hamán had promised to paye vnto the Kings treasures, because of the Iewes, for to destroye them.

8 Also he gaue him the [†] copie of the writing [and] commission that was giuen at Shushán, to destroye the, [†] he might shew it vnto Ester and declare it vnto her, and to charge her, that she shulde go in to the King, & make petition and supplication before him for her people.

9 ¶ So when Hatách came, he tolde Ester the wordes of Mordécái.

10 Then Ester said vnto Hatách, and commanded him [to say] vnto Mordécái,

11 All the Kings seruants and the people of the Kings prouinces do knowe, that whosoever, man or woman, that cometh to the King into the inner court, whiche is not called, there [is] a lawe of his, that he shall dye, except him to whome the King holdeth out the golden rod, that he may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordécái of Esters wordes.

13 And Mordécái said, that thei shulde answer Ester [thus,] Thinke not with thy selfe that thou shal escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, [†] comfort and deliuerance ^b shal appeare to the Iewes out of another place, but thou and thy fathers house shal perish: and who knoweth whether thou art come to the kingdome for ^c such a time?

15 Then Ester commanded to answer Mordécái,

16 Go, [and] assemble al the Iewes that are found in Shushán, and fast ye forme, & eat not, nor drike in thre dayes, day nor night. I also and my maides wil fast likewise, and so wil I go in to the King, which is not according to the Law: and if I perish, ^d I perish.

17 So Mordécái went his way, and did according to all that Ester had commanded him.

CHAP. V.

^a Ester entred in to the King, and biddeth him and Haman to feast. ¹¹ Haman prepareth a galous for Mordécái.

AND on the third ^a day Ester put on her royal apparel, and stode in the court of the Kings palace within, ouer against the Kings house: and the King sat vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she founde fauour in his sight: and the King ^b helde out the golden sceptre that was in his hand, so Ester drewe nere, & touched the toppe of the sceptre.

3 Then said the King vnto her, What wilt thou, Queene Ester: & what is thy request? it shal be euen giuen ^c thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Hamán come this day vnto the banket, that I haue prepared for him.

5 And the King said, Cause Hamán to make hast that he may do as Ester hath said. So the King and Hamán came to the banket that Ester had prepared.

6 And the King said vnto Ester at the banket of ^d wine, What is thy petition, that it may be giuen thee? and what is thy request? it shal euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request [is,]

8 If I haue founde fauour in the sight of the King, and if it please the King to giue me my petition, and to performe my request, let the King and Hamán come to the banket that I shal prepare for them, & I wil do tomorowe according to the Kings ^e saying.

[†]Ebr. breache.
^b Thus Mordécái spake in the confidence of faith, which all Gods children ought to haue: is, that God wil deliuer them, though all worldly meanes faile.
^c For to deliuer Gods Church out of these present dangers.

^d I wil put my life in danger, which refers the necessity to Gods grace, ing it is his glory and the deliuerance of his Church.

^a To wit, after that the Iewes had begonne fast.

^b VVhich was signe [†] her coming was agreeable vnto him, Chap. 4. 11.

^c Meaning hereby, that whosoever she shulde be granted, as Mar. 6. 23.

^d Because they used to drinke excessively in their bankets, they called the banket by the name of that, which was most in use or esteemed.

I will declare
the thing I
saw.

slaying.

9 ¶ The went Haman for the the same day
ioyful and with a glad heart. But when Ha-
man sawe Mordecai in the Kings gate,
that he stode not vp, nor moued for him,
then was Haman full of indignation at
Mordecai.

10 Neuertheles Haman refrained him self
and when he came home, he sent, and cal-
led for his friends, and Zerefh his wife.

11 And Haman tolde them of the glorie of
his riches, and the multitude of his chil-
dren, and all the things wherein the King
had promoted him, and how that he had
set him aboue the princes and seruants of
the King.

12 Haman said moreouer, Yea, Ester the
Queene did let no man come in with the
King to the banket that she had prepared,
saue me: and tomorowe am I bidden vn-
to her also with the King.

13 But all this doeth nothing auaille me, as
long as I se Mordecai the Iewe sitting at
the Kings gate.

14 Then said Zerefh his wife and all his
friends vnto him, Let them make a tree of
fiftie cubites hie, and tomorowe speake
thou vnto the King, that Mordecai may
be hanged thereon: then shalt thou go
ioyfully with the King vnto the banket.
And the thing pleased Haman, and he
caused to make the tree.

¶ CHAP. VI.

1 The King turneth ouer the chronicles, and findeth the
fidelitie of Mordecai. 2 And commandeth Haman, to
cause Mordecai to be had in honour.

1 ¶ The same night the King slept not, &
he commanded to bring the booke of
the records [and] the chronicles: & they
were red before the King.

2 Then it was founde written, that Morde-
cai had tolde of Bigtana, and Terefh two
of the Kings eunuches, keepers of the do-
re, who sought to lay hands on the King
Ahasuerus.

3 Then the King said, What honour and
dignitie hath bene giuen to Mordecai
for this? And the Kings seruants that mi-
nistred vnto him, said, There is nothing
done for him.

4 And the King said, Who is in the court?
(Now Haman was come into the inner
court of the Kings house, that he might
speake vnto the King to hang Mordecai
on the tree that he had prepared for him)

5 And the Kings seruants said vnto him,
Beholde, Haman standeth in the court.
And the King said, Let him come in.

6 And when Haman came in, the King said

vnto him, What shal be done vnto the ma-
whome the King wil honour? Then Ha-
man thought in his heart, To whome wol-
de the King do honour more then to me?

7 And Haman answered the King, The
man whome the King wolde honour,

8 Let them bring [for him] royal apparel,
which the King vseth to weare, and the
horse that the King rydeth vpon, and
that the crowne royal may be set vpo his
head.

9 And let the rayment & the horse be de-
liuered by the hand of one of the Kings
moste noble princes, and let them apparel
the man (whome the King wil honour)
and cause him to ryde vpon the horse
through the strete of the citie, & procla-
me before him, Thus shal it be done vn-
to the man, whome the King wil honour.

10 Then the King said to Haman, Make
haste, take the rayment and the horse as
thou hast said, and do so vnto Mordecai
the Iewe, that sitteth at the Kings gate: let
nothing faile of all that thou hast spokē.

11 So Haman toke the rayment and the hor-
se, and arrayed Mordecai, and broght him
on horse backe through the strete of the
citie, and proclaimed before him, Thus
shal it be done to the man whome the King
wil honour.

12 And Mordecai came againe to the Kings
gate, but Haman hasted home mourning
and his head couered.

13 And Haman tolde Zerefh his wife, and
all his friends all that had befallen him.
Then said his wife men, and Zerefh his
wife vnto him, If Mordecai be of the se-
de of the Iewes, before whome thou hast
begonne to fall, thou shalt not preuaile a-
gainst him, but shalt surely fall before hi.

14 And while they were yet talking with
him, came the Kings eunuches and ha-
sted to bring Haman vnto the banket that
Ester had prepared.

¶ CHAP. VII.

3 The queene biddeth the King & Haman againe, & praieth
for her selfe and her people. 6 She accuseth Haman & he
is hanged on the gallous, which he had prepared for Mor-
decai.

1 SO the King and Haman came to ban-
sket with the Queene Ester.

2 And the King said againe vnto Ester on
the seconde day at the banket of wine,
What is thy petition, Queene Ester, that it
may be giuen thee? & what is thy request?
It shal be euen performed vnto the halfe
of the kingdome.

3 And Ester the Queene answered, & said,
If I haue founde fauour in thy sight, O
King, and if it please the King, let my life

qq. iiii.

Meaning here
by, that the King
shuld make him
next vnto him
selfe, as Ioseph
hereby was kno-
wen to be next
to Pharaoh,
Gene. 41, 42.

Thus God
sometime put-
teth in the mouth
of the very wic-
ked, to speake
thing, which he
hath decreed
shal come to
passe.

Read Chap
5, 6.

be giuen me at my petition, & my people at my request.

4 For we are solde, I, and my people, to be destroyed, to be slayne and to perish: but if we were solde for seruants, & for hand-maides, I wolde haue helde my tongue: althogh the aduersarie colde not recompenſe the Kings losse.

5 Then King Ahashuerósh answered, and said vnto the Quene Ester, Who is he? & where is he that presumeth to do thus?

6 And Ester said, The aduersarie and enemy is this wicked Hamán. Then Hamán was afraied before the King & the Quene.

7 And the King arose from the banquet of wine in his wrath, [and went] into the palace garden: but Hamán stode vp, to make request for his life to the Quene Ester: for he sawe that there was a mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Hamán was fallen vpon the bed whereon Ester [sate:] therefore the King said, Wil he force the Quene also before me in the house? As the worde went out of the Kings mouth, they couered Hamáns face.

9 And Harbonáh one of the eunuches said in the presence of the King, Beholde, there standeth yet the tre in Hamáns house fiftie cubites hie, which Hamán had prepared for Mordecái, that spake good for the King. Then the King said, Hang him thereon.

10 So they hanged Hamán on the tre, that he had prepared for Mordecái: the was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecái exalted, 14 Comfortable letters are sent vnto the Iewes.

1 The same day did King Ahashuerósh giue the house of Hamán the aduersarie of the Iewes vnto the Quene Ester. And Mordecái came before the King: for Ester tolde what he was vnto her.

2 And the King toke of his ring, which he had taken from Hamán, and gaue it vnto Mordecái: and Ester set Mordecái ouer the house of Hamán.

3 And Ester spake yet more before the King, and fell downe at his fete weping, & besought him that he wolde put away the wickednes of Hamán the Agagite, and his deuise that he had imagined against the Iewes.

4 And the King helde out the golde sceptre towarde Ester. Then arose Ester, and stode before the King,

And said, If it please the King, and if I

haue founde fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuise of Hamán the sonne of Ammedátha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and se the euil, that shal come vnto my people? Or how can I suffer and se the destruction of my kindred?

7 And the King Ahashuerósh said vnto the Quene Ester, & to Mordecái the Iewe, Beholde, I haue giuen Ester the house of Hamán, whome they haue hanged vpon the tre, because he layed hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the wrytings written in the Kings name, and sealed with the Kings ring, may no man reuoke)

9 The were the Kings scribes called at the same time, euen in the third moneth, that is the moneth Siuán, on the thre and twentieth [day] thereof: and it was written, according to all as Mordecái commanded, vnto the Iewes and to the prouinces, & captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto euerie prouince, according to the writing thereof, and to euerie people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the King Ahashuerósh name, and sealed it with the Kings ring: & he sent letters by postes on horsebacke [and] that rode on [beastes] of price, [as] dromedaries [and] coltes of mares.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather them selues together, & to stand for their life, [&] to roote out, to slay & to destroye all the power of the people and of the prouince that vexed the, [bothe] childre and women, and to spoyle their goods,

12 Vpon one day in all the prouinces of King Ahashuerósh, [euen] in the thirtet [day] of the twelft moneth, which is the moneth Adár.

13 The copie of the writing [was,] how there shulde be a commandement giuen in all & euerie prouince, published amog all the people, and that the Iewes shulde be readie against that day to auenge the selues on their enemies.

14 [So] the postes rode vpon [beastes] of price, [and] dromedaries, [and] wet forth with speede, to execute the Kings commandement,

b Haman colde not so muche profite the King by this his malice, as he shulde hinder him by the losse of the Iewes, and the tribute which he hath of the. [†]Ebr. steth his heart.

c His conscience did accuse him, as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fel downe at the beddes fete or couches, whereupon she sate, and made request for his life.

e This was the manner of the Persians, when one was out of the Kings fauour. ^fVVhich discovered the conspiracie against the King, Chas. 2, 2.

a That is, was receiued into the Kings fauour & presence.

b That he was her vnle & had brought her vp.

c Meaning, that he shulde abolish the wicked decrees, which he had made for the destruction of the Iewes. ^dRead Chap. 3, 2.

† Or, wet about to slay the Iewes.

e This was the lawe of the Medes and Persians, as Dani. 6: 15: notwithstanding the King reuoked the former decree giued to Haman for Esters sake. ^fVVhich cometh part of May and part of June.

g That is, in the letters and language, as was vnto the Iewes prouince.

† Or, mules.

h That is, to defend them selues against all that wolde assault them.

i VVhich had part of February and part of Marche.

k The King gaue them liberty to kill all that did oppress them.

mandement, and the decree was giuen at Shushán the palace.

15 And Mordecái went out from the King in royal apparel of blew, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the cite of Shushán reioyced and was glad.

16 [And] vnto the Iewes was come light, & ioye, and gladnes, and honour.

17 Also in all and euerie prouince, and in all and euerie cite and place, where the Kings commādemēt & his decree came, [there was] ioye and gladnes to the Iewes, a feast and good day, and many of the people of the land^m became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes kepe a feast in remembrance of their deliuerance.

SO in the twelfth moneth, which is the moneth Adár, vpon the thirtenth day of the same, when the Kings commandement and his decree drewe nere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (But it^a turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered thē selues together into their cities thoroughout all the prouinces of the King Ahashuerósh, to laye hand on suche as sought their hurt, and no man colde withstande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, & the princes, and the captaines, and the officers of the King^b exalted the Iewes: for the feare of Mordecái fell vpon them.

4 For Mordecái was great in the Kings house, and the reporte of him went through all the prouinces: for this man Mordecái waxed greater and greater.

5 Thus the Iewes smote all their^c enemies with strokes of the sworde and slaughter and destruction, and did what they wolde vnto those that hated them.

6 And at Shushán the palace slewe^d Iewes and destroyed^d fūe hundred men,

7 And Parshandátha, and Dalphón, and Aspátha,

8 And Porátha, and Adaliá, and Aridátha,

9 And Parmáshta, and Arisái, and Aridái, and Vaiezátha,

10 The ten sonnes of Hamán, the sonne of Ammedátha, the aduersarie of the Iewes slewe they: but they layed not their hands^e on the spoyle.

11 On the same day came the number of those that were slayne, vnto the palace of Shushán before the King.

12 And the King said vnto^f Quene Ester, The Iewes haue slayne in Shushán the palace and destroyed fūe hundred men, & the ten sonnes of Hamán: what haue they done in the rest of the Kings prouinces? & what is thy petition, that it may be giuen thee? or what is thy request moreover, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also tomorowe to the Iewes that are in Shushán, to do according^f vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to do so, and the decree was giuen at Shushán, & they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushán, assembled them selues vpon the fourtenth day of the moneth Adár, and slewe three hundred men in Shushán, but on the spoyle they layed not their hand,

16 And the rest of the Iewes that were in the Kings prouinces assembled thē selues and stood for^g their liues, and had rest from their enemies, and slewe of them that hated them^h seuentie and fyue thousand: but they layed not their hand on the spoyle.

17 [This they did] on theⁱ thirtenth day of the moneth Adár, & rested the fourtenth day thereof, and kept it a daye of feasting and ioye.

18 But the Iewes that were in Shushán assembled thē selues on the thirtenth [day,] and on the fourtenth thereof, and they rested on the fiftenth of the same, and kept it a daye of feasting and ioye.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes,^k kept the fourtenth day of the moneth Adár with ioye and feasting, [euen] a ioyfull day, and euerie one sent presents vnto his neighbour.

20 ¶ And Mordecái wrote^l these wordes, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashuerósh, [bothe] nere and farie,

21 Inioyning them that they shulde kepe the fourtenth day of the moneth Adár, and the fiftenth day of the same, euerie yere,

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorow to ioye, and from mourning vnto a ioyfull day, to kepe them the dayes of feasting and ioye, and^m to send presents

^f This the requesteth not for desire of vengeance, but with zeale to se Gods iudgements executed against his enemies.

^g Read Chap. 8, 11.

^h Meaning, that they layed hands on none, that were not the enemies of God. ⁱ Meaning in all places saving in Shushan.

^k As the Iewes do, euen to this day, calling it in the Persians language Purim, ^l The Iewes gather hereof that Mordecái wrote this storie, but it seemeth that he wrote but onely these letters and decrees that followe.

^m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutual friendship, and relief of the poore.

euerie man to his neighbour, and giftes to the poore.

23 And the Iewes promised to do as they had begonne, and as Mordecái had written vnto them,

24 Because Hamán the sonne of Hammedátha the Agagite all the Iewes aduersarie, had imagined against the Iewes to destroye them, and had^a cast Pur (that is a lot) to consume and destroye them.

25 And when^o she came before the King, he comanded by letters, Let his wicked deuise (which he imagined against the Iewes) turne vpon his owne head, & let them hang him & his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, [and] because of all the wordes of this letter, and of that which they had sene besides this, and of that which had come vnto them.

27 The Iewes [also] ordeined, and promised for them and for their sede, and for all that ioined vnto them, that they wolde not[†] faile to obserue those⁹ two dayes euerie yere, according to their writing, & according to their season,

28 And that these dayes shulde be remembered, and kept throughout euerie generation and euerie familie, and euerie prouince, and euerie citie: euen these dayes of Purim shulde not faile among the Iewes, and the memorial of them shulde not perish from their sede.

29 And[†] Quene Ester the daughter of A-

biháil & Mordecái the Iewe wrote with all[†] autoritie (to confirme this letter of Purim the seconde time)

30 And he sent letters vnto all the Iewes, to the hundreth and seuen and twentie prouinces of the kingdome of Ahashuerósh, with^r wordes of peace and truethe,

31 To confirme these dayes of Purim according to their seasons, as Mordecái the Iewe and Ester the Quene had appointed them, and as they had promised for them[†] selues and for their sede with^r fasting and prayer.

32 And the decree of Ester confirmed these wordes of Purim, and was written in the booke,

¶ CHAP. X.

The estimation and autoritie of Mordecái.

1 **A**ND the King Ahashuerósh layed a tribute vpon the land, and vpon the yles of the sea,

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecái, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecái the Iewe was the seconde vnto King Ahashuerósh, and great among the Iewes, and^a accepted among the multitude of his brethren, who procured the welth of his people, and spake peaceably to all his sede.

IOB.



¶ THE ARGUMENT.

IN this historie is set before our eyes the exemple of a singular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife and chief friends: which by their vehement wordes, and subtil disputations brought him almoste to dispaire: for they set forthe God as a seuerie iudge, and mortal enemy vnto him, which had caste him of, therefore in vaine he shulde seke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob mainteineth a good cause, but handleth it euil: againe, his aduersaries haue an euil matter, but they defend it craftely. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret iudgements, wherof man knewe not the cause, and therefore man colde not reason against God therein, but he shulde be conuicted. Moreover he was assured that God had not reiected him, yet through his great torments and afflictions he brasteth forthe in many inconueniencies bothe of wordes and sentences, and sheweth him selfe as a desperate man in many things, and as one that wolde resist God: and this is his good cause which he doeth not handel wel. Againe, the aduersaries mainteine with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, & mans sinnes: yet their intention is euil: for they labour to bring Iob into dispaire, and so they mainteine an euil cause. Ezekiel commendeth Iob as a iuste man, Ezek. 14, 14, and James setteth out his patience for an example, Iam. 5, 11.

¶ CHAP.

Read Chap. 3, 7.

That is, Ester.

These are the wordes of the Kings commadement to destroye Haman wicked enterprife.

† Or, transgressed. Meaning the fourteenth, and the fiftieth day of the month Adar.

† Or, strength or efficacy.

† VVhich were letters, declared vnto them, et cetera, and meaning, and giving them of doir, & from † Ebr. fasting. † That the de pberue the feast with fasting, and the next prayer in Ebrewe is signified by the worde (Haya.)

† These points are set forthe as commendable, & necessarie for him, that is, autoritie: the fault of the people procure the welth, & gentle and using toward them,

CHAP. I.

1 The holynes, riches, & care of Iob for his children. 10 Satan hath permission for to tempe him. 13 He tempteth him by taking away his substance, and his children. 30 His faith and patience.



Here was a man in the land of Uz called Iob, and this man was an upright and iust man, one that feared God, and eschewed euil.

And he had seuen sonnes, and thre daughters.

3 His substance also was seuen thousand shepe, and thre thousand camels, and fiue hundred yoke of oxen, and fiue hundred asses, and his familie was verie great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banketted in their houses, euerie one his day, and sent, and called their thre sisters to eat and to drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and sanctified them, and rose vp early in the morning, & offered burnt offerings [according] to the number of the all. For Iob thought, it may be that my sonnes haue sinned, and blasphemed God in their hearts: thus did Iob euerie day.

6 Now on a day when the children of God came and stode before the Lord, Satan came also among them.

7 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none [is] like him in the earth? an upright and iust man, one that feareth God, & escheweth euil?

9 The Satan answered the Lord, and said, Doeth Iob feare God for nought?

10 Hast thou not made an hedge about him, and about his house, and about all that he hath on euerie side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretche out now thine hand and touche all that he hath, [to se] if he wil

not blaspheme thee to thy face.

12 Then the Lord said vnto Satan, Lo, all that he hath [is] in thine hand: onely vpon him selfe shal thou not stretche out thine hand. So Satan departed from the presence of the Lord.

13 And on a day, when his sonnes & his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the Shabeans came violently, & toke them: yea, they haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tel thee.

16 And whiles he was yet speaking, another came, and said, The fyre of God is fallen from the heauen, and hath burnt vp the shepe, and the seruants, and deuoured them: but I onely am escaped alone, to tel thee.

17 And whiles he was yet speaking, another came, and said, The Chaldeans set out thre bandes, and fel vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tel thee.

18 And whiles he was yet speaking, came another, and said, Thy sonnes and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And beholde, there came a great winde from beyonde the wilderness, and smote the foure corners of the house, which fel vpon the children, & they are dead, and I onely am escaped alone to tel thee.

20 Then Iob arose, and rent his garment, and shaued his head, and tel downe vpon the ground, and worshiped,

21 And said, Naked came I out of my mothers wombe, & naked shal I returne: the Lord hath giuen, and the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

^a Eccles. 5. 4. 1. tim. 6. 7. ^b That is, into the belly of the earth, which is the mother of all. ^c Hereby he confesseth that God is iust, and his hand be sore vpon him. ^d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

1 And on a day the children of God came and stode before the Lord, & Satan came also among them, and stode before the Lord.

2 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth

1 Satan noteth the vice, whereunto he are commonly subiect: that is, to hyde their rebellion, and to be content with God in time of prosperitie, which vice is disclosed in time of their aduersitie.

2 God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but which God giueth him.

3 That is, went to execute that which God had permitted him to do. for els he could neuer go out of Gods presence.

4 That is, the Arabians. 5 VVhich thing was also done by the craft of Satan to tempe Iob, & more grievously, forasmuch as he might see, that not onely men were his enemies, but God made warre against him.

6 This last plague declareth, when one plague is past, another hard to be borne, God can send vs more than our hearts are able to beare, and to trye his, and teache the obedience.

7 VVhich came not of impaciencie, but declareth that children of God are not insensible like blockes, but that in their patience they feele affliction and grief of minde: yet they keepe a meane herein, and rebel not against God, as wicked do.

8 That is, the Angels, as Chap. 1. 6. 9 Read Chap. 1. 13.

^a Ezek. 14, 14.
^b He proueth Iobs integritie by this that he ceased not to feare God whē his plagues were grievously vpon him.

^d That is, whē I hadst noght against him, or when thou wast not able to bring thy purpose to passe.

^e Hereby he ment that a mā owne skinne is dearer vnto him then another mans.

^f Meaning, his owne personer. Thus Satan can go no further in punishing, then God hath limited vnto him.

^h This sore was moste vehement, wherewith also God plagued the Egyptians, Exo. 9, 9, and threatneth to punish the rebellious people, Deut. 28, 27, so that this temptation was moste grievous; for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought that God had cast him off. As destitute of all other helpe and meanes, & wonderfully afflicted with the sorowe of his disease.

^k Satan vseth the same instrument against Iob, as he did against Adam.

^l Meaning, Iob gaineth nothing by seruē God, seeing he thus plagued the as though he were thine enemy. This is moste grievous temptation of the faithful, when their faith is assailed, and when Satan goeth about to perfwade them, that they trust in God in vaine.

^m For death was appointed to the blasphemer, and so he ment that he shoulde be soe ridde out of his paine. ⁿ That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both merciful and iuste. ^o He so bridled his affections, that his young through impaciencie did not murmur against God. ^p Which were men of auctoritie, wise and learned, and as the Septuagints write, Kings, and came to comfort him, but when they saw how he was visited, they conceived an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his finnes. ^q This was also a ceremonie, which they vsed in those countries, as the reuoluing of their clothes in signe of sorowe &c. ^r And therefore thought that he shoulde not haue hearkened to their counsell.

^s The seuer day ended, Chap. 2, 13.

^t Here Iob beginneth to feele his great impietie in this

to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none [is] like him in the earth? *an vpright and iust man, one that feareth God, and eschueueth euil? for yet he continueth in his vprightnes, although thou mouedst me against him, to destroye him without cause.

4 And Satan answered the Lord, and said, *Skin for skin, & all that euer a man hathe, wil he giue for his life.

5 But stretche now out thine hand, & touche his bones and his flesh, [to see] if he wil not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Lo, he is in thine hand, but saue his life.

7 So Satan departed from the presence of the Lord, and smote Iob with sore boyles, from the sole of his fote vnto his crowne.

8 And he toke a potsharde to scrape him, and he sate downe among the ashes.

9 The said his wife vnto him, Doeest thou continue yet in thine vprightnes? Blaspheme God, and dye.

10 But he said vnto her, Thou speakest like a foolish woman: what? shal we receiue good at the hand of God, and not receiue euil? In all this did not Iob sinne with his o' lippes.

11 Now when Iobs three friends heard of all this euil that was come vpon him, they came euerie one from his owne place, [to wit] Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So whē they lift vp their eyes a farre off, they knewe him not: therefore they lift vp their voyces and wept, and euerie one of them rent his garment, and sprinkled dust vpon their heades toward the heauē.

13 So they sate by him vpon the grounde seuen dayes, and seuen nights, and none spake a worde vnto him: for they sawe, that the grief [was] very great.

CHAP. II

Iob complaineth and curseth the day of his birth. 1 He curseth to dye, as though death were the end of all mā misery.

Afterward Iob opened his mouth, and cursed his day,

2 And Iob cryed out, and said,

3 Let the day perish wherein I was borne, and the night when it was said, There is a man child conceived.

4 Let that day be darknes, let not God regarde it fro above, nether let the light shine vpon it,

5 [But] let darkenes, & the shadowe of death staine it: let the cloude remaine vpon it, & let them make it feareful as a bitter day.

6 Let darkenes possesse that night: let it not be ioyned vnto the dayes of theyere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, & let no ioye be in it.

8 Let them that curse the day, (being ready to renew their mourning) curse it.

9 Let the starres of that twilight be dim through darknes of it: let it loke for light, but haue none: nether let it see the dawning of the daye,

10 Because it shut not vp the doores of my [mothers] wombe: nor hid sorowe from mine eyes.

11 Why dyed I not in the birth? or why dyed I not, whē I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For [so] shulde I now haue liuen & bene quiet, I shulde haue slept then, [&] bene at rest,

14 With the Kings and counsellors of the earth, which haue buylded them selues desolate places:

15 Or with the princes that had golde, & haue filled their houses with siluer.

16 Or [why] was I not hid, as an vntimely birth, [either] as infants, [which] haue not sene the light?

17 The wicked haue there ceased from [their] tyrannie, and there they that laboured valiantlie, are at rest.

18 The prisoners rest together, [&] heare not the voyce of the oppressour.

19 There are small and great, and the seruant [is] free from his master.

20 Wherefore is the light giuen to him that is in miserie? and a life vnto them that haue heauy hearts?

21 Which long for death, & if it come not, they wolde euen search it more then treasures:

22 Which ioye for gladnes [and] reioyce when they can finde the graue.

23 [Why] is the light giuen to the mā who

batell between the Spirit and the flesh, Rom. 7, 14, and after a manner yeldeth in the end, though the victorie, though was in the same time greatly wounded. Men ought not to be weary of their lyfe, nor curse it, because of the infirmities that it is full of, but because they are giuen to sinne rebelliously against God.

^d Let Iob be out of the number of dayes, let it not be light of the daye, ne to separate from the night.

^e That is, obscure darknes, which the afraid of death, & are in which curse day of their lyfe, let the curse vpon that night.

^g Let it be neuer a night, neuer a day, & Ebr. the liddes of the morning.

^h This, and which followeth declarerth, whē mā goeth place to hope, he is able to stay, kepe measure, but rineshling into all uill, except call him back.

ⁱ The vehemencie of his affections made him to utter these wordes, as though death were the end of all sorowes, and there were no life after this.

^k He speaketh as though it were so, but the iudgements of his lyfe caused him to braut out this curse of the wicked.

^l He noteth ambition, which forceth pleasure, were, change of names, and buylded moste barren trees, because they wolde hereby make their lyues immortal.

¹ That is, by death the crueltye of the tyrants hath ceased. ^m All they susteine any kinde of calamitie and miserie in this worlde: which he saith after the iudgement of the flesh. ⁿ He sheweth that the benefite of God is not comfortable, except the heart be ioyful, and the conscience quiet.

way is hid, & whom God hath hedged in:

24 For my sighing cometh before I eat, & my sorrows are powred out like the water.

25 For the thinge I feared, is come vpon me, and the thing that I was afraied of, is come vnto me.

26 I had no peace, nether had I quietnes nether had I rest, yet trouble is come.

CHAP. III.

Iob is reprovéd of impacientie, 7 And vniustice, 17. And of the presumption of his owne righteousness.

THē Elipház the Temanite answered, and said,

2 If we assaye to commune with thee, wilt thou be grieved? but who can withhold him selfe from speaking?

3 Behold, thou hast taught many, & hast strengthened the weare hands.

4 Thy wordes haue confirmed him that was falling, & thou hast strengthened the weakē knees.

5 But now it is come vpon thee, and thou art grieved: it toucheth thee, & thou art troubled.

6 Is not this thy feare, thy confidence, thy pacience, and the vprightnes of thy wayes?

7 Remember, I pray thee: who [euer] perished being an innocent? or where were the vpright destroyed?

8 As I haue sene, they that plowe iniquitie, and sowe wickednesse, reape the same.

9 With the blast of God they perish, and with the breath of his nostrilles are they consumed.

10 The roaring of the lion and the voice of the lionesse, and the teethe of the lions whelps are broken.

11 The lion perisheth for lacke of praye, and the lions whelps are scattered abroad.

12 But a thing was brought to me secretly, and mine eare hath receyued a lide thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, & drede whiche made all my bones to tremble.

15 And the winde passed before me, & made the heares of my fleshe to stand vp.

16 [Then] stode [one,] and I knewe not his face: an image [was] before mine eyes, and in silence heard I a voice [saying.]

17 Shall man be more iust then God? or shall a man be more pure then his maker?

18 Beholde, he founde no stedfastnesse in his seruantes, and layed follye vpon his Angels.

19 How muche more in them that dwell in houses of claye, whose foundation is in the duste, whiche shalbe destroyed before the moth?

20 They be destroyed from the morning vnto the euening: they perish for euer, without regard.

21 Doeth not their dignitie go away with them? do they not die, and that without wisdom.

corruption, 2. Cor. 1, 1. o They se death continually before their eyes, and daily approaching towards them. p No man for all this doeth consider it. q That is, before that any of them were so wise as to

CHAP. V.

1, 2. Eliphaz sheweth the difference betwene the children of God and the wicked. 3. The fall of the wicked. 9 God power who destroyeth the wicked and deliuereth his.

All now, if any will answer thee, & to whiche of the Saintes wilt thou turne?

2 Doubtes angre killeth the foolishhe, and enuie slayeth the idiothe.

3 I haue sene the foolish wel rooted, and suddenly I cursed his habitation, [saying.]

4 His children shalbe far from saluation, and they shalbe destroyed in the gate, & none shall deliuer them.

5 The hungrie shall eat vp his harvest: yea, they shal take it from among the thornes, and the thirstie shall drinke vp their substance.

6 For miserie commeth not forthe of the dust, neyther doeth affliction spring out of the earth.

7 But man is borne vnto trouble, as the sparkes flie vpward.

8 But I wolde enquire at God, and turne my talke vnto God,

9 Which doeth great thinges and vnsearcheable, [and] maruelous thinges without number.

10 He giveth raine vpon the earthe, and powreth water vpon the stretes.

11 And setteth vp on hie them that be lowe, that the sorrowful may be exalted to saluation.

12 He scattereth the denises of the craftie: so that their handes can not accomplish that which they do enterprise.

13 He maketh the wise in their craftines, & the counsel of the wicked is made folishe. It was not fubtil to paine & affliction. 1. If I suffered as thou doest I wolde seeke vnto God. 1 He counsaileth Iob to humble him selfe vnto GOD, to whom all creatures are subiect, and whose works declare that man is inuincible, except he glorific God in all his workes. 2. He sheweth by paines examples, what the works of God are. 1. Cor. 1, 19.

In things plain
and euident
they shewe the
felous fooler in
steade of wis-
dom.

This decla-
reth that God
punisheth the
worldly wise, as
he threatned,
Dane: 28. 9.

That is, he
humbleth him
self before God.

He copareth
the slander of
the wicked to
sharpeswordes,

If the wicked
be compelled as
Gods workes to
stoppe their mou-
thes, much more
they shal professe
God.

He wil send
trouble after
trouble, that his
childe may not
for one time,

but continually
rust in him, but
they shal haue a
comfortable rest,

even in grea-
test and the last
which is here
called the flower.

Where as the
wicked lamen
in their trou-
bles, thou shalt
haue occasio to
reioyce.

VVhe we are
in Gods fauor
all treasures
shal serue vs.

God shal fo-
blessed thee, that
thou shalt haue
occasion to re-
ioyce in all thing
s, & not to be
offended.

Thou shalt
dread of God ha-
ue not alwayes
this promise performed, yet God doeth recompence it other
wise to their aduantage.

VVhe we haue learned these pointes by experience, &
God punisheth not the innocent, that man can not compare in iustice with
him, that the hypocrites shal not long prosper, and that the affliction which
man susteineth, cometh for his owne sinne.

To knowe
whether I com-
plaine without
substance.

My griefe is
great, & I lacke
wordes to ex-
pounde.

Which decla-
reth, he was
not onely afflic-
ted in body,
but wounded in
conscience.

It is the greatest
harme that the
sould can ha-
ue.

God doth
distinguish
the righteous
from the wicked,
being the
beare beastes

do not complaine when they haue what they wolde?

14 They meete with darknes in the day-
time, and grope at none daye, as in the
night.

15 But he saqueth the pore from the sword,
from their mouth, and from the hand of
the violent man.

16 So that the pore hath [his] hope, but
iniquitie shal stop her mouth.

17 Beholde, blessed is the man whom God
correcteth: therefore refuse not thou the
chastising of the Almighty.

18 For he maketh the wound, and bindeth
it vp: he smiteth, & his bands make whole.

19 He shal deliuer thee in fixe troubles, &
in the seuenth the euil shal not touch thee.

20 In famine he shal deliuer thee from
death: and in battail from the power of
the sword.

21 Thou shalt be hid from the scourge of
the tongue, & thou shalt not be trayed of
destruction when it cometh.

22 [But] thou shalt laugh at destruction &
dearth, & shalt not be afayed of the beast
of the earth.

23 For the stones of the field shalbe in lea-
gue with thee, and the beastes of the field
shal be at peace with thee.

24 And thou shalt knowe, that peace [shal
be] in thy tabernacle, and thou shalt visite
thine habitation, and shalt not sinne.

25 Thou shalt perceiue also, that thy sede
[shalbe] great, and thy posteritie as the
grasse of the earth.

26 Thou shalt go to thy graue in a fulage,
as a ricke [of corne] cometh in due seasō
[into the barne.]

27 Lo, thus haue we inquired of it, [&] so
it is: heare this and knowe it for thy selfe.

1 Tob answered, that his paine is more greuous then his
faute. 8 He witheth death. 14 He complaineth of his
friends.

15 But Job answered, and said,
Both that my grief were wel weighed,
and my miseries were laied together in
the balance.

16 For it wolde be now heavier the the sad
of the sea: therefore my wordes are swal-
lowed vp.

17 For the arrowes of the Almighty [are] in
me, the venime whereof doeth drinke vp
my spirit, [and] the remours of God fight
against me.

18 Doeth the wilde asse braye when he ha-
the grasse? or loweth the oxe when he
hath fodder?

19 They that haue a good conscience, doeth not
the sharp wordes or reasonings of others except they be
him by reason. 9 Do you cauilt at my wordes, because I shulde be
foolishly, which am now in miserie!

8 That which is vsaury, shal it be eaten
without salt? or is there any taste in the
white of an egge?

7 Suche things as my saul refused to tou-
che, as were sorowes, are my meate.

8 Oh that I might haue my desire, & that
God wolde grante me the thing that I
long for.

9 That is, that God wolde destroye me: y
he wolde let his hand go, and cut me of.

10 Then shulde I yet haue comfort, (thogh
I burne with sorowe, let him not spare) be-
cause I haue not denyed the wordes of
the Holie one.

11 What power haue I that I shulde endu-
re? or what is mine end, if I shulde pro-
long my life?

12 Is my strength the strength of stones?
[or] is my flesh of brasse?

13 Is it not so, that there is in men helpe,
and that strength is taken from me?

14 He that is in miserie ought to be comfor-
ted of his neighbour: but men haue for-
saken the feare of the Almighty.

15 My brethren haue deceiued me as a bro-
oke, [and] as the rising of the riuers they
passe away,

16 Which are blackish with yce, [&] whe-
re the snowe is hid.

17 But in time they are dried vp with heat,
[&] are consumed: and whe it is hote they
faile out of their places,

18 [Or] they departe from their way and
course, yea, they vanish and perish.

19 They that go to Temá, considered the
[and] they that go to Shebá, waited for
them.

20 [But] they were confounded: when the
hoped, they came thither and were affa-
med.

21 Surely now are ye [like] vnto it: ye
haue sene [my] fearefull plague, and are
afayed.

22 Was it because I said, Bring vnto me: or
giue a rewarde to me of your substance?

23 And deliuer me from the enemies had,
or ransom me out of the hand of tyrants?

24 Teache me, & I wil holde my tongue:
& cause me to vnderstand, wherein I haue
erred.

25 How steadfast are the wordes of right-
eousnes? and what can any of you iustly
reproue?

26 Do ye imagine to reproue wordes, &
the talke of the afflicted shulde be as the
winde?

27 Ye make your wrath to fall vpon the fa-
therles.

Can a man
taste death
that he shal
saue? or can
he be saued
that he shal
taste death?

He that is
in miserie
ought to be
comforted of
his neighbour:

But men haue
forsaken the
feare of the
Almighty.

My brethren
haue deceiued
me as a brooke,
and as the
rising of the
riuers they
passe away.

Which are
blackish with
yce, and where
the snowe is
hid.

But in time
they are dried
vp with heat,
and are con-
sumed.

Or they de-
part from their
way and course,
and vanish and
perish.

They that go
to Temá, con-
sidered the
[and] they that
go to Shebá,
waited for them.

But they were
confounded: when
they hoped, they
came thither and
were affamed.

Surely now are
ye like vnto it:
ye haue sene my
fearefull plague,
and are afayed.

Was it because
I said, Bring vnto
me, or giue a
rewarde to me
of your substance?

And deliuer me
from the enemies
hand, or ransom
me out of the
hand of tyrants?

Teache me, and
I wil holde my
tongue, and cause
me to vnderstand
wherein I haue
erred.

How steadfast
are the wordes of
righteousnes? and
what can any of
you iustly reproue?

Do ye imagine
to reproue wordes,
and the talke of
the afflicted shal
be as the winde?

Ye make your
wrath to fall vpon
the fatherles.

He that hath
a good conscience,
doeth not heare
the sharp wordes
or reasonings of
others except they
be him by reason.

Do you cauilt
at my wordes, be-
cause I shulde be
foolishly, which
am now in miserie?

He that is in
miserie ought to
be comforted of
his neighbour:

But men haue
forsaken the
feare of the
Almighty.

My brethren
haue deceiued
me as a brooke,
and as the rising
of the riuers they
passe away.

Which are
blackish with
yce, and where
the snowe is
hid.

therles, and digge a pit for your friend.
 28 Now therefore be content to lye vpon me: for I wil not lye before your face.
 29 Turne, I pray you, let there be none iniquitie: returne, I say, [and ye shal se] yet my righteousness in that behalfe. Is there iniquitie in my tongue: doeth not my mouth the fele sorowes?

CHAP. VII.

1 Iob sheweth the shortnes and miserie of mans life.

1 **I**S there not an appointed time to man vpon earth: and [are not] his dayes as the dayes of an hyreling?

2 As a seruant longeth for the shadowe, & as an hyreling loketh for [the end] of his worke,

3 So haue I had as an inheritance the months of vanitie, and painefull nights haue bene appointed vnto me.

4 If I laied me downe, I said, When shal I arise: and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is clothed with wormes & filthines of the dust: my skin is rent, and become horrible.

6 My dayes are swifter then a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a winde, [and that] mine eye shal not returne to se pleasure.

8 The eye that hath seene me, shal se me no more: thine eyes [are] vpon me, and I shal be no longer.

9 As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shal come vp nomore.

10 He shal returne nomore to his house, nether shal his place knowe him any more.

11 Therefore I wil not spare my mouth, [but] wil speake in trouble of my spirit, [and] muse in the bitterness of my minde.

12 Am I a sea^h or a whalesh, that thou kepest me in ward?

13 When I say, my couche shal relieue me, [and] my bed shal bring [comfort] in my meditation,

14 Then fearest thou me^h with dreames, & astonishest me with visions.

15 Therefore my soule chooseth rather to be stangled [and] to dye, then [to be in] my bones.

16 I abhorre it, I shal not liue alwaye: spare me then, for my dayes [are] but vanitie.

17 What is man, that thou doest magnifie him, and that thou settest thine heart vpon him?

18 And doest visit him euery morning, and

tryest him euery moment?

19 How long wilt thou be yere? thou departest fro me: thou wilt not let me alone whiles I may swallowe my spelle.

20 I haue sinned, what shal I do vnto thee? thou preseruer of men: why hast thou set me [as a marke] against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardone my trespass, and take away mine iniquitie? for now shal I slepe in the dust, & if thou sekest me in morning, I shal not be founde.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

1 **T**HEN answered Bildad the Shuhite, & said,

2 How long wilt thou talke of these things & how long shal the wordes of thy mouth [be as] a mightie winde?

3 Doeth God peruerie iudgement: or doeth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, & he hath sent them into the place of their iniquitie,

5 [Yet] if thou wilt early seke vnto God, & pray to the Almighty,

6 If thou be pure and vpight, then surely he wil awake vp vnto thee, & he wil make the habitation of thy righteousness prosperous.

7 And though thy beginning be small, yet thy latter end shal greatly encrease.

8 Inquire therefore, I pray thee, of the former age, and prepare thy selfe to searche of their fathers.

9 [For we are but] of yesterday, and are ignorant: for our dayes vpon earth [are] but a shadow.

10 Shal not they teache thee [and] tel thee & vnter the wordes of their heart?

11 Can a rush growe without myre, or can the grass growe without water?

12 Though it were in greene [and] not cut downe, yet shal it wither before anie other herbe.

13 So [are] the paths of al that forget God, and the hypocrites hope shal perish.

14 His confidence also shal be cut of, & his trust [shal be, as the] house of a spyder.

15 He shal leane vpon his house, but it shal not stand: he shal holde him fast by it, yet shal it not endure.

16 The [tree] is greene before the sunne, and the branches spread ouer the garden thereof.

17 The rotes thereof are wrapped about the fontaine, [and] are folded about the

n After all reasonings faith breatheth forth and leadeth Iob to repentance: yet it was not in, for the perfection, that he could bide him selfe to reasoning with God, because he had tried his faith.
 o That is, I shal be dead.

a He declared that their wordes which would diminish any thing from the iustice of God, is but as a puffe of winde & vanisheth away.

b That is, having rewarded them according to their iniquitie: meaning, that Iob ought to be rewarded by the example of his children, that he of his iniquitie should not God.

c That is, if I come betime whiles God calleth thee to repentance.

d Though the beginning be not so pleasant, as if thou wouldst desire, yet in the end thou shalt have sufficient occasion to content thy selfe.

e He willeth Iob to examine all antiquitie, and he shal finde it true which he here saith.

f Meaning, that it is not ynough to haue the experience of our felices, but to be confirmed by examples of that were before vs.

g As a rush can not growe without moiste, so can not the hypocrite, because he hath not faith, as a root, stened by Gods Spirit.

h Which is to day, and tomorrowe sleape away.

i He comparatiueth the trust to a tree, which although it be rooted out of our hearts, yet flourisheth in the affliction of the godly, turneth to their paine.

& That is, so
there remaine
nothing thereto
proue whether
it had growen
there, or no.
To be planted
in another pla-
ce, where it may
growe at plea-
sure.

m If thou be
godly, he will
giue thee occa-
sion to reioyce,
& if not, thine
affliction shall
increafe.

a Iob here an-
swereth to that
poit of Eliphaz
and Bildads ora-
tion, touching
iustice of God
and his innocen-
cie, confiting
God to be iusti-
fic in iustice,
& man to be no
thing in respect.
h Or a thousand
things, w God
golde laye to his
charge, man can
not answer him
one.

s He declareth
what is the infir-
mitie of man by
the mightie and
incomprehensi-
ble power that
is in God, shew-
ing what he col-
de do, if he wol-
de set forth his
power.

d These are the
names of certie-
ne staries, wher
by he meaneth
that all staries
thou knowest
and vnknewest
are at his oppo-
sition.

e I am not able
to comprehend
his works, &
are common to
daily before mi-
ne eyes, muche
lesse in those
things, which
are hid and se-
cret.

f He sheweth
when God do-
eth execute his
power, he doeth
iustly, for as
much as none
can controule him.
g God wil not
be appeased for
oght that man
can lay for him-
selfe to his iusti-
fication.

h That is, altho
reasons thac me
can laye to ap-
proue their cau-
se.

i How shoulde
he be able to answer him by eloquence, whereby he noteth his
friends, that albeit they were eloquent in talke, yet they felt not in heart, that
which they spake. k Meaning in his owne opinion, signifying that man wil
sometime flatter him selfe to be righteous, which before God is abominatio.
l VVhen I am in my panges, I can not but brast forth into many incontinent
speeches, altho I knowe that God is iust.

house of stones.

18 If [any] plucke it from his place, and it
denie, [saying] I haue not sene thee,

19 Beholde, it wil reioyce! by this meanes,
that it may growe in another molde.

20 Beholde, God wil not cast away an vp-
right man, nether wil he take the wicked
by the hand,

21 Til he haue filled thy mouth w^m laugh-
ter, and thy lippes with ioye.

22 They that hate thee, shalbe clothed w^v
shame, & the dwelling of the wicked shall
not [remaine.]

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans
righteousnes is nothing.

2 Then Iob answered, and said,
I knowe verely that it is so: for how
shulde man [compared] vnto God, be ius-
tified?

3 If he wolde dispute with him, he colde
not answer him one thing of a thousand.

4 He is wise in heart, & mightie in strenght:
who hathe bene fearece against him and
hathe prospered:

5 He remoueth the mountaines and they
felle not when he ouerthroweth them in
his wrath.

6 He remoueth the earth out of her pla-
ce, that the pillars thereof do shake.

7 He commandeth the sunne, and it riseth
not: he closeth vp the starres, as vnder a
signer.

8 He him selfe alone spreadeth out the hea-
uens, and walketh vpon the height of the
sea.

9 He maketh [the starres] Arcturus, Ori-
on, and Pleiades, and the climats of the
South.

10 He doeth great things, and vnsearche-
able: yea, wonderful things without num-
ber.

11 Lo, when he goeth by me, I se him not:
& when he passeth by, I perceiue him not.

12 Beholde, when he taketh a pray, who
can make him to restore it? who shall say
vnto him, What doest thou?

13 God wil not withdrawe his angre [&]
the moste mightie helpe^h do stoupe vn-
der him.

14 How muche lesse shal I answer him? or
how shulde I finde out my wordes with
him?

15 For though I were iuste, yet colde I not
answer, [but] I wolde make supplicatio to
my Iudge.

16 If I cry, and he answer me, [yet] wolde
he be able to answer him by eloquence, whereby he noteth his
friends, that albeit they were eloquent in talke, yet they felt not in heart, that
which they spake. k Meaning in his owne opinion, signifying that man wil
sometime flatter him selfe to be righteous, which before God is abominatio.
l VVhen I am in my panges, I can not but brast forth into many incontinent
speeches, altho I knowe that God is iust.

I not beleue, that he heard my voyce.

17 For he destroyeth me with a tempest, &
woundeth me^m without cause.

18 He wil not suffer me to take my breath,
but filleth me with bitternes.

19 If [we speake] of strength, beholde, he
is strong: if [we speake] of iudgement, who
shal bring me in to pleade?

20 If I wolde iustifie my selfe, mine owne
mouth shal condemne me: if I wolde be-
perfitte, he shal iudge me wicked.

21 [Though] I were perfitte, [yet] I knowe
not my soule: [therefore] abhorre I my
life.

22 This is one point: therefore I said, He
destroyeth the perfitte and the wicked.

23 If the scourge shulde suddenlyⁿ strike
shulde [God] laugh at the punishment of
the innocent?

24 The earth is giuen into the hand of the
wicked: he scoureth the faces of the iud-
ges thereof: if not, where is he? or who
is he?

25 My dayes haue bene more swift then a
poste: they haue fled, & haue sene no good
thing.

26 Thei are passed [as] with the moste swift
shippes, and as the egle that flieth to the
praye.

27 If I say, I wil forget my complaint, I wil
cease from my wrath, and comfort me,

28 [Then] I am afrayed of all my sorowes,
knowing that thou wilt not iudge me in-
nocent.

29 [If] I be wicked, why^x labour I thus in
vaine?

30 [If] I wash my selfe with snowe water,
and purge mine hands moste cleane,

31 Yet shalt thou plonge me in the pit, and
mine owne^z clothes shal make me filthy.

32 For he is not a man as I am, that I shulde
answer him, [if] we come together to iud-
gement.

33 Nether is there any vmpire^a that might
lay his hand vpon vs bothe.

34 Let him take his rod away from me, &
let not his feare astonish me:

35 [Then] wil I speake, & feare him not:
because I am not so, I holde me^b still.

before God. z VVhatsoever I wolde vie to couer my hidings
close me so muche more. a VVhich might make an accord
me, speaking of impatience, and yet confessing God to be iust in punishing
him. b Signifying that Gods iudgements kepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his fragilitie be-
fore God. 2 He desireth him to stay his hand. 3 A de-
scription of death.

MY soule is cut of: though I liue: I
wil leaue my^c complaint vpon my
selfe, [and] wil speake in the bitternes of
my soule.

m I am not
able to fele my
sinnes so grie-
uous, as I fele y^e wro-
ght of his iud-
gements: & thus he
speaketh to con-
demne his sin-
nes, and to iusti-
fie God.

n After he hath
accused his owne
weaknes, he con-
tinueth to iusti-
fie God and his
power.

o If I wolde
iustifie in mine
owne defence, yet
God hathe iust cause
to condemne me,
if he examine
mine heart and
conscience.

p If God punish
according to his
iustice, he wil
destroye himselfe
that are con-
fessing, as those
that are wicked
that can an-
swer at libe-
ty.

q This is spoke
according to
apprehension,
though he wolde
say, If God de-
stroye but the
wicked, as the
psalmist saith
53, why should
he suffer the in-
nocents to be so
long tormented
by them?

r That they can
not be so do ius-
tice.

s That is, the
contrary: u
I thinke not
to fall into the
same afflictions,
as my sorowes
bring me to the
end of many fold
firmities, & my
confidence con-
demneth me.

x VVhy doth
not God de-
stroy me at
once? thus he
saith according
to the infirmi-
tie of the flesh.

y Though I
be neuer so pu-
re in mine owne
eyes, yet all
but corruption
with, shal dis-
turb me, and
betwene God &
me, shal be
punishment.

z I am more
like
to a dead
man
then to one that
liueth.

2 I wil

2 I wil say vnto God, Condemne me not: shewe me, wherefore thou contēdest with me.

3 Thinkest thou it good to oppresse me, [&] to cast of the labour of thine hands, and to fauour the counsel of the wicked?

4 Hast thou carnal eyes? or doest thou see as man seeth?

5 Are thy dayes as mans dayes? or thy yeeres, as the time of man?

6 That thou inquirest of mine iniquitie, & searchest out my sinne.

7 Thou knowest that I can not do wickedly: for none can deliuer me out of thine hand.

8 Thine hands haue made me, and fashioned me wholly rounde about, & wilt thou destroye me?

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as mylke? and turned me to cruds like chese?

11 Thou hast clothed me with skinne and flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen me life, and grace: & thy visitation hath preferred my spirit.

13 Thogh thou hast hid these things in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then thou wilt straightly lōke vnto me, and wilt not holde me giltles of mine iniquitie.

15 If I haue done wickedly, wo vnto me: if I haue done righteously, I wil not lift vp mine head, being ful of confusion, because I see mine affliction.

16 But let it increase: hurt thou me as a lyon: returne and shewe thy self maruelous vpon me.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: charges & armies [of sorowes] are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had sene me:

19 [And] that I were as I had not bene, [but] brought from the wombe to the graue.

20 Are not my dayes fewe? let him cease, [and] leaue of from me, that I may take a little comfort,

21 Before I go and shal not returne. [euē] the lōg paine. That is, diuersitie of diseases & in great abundance shewing that God hath infinite meanes to punish man. He witheth that God wolde leaue of his affliction, considering his great miserie and the breuitie of his life. He speaketh thus in the persone of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore can not apprehend in that state the merities of God & comfort of the resurrection.

to the land of darkenes and shadowe of death:

22 Into a land, [I say,] darke as darkenes it self, [and] into the shadow of death, where is none order, but the light [is there] as darkenes.

CHAP. XI.

1 Iob is vniuſſly reprehended of Zophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that hie godlie.

1 Then answered Zophar the Naamathite, and said,

2 Shulde not the multitude of wordes be answered? or shulde a great talker be iustified?

3 Shulde me holde their peace at thy lyes: and when thou mockest [others], shal not make the ashamed?

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God wolde speake and open his lippes against thee,

6 That he might shewe thee the secretes of wisdom, how thou hast [deserued] double according to right: knowe therefore God hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almighty to his perfection?

8 The heauens are hie, what canst thou do? it is deeper then the hel, how canst thou knowe it?

9 The measure thereof is longer then the earth, and it is broder then the sea.

10 If he cut of and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, & him vnderstandeth nothing.

12 Yet vaine man wolde be wise, thogh man [newe] borne is like a wilde asse colte.

13 If thou prepare thine heart, & stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednes dwel in thy tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, & remember it as waters that are past.

17 Thine age also shal appeare more cleare then the noone day: thou shalt shine [and] be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pittes, [&] shalt lye downe safely.

19 For when thou takest thy rest, none shall

u No distinction betwene light & darknes, but where all is very darknes it selfe.

a Shulde he persuaded by his great talke, that he is iust? b He chargeth Iob with this, that he shulde say, that the thing, which he speaketh, wast true, & that he was without sinne in the sight of God.

c VVhich is, none to stand in iustification of thy self: he signifieth that man will neuer be overcome, whyles he reasoneth with another, and therefore God must breake of the counterfeite, & stop mans mouth.

d That is, this perfection of God, and if man be not able to comprehend the height of his heauen, the depth of the hel, the length of the earth, the breadth of the sea, we are but creatures: how can he attaine to the perfection of the Creator?

e If God shulde turne the state of things, & establish a newe ordre in nature, who coulde controule him? f That is, without vnderstanding: so what soeuer gites he hath afterwarde, come of God & not of nature.

g If thou repent, pray vnto him. h Remembere thine owne euil workes, and se that they offend not God, ouer hope.

i He declareth what quietnes of conscience & success in all things such shall haue, which turne to God by true repentance.

* Leu. 16. 3.

k He sheweth
contrarieties
shal come vnto
them that do
not repent.

make thee afraied : yea, manie shal make
sute vnto thee.

20 But the eyes^k of the wicked shal faile, &
their refuge shal perish, & their hope [shal-
be] sorowe of minde.

¶ CHAP. XII.

1. Iob accuseth his friends of ignorance. 7 He declareth
the might, and power of God, 17 And how he changeth
the course of things.

1 **T**hen Iob answered, and said,
In dede because that ye are the peo-
ple [onely,] a wisdom must dye with you.

2 But I haue vnderstanding as wel as you, &
am not inferior vnto you: yea, who know-
eth not suche things?

3 *I am^b as one mocked of his neighbour,
who calleth vpon God, and he^c heareth
him: the iuste [and] the vpright is laughed
to scorne.

4 He that is ready to fall, [is as] a lampe de-
fised in the opinion of the riche.

5 The tabernacles of robbers do prosper,
and they are in sauetie that prouoke God,
† whome God hath enriched with his
hand.

6 Aske now the beastes, * and they shal
teache thee: and the foules of the heauen,
and they shal tel thee:

7 Or speake to the earth, and it shal shewe
thee: or the fishes of the sea, and they shal
declare vnto thee.

8 Who is ignorant of all these, but that the
hand of the Lord hath made these?

9 In whose hand is the soule of euerie
liuing thing, and the breath of all † man
kinde.

10 Doeth not the eares^f discerne the wor-
des? and the mouth taste meat for it
selfe?

11 Among the ancient [is] wisdom, & in
the length of daies [is] vnderstanding.

12 With him [is] wisdom and strength: he
hath counsel and vnderstanding.

13 Beholde, he wil breake downie, & it can
not be buylt: he shutteth a man vp, and he
can not be losed.

14 Beholde, he withholdeth the waters, &
they drye vp: but when he sendeth them
out, they destroye the earth.

15 With him [is] strength and wisdom: he
that is deceiued, and that^h deceiueth, are
his.

16 He causeth the counsellors to go [as] spoil-
ed, and maketh the iudges fooles.

17 He loseth^k the colar of Kings, and gir-
deth their loynes with a girdle.
18 He leadeth away the princes as a pray, &
ouerthroweth the mightie.

19 He taketh away the speache from the
faithful [counselers,] and taketh away the
iudgement of the ancient.

20 He powreth cōtempt vpon princes, and
maketh the strength of the mightie weake.

21 He discovereth the depe places from
[their] darkenes, & bringeth forth the sha-
dowe of death to light.

22 He^m increaseth the people, and destroy-
eth them: he enlargeth the nations, & brig-
eth them in againe.

23 He taketh away the hearts of them that
are the chief ouer the people of the earth,
and maketh them to wander in the wilder-
nes out of the way.

24 They grope in the darke without light:
and he maketh them to stagger like a dron-
ken man.

¶ CHAP. XIII.

1. Iob compareth his knowledge with the experience of his
friends. 16 The penitent shal be saued, and the hypocrite
condemned. 20 He prayeth vnto God that he wolde not
handle him rigorously.

1 **L**O, mine eye hath seene all [this:] mine
eare hath heard, and vnderstand it.

2 I knowe also as muche as you knowe: I am
not inferior vnto you.

3 But I wil speake to the Almighty, and I
desire^a to dispute with God.

4 For in dede ye forge lyes, and all you are
bphilisicians of no value.

5 Oh, that you wolde holde your tongue,
that it might be imputed to you for wisdom.
6 Now heare my disputation and giue e-
are to the arguments of my lippes.

7 Wil ye speake wickedly for Gods [defe-
ce,] and talke deceitfully for his cause?

8 Wil ye accept his persone? or wil ye con-
tend for God?

9 It is wel that he shulde seke of you? wil
you make a lye for him as onelyeth for a
man?

10 He wil surely reprove you, if ye do se-
cretly acceptanie persone.

11 Shal not his excellencie make you afraid
and his feare fall vpon you?

12 Your^d memories may be compared vn-
to ashes, [and] your bodies to bodies of
claye.

13 Holde your tongues in my presence, †
I may speake, and let come on what wil.

14 Wherefore do I^e take my flesh in my te-
the, and put my soule in mine hand?

15 Lo though he slaye me yet wil I trust in hi,
& I wil reprove my wayes in his sight.

16 He shal be my saluation also: for the
hypocrite

a Because you
fele not that
you speak, you
thinke y whole
standeth in wor-
des, and so flat-
ter your selues
as though none
knewe any thing
nor colde knowe
but you.

b Prou. 14, 2.

c He reprooueth
these his friends
of two fautes:
the one † they
thought they had
better knowe-
ledge then in
reede they had,
and the other †
in steade of true
consolation they
did deride, and
despise their fri-
end in his ad-
uersitie.

d The whiche
neighbour be-
ing a mocker, and a
wicked man,
shuteth that no
man is in Gods
fauour but he,
because he hath
all things that
he desireth.

e As the riche
esteem not a
light, or torch
that goeth out,
so is he despised
that faileth fro
prosperitie to
aduersitie.

f Ebr. to whom
God hath bro-
ught in with his
hand.

g He declareth
to the that did
dispute against
him, that their
wisdom is com-
mune to all, and
such as the varie-
bute beastes
doe dailye teache.

h Or, he sheweth
them to be wile-
ing iudging, and
as wel to knowe
as he is. yea,
God hath giuen
them power, as he
hath done a
mouth.

i Though men
be not comparable
to Gods wisdom,
where in he an-
swereth to that, which was tal-
kedged, Chap. 1, 2. k He sheweth
that there is no
thing done in this worlde without Gods wil, and ordinance:
for eis he shulde not be almightie. l He takeh wisdom from them. k He
abateh the hono-
r of princes; and bringeth the into the subiection of others.

l He causeth
their wisdom
haue no creden-
ce, which is what
he will punish
sinne.
m In this dispu-
tation of Gods
wonderful wor-
kes Iob sheweth
that whatsoeuer
is done in the
worlde, becom-
eth in the order
change of things
is by Gods wil,
and appoynt-
ment: where
he declareth
he thinketh
of God, and
is able to in-
terfide
the his pow-
er in wordes,
they that re-
sist againt
him.

a For altho
he knewe the
God had a
stee which
manifest in
ordinarie
king, and
ther in his
secret counsel,
he wolde
his affection
God, because
was not able
vnderstand
cause why
did thus pun-
ish him.

b You do
wel applye
medicines to
disease.

c He condem-
neth their zeale
had not know-
ledge, neither
garded they
comfort him,
but alwaies
sted on Gods
stee, as though
was not com-
ly seue in
except they
vnderstand
probatio
of.

d Your
shal come
thing.
e Is not this
manifest
of mine
and that I
not compli-
without
feeling that
thus com-
as though I
de teare
wne flesh,
put my
danger.

^f hypocrite shal not come before him.

17 Heare diligently my wordes, & marke my talke.

18 Beholde now: [if] I prepare me to iudge ment, I knowe that I shal be iustified.

19 Who is he, that wil pleade^h with me? for [if] I now holde my tongue, I dye.

20 But do not these two things vnto me: then wil I not hide my selfe from thee.

21 ^k With drawe thine hand from me, and let not thy feare make me affraid.

22 Then call thou, and I wil answer: or let me speake, and answer thou me.

23 How manie are^l mine iniquities & sinnes: shewe me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thineemie?

25 Wilt thou breake a leafe drinen to & fro: and wilt thou pursue the drye stubble?

26 For thou writest bitter things against me, & makest me to possesse^m the iniquities of my youth.

27 Thou puttest my fere also in theⁿ stockes, and lokest narrowly vnto all my paths, & makest the printe [thereof] in the^t heeles of my fete.

28 Suche one consumeth like a rotten thing, [and] as a garment that is motheaten, me thy prisoner, and doest so presse me that I can not stirre

CHAP. XIII.

Iob describeth the shortenes and miserie of the life of mā.
14 Hope susteineth the godlie. 23 The condition of mā's life.

MAn^a that is borne of woman, is of shORTE continuāce, & ful of trouble.

2 He shooteth forth as a flowre, and is cut downe: he vanisheth also as^a a shadow, & continueth not.

3 [And] yet thou openest thine eyes vpon suche^b one, and causest me to entre into iudgement with thee.

4 ^{*Who} can bring a cleane thing out offilthines: there is not one.

5 Are not his dayes determined: the nōber of his moneths [are] with thee: thou hast appointed his boundes, ^w he can not passe.

6 Turne from him that he may cease vntil his desired day, ^e as an hyreling.

7 For there is hope of a tree, if it be cut downe, that it wil yet sproute, & the branches thereof wil not cease.

8 Though the rote of it waxe olde in the earth, & the stocke thereof be dede in the grounde,

[Yet] by the sent of water it wil bud, and bring forth the bowes like a plant.

10 ^d But man is sicke, and dyeth, & man perissheth, and where is he?

11 [As] the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man slepeth and riseth not: [for] he shal not wake againe, nor be raised from his slepe til the heauen be nomore.

13 Oh, that thou woldest hide me in the graue, and kepe me secret, vntil thy^e wrath were past, [&] woldest giue me terme, and^f remember me.

14 If a man dye, shal he liue againe? All the dayes of mine appointed time wil I waite, til^g my changing shal come.

15 Thou shalt call [me,] and I shal^h answer thee: thou louest the worke of thine owne hands.

16 But now thouⁱ nombrest my steps, [&] doest not delay my sinnes.

17 Mine iniquitie is sealed vp, [as] in a bag, and thou addest vnto my wickednes.

18 And surely [as] the mountaine^j falleth, commeth to noght, and the^k rocke that is removed from his place:

19 [As] the water breaketh the stones [whē] thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shal be honorable, nether shal he vnderstand concerning the, whether they shal be of lowe degre:

22 But [while] his^l flesh [is] vpō him, he shal be sorowful, and [while] his soule [is] in him, it shal mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisdom, and pures to him selfe. 16 He describeth the curse that falleth on the wicked, reckening Iob to be one of the nomber.

Then answered Eliphaz the Temanite, and said,

2 Shal a wise man speake wordes of the^a winde, and fil his belly^b with the East winde?

3 Shal he dispute with wordes not comely, or with talke that is not profitable?

4 Surely thou hast cast off^c feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seing thou hast chosen^d the tongue of the crafty.

6 Thine owne mouth condemnaeth thee, and not I, and thy lippes refuse against thee.

7 Art thou the first man, that was borne, & wast thou made before the hills?

ff. iij.

d He speaketh not here as though he had not hope of the immortallitie, but as a man in extreme paine when reason is overcome by afflictions & torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to dye.

f That is, release my paines and take me to mercie.

g Meaning, vnto the day of the resurrection when he shoulde be changed and renewed.

h Though I be afflicted in this life, yet in the resurrection I shal see thy mercie, & answer when thou callest me.

i Thou layest them all together and susteinest none of my sinnes unpunished.

k He murmureth through his impatience of the flesh against God, as though he vied as greater seruitude against him as against his hard rockes, or waters that ouerflowe, so hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shal be in paine & miserie.

a That is, vaine wordes, & without consolation.

b Meaning, matters that are of none importance, which are forgotten as soon as they are uttered, as the East winde drieth vp moisture as soon as it falleth.

c He chargeth Iob as though he talked caused me to cast off feare of God and prayer.

d Thou speakest as do the mockers and contemners of God.

e That is, the most ancient, & so by reason the most wise.

God punisheth the wicked. Job.

f Anthon one-ly wife

g He accuseth Iob pride, and ingratitude, & wil not be comforted by God, nor by their consel.

h VVhy doest thou stand in thine owne conceit?

† Ebr. in thy spirit.

i His purpose is to proue, that Iob as an vniust man and an hypocrite is punished for his sinnes, like as he did before, Chap. 4. 18.

k VVhich hath a desire to sinne as he that is thir- stie to drinke.

l VVho by their wisdoms go- uerned, that no stranger inua- ded them, and so the land se- med to be giue to them alone.

m The cruell man is euer in da- ger of death, and is neuer quiet in conscience.

n Our of that miserie where- into he once fal- leth.

o God doeth not onely impo- uerish & wicked of time: but eue in their pro- peritie he pu- nisheth them wth a greedines euer more to gar- her: whiche is as a beggerie.

p He sheweth what weapons God vseth aga- inst the wicked whiche lift vp them selues a- gainst him, to wit, terror of co- science, and out- warde afflicti- ons.

q That is, he was so puffed vp with great pro- peritie, and a- bundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

r Though he buyde and re- paire ruinous places to get him fame, yet God shall bring all to naught, & turne his great prosperitie into extreme miserie.

s Meaning, that his sumptuous build- ings shoulde neuer come to perfection.

t He standeth so in his owne conceit, that he wil giue no place to good consel, therefore his owne pride shal bring him to destruction.

u As one that gathereth grapes before they beripe.

x VVhich were buyt or man- teined by pow- ling and belie- rie.

y And therefore all their vaine deuises shal turne to their owne destruction.

z He standeth so in his owne conceit, that he wil giue no place to good consel, therefore his owne pride shal bring him to destruction.

aa As one that gathereth grapes before they beripe.

ab Which were buyt or man- teined by pow- ling and belie- rie.

ac And therefore all their vaine deuises shal turne to their owne destruction.

ad That is, he was so puffed vp with great pro- peritie, and a- bundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

ae Though he buyde and re- paire ruinous places to get him fame, yet God shall bring all to naught, & turne his great prosperitie into extreme miserie.

af Meaning, that his sumptuous build- ings shoulde neuer come to perfection.

8 Hast thou heard the secret counsel of God, and doest thou restrain wisdom^e to thee?

9 What knowest thou that we knowe not? [and] vnderstandest that is not in vs?

10 With vs are bothe ancient & very aged men, farre older then thy father.

11 [Some] the consolations of God & smile vnto thee: is this thing strange vnto thee?

12 Why doeth thine heart^h take thee away and what do thine eyes meane,

13 That thou answerest to God[†] at thy pleasure, & bringest [such] wordes out of thy mouth?

14 What is man, that he shulde be cleane? and he that is borne of womā, that he shulde be iust?

15 Beholde he founde no stedfastnes in his Saintes: yea, the heauens are not cleane in his sight.

16 How muche more [is] man abominable, and filthie, which^k drinketh iniquitie lyke water?

17 I wil tel thee: heare me, and I wil declare that which I haue sene:

18 Which wise men haue tolde, [as they haue heard] of their fathers, and haue not kept it secret:

19 To whome alone the land^l was giuen, & no stranger passed through them.

20 The wicked man is continually as one that traueleth of childe, and the number^m of yeres is hid from the tyrant.

21 A founde of feare [is] in his eares, [and] in his prosperitie the destroyer shal come vpon him.

22 He beleueth not to returne out ofⁿ darkenes: for he seeth the sworde before him.

23 He wandreth^o to and fro for bread where [he may]: he knoweth that^p day of darkenes is prepared at hand.

24 Affliction and^q anguish shal make him afraid: they shal preuaile against him as a King ready to the battel.

25 For he hathe stretched out his hand against God, & made him selfe strōg against the Almighty.

26 [Therefore God] shal runne vpon him, [euen] vpon his necke, & against the moste thicke part of his shield.

27 Because he hathe couered his face with^r his fatnes, & hathe collopes in [his] flāke.

28 Thogh he dwel^s in desolate cities, [&] in houses which no man inhabiteth, but are become heapes,

29 He shal not be riche, nether shal his sub- stance continue, nether shal he prolong the^t perfection thereof in the earth.

1 That is, heate handled me moste contemptuously: for I smiting on his cheke signified, 1. Kings 12. 24. Mar. 14. 65. m They haue sed me whether they wolde.

30 He shal neuer departe out of darkenes: flame shal dry vp his branches, and he shal go away with the breath of his mouth.

31 He[†] beleueth not that he erreth in vanitie: therefore vanitie shalbe his change.

32 His branche shal not be grene, but shal be cut of before his day.

33 [God] shal destroy him as the vine her- sower^u grape, and shal cast him of, as the o- liue [doeth] her flowre.

34 For the congregation of the hypocrite shalbe desolate, and fyre shal deuoure the houses of^x bribes.

35 [For] thei^y conceiue mischief and bring forth the vanitie, and their bellie hathe prepa- red deccite.

y And therefore all their vaine deuises shal turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, 7 Com- teth in what extremitie he is, 19 And taketh God witnes of his innocentie.

1 **B**Vt Iob answered, and said, 2 I haue oft times heard suche things: miserable comforters are ye all.

3 Shal there be none end of wordes of^a win- der? or what maketh thee bolde so to^b an- swer?

4 I colde also speake as ye do: (but wolde God your^c soule were in my soules stead) I colde kepe you companie in speaking, & colde^d shake mine head at you,

5 But I wolde strengthen you^e with my mouth, and the comfort of my lips shulde aswage [your sorowe.]

6 Thogh I speake, my sorowe^f can not be aswaged: thogh I cease, what release haue I?

7 But now^g he maketh me weary: [ō God,] thou hast made all my^h congregation de- solate,

8 And hast made me full ofⁱ wrinkles vⁱ is a witnes thereof, and my leannes riseth vp in me, testifying [the same] in my fa- ce.

9^k His wrath hathe torne [me,] and he ha- teth me, [and] gnasheth vpon me with his teeth: mine enemy hathe sharpened his eies against me.

10 They haue opened their mouthes vpon me, and smitten me on the^l cheke in repro- che: they gather them selues together a- gainst me.

11 God hathe deliuered me to the vniust, & hathe made me to turne out of the way by the^m hands of the wicked.

12 I was 1 That is, heate handled me moste contemptuously: for I smiting on his cheke signified, 1. Kings 12. 24. Mar. 14. 65. m They haue sed me whether they wolde.

t He standeth so in his owne conceit, that he wil giue no place to good consel, therefore his owne pride shal bring him to destruction.

u As one that gathereth grapes before they beripe.

x VVhich were buyt or man- teined by pow- ling and belie- rie.

y And therefore all their vaine deuises shal turne to their owne destruction.

z He standeth so in his owne conceit, that he wil giue no place to good consel, therefore his owne pride shal bring him to destruction.

aa As one that gathereth grapes before they beripe.

ab Which were buyt or man- teined by pow- ling and belie- rie.

ac And therefore all their vaine deuises shal turne to their owne destruction.

ad That is, he was so puffed vp with great pro- peritie, and a- bundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

ae Though he buyde and re- paire ruinous places to get him fame, yet God shall bring all to naught, & turne his great prosperitie into extreme miserie.

af Meaning, that his sumptuous build- ings shoulde neuer come to perfection.

ag He standeth so in his owne conceit, that he wil giue no place to good consel, therefore his owne pride shal bring him to destruction.

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bc As one that gathereth grapes before they beripe.

bd Which were buyt or man- teined by pow- ling and belie- rie.

be And therefore all their vaine deuises shal turne to their owne destruction.

bf That is, he was so puffed vp with great pro- peritie, and a- bundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

bg Though he buyde and re- paire ruinous places to get him fame, yet God shall bring all to naught, & turne his great prosperitie into extreme miserie.

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bi He standeth so in his owne conceit, that he wil giue no place to good consel, therefore his owne pride shal bring him to destruction.

bj As one that gathereth grapes before they beripe.

bk Which were buyt or man- teined by pow- ling and belie- rie.

bl And therefore all their vaine deuises shal turne to their owne destruction.

bm That is, he was so puffed vp with great pro- peritie, and a- bundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

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bq As one that gathereth grapes before they beripe.

br Which were buyt or man- teined by pow- ling and belie- rie.

bs And therefore all their vaine deuises shal turne to their owne destruction.

bt That is, he was so puffed vp with great pro- peritie, and a- bundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

12 I was in welth, but he hath brought me to nought: he hath taken me by the necke, and beaten me; and set in me as a marke for him self.

13 His archers compassed me round about: he cutteth my reines, and doeth not spare, and powreth my gall vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.

15 I haue sowed a sackloth vpon my skin, and haue abased mine horn vnto the dust.

16 My face is withered with weping, & the shadow of death [is] vpon mine eyes.

17 Though [there be] no wickednes in mine hands, and my prayer [be] pure,

18 O earth, couer not thou my blood, & let my crying finde no place,

19 For lo, now my witness [is] in the heauē and my recorde [is] on hie.

20 My friends speake eloquently against me: [but] mine eye powreth out [teares] vnto God.

21 Oh that a man might pleade wth God, as man with his neighbour.

22 For the yeres accounted come, & I shal go the way, whence I shal not returne.

CHAP. XVII.

1 Iob saith that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repentance. 13 Shewing that he loketh but for death.

MY breath is corrupt: my daies are cut of, and the graue [is] ready for me.

2 There are none but mockers with me, and mine eye continueth in their bitternes.

3 Laye downe now [&] put me in surerie for thee: who is he, that wil touche mine hand?

4 For thou hast hid their heart fro vnderstanding: therefore shalt thou not see [the] vpon hie.

5 For the eyes of his children shal faile, that speaketh flaterie to his friends.

6 He hath also made me a byworde of the people, and I am as a tabret before them.

7 Mine eye therefore is dim for grief, and all my strength [is] like a shadow.

8 The righteous shal be astonied at this, and the innocent shal be moued against the hypocrite.

9 But the righteous wil holde his waye, in their cures. 1 To wit, when they se the godly punished, they shal come to vnderstanding, and knowe what shalbe the ende of the hypocrite. 2 That is, wil not be discouraged, considering that the godly are punished as wel as the wicked.

and he whose hands are pure, that increaseth his strength.

10 All you therefore turne you, and come now, and I shal not finde one wise among you.

11 My dayes are past, mine enterprises are broken, [and] the thoughts of mine heart

12 Haue changed the night for the day, and the light that approached, for darkenes.

13 Though I hope, [yet] the graue shal be mine house, [and] I shal make my bed in darke.

14 I shal say to corruption, Thou art my father, [and] to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shal consider the thing, that I hoped for?

16 They shal go downe into the bottome of the pit: surely shal I lye together in the dust.

p All worldly hope and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerslasting.

CHAP. XVIII.

1 Bildad rehearseth the peines of the vnfaihtful, and wicked.

1 Then answered Bildad the Shuhite, & said,

2 When wil ye make an end of your wordes? cause vs to vnderstand, and then we wil speake.

3 Wherefore are we counted as beasts, [&] are vile in your sight?

4 [Thou art] as one that teareth his foule in his anger. Shal the earth be forsake for thy sake? or the rocke remoued out of his place?

5 Yea, the light of the wicked shal be quenched, and the sparke of his fyre shal not shine.

6 The light shal be darke in his dwelling, & his candel shal be put out with him.

7 The steppes of his strength shal be restrained, and his owne counsell shal cast him downe.

8 For he is taken in the net by his fete, and he walketh vpon the snare.

9 The grenne shal take him by the heele, & the thief shal come vpon him.

10 A snare is laid for him in the ground, & a trappe for him in the way.

11 Fearefulness shal make him afraid on euery side, and shal drive him to his fete.

12 His strength shal be famine: & destruction shal be readie at his side.

13 It shal deuoure the partes of his kinne, [&] the first borne of death shal deuoure his strength.

14 His hope shal be rored out of his dwell-

1 Iob speaketh to them that came to comfort him.

m That is, haue brought me sorrowe in stead of comforte.

n Though I shoulde hope to come from aduersitie to prosperitie, as your discourse pretendeth.

o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shal be to me in steade of them.

p All worldly hope and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerslasting.

v Which cost your selues in this Chap. 13. 14. vvhom you take to be, but beasts, as Chap. 12. 7.

That is, like a madman. 10. Shall God change the course of nature for thy sake, by darkness with them otherwise than he doeth with all men? 11. When I was wicked I was in prosperitie, the God changed his curse: and this is his ordinary work for the sinners.

Meaning, that the wicked are in continual danger.

That which shalde nourish him, shal be consumed by him.

h That is, some strong and violent death shal consume his strength: or as the Hebrew word signifies, his members or parts.

¹ That is, with moste great feare.

^k Meaning, not easily come by. ^l Though all the worlde wolde fauour him, yet God wolde destroye him and his.

^m He shal fall fro prosperitie to aduerfite.

ⁿ VWhen they shal se what came vnto him.

^a That is, many times, as Nehg. 4. 12.

^b That is, I my selfe shalbe punished for it, or you haue not yet confuted in. ^c He blasphemeth out againe into his passions and declareth stil, ^d smeth of God, though he be not able to fele the cause in him selfe.

^d Meaning, out of his afflictions.

^e Meaning, his children & what fouer was deere vnto him in this worlde. ^f VWhich he pluckt vp, and hath no more hope to growe.

^g His manifold afflictions.

^h Meaning, his children & what fouer was deere vnto him in this worlde. ⁱ VWhich he pluckt vp, and hath no more hope to growe.

ling, & shal cause him to go to the King of feare.

¹⁵ [Feare] shal dwel in his house (because it is not ^k his) ^l and brimstone shalbe scattered vpon his habitation.

¹⁶ His rotes shalbe dried vp beneth, and aboue shal his branche be cut downe.

¹⁷ His remembrance shal perish from the earth, and he shal haue no name in the strete.

¹⁸ They shal driue him out of the ^m light vnto darkenes, and chafe him out of the worlde.

¹⁹ He shal nether haue sonne nor nephewe among his people, nor any posteritie in his dwellings.

²⁰ The posteritie shalbe astonied at his ⁿ day, and feare shal come vpon the ancient.

²¹ Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

^a Iob reproveth his friends, ¹⁵ And reciteth his miseries and grievous peines, ²⁵ He assureth him selfe of the generall resurrection.

¹ But Iob answered, and said,

² How long wil ye vex me soule, and torment me with wordes?

³ Ye haue now ^a ten times reproched me, and are not ashamed: ye are impudent toward me.

⁴ And thought I had in dede erred, mine error ^b remaineth with me.

⁵ But in dede if ye wil aduance your selues against me, & rebuke me for my reproche,

⁶ Knowe now, that God hathe ^c ouerthrowen me, and hathe compassed me with his net.

⁷ Beholde, I crye out of violence, but I haue none answer: I crye but there ^d [is] no iudgement.

⁸ He hathe hedged vp my waye that I can not ^d passe, & he hathe set darkenes in my paths.

⁹ He hathe spoiled me of mine honour, & taken the ^e crowne away from mine head.

¹⁰ He hathe destroyed me on euery side & I am gone: & he hathe remoued mine hope like ^f a tre.

¹¹ And he hath kindled his wrathe against me, and counteth me as one of his enemies.

¹² His ^g armies came together, and made their way vpon me, & camped about my tabernacle.

¹³ He hathe remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.

¹⁴ My neighbours haue forsaken me, and

my familiars haue forgotten me.

¹⁵ They that dwel in mine house and my maides toke me for a stranger: for I was a stranger in their sight.

¹⁶ I called my seruāt, but he wolde not answer, ^h [though] I prayed him wⁱ my mouth.

¹⁷ My breath was strange vnto my wife, though I prayed her for the childrens sake of mine ⁱ owne body.

¹⁸ The wicked also despised me, ^j [&] when I rose, they spake against me.

¹⁹ All my secret friends abhorred me, and they whom I loued are turned against me.

²⁰ My bone ^k cleaueth to my skin & to my flesh, and I haue escaped with the ^l skinne of my tethe.

²¹ Haue pitie vpon me, haue ^m pitie vpon me, (o ye my friends) for the hand of God hathe touched me.

²² Why do ye persecute me, as ⁿ God? and are not satisfied with my ^o flesh?

²³ Oh that my wordes were now written oh that they were written euen in a booke

²⁴ [And] graue with ^p an yron pen in lead or in stone for euē!

²⁵ For I am sure, that my ^q Redemer liueth, and he shal stand the last on the earth.

²⁶ And though after my skin [wormes] destroy this [bodie,] yet shal I se God in my flesh.

²⁷ Whome I my selfe shal se, & mine eyes shal behold, & none other for me, though my reines are consumed within me.

²⁸ But ye said, Why is he persecuted? And there was ^r a depe matter in me.

²⁹ Be ye afraid of the sword: for ^s the sword wil be ^t auēged of wickednes, that ye may knowe that there is a iudgement.

³⁰ He declareth plainly that he had a ful hope, that bothe the soule & body shoulde enioye the presence of God in the last resurrection. ³¹ Though his friends thought that he was but persecuted of God for his finnes, yet he declareth ³² that there is a deper consideration: to wit, the tryal of his faith and patience, and so to be an example for others. ³³ God wil be reuēged of this haste iudgement, which by you condemne me.

CHAP. XX.

¹ Zophar sheweth, that the wicked and the conuocous shal haue a shorte end, ²¹ Though for a time they flourish.

¹ Then answered Zophar the Naamathite, and said,

² Doubtes my thoughts cause me to answer, and therefore I make haste.

³ I haue heard ^a the correction of my reproche: therefore the spirit of mine vnderstanding causeth me to answer.

⁴ Knowest thou not this of olde, ^b [&] since [God] placed man vpon the earth,

⁵ That the reioycing of the wicked ^c [is] shorte, and that the ioye of hypocrites is but a moment?

⁶ Though ^d his excellencie mounte vp to the heauen, and his head reache vnto the cloudes

^h Mine house holde firm by all these lastes Iob sheweth that touching flesh he had no occasion to be moued. ⁱ VWhich were hers and mine. ^k Besides these great losses and moste cruel kindnes, he was touched in his owne person followeth. ^l All my secret friends were confuted. ^m Seing that these iust came to complain, I demine me as an hypocrite specially ye shulde condemne me. ⁿ Is it not enough? ^o Doeth paine me except by reproche create my sorrow? ^p To seeme dy punished, cept ye trouble my minde. ^q He protesteth that notwithstanding his passions, his religion is perfect & that he is a blasphemer they iudged. ^r I do not suffice my selfe for the word but I knowe I shal come forth the iudge, who be my deliuerer and saviour. ^s Herein he declareth plainly that he had a ful hope, that bothe the soule & body shoulde enioye the presence of God in the last resurrection. ^t Though his friends thought that he was but persecuted of God for his finnes, yet he declareth that there is a deper consideration: to wit, the tryal of his faith and patience, and so to be an example for others. ^u God wil be reuēged of this haste iudgement, which by you condemne me.

cloudes,

7 [Yet] shal he perish for euer, like his dūg, [and] they which haue sene him, shal say, Where is he?

8 He shal fle away as a dreame, & thei shal not finde him, and shal passe away as a vision of the night.

9 So that the eye which had sene him, shal do so no more, and his place shal se him no more.

10 His children shal flatter the poore, and his hands shal restore his substance.

11 His bones are ful of [the sinne] of his youth, & it shal lye downe with him in dust.

12 Whe wickednes^f was swete in his mouth, [and] he hid it vnder his tongue,

13 [And] fauoured it, and wolde not forsake it, but kept it close in his mouth,

14 [Then] his meat in his bowels was turned: the gall of aspes [was] in the middes of him.

15 He hath deuoured substance, & he shall vomit it: [for] God shal drawe it out of his belly.

16 He shal sucke the gall of aspes, [and] the vipers tongue shal slaye him.

17 He shal not se the riuers, [nor] floods [and] streames of hony and butter.

18 He shal restore the labour, and shal deuour nomore: [euen] according to the substance [shal be] his exchange, and he shal enioye it nomore.

19 For he hath vndone [manie]: he hath forsaken the poore, [and] hath spoiled houses which he buylded not.

20 Surely he shal fele no quietnes in his body, [nether] shal he reserue of that which he desired.

21 There shal none of his^k meat be left: therefore none shal hope for his goods.

22 When he shal be filled with his abundance, he shal be in paine, [and] the hand of all the wicked shal assaile him.

23 He shal be about to fil his belly, [but God] shal send vpon him his ferece wrath, and shal cause to raine vpon him, [euen] vpon his meat.

24 He shal fle from the yron weapons, [and] the bowe of stele shal strike him through.

25 [The arrowe] is drawn out, and cometh forth of theⁿ body, and shineth of his gall, [so] feare cometh vpon him.

26 All darkenes shal be hid in his secret places: the fyre that is not blowne, shal deuoure him, [and] that which remaineth in his tabernacle, shal be destroyed.

27 The heauen shal declare his wickednes, whose flesh was smitten with a scabbe. n Some reade, of the fire and for we shal ligh vpon him, when he shal be consumed by fire from heauen, or the fire of Gods wrath.

and the earth shal rise vp against him.

28 The increase of his house shal go away: it shal flowe away in the day of his wrath.

29 This is the portion of the wicked man from^r God, and the heritage [that he shal haue] of God for his^r wordes.

wicked. f Against God, thinking to excuse him selfe and hand.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proude, 15 In so much that they blasphem God. 16 There destruction is at hand. 23 None ought to be iudged wicked for affliction, nether good for prosperitie.

1 **B**Vt Iob answered, and said,

2 **H**ear diligently my wordes, and this^a shal be in stead of your consolations.

3 Suffer me, that I may speake, and when I haue spoken, mocke on.

4 Do I [direct] my talke to man? If it^b were so, how shulde not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand vpon [your] mouth.

6 Euen when I remember, I am afraied, & feare taketh holde on my flesh.

7 Wherefore do the wicked^d liue, and waxe olde, and growe in welth?

8 Their sede is established in their sight with them, and there generation before their eies.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, & faileth not: their cowe calueth, and casteth not her calfe.

11 They send forth their children^e like shepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sounde of the organs.

13 They spend their daies in welth, and suddenly^f they go downe to the graue.

14 They say also vnto God, Depart fro vs: for we desire not the^g knowledge of thy waies.

15 Who is the Almighty, that we shulde serue him? and what profite shulde we haue, if we shulde pray vnto him?

16 Lo, their welth is not in their^h had: [therefore] let the counsell of the wickedⁱ be farre from me.

17 How oft shal the candel of the wicked be put out? and their destructio come vpon them: he will deuide [their] liues in his wrath.

18 They shal be as stubble before the winde, and as chaffe that the storme caryeth away.

19 The wicked that hate God, are better delt with all, than he. h It is not their owne, but God onely lendeth them. i God kepe me from their prosperitie.

a Meaning, the children of the wicked shall flowe away like riuers and be dispersed in diuers places.

b Thus God will plague the wicked to escape Gods hand.

a Your diligent marking of my wordes shal be to me a great consolation.

b As though he wolde say, I do not talke with man, but with God, who will not answer me, & therefore my minde must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proueth against his aduersaries that God punisheth not the wicked, but oftentimes giueth them long life, and prosperitie.

e So that we must not iudge God iuste, or vniuste by the things that appeare to our eye.

f They haue store of children, lustie & healthful, & in these pointes he answereth to that which Zophar alledged before.

g Not being troubled with long sickness.

h They desire nothing more then to be exempt from all subiection, that they shuld be to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seen by common experience, the wicked that hate God, are better delt with all, than he.

i It is not their owne, but God onely lendeth them.

j God kepe me from their prosperitie.

Vhen God reuolunteth his wickednesse he shall know that his prosperitie was but vanitie. **V**Whosedeth to the wicked prosperitie, and punisheth the godly. **M**eaning, **T**o wit, the godly. **A**s concerning their bodies: & this he speaketh according to the common iudgement. **T**hus he called Iob's house in derision, concluding it was destroyed because he was wicked. **I**n which through long troubling haue experience & tokens hereof, to wit, the wicked do prosper and the godly live in affliction. **T**hough the wicked flourish here, yet **G**OD will punish him in the last day. **T**hough men do flatter him, & none dare reprooue him in this worlde, yet death is a token that **G**OD will bring him to account. **H**e shall be glad to lie in a slimie pit where he could not be content with a royall palace. **S**aying that if just in this worlde haue prosperitie & the wicked aduersitie. **T**hough man were iust, yet god could haue no profit of this iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. **Chap. 31. 7.** **L**et thy thought not be proud, nor thou hast beene cruel & with out charitie, and wouldst do no thing for the sake of thyne aduantage.

19 God will lay vp the sorow off the father for his children: when he rewardeth him, he shall knowe it.
20 His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty.
21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?
22 Shal any teache God knowledge, who iudgeth the highest things?
23 One dyeth in his full strength, being in all ease and prosperitie.
24 His breasts are full of milke, and his bones runne full of marowe.
25 And another dieth in the bitterness of his soule, and neuer eateth with pleasure.
26 They shall sleepe bothe in the duste, and the wormes shall couer them.
27 Behold, I know your thoughts, and the enterprises, [where with] ye do me wrong.
28 For ye say, Where is the princes house: and where is the tabernacle of the wicked dwelling?
29 May ye not aske them that go by the way: and ye can not denie their signes.
30 But the wicked is kept vnto the day of destruction, [and] thei shall be brought forth to the day of wrath.
31 Who shall declare his way to his face: and who shall reward him for that he hath done?
32 Yet shall he be brought to the graue, & remaine in the heape.
33 The slimie valley shall be sweete vnto him, and euery man shall draw after him, as before him there were innumerable.
34 How then comforte ye me in vaine, seeing in your answers there remaine but lies.

CHAP. XXII.

Eliphaz affirmeth that Iob is punished for his sinnes. **H**e accuseth him of vniuersitall sinnes. **13.** And that he denyed Gods providence. **21.** He exhorteth him to repentance.
Then Eliphaz the Temanite answered, and sayd,
2 May a man be profitable vnto God, as he that is wise, may be profitable to him selfe?
3 Is it any thing vnto the Almighty, that thou arte righteous: or is it profitable [to him] that thou makest thy wayes vpright?
4 Is it for feare of thee that he will accuse thee: [or] go with thee into iudgement?
5 Is not thy wickednesse great, and thine iniquities innumerable?
6 For thou hast taken the pledge from thy brother for nought, & spoiled the clothes of the naked.

7 To such as were weary, thou hast not giuen water to drinke, and hast withdrawn bread from the hungry.
8 But the mightie man had the earth, and he that was in authoritie dwelt in it.
9 Thou hast cast out widowes emprie, & the armes of the fatherles were broken.
10 Therefore snares [are] round about thee, and feare shall suddenly trouble thee:
11 Or darknes that thou shouldest not see, & abundance of waters shall couer thee.
12 Is not God on his high in the heauen: and behold the height of the starres how high they are.
13 But thou saiest, How shuld God know: can he iudge through the dark cloud?
14 The cloudes hide him that he can not see, and he walketh in the circle of heauen.
15 Hast thou marked the way of the world, wherein wicked men haue walked?
16 Which were cut down before time, whose foundation [was as] a riuer that ouerflowed:
17 Whiche sayd vnto God, Depart from vs, & [asked] what the Almighty coulde do for them.
18 Yet he filled their houses with good things: but let the counsel of the wicked [be] farre from me.
19 The righteous shall see them, and shall reioice, and the innocent shall laugh the to scorne.
20 Surely our substance is hid: but the fire hath deuoured the remnant of them.
21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.
22 Receiue, I pray thee, the lawe of his mouthe, and laye vp his wordes in thine harte.
23 If thou returne to the Almighty, thou shalt be built vp, & thou shalt put iniquitie farre from thy tabernacle.
24 Thou shalt lay vp golde for dust, and the golde of Ophir, as the fientes of the riuers.
25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.
26 And thou shalt the delite in the Almighty, and lift vp thy face vnto God.
27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shall establishe it vnto thee, and the light shall shine vpon thy wayes.
29 When others are cast down, thou shalt

God wil restore vnto thee all thy substance. **V**Whiche shall be in dance like dust. **T**hat is the fauour of God. **U** God wil deliuer his wicked are destroyed round about them, as in the flood and in Sodome.

Vhen God reuolunteth his wickednesse he shall know that his prosperitie was but vanitie. **V**Whosedeth to the wicked prosperitie, and punisheth the godly. **M**eaning, **T**o wit, the godly. **A**s concerning their bodies: & this he speaketh according to the common iudgement. **T**hus he called Iob's house in derision, concluding it was destroyed because he was wicked. **I**n which through long troubling haue experience & tokens hereof, to wit, the wicked do prosper and the godly live in affliction. **T**hough the wicked flourish here, yet **G**OD will punish him in the last day. **T**hough men do flatter him, & none dare reprooue him in this worlde, yet death is a token that **G**OD will bring him to account. **H**e shall be glad to lie in a slimie pit where he could not be content with a royall palace. **S**aying that if just in this worlde haue prosperitie & the wicked aduersitie. **T**hough man were iust, yet god could haue no profit of this iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. **Chap. 31. 7.** **L**et thy thought not be proud, nor thou hast beene cruel & with out charitie, and wouldst do no thing for the sake of thyne aduantage.

thou say, I am lifted vp: & [God] shal saue the humble person.

30 The innocēt shal deliuer the * yland, & it shalbe preserued by the purities of thine hands.

CHAP. XXIII.

1 Iob affirmeth that he bothe knoweth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his finnes.

1 **B**ut Iob answered and said,

2 Though my talke be this daye in bitterness, [and] my plague greater then my groning,

3 Wolde God [yet] I knewe how to finde him, I wolde entre vnto his place.

4 I wolde pleade the cause before him, & fill my mouth with arguments.

5 I wold knowe the wordes, [that] he wold answer me, and wolde vnderstand what he wolde say vnto me.

6 Wolde he ^b plead against me with [his] great power? No, but he wolde ^c put [strength] in me.

7 ^d There the righteous might reason with him, so I shulde be deliuered for euer from my Iudge.

8 ^e Beholde, [if] I go to the East, he is not there: if to the West, yet I can not perceiue him!

9 [If] to the North where he worketh, yet I can not se him: he wil hide him self in the South, and I can not beholde him.

10 But he knoweth my ^f way, [and] tryeth me, [and] I shal come forth like the golde.

11 My fore hathe followed his steppes: his way haue I kept, and haue not declined.

12 Nether haue I departed from the commandement of his lippes, [&] I haue esteemed the wordes of his mouth more then mine appointed fode.

13 Yet he is in one [minde,] and who can ^h turne him? yea, he doeth what his minde desireth.

14 For he wil performe that, which is decreed of me, and ⁱ many such things [are] with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraied of him.

16 For God ^k hathe softened mine heart, & the Almighty hathe troubled me.

17 For I am not cut of in ^l darknes, but he hathe hid the darknes from my face.

CHAP. XXIII.

1 Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked. 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

1 **H**ow shulde not the times ^a be hid fro the Almighty, seing that thei which are iudged of the flesh: that is, ^b he seeth not the things ^c now done at times, nether yet hathe a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly.

knowe him, se not his ^b daies?

2 [Some] remoue the land markes, that rob be the flockes and fede thereof.

3 They lead away the asse of the fatherles [and] take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide them selues ^c together.

5 Beholde, [others as] wilde asses in the wilderness, go forth to their busines, and ^d rise early for a pray: the wilderness ^e [giueth] him [and] his children fode.

6 They reape ^f his prouisiō in the field, but they gather the late ^g vitage of the wicked.

7 They cause the naked to lodge without garment, & without couering in the colde.

8 They are wet with the showres of the mountaines, ^h and thei imbrace the rocke for want of a couering.

9 They plucke the fatherles ⁱ fro the breast, and take the pledge ^k of the poore.

10 They cause him to go naked without clothing, and take the gleining from the hungrie.

11 Thei ^j make oyle betwene their walles, and treade their winepresses, suffer thirst.

12 Men ^m crye out of the citie, and ⁿ foules of the flaine ^o crye out: yet God doeth ^p not charge them with folie.

13 These are they that abhorre the plight: they knowe not the wayes thereof, nor continue in the paths thereof.

14 The murtherer riseth early [&] killeth the poore and the nedie: and in the night he is as a thefe.

15 The eye also of the ^q adulterer waiteth for the awylight, and saith, None eye shal se me, and disguiseth his face.

16 They digge through houses in ^r darke, [which] they marked for them selues in ^s day: thei knowe not the light.

17 But the morning [is] euen to them as ^t shadow of death: if one knowe the, [they are] in the terrours of ^u shadowe of death.

18 He is swift vpon the ^v waters: there ^w portion shalbe cursed in the earth: he wil not beholde the way of the vineyardes.

19 [As] the drye ground and heat consume the snowe waters, [so shal] the graue ^x the sinners.

20 ^y The pitieful man shal forget him: the worrne [shal fele] his sweetenes: he shalbe no more remembred, and the wicked shal be broken like a ree.

21 He ^z doeth euil intreat the baren, that doeth not beare, nether doeth he good to

ff. j.

bent against them, and dare not go by the hie way. ^a As the drye ground is neuer full with waters, so wil they neuer cease sinning, till they come to the graue. ^b Though God suffer the wicked for a time, yet their end shal be vile destruction, and in this point Iob cometh to him selfe and sheweth his confidence. ^c He sheweth why the wicked shal not be leauesed, because he did not pitty others.

b VVhen he punithe the wicked, and rewarde the good.

c And for cruelitie & oppression dare not shewe their faces.

d That is, spare no diligence.

e He and his liue by robbing and murdering.

f Meaning, the poore mans.

g Signifying, the wicked man will not spoile another, but for necessitie.

h The poore are driven by the wicked into rockes and holes, where they can not lie drye for the rayne.

i That is, thei sowle and pile the poore with dowe, that thei can not haue to susteine her selfe, that she may be able to giue her children sucke.

k That is, his garment where with he shulde be couered or clad.

l In such places, which are appointed for ^m punishment: meaning, that those ⁿ wicked, are pined for hunger.

m For the great oppression and extortion.

n Crye out and call for vengeance.

o God doeth not condemne the wicked, but leaues them to passe ouer it by his long silence.

p That is, Gods wordes, because they are reprobated thereby.

q By these particular vices, and the wickednes of the wicked, he sheweth that they are not to be leauesed.

r His heart is not in the waters for his sin.

s They do not do all the wickednes.

t As the drye ground is neuer full with waters, so wil they neuer cease sinning, till they come to the graue.

u Though God suffer the wicked for a time, yet their end shal be vile destruction, and in this point Iob cometh to him selfe and sheweth his confidence.

v He sheweth why the wicked shal not be leauesed, because he did not pitty others.

w The wicked shal be broken like a ree.

x The wicked shal be broken like a ree.

y The wicked shal be broken like a ree.

z The wicked shal be broken like a ree.

y He declarerh
that after that y
wicked haue de
stroyed y weak
est, they wil do
like to y stronger,
& therefore are
iustly preuen
ted by Gods
iudgements.
z That is, y con
trarie to your
reasoning no mā
cā giue a perfite
reason of Gods
iudgements, let
me be reprov'd
Chap. XXV.

a His purpose is
to proue, that
albeit God trye
and afflicte the
iuste, yet sone af
ter he sendeth
prosperitie, and
because he did
not so to Job, he
concludeth that
he is wicked.
b VVho cā hide
him fro his pre
sence?
c That is, be iust
in respect of
God.
d If God shewe
his power, the
moone and star
res can not haue
that light w is
giuen the, much
lesse can man ha
ue any excellen
cie, but of God.
Chap. XXVI.

a Thou conclu
dest a thing: for
neither thou hel
pest me, whiche
am destitute of
all helpe, neither
yet speakest suf
ficiently on Gods
behalf, who ha
sthe no nede of
thy defence.
b But thou doest
not applie it to
the purpose.
c That is, mo
ueth thee to spe
ake this?
d Job beginneth
to declare y for
ce of Gods pow
er & prouidence
in the mines &
spectacles in the
depe places of y
earth.

e There is no
thing hid in the
bosome of the
earth, but he sh
eweth it.
f Meaning, the
grauē wherein
things putrifie.
g He causeth the
whole heauē to
turne about the
North pole.
h That is, he hi
deth the heauē
which are called
his throne.

i So long as this
world endureth
k Not that heauen
hath pillars to v
pholde it, but he
speaketh by a
similitude, as
though he wolde
say, the heauen
it self is not able
to abide his repro
chs.

the widowe.

22 He draweth also the y mightie by his power, [and] when he riseth vp, none is sure of life.

23 Thogh men giue him assurance to be in sauetie, yet his eyes [are] vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought lowe as all [others:] they are destroyed, and cut of as the top of an eare of corne.

25 But if it be not so, where is he? [or] who wil proue me a lyer, and make my wordes of no value?

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

1 Then answered Bildad the Shuhite, & said,

2 Power and feare [is] with him, that maketh peace in his hie places.

3 Is there any nomber in his armies? and vpon whome b shal not his light arise?

4 And how may a man c be iustified with God? or how can he be cleane that is borne of woman?

5 Beholde, he wil giue no light to y moone, d and the starres are vncleane in his sight.

6 How muche more man, a worme, euen the sonne of mā, [which is but] a worme?

CHAP. XXVI.

Job sheweth that man can not helpe God, and proueth it by his miracles.

1 But Job answered, and said,

2 a Whome helpest thou? him that hath no power? fauest thou the arme that hath no strength?

3 Whome counselest thou? him that hath no wisdom? thou b shewest right wel as the thing is.

4 To whome doest y declare [these] wordes or whose spirit c cometh out of thee?

5 The d dead things are formed vnder the waters, and nere vnto them.

6 The graue is e naked before him, & there is no couering for f destruction.

7 He stretcheth out the s North over the emptie place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloude is not broken vnder them.

9 He holdeth backe the face of his throne: h and spreadeth his cloude vpon it.

10 He hath set bondes about the waters, vntil the i day and night come to an end.

11 The k pillars of heauen tremble and quake at his reprove.

12 The sea is calme by his power, & by his vnderstanding he smiteth y pride [thereof.]

13 Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though he wolde say, the heauen it self is not able to abide his reprochs.

13 His Spirit hath garnished the heauens, [and] his hand hath formed the crooked serpent.

14 Lo, these are parte of his wayes: but how litle a portion heare we of him? and who can vnderstand his feareful power?

CHAP. XXVII.

3 The constancie and perfines of Job. 13 The reward of the wicked and of the tyrants.

1 Moreouer Job proceded and continued his parable, saying,

2 The liuing God hath taken away my iudgement: for the Almighty hath put my soule in bitterness.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrils,

4 My lips surely shal speake no wickednes, b and my tongue shal vtter no deceit.

5 God forbid, that I shulde c iustifie you: vntil I dye, I wil neuer take away mine d innocencie from my self.

6 I wil kepe my righteousness, and wil not forsake it: mine heart shal not reprove me of my e dayes.

7 Mineemie shalbe as the wicked, & he that riseth against me, as the vnrighteous.

8 For what hope hath the hypocrite when he hath heaped vpriches, if God take away his soule?

9 Wil God heare his crye, when trouble cometh vpon him?

10 Wil he set his delite on the Almighty? wil he call vpon God at all times?

11 I wil teach you [what is] in the hand of s God, [&] I wil not conceile that which is with the Almighty.

12 Beholde, all ye your selues h haue sene it: why then do you thus vanish i in vanitie?

13 This is the k portion of a wicked man with God, & the heritage of tyrants [which] they shal receiue of the Almighty.

14 If his children be in great nomber, the sword [shal destroy] them, and his posteritie shal not be satisfied with bread.

15 His remnant shal be buryed in death, and his widowes l shal not wepe.

16 Thogh he shulde heape vp siluer as the dust, and prepare raiment as the clay,

17 He may prepare it, but the iuste shal put it on, and the innocent shal deuide the filuer.

18 He buyldeth his house as the m mothe, & as a lodge that the watchman maketh.

19 When the riche man slepeth, n he shal not be gathered [to his fathers:] they opened their eyes, and he was gone.

20 Terrours shal take him as waters, [and] a tempest shal carie him away by night.

21 The East wind shal take him away, & he shal depart: and it shal hurle him out of his

14 Which is a
figure of a
facioned like
serpent, becau
of the crooked
nes.

m If these few
things, which
we se daylie
our eyes, de
his great pow
and prouide
how much
re wolde
appears, if
were able to
prehend all
workes!

a He hath so
re afflicted
that n can
iudge of m
vprightnes:
this iudge
by outwar
nes.

b How can
me iudge of
yet wil I
speak con
to that wh
haue said, &
do wickedly
betraying
truth.
c VVhich
demne me
wicked man
cause the h
God is vpo
d I wil not
fesse that
doeth thus
nille me for
finer.

e Of my h
past.

f VVhat
tage hath
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much, (s
shal lose
soules?
g That is,
God refer
to him self
whereof he
ueth not
knowledge
all.

h That is, the
secrete
mets of G
yet do not
derstand
i VVhy
ins you
error?

k Thus wil
order y
and puni
euen vnt
posterity.

l None sh
ment him.

m VVhich
deth is
mans poss
orgament,
is lost
out.

n He mou
the wicked
rants shal
haue a que
ach, nor be
ried house

his place.

22 And [God] shal cast vpon him and not spare, [thogh] he wolde faine flee out of his hand.

23 [Euerie mā] shal clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

1 The siluer surely hathe his vaine, & the golde his place, [where] thei take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 [God] putteth an end to darknes, & he tryeth the perfection of all things: he setteth a bonde of darknes, and of the shadowe of death.

4 The flood breaketh out against the inhabitant, [and the waters] forgotten of the fore, being higher then man, are gone away.

5 Out of the same earth cometh bread, & vnder it, as it were fyre is turned vp.

6 The stones thereof [are] a place of sapphirs, and the dust of it [is] golde.

7 There is a path which no foule hathe known, nether hath the kites eye sene it.

8 The lions whelps haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon the rockes, & ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye seeth euerie precious thing.

11 He bindeth the floods, that thei do not ouerflowe, & the thing that is hid, bringeth he to light.

12 But where is wisdome founde? & where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is nor found in the land of the living.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Golde shal not be giuen for it, nether shal siluer be weighed for the price thereof.

16 It shal not be valued with the wedge of golde of Ophir, [nor] with the precious onix, nor the sapphir.

17 The golde nor the christal shal be equal vnto it, nor the exchange [shal be] for plate of fine golde.

18 No mention shal be made of corall, nor of the gabish: for wisdome is more precious then perles.

19 The Topaz of Ethiopia shal not be equal vnto it, nether shal it be valued with the wedge of pure golde.

20 Whence then cometh wisdome? and

where is the place of vnderstanding,

21 Seing it is hid from the eyes of all the liuing, and is hid from the foules of the heauen?

22 Destruction and death say, We haue heard the same thereof with our eares.

23 [But] God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the worlde, [and] seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, & a way for the lightening of the thunders,

27 Then did he se it, and counted it: he prepared it and also considered it.

28 And vnto man he said, Beholde, the feare of the Lord is wisdome, and to departe from euil [is] vnderstanding.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7. 11 His autoritie, 12 Iustice and equitie.

1 SO Iob proceded and continued his passionable, saying,

2 Oh, that I were as in times past, when God preserued me.

3 When his light shined vpon mine head: [and when] by his light I walked through the darkenes,

4 As I was in the dayes of my youth: when Gods prouidence [was] vpon my tabernacle:

5 When the Almighty was yet with me, [and] my children rounde about me:

6 When I washed my paths with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, [euen] to the iudgement seat, [and when] I caused them to prepare my seat in the strete,

8 The yong men sawe me, and hid them selues, and the aged arose, [and] stode vp.

9 The princes stayed talke, and laied their hand on their mouth.

10 The voyce of princes was hid, and their tongue cleaued to the rooofe of their mouth.

11 And when the eare heard me, it blessed me: and when the eye sawe [me,] it gaue witnes to me.

12 For I deliuered the poore that cryed, and the fatherles, and him that had none to helpe him.

13 The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put on iustice, and it couered me: my iudgement [was] as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the fete to the lame.

16 I was a father vnto the poore, and [whē]

Meaning. There is no natural meanes, whereby man might attaine to heavenly wisdome: which he meaneth by the foules that he hid. He maketh God onely the author of this wisdome, & the giuer thereof.

Proverb. 1. 7. He declareth that man hathe so much of this heavenly wisdome, as he sheweth by fearing God, and departing from euil.

Ehr. mopedis before.

VWhen I felt his fauour.

I was free from affliction.

That is, seemed by euident tokens to be more present with me.

By these similitudes he declareth the great prosperitie, that he was in, so he had none occasion to be such a sinner as they accused him.

Being ashamed of their lightnes, and afrayed of my grauitie, I Acknowledged my wisdome.

All that heard me, praised me. Testifying I did good iustice.

Because his aduersaries did so much charge him with wickednes, he is compelled to redre a coue of his life. That is, I did succour him, & was in destresse, and so he had cause to praise me.

I desired to do iustice, & others did to weare euilly apparel.

Jobs complaint.

Iob.

What men mocked Iob.

m That is, at home in my bed without all trouble, and vanquishedness.
n My felicitie doeth increase.

o That is, was pleasant vnto the p As the drye ground thirsteth for the raine.

q That is, they thought it not to be a iest, or they thoght not that I wolde condiscend vnto them
r They were a fraied to offend me, & cause me to be angrie.
s I had them at commandment.

a That is, mine estate is changed, and where as before the ancient men were glad to do me reuerence, the yong men now contemne me.
b Meaning, to be my shepherdes, or to kepe my dogges.
c That is, their fathers dyed for famine before they came to age.

† Or, malous.

d Iob sheweth y these that mocked him in his affliction, were like to their fathers, wicked & lewde fellows, sicke as he here describeth.

e They make songs of me, & mocke at my miserie.
f God hath taken from me f force, credite, & autoritie, where with I kept the in subiection.
g He said that y song men whē they saw him, hid them selues, as Chap. 29, 8, and now in his miserie they were impudent & accentious.

I knewe not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the praye out of his tethe.

18 Then I said, I shal dye in my^m nest, and I shal multiplie[my] dayes as the sand.

19 [For] my roore isⁿ spread out by f water, and the dewe shal lye vpon my branche.

20 My glorie shal renue toward me, and my bowe shal be restored in mine hand.

21 Vnto me men gaue eare, and waited, and helde their tongue at my counsel.

22 After my wordes thei replied not, & my talke^o dropped vpon them.

23 And they waited for me, as for the raine, and they opened their mouth p as for the latter raine.

24 [If] I laughed on them, they beleued it not: nether did they cause the light of my countenance^r to fall.

25 I appointed out^s their way, and did sit as chief, and dwelt as a King in the armie, [and] like him that comforteth the mourners,

CHAP. XXX.

1 Iob complaineth that he is contemned of the moste contemptible, 11. 21. Because of his aduersitie and affliction. 23 Death is the house of all flesh.

1 **B**Vt now they that are yonger then I, mocke me: [yea] thei whose fathers I haue refused to set with the^b dogges of my flockes.

2 For where to shulde the strength of their hads haue serued me, [scing] age^c perished in them?

3 For pouertie and famine [they were] solitarie, fleeing into the wildernes, [which is] darke, desolate and waste.

4 They cut vp[†] nettels by the bushes, and the iuniper rootes [was] their meat.

5 Thei were^d chased forthe from among [men:] they showted at them, as at a thefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth, and rocks.

7 They roared among the bushes, and vnder the thistels they gathered them selues.

8 [They were] the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their^e song, and I am their talke.

10 They abhorre me, [and] flee farre from me, and spare not to spit in my face.

11 Because that [God] hath losed my^f corde and humbled me, & they haue losed the bridel before me.

12 The youth rise vp at my right had: they haue pusht my fete, and haue trode on me

[as on] the^h paths of their destruction.

13 They haue destroyed my paths: they roke pleasure at my calamitie: they had noneⁱ helpe.

14 They came as a great breache [of waters] and^k vnder this calamitie they come on heapes.

15 Feare is turned vpon me: [and] thei pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is now^l powred out vpon me, and the dayes of affliction haue taken holde on me.

17^m It perceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garmēt changed, [which] compasseth me about as the colar of my coate.

19ⁿ He hath cast me into the myre, and I am become like ashes and dust.

20 When I crye vnto thee, thou doest not heare me, nether regardest me, [when] I stand vp.

21 Thou turnest thy self^o cruelly against me, and art enemie vnto me with the strength of thine hand.

22 Thou takest me vp [and] causest me to ride vpon the^p winde, and makest my[†] strength to faile.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtes none can stretche his hand vnto the graue, though they crye in his destruction.

25 Did not I wepe with him that was in trouble? was not my soule in heauines for the poore?

26 Yet when I looked for good, euil came vnto me: and when I waited for light the re came darkenes.

27 My bowels did boyle without rest: [for] the dayes of affliction are come vpon me.

28 I went mourning without sunne: I stode vp in the congregation^t [and] cryed.

29 I am a brother to the^u dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with^v heat.

31 Therefore mine harp is turned to mourning, and mine organs into the voyce of them that wepe.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithful.

1 **I**Made a couenant with mine^a eyes: why then shulde I thinke on^b a maid?

2 For what portion [shulde I haue] of God from

h That is, they sought by all meanes how they might destroy me.
i They made none to helpe them.
k By my calamitie they take an occasion against me.

l My life faileth me, and I am halfe dead.

m Meaning rowe.

n That is, God hath brought me into contempt.

o He speaketh not thus to cause God, but to declare his vehemencie of affliction, whereby he was carried beside himselfe.

p He compares his afflictions to a tempest or whistle winde, or Law.

q None can liuer me though they be men: at my death.

r In stead of fortifying them, because they were mocked at me.

s Not-deli in any worldly thing, no much, sin vfe of the first Lamitig that were in fiction, & aming other piecie them.

t I am like to wilde bestial desire modallitarie place.

x VWith f of affliction.

y I kept mine eyes fro all viciocon looks.
b VVolde not God then haue punished me?

from aboute and [what] inheritaunce of the Almightye from on hie?

3 Is not destruction to the wicked and strange [punishment] to the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my steppes?

5 If I haue walked in vanitie, or if my fote hath made haste to deceit,

6 Let God weigh me in the iuste balance, and he shal know mine vprightnes.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if anie blot hath cleaued to mine hands,

8 Let me sowe, and let another eat: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layed wayte at the dore of my neighbour,

10 Let my wife & grinde vnto another mā, and let other men bowe downe vpon her.

11 For this is a wickednes, and iniquitie to be condemned.

12 Yea, this is a fyre that shal deuoure to destruction, and which shal roote out all mine increafe,

13 If I did contemne the iudgement of my seruant, and of my maid, when they did contend with me.

14 What then shal I do when God standeth vp: and when he shal visite me, what shal I answer?

15 He that hath made me in the wombe, hath he not made him: hath he not be alone facioned vs. in the wombe?

16 If I restrained the poore of [their] desire, or haue caused the eyes of the widow to faile,

17 Or haue eaten my morsels alone, & the fatherles hath not eaten thereof,

18 (For from my youth he hath growe vp with me as with a father, & from my mothers wombe I haue bene a guide vnto her)

19 If I haue sene anie perill for want of clothing, or any poore without couering,

20 If his loines haue not blessed me, because he was warmed w the fleece of my shepe,

21 If I haue lift vp mine hand against the fatherles, when I sawe that I might helpe him in the gate,

22 Let mine arme fall from my shulder, & mine arme be broken from the bone.

23 For Gods punishment was feareful vnto me, and I colde not be deliuered from his highnes.

24 If I made golde mine hope, or haue said to the wedge of golde, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten muche,

26 If I did beholde the sunne, when it shined, or the moone, walking in [her] brightness,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,

28 (This also had bene an iniquitie to be condemned: for I had denyed the God aboute)

29 If I reioyced at his destruction that hated me, or was moued [to ioye] when euill came vpon him,

30 Nether haue I suffred my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my tabernacle say, Who shal giue vs of his flesh: we can not be satisfied.

32 The stranger did not lodge in the strete, [but] I opened my dores vnto him, that went by the way.

33 If I haue hid my sinne, as Adam, concealing mine iniquitie in my bosom,

34 Thogh I colde haue made afraied a great multitude, yet the moste contemptible of the families did feare me: for I kept silence, and went not out of the dore.

35 Oh that I had some to heare me: beholde my signe that the Almighty wil witnes for me: thogh mine aduersarie shulde write a booke [against me,]

36 Wolde not I take it vpon my shulder, & bynde it as a crowne vnto me?

37 I wil tel him the number of my goings, and go vnto him as to a prince.

38 If my land crye against me, or the furrowes thereof complaine together,

39 If I haue eaten the frutes thereof without filuer: or if I haue grieved the soules of the maisters thereof,

40 Let thistles growe in stead of wheat, & cockle in the stead of barley.

THE WORDES OF IOB ARE ENDED.

CHAP. XXXII.

1 Elihu reproveth them of folly. 2 Age maketh not a wise man, but the spirit of God.

1 SO these thre men ceased to answer Iob because he esteemed him selfe iust.

2 Then the wrath of Elihu the sonne of Barachel the Buzite, of the familie of Ram, was kindled: his wrath, I say, was kindled against Iob, because he iustified him selfe more then God.

3 Also his anger was kindled against his thre friends, because they colde not finde an answer, [and] yet condemned Iob.

4 (Now Elihu had waited til Iob had spoken, for they were more ancient in yeres

¶ iij.

r If I was proude of my worldlye prosperitie and felicitie, w is ment by the shining of the sunne & brightness of the moone.

f If mine owne doings deleyted me.

t By putting confidence in any thing, but in himselfe alone.

u My seruants moued me to be reuenged of mine enemye, yet did I neuer wish him hurt.

x And not confessed it frelier: whereby it is euident that he iustified himselfe before men & not before God.

y That is, I reuenged myselfe moste weake and contemned, & was afraied to offend them.

z I suffred them to speake euill of me, and went not out of my house to reuenge it.

a This is a sufficient token of my righteousness, that God is my witnes and wil iustifie my cause.

b Shulde not this booke of his accusations be a praise and commendation to me?

c I wil make him a counte of all my life, without feare.

d As thogh I had withholden their wages that labored in it.

e Meaning, that he was no bryber nor extortioner.

f That is, I talk which he had with his thre friends.

† Ebr. was iust in his owne eyes.

a VVhich came of Buz & sonne of Nahor Abrahams brother.

b Or, as Chal de paraphraseth, Abram.

c By making himselfe innocent, & by charging God of rigour.

d That is, the thre mentioned before.

then he)

5 So when Elihu sawe, that there was none answer in the mouthe of the thre men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel ^f Buzite answered, and said, I am yong in yeres, and ye are ancient: therefore I doubted, and was afrayed to shewe you mine opinion.

7 [For] I said, The dayes ^e shal speake, and the multitude of yeres shal teache wisdom.

8 Surely there is a spirit in man, ^f but the inspiration of the Almighty giueth vnderstanding.

9 Great men are not alway wise, nether do the aged [alway] vnderstand iudgement.

10 Therefore I say, Heare me, & I wil shewe also mine opinion.

11 Beholde I did wait vpon your wordes & hearkened vnto your knowledge, whiles you sought out ^s reasons.

12 Yea whē I had considered you, lo, there was none of you that reprobud Iob, nor answered his wordes:

13 Left ye shulde say, We haue ^h found wisdom: [for] God hath cast him downe, & no man.

14 Yet hathe ⁱ he not directed [his] wordes to me nether wil I answer ^k him by your wordes.

15 [Then] they fearing, answered no more, [but] left of their talke.

16 When I had waited [for they spake not, but stode stil [and] answered no more]

17 Then answered I in my turne, & I shewed mine opinion.

18 For I am ful of ^l matter, and the spirit ^w in me compelleth me.

19 Beholde my belly is as the wine, which hathe no vent, and lyke the newe bottels that brast.

20 [Therefore] wil I speake, that I may take breath: I wil open my lippes, and wil answer.

21 I wil not now accept the persone of mā ^m nether wil I giue titles to man.

22 For I may not giue ⁿ titles, [left] my Maker shulde take me away sodenly.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance: 14 He sheweth that God hath diuers meanes to instruct man and to drawe him from sinne. 19, 29. He afflicteth man & suddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

1 **V** Herefore, Iob, I pray thee, heare my talke and hearken vnto my wordes.

2 Beholde now, I haue opened my mouth: my tongue hathe spoken in my mouth.

3 My wordes [are] in the vprightness of mi-

ne heart, and my lippes shal speake pure knowledge.

4 The ^a Spirit of God hathe made me, & the breath of the Almighty hathe giuen me life.

5 If thou canst giue me answer, prepare thy selfe [and] stand before me.

6 Beholde, I am according to thy wish in ^b Gods stead: I am also formed of the clay.

7 Beholde, my terrour shal not feare thee, nether shal mine had ^c be heauie vpo thee.

8 Doubtes thou hast spoken in mine eares, and I haue heard the voice of [thy] wordes.

9 I am ^d cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Lo, he hathe founde occasions against me, and counted me for his enemy.

11 He hath put my fete in the stockes, and looked narrowly vnto all my paths.

12 Beholde, in this hast thou not done right: I wil answer thee, that God is greater then man.

13 Why doest thou strue against him? for he doeth not ^e giue account of all his matters.

14 For God speaketh once ^f or twise, and one seeth it not.

15 In dreames & ^s visions of the night when slepe falleth vpon men, and they slepe vpon [their] beddes,

16 Then he openeth the eares of me cued by their corrections, [which] he ^h had sealed,

17 That he might cause man to turne away from his enterpryse, and that he might hide ⁱ the pride of man,

18 And kepe backe his soule from the pit, and that his life shulde not passe by the sworde.

19 He is also stricken with sorow vpon his bed, and the grief of his bones [is] sore,

20 So that his ^k life causeth him to abhorre bread, and his soule daintie meat.

21 His flesh faileth that it can not be sene, and his bones [which] were not sene, clatter.

22 So his soule draweth to the graue, and his life ^l to the buriers.

23 If there be a ^m messenger with him, [or] an interpreter, one of a thousand ⁿ to declare vnto man his righteousness,

24 Then wil he haue ^o mercie vpon him, and wil saie, ^p Deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 [Then]

wherein mans righteousness standeth, which is through the iustice of Iesus Christ and faith therein. ^o He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his worde to be preached vnto them. ^p That is, the minister shal by the preaching of the word pronouce vnto him the forgiveness of his sinnes.

^e Meaning, the ancient, which haue experience.

^f It is a special gift of God that man hath vnderstanding, and cometh nether of nature nor of age.

To proue that Iobs affliction came for his finnes.

^h And flatter your selues, as though you had ouercome him.

To wit, Iob. ^k He vseth almost the like arguments, but without ranting and reproches.

I haue conceived in my minde great store of reasons.

^m I wil nether haue regarde to riches, credit nor autoritie, but wil speake the very truth.

ⁿ The Hebrew word signifieth to change the name, as to call a foole a wise man: meaning ^p he wolde not cloke the truth to flatter men.

a I confesse the power of God, & am one of his, therefore I ought not to heare him. ^b Because Iob had wished to dispute his cause with God, Chap. 16, 21, for that hemighte it without feare, Elihu sayeth, he wil reason in Gods stead, whome he doeth not to feare, because he is a man made of the same matter as he is. ^c I wil not dispute the for ought as these others haue done. ^d He repeateth Iobs words whereby he protested his innocencie in diuers places, but specially in the 15, 16, & 30 chapters. ^e The cause of his iudgements is not alway declared vnto man.

^f Though God by sondrie examples of his iudgements speake vnto man, yet reason thereof is not knowing: yea and though God shuld speake, yet he is not vnderstand. ^g God, saith he, speaketh communely, either by visions to the wise, or by his iudgements, or els by afflictions, or by his messenger.

^h That is, determined to be vpon them. ⁱ He sheweth for what end God sendeth afflictions: to beat downe mans pride, and to turne from euil.

^k That is, his painful and miserable life. ^l To them that shal burie him. ^m A man sent of God to declare his wil.

ⁿ A singular man, & as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and

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25 [Thē] ſhal his fleſh be as ſicke as a childes, [and] ſhal returne as in the dayes of his youth.

26 He ſhal pray vnto God, and he wil be fauourable vnto him, and he ſhal ſe his face with ioy: for he wil rendre vnto man his righteouſnes.

27 He loketh vpon men, and if one ſay, I haue ſinned, and it did not profit me,

28 He wil deliuer his ſoule from going in to the pit, and his life ſhal ſe the light.

29 Lo, all theſe thiſgs wil God worke twiſe or thriſe with a man,

30 That he may turne backe his ſoule from the pit, to be illuminate in the light of the liuing.

31 Marke wel, o Iob, [and] heare me: kepe ſilence, and I wil ſpeake.

32 If there be matter, answer me, [and] ſpeake: for I deſyre to iuſtifie thee.

33 If thou haſt not, heare me: holde thy tongue, and I wil teache thee wiſdome.

CHAP. XXXIII.

5 Elihu chargeth Iob, that he called him ſelfe righteous. 12 He ſheweth that God is juſt in his iudgements. 24 God deſtroyeth the mightie. 30 By him the hypocrite reigne.

1 Morcouer Elihu answered, and ſaid, 2 Heare my wordes, ye wiſe men, & hearken vnto me, ye that haue knowledge.

3 For the eare tryeth the wordes, as the mouth taſteth meat. 4 Let vs ſeke iudgement among vs, and let vs knowe among our ſelues what is good.

5 For Iob hathe ſaid, I am righteous, and God hathe taken away my iudgement.

6 Shulde I lye in my night, my [wounde] of the arrowe is grievous without [my] ſinne. 7 What man is like Iob, that drinketh ſcornefulnes like water?

8 Which goeth in the ſcompanye of them that worke iniquitie, and walketh with wicked men? 9 For he hathe ſaid, It profiteth a mā nothing that he ſhulde walke with God.

10 Therefore hearken vnto me, ye men of wiſdome, God forbid y wickednes [ſhulde be] in God, and iniquitie in the Almighty.

11 For he wil rendre vnto man [according] to his worke, and cauſe euerie one to finde according to his way.

12 And certainly God wil not do wickedly nether wil the Almighty peruert iudgement.

13 Whome hath he appointed ouer y earth beſide him ſelfe, or who hathe placed the whole worlde.

14 If he ſet his heart vpon [man] & gather vnto him ſelfe his ſpirit and his breath,

15 All fleſh ſhal periſh together, and man ſhal returne vnto duſt.

16 And if y haſt vnderſtanding, heare this [and] hearken to the voyce of my wordes.

17 Shal he that hateth iudgement, gouerne? & wilt thou iudge him wicked that is moſte iuſt?

18 Wilt thou ſay vnto a King, [Thou art] wicked? or to princes, [Ye are] vngodlie?

19 [How muche leſſe] to him that accepteth not the perſones of princes, & regardeth not the riche, more the poore: for thei be all the worke of his hands.

20 They ſhal dye ſodenly, and the people ſhal be troubled at midnight, & they ſhal paſſe forth and take away the mightie without hand.

21 For his eyes [are] vpon the wayes of mā, and he ſeeth all his goings.

22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For he wil not lay on man ſo muche, that he ſhulde entre into iudgement with God.

24 He ſhal breake the mightie without ſeking, and ſhal ſet vp other in their ſteade.

25 Therefore ſhal he declare their workes: he ſhal turne the night, and they ſhal be deſtroyed.

26 He ſtriketh them as wicked men in the places of the ſceers,

27 Becauſe they haue turned backe from him, and wolde not conſider all his waies:

28 So that they haue cauſed the voyce of the poore to come vnto him, and he hathe heard the crye of the afflicted.

29 And when he giueth quietnes, who can make trouble? and when he hideth his face, who can beholde him, whether [it be] vpon nations, or vpon a man onely?

30 Becauſe the hypocrite doeth reigne, [and] becauſe the people are ſnared.

31 Surely [it] apperteineth vnto God to ſay I haue pardoned, I wil not deſtroye.

32 But if I ſe not, teache thou me: if I haue done wickedly, I wil do no more.

33 Wil he perſorme the thing through thee? for thou haſt reproued it, becauſe that thou haſt choſen, & not I. Now ſpeake what thou knoweſt.

34 Let men of vnderſtanding tel me, and let a wiſe man hearken vnto me.

35 Iob hathe not ſpoken of knowledge, nether were his wordes according to wiſdome.

36 I deſire that Iob may be tryed vnto ſ. iij.

k To deſtroye him.

l The breath of liſe, which he gaue man.

m If God were not iuſt, how coulde he gouerne the worlde?

n If man of nature were to ſpeake euil of ſuche as haue power,

then muſt he be afraid to ſpeake euil of God.

o VVhen they loke not for it.

p The meſſengers or viſitators that God ſhall ſend.

q God doeth not aſſaile man aboute meſſure,

ſo that he ſhulde haue occaſion to contend w him.

r For all his creatures are at hand to ſerue him.

ſo that he needeth not to ſeke for any other armie.

t Make the manifeſt that they are wicked.

u Declare the thiſgs that were hid.

v Meaning, openly in y ſight of all men.

x By their crueltye and extortion.

y VVhen tyrants ſit in the throne of iuſtice & vnder pretence of executing iuſtice

are but hypocrites and oppreſſe the people.

z Onely it belongeth to God to moderat his corrections, & not vnto man.

a Thus Elihu ſpeaketh in the petitione of God,

as it were mocking Iob becauſe he wolde be wiſer than God.

b VVil God viſit thy counſe in doing his worke?

c Thus he ſpeaketh in y perſon of God,

as though Iob ſhulde chuſe and reuſe affliction at his pleaſure.

d That he may ſpeake aſtrouche as a car,

ſo may he anſwer to all the wicked y ſhall viſit ſuche arguments.

^a He standeth
stubbornly in
maintenance of
his cause.

the end touching the answers for wicked men.

37 For he addeth rebellion vnto his sinne, he clappeth his hands among vs, and multiplieth his wordes against God.

CHAP. XXXV.

^a Nether doeth godlines profite, or vngodlynes hurt God, but man. ¹³ The wicked crye vnto God & are not heard.

¹ Elihu spake moreouer, and said,

² Thinkest thou this right, y thou hast said, I am ^a more righteous then God?

³ For thou hast said, What profiteeth it thee and what auailleth it me, [to purge me] fro my sinne?

⁴ [Therefore] will I answer thee, and thy ^b companions with thee.

⁵ Loke vnto the heauē, and se and beholde the ^c cloudes [which] are hier the thou.

⁶ If thou sinnest, what doest thou ^d against him, yea, when thy sinnes be many, what doest thou vnto him?

⁷ If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

⁸ Thy wickednes [may hurt] a man as thou art: thy righteousness [may profite] the sonne of man.

⁹ They cause many that are oppressed, to crye, [which] crye out for the violence of the mightie.

¹⁰ But none saith, Where is God that made me, which giueth songs in the night?

¹¹ Which teacheth vs more the the beasts of the earth, and giueth vs more wisdom then the foules of the heauen.

¹² Then they crye because of the violence of the wicked, but ^f he answereth not.

¹³ Surely God wil not heare vanitie, nether wil the Almighty regarde it.

¹⁴ Although thou sayest [to God], thou wilt not regarde it, yet iudgement [is] before him. trust thou in him.

¹⁵ Bot now because his angre hathe not visited, nor called to counie [the euil] with great extremitie,

¹⁶ Therefore Job ^h openeth his mouth in vaine, & multiplieth words without knowledge.

CHAP. XXXVI.

¹ Elihu sheweth the power of God, ⁶ And his iustice ⁹ And wherefore he punisheth. ¹³ The propertie of ⁱ wicked.

¹ Elihu also proceded and said,

² Suffre me a litle, & I wil instruct thee: for [I haue] yet to speake on Gods behalfe.

³ I wil fetch ^a my knowledge a farre of, & wil attribute righteousness vnto my Maker.

⁴ For truly my wordes shal not be false, and he that is ^b perfite in knowledge, [spea

keth] with thee.

⁵ Beholde, the mightie God casteth away none that is ^c mightie [and] valiant of courage.

⁶ He mainteineth not the wicked, but he giueth iudgement to the afflicted.

⁷ He withdraweth not his eyes from the righteous, but [they are] with Kings in the throne, where he placeth the for euer: thus they are exalted.

⁸ And if they be bound in fetters and tyed with the cordes of affliction,

⁹ Then will he shewe them their ^f workes and their sinnes, because they haue bene proude.

¹⁰ He openeth also their eare to discipline and commandeth them that they returne from iniquitie.

¹¹ If they obey and serue him, they shal end their dayes in prosperitie & their yerres in pleasures.

¹² But if they wil not obey, they shal passe by the sworde, and perish without knowledge,

¹³ But the hypocrites ^h of heart increase the wrath: [for] they call not when he bindeth them.

¹⁴ Their soule dyeth in ^k youth, and their life among the whoremongers.

¹⁵ He deliureth the poore in his affliction, and openeth their eare in trouble.

¹⁶ Euen so wolde he haue taken thee out of the streight place [into] a broad place, & not shute vp beneth, ⁱ that which resteth vpon thy table, had bene ful of far.

¹⁷ But thou art ful of the ^m iudgement of wicked, [though] iudgement and equitie mainteine [all things].

¹⁸ For Gods wrath is, lest he shulde take thee away [in thine] abundāce: for no multitude of giftes can deliuer thee.

¹⁹ Wil he regarde thy riches? he regardeth not golde, nor al the that excel in strength.

²⁰ Be not careful in the night, how he destroyeth the people out of their place.

²¹ Take thou head loke not to ^p iniquities for thou hast chosen it rather then affliction.

²² Beholde, God exalteth by his power what teacher is like him?

²³ Who hathe appointed to him his way? or who can say, Thou hast done wickedly?

²⁴ Remember that thou magnifie his worke, which men beholde.

²⁵ All men se it, and men beholde it a farre of.

²⁶ Beholde God is excellent, & we knowe him

^r Our infirmities hindereth vs so, that we can not attaine to the ledge of God.

^a Tob neuer spake these wordes: but because he maintained his innocencie, it seemed as though he wolde say, that God tormeted him without iust cause.

^b Suche as are in the like error.

^c If thou canst not controle thy cloudes, wilt thou presume to instruct God?

^d Nether doeth thy sinne hurt God, nor thy iustice profite him: for he will be glorified without thee.

^e The wicked may hurt man and cause him to crye, who if he fought to God, which sendeth comfort, shulde be deliuered.

^f Because they pray not in faith as feeling Gods mercies.

^g God is iust, howsoeuer y iudget of him.

^h For if he did punish thee, as thou deseruest, thou shuldest not be able to open thy mouth.

^a He sheweth & when we speak of God we must lift our spirits more high, then our natural sefe is able to reach.

^b Thou shalt perceiue that I am a faithful instructor, and that I speake to thee in the name of God.

^c Strong & valiant, and of understanding: these are gifts of God, and he lonerh them in man: but as much as God punished now Job, it is a sign that these are not in him.

^d Therefore he wil not preferre the wicked: but to the humble & afflicted he will shewe grace.

^e He preferred the godlie to the proud.

^f He will move their hearts, so that they may come to him in repentance as did Manassah.

^g That is, their folie and obstination, so shal be cause of their own destruction.

^h VVhich maliciously he against God flattereth flatters in their vices.

ⁱ When they are in affliction they take not to God for succour.

^j Afa. 3. Chap. XX. At the night of the day, when they declare their faithfulness, he will come to them.

^k If thou hadst bene obedient to God, he would haue brought thee to liberte and welth.

^l Thou art together after manner of yoked: for the doest murmur against the will of God.

^m In God doeth nillth thee, lest shuldest forget God in thy welth and flourish.

ⁿ Be not curious in fraying the cause of Gods iudgements, when he destroyeth any.

^o And for to murmur against God through impaciencie.

^p The workers of God are so manifest, that a god may se them a farre of and knowe God by the same.

^q Our infirmities hindereth vs so, that we can not attaine to the ledge of God.

him not, nether can the number of his yerres be searched out.

27 Whē he restraineth the droppes of water, the raine^c powreth downe by the vapour thereof,

28 Which [raine] the cloudes do droppe [and] let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes[&] the thunders of his tabernacle?

30 Beholde he spreadeth his light vpon^u it, and couereth the^u bottome of the sea.

31 For thereby he iudgeth^v the people, & giueth meat abundantly.

32 He couereth the light with the cloudes, and commandeth them to go^u against it.

33^a His companion sheweth him thereof, and there is angre in rising vp.

CHAP. XXXVII.

^a Elihu proueth that the vnsearchable wisdom of God is manifest by his workes, 4 As by the thunders, 6 The snowe, 9 The whirle winde, 11 And the rayne.

AT this also mine heart is^a astonied, and is moued out of his place.

2 Heare the^b sounde of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauē, and his light vnto the ends of the world.

4 After it a noyse soundeth: he thundreth with the voyce of his maiestie, and he wil not stay^c them when his voyce is heard.

5 God thūdreth maruelously with his voice: he worketh great things, whiche we knowenot.

6 For he saith to the snowe, Be thou vpon the earth: ^d likewise to the smale raine and to the great raine of his power.

7 With the force [thereof] he^e shutteth vpon euerie man, that all men may knowe his worke.

8 Then the beaſts go into the denne, and remaine in their places.

9 The whirle winde cometh out of^f South, & the colde from the^f North winde.

10 At the breath of God the frost is giuen, and the breadth of the waters^g [is] made narrowe.

11 He maketh also the cloudes to^h labour, to water [the earth, and] scatterethⁱ cloudes ofⁱ his light.

12 And it is turned about by his gouernement, that they may do whatſoeuer he cōmandeth them vpon the whole worlde:

13 Whether it be for^k punishment, or for his lād, or of mercie, he causeth it to come.

14 Harken vnto this, o Iob: stand and cōsider the wonderous workes of God.

^g That is, is froſen vp and dried. ^h Gather the vapours, and moue to and fro to water the earth. ⁱ That is, the cloudes that are lightning in it. ^k Raine, colde, heat, tempestes and ſuche like are ſent of God, ether to puniſh man, or to proſper the earth, or to declare his fauour toward man, as Chap. 36, 31.

15 Dideſt thou knowe when God diſpoſed the^r and cauſed the^r light of his cloude to ſhine?

16 Haſt thou knowen the^m varietie of the cloude, [and] the wonderous workes of him, that is perſite in knowledge?

17 [Or] how thy clothes areⁿ warme, whē he maketh the earth quiet through the South winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, [&] as a molten glaſſe?

19 Tel vs what we ſhal ſay vnto him: [for] we can not diſpoſe [our matter] becauſe of^p darknes.

20 Shal it be^q tolde him when I ſpeake? or ſhal mā ſpeake whē he ſhal be^r deſtroyed?

21 And now men ſe not the light, which ſhineth in the cloudes, but the winde paſſeth and clenſeth them.

22 The^b brightnes cometh out of^f North: the praiſe [thereof] is to God, which is terrible.

23 [It is] the Almighty: we can not finde him out: [he is] excellent in power and iudgement, and abundant in iuſtice: he^u afflicteth not.

24 Let men therefore feare him: [for] he wil not regarde any that are wiſe in their owne conceit.

^{be} not able to attaine to the knowledge of theſe things, of Gods iudgements? ^t In Ebrewe, golde, meaning faire are as golde. ^u Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakenes of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice and providence of the Creator is knowne.

Then answered the Lord vnto Iob out of the^a whirle winde, and ſaid,

2 Who is this that^b darkeneth the counſel by wordes without knowledge?

3 Gird vp now thy loynes like a man: I will demand of thee & declare thou vnto me.

4 Where waſt thou when I layed the^d fundations of the earth? declare, if thou haſt vnderſtanding,

5 Who hath layed the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it.

6 Where vpon are the fundations thereof ſet: or who layed the corner ſtone thereof?

7 When the ſtarres of the morning^e praiſed [me] together, and all the^f children of God reioyced:

8 Or [who] hath ſhut vp the ſea with dores when it yſſued and came forth [as] out of the wombe:

9 When I made the cloudes [as] a couering thereof, and darkened [as] the^g ſwadeling bandes thereof:

^{er} wiſdome & goodnes is manifeſt and knowne therein. ^g As though the great ſea were but as a little babe in the hand of God to turne to and fro.

^l That is, the lightning to breake forth in the cloudes.

^m V Which is ſome time changed into raine, or ſnowe, or haile or ſuche like.

ⁿ V Why thy clothes ſhulde keepe the warme, whē the South winde bloweth, rather then when any other winde bloweth.

^o For their clearnes.

^p That is, our ignorance: ſignifying that Iob was a preſumptuous that he wolde controule the workes of God.

^q Hathe God nede that anie ſhulde tell him when mā murmureth againſt him?

^r If God wolde deſtroye a man, ſhuld he repine?

^s The cloude ſtoppeth the ſhining of the ſunne, that man can nor ſee it till the winde haue chaſed away the cloude: & if mā

how muche leſſe wether and cle-

^a That his workes might haue greater maiestie and that Iob might know with whom he had to do.

^b V Which by ſeking out the ſecret counſel of God by mans reaſon, maketh it more obſcure and ſheweth him owne folie.

^c Becauſe he had wiſhed to diſpute w God, Chap. 13, 3.

^d God reaſoneth with him to declare his reaſonnes.

^e Seing he coulde not iudge of theſe things, w were done ſo long before he was borne, he was not able to comprehend all Gods workes.

^f Muche liſt the ſecret cauſes of his iudgements.

^g The ſtarres & dumme creatures are ſaid to praiſe God, becauſe his power

^h Meaning, the

ⁱ Meaning, the

^j Meaning, the

^k Meaning, the

^l Meaning, the

^m Meaning, the

ⁿ Meaning, the

h That is, Gods decree and commandement, as verſ. 10.

i To wit, to riſe, ſince thou waſt borne?

k VWho hauing in the night bene giuen to wickednes, can not abide the light but hide them ſelues.

l The earth ſeemed in the night to haue no forme, by riſing of the ſunne as it were created of new, & all things the ſein clad w new beautie.

m If thou art not able to ſeke out the depth of ſea, how much leſſe art thou able to comprehend the counſell of God?

n That I might appoint it his way and li- gaites.

o To puniſh mi- ſe enemies with them, as Erod. 9. 18. 10th. 10.

p The yee conuerſeth it, as though it were paved with ſtones.

q VWhich ſtar- res ariſe when the ſunne is in Taurus, which is the ſpring time, and bring ſhowers.

r VWhich ſtarre bringeth in winter.

s Certaine ſtar- res ſo called: ſome thinke they were the twelve ſignes.

t The North ſtarre with thoſe that are about him.

10 When I eſtabliſhed my commandemēt vpon it, and ſet barres and dores,

11 And ſaid, Hethereto ſhalt thou come, but no farther, and here ſhalt it ſtay thy proude waues.

12 Haſt thou commanded the morning ſince thy dayes? haſt thou cauſed the morning to knowe his place?

13 That it might take holde of the corners of the earth, and that the wicked might be ſhaken out of it?

14 It is turned as clay to ſacion, and ſhall ſtand vp as a garment.

15 And from the wicked their light ſhall be taken away, and the hie arme ſhall be broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeke out the depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſene the gates of the ſhadow of death?

18 Haſt thou perceiued the breadth of the earth? tel if thou knoweſt all this.

19 Where is the way [where] light dwelleth and where is the place of darkenes,

20 That thou ſhuldeſt receiue it in thy boundes thereof, & that thou ſhuldeſt knowe the paths to the houſe thereof?

21 Kneweſt thou it, becauſe thou waſt then borne, & [becauſe] the number of thy daies [is] great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſene the treaſures of the hayle,

23 Which I haue hid againſt the time of trouble, againſt the day of warre & battel?

24 By what way is the light parted, [which] ſcatereth the Eaſt winde vpon the earth?

25 Who hath deuided the ſpawtes for the raine? or the way for the lightening of the thunders,

26 To cauſe it to raine on the earth where no man is, [and] in the wildernes where there is no man?

27 To fulfil the wilde and waſte place, and to cauſe the bud of the herbe to ſpring forth?

28 Who is the father of the raine? or who hath begotten the droppes of the dewe?

29 Out of whoſe wombe came the yee? who hath ingendred the froſt of the hea- uen?

30 The waters are hid as [with] a ſtone: and the face of the depth is frozen.

31 Canſt thou reſtraine the ſwete [influences] of the Pleiades? or looſe the bands of Orion?

32 Canſt thou bring forth the Mazzaroth in their time? canſt thou alſo guide Arcturus

with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet the rule thereof in the earth?

34 Canſt thou liſt vp thy voyce to the clou- des that the abundance of water may couer thee?

35 Canſt thou ſende the lightnings that they may walke, and ſay vnto thee, Lo here we are?

36 Who hath put wiſdome in the reins? or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſdome? or who can cauſe to ceaſe the bottels of heauen,

38 When the earth groweth into hardnes, and the clottes are faſt together?

CHAP. XXXIX.

The beuntie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occaſion to put his confidence in God. 37 Job confeſſeth and humbleth him ſelfe.

V Vilt thou hunt the praye for the lyon? or ſil the appetite of the lyons whelpes,

2 When they couche in their places, [and] remaine in the couert to lye in waite?

3 Who prepareth for the rauens his meat, when his byrdes crye vnto God, wander- ing for lacke of meat?

4 Knoweſt thou the time when the wilde goates bring forth the yong? [or] doeſt thou marke when the hinds do calue?

5 Canſt thou number the moneths that they fulfil? or knoweſt thou the time when they bring forth?

6 They bowe the ſelues: they bruife their yong and caſt out their ſorowes.

7 [Yet] their yong waxe fat, and growe vp with corne: they go forth and returne not vnto them.

8 Who hath ſet the wilde aſſe at libertie? or who hath looſed the bondes of the wilde aſſe?

9 [It is] I which haue made the wildernes his houſe, and the ſalt places his dwellings.

10 He derideth the multitude of the citie, he heareth not the crye of the driuer.

11 He ſeketh out the mountaine for his paſture, & ſearcheth after euerie greene thing.

12 Wil the vnicorne ſerue thee? or wil he tary by thy crybbe?

13 Canſt thou binde the vnicorne with his band [to labour] in the ſorrowe? or wil he plowe the valleis after thee?

14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt of thy labour vnto him?

15 Wilt thou beleue him, that he wil bring home

u Canſt thou cauſe the hea- uenly bodies to haue any power ouer the earthly bodies?

x In the ſecret partes of man.

y That is, cloudes, when in the water contained as in bottels.

z For why? God doeth not open theſe bottels: earth cometh to this inconſiſtence.

a After that he had declared Gods workes in the heauen, ſheweth his mar- uelous prouidence in euery creature toward brute beaſts.

b Read Psalm 147. 9.

c He chiefly mentioneth wilde goates & hinds, becauſe they bring forth their yong with moſt difficulty.

d That is, be- long they to yong?

e They bring forth the wilde with great difficulty.

f That is, the barren ground where no good fruites growe.

g Is it poſſible to make the vnicorne tame? ſignifying that man can not make a creature, which is much more impoſſible than he ſhould appoint the wilde of God, when- by he governeth all y world.

home thy sede, and gather it into thy barae?

16 [Hast thou giuen] the pleasat wings vnto the peockes: or wings & fethers vnto the ostricher

17 Which leaueth his egges in the earth, & maketh^b them hote in the dust,

18 And forgetteth that the fore might scatter them, or that the wilde beast might breake them.

19 He sheweth him self cruel vnto his yong ones, [as] they were nor his, [&] is without feare, as if he trauailedⁱ in vaine.

20 For God hathe depriued him of^k wisdom, & hathe giuen him no parte of vnderstanding.

21 Whenⁱ time [is] he mounteth on hys: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength: [or] colered his necke with^m neying?

23 Hast thou made him afraied as the gras-hoper: his strong neying is feareful.

24 He^a diggeth in the valley, & reioycesth in [his] strenght: he goeth forthe to mete the harness [man].

25 He mocketh at feare, & is not afraied, & turneth not backe from the sward,

26 [Thogh] the quier rattle against him, & glittering speare and the shield.

27 He^o swalloweth the grounde for fearcenes and rage, and he beleueth not that it is the noyle of the trumpeter.

28 He saith among the trumpets, Ha, ha: he smelleth the battell a farre off, and the noyse of the captaines, and the shouting.

29 Shal the hauke flie by thy wisdom, [stretching out] his wyngs toward the South?

30 Doeth the egle mount vp at thy commandement, or make his nest on hys?

31 She abideth and remaineth in the rocke, [euery] upon the top of the rocke, and the tower.

32 From thence she spleth for meat, [and] her eyes beholde a farre off,

33 His yong ones also sucke vp blood: and where the slaine [are], there is she.

34 Moreover the Lord spake vnto Iob, and said,

35 Is this to¹ learne to striue with the Almighty: he that reproveth God, let him answer to it.

36 ¶ Then Iob answered the Lord, saying,

37 Beholde, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I wil answer no more, yea twise, but I wil procede no farther.

¶ CHAP. XL.

1 How weak mans power is, being compared to the wer-

kes of God: to VVhose power appeareth in the creation, and gouerning of the great beastes.

1 **A** Gaine the Lord answered Iob out of the whirlewinde, and said,

2 Gird vp now thy loynes like a man: I wil demande of thee, and declare thou vnto me,

3 Wilt thou disanul^a my Iudgement: [or] wilt thou condemne me, that thou mayest be iustified?

4 Or hast thou an arme like God: or doest thou thunder with a voyce like him?

5 Decke thy self now with^b maicstie and excellencie, and araye thy self with beautie and glorie.

6 Cast abroad the indignation of thy wrath, and beholde euerie one that is proude, and abase him.

7 Loke on euerie one that is arrogant, [and] bring him low: and destroy the wicked in their place,

8 Hide them in the dust together, [and] binde^c their faces in a secret place.

9 Then wil I confesse vnto thee also, that thy right hand can^d saue thee.

10 ¶ Beholde now^e Behemoth, (whome I made^f with thee) which catcheth^g grasse as an ox.

11 Beholde now, his strength [is] in his loynes, & his force [is] in the naut of his belly

12 [When] he taketh pleasure, his taile is like a cedre: the sinewes of his stoncs are wrapt together.

13 His bones are [like] stauces of brasce, [&] his small bones like stauces of yron.

14 He is the chief of the wayes of God: he that made him, wil make his sward to approche vnto him.

15 Surely the mountaines bring him forthe grasse, where all the beastes of the field playe.

16 Lyeth he vnder the trees in the couert of the rede and fennes?

17 Can the trees couer him with their shadowe: or can the willowes of the riuier copasse him about?

18 Beholde, he spoileth the riuier, ^k and hasteth not: he trusteth that he can draw vp Iorden into his mouth.

19 He taketh it with his eyes, and thrusteth [his] nose through whatsoeuer meteth him

20 ¶ Canst thou draw out^l Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tonguer?

21 Canst thou cast an hooke into his nose: canst thou perce his iawes with an angle?

22 Wil he make manie^m prayers vnto thee, or speake thee faire?

23 Wil he make a couenant with thee: [&] wilt thou takeⁿ him as a seruant for euer?

^a Chap. 35, 1.

^a Signifying that they that iustifie them selves, condemne God as iniust.

^b Meaning, that these were proper vnto God, and belonged to no man.

^c Cause them to dye if thou wilt.

^d Prouing here by that who soeuer attributeth to him self power and abilitie to saue him selfe, maketh himself God.

^e This beast is thought to be an Elephant, or some other, which is vnknewen.

^f Whome I made aswell as thee.

^g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lion, nothing were able to resist him or content him.

^h He is one of the chiefest workes of God among the beastes.

ⁱ Thogh man dare not come nere him, yet God can kill him.

^k He drinketh at leasure, and feasteth no body.

^l Meaning, the whale.

^m Because he feareth lest thou shouldest take him.

ⁿ To do thy business, and to thy commandment.

- 24 Wilt thou play with him as with a bird?
or wilt thou binde him for thy maides?
25 Shal the companions banquet with him?
shal they deuide him among the march-
ants?
26 Canst thou fill the basket with his skin-
ne? or the fishpanyer with his head?
27 Laye thine hand vpon him: remember
the battel, [and] do nomore so.
28 Beholde, his hope is in vaine: [for] shal
not one perishe euen at the sight of him?

CHAP. XLI.

1 By the greatnes of this monstre Liuiathan God sheweth
his greatnes, and his power, which nothing can resist.

1 **N**One [is] so fearece that dare stirre him
vp. Who is hethen that can stand
before me?

2 Who hath prevented me that I shulde
make an ende? All vnder heauen is mine.
3 I will not kepe silence [concerning] his
partes, nor [his] power, nor his comely pro-
portion.

4 Who can discouer the face of his gar-
ment? [or] who shal come to him with a
double bridel?

5 Who shal open the dores of his face? his
teeth are feareful round about.

6 The maiestie [of his scales is like] strong
shields, [and] are sure sealed.

7 One is set to another, that no winde can
come betwene them.

8 One is ioyned to another: they sticke to-
gether, that they can not be sondred.

9 His niesings make the light to shine, &
his eyes [are] like the eye lids of the mor-
ning.

10 Out of his mouth go lampes, [and] spar-
kes of fyre leape out.

11 Out of his nostrilles cometh out smoke,
as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for
a flame goeth out of his mouth.

13 In his necke remaineth strenght, and his
labour is relesed before his face.

14 The members of his bodie are ioyned:
they are strong in them selues, [and] can
not be moued.

15 His heart is as strong as a stone, and as
hard as the nether millstone.

16 The mightie are afraied of his maiestie,
[and] for feare they faint in them selues.

17 When the sworde doeth touche him, he
wil nor rise vp, [nor for] the speare, dart nor
habergeon.

18 He esteemeth yron as strawe, and brasie
as rotten wood.

19 The archer can not make him flee: the
stones of the sling are turned into stubble
vnto him.

20 The dartes are counted as straw: and he

laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he
spreadeth sharpe things vpon the myre.

22 He maketh the depth to be boyle like a
pot, and maketh the sea like a pot of oylment.

23 He maketh a path to shine after him:
one wolde thinke the depth as an hore
head.

24 In the earth there is none like him: he is
made without feare.

25 He beholdeth all his things: he is a
King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12
His goods are restored double vnto him. 13 His children,
age and death.

1 **T**hen Iob answered the Lord, and
said,

2 I knowe that thou canst do all things,
and that there is no thought hid from
thee.

3 Who is he that hideth counsell without
knowledge? therefore haue I spoken that I
vnderstode not [euen] things to wonderful
for me, and [which] I knewe not.

4 Heare, I beseeche thee, and I wil speake: I
wil demande of thee, & declare thou vn-
to me.

5 I haue heard of thee by the hearing of
the eare, but now mine eye seeth thee.

6 Therefore I abhorre [my self], and repent
in dust and ashes.

7 Now after that the Lord had spoken the-
se wordes vnto Iob, the Lord also said vn-
to Eliphaz the Temanite, My wrath is kind-
led against thee, and against thy two frien-
des, for ye haue not spoke of me the thing
that is right, like my seruant Iob.

8 Therefore take vnto you now seuen bul-
lockes, and seuen rams, and go to my ser-
uant Iob, & offer vp for your selues a burnt
offring, and my seruant Iob shal pray for
you: for I wil accept him, lest I shulde put
you to shame, because ye haue not spoken
of me the thing which is right, like my ser-
uant Iob.

9 So Eliphaz the Temanite, and Bildad the
Shuhite, [and] Zophar the Naamathite
went, and did according as the Lord had
said vnto them, and the Lord accepted
Iob.

10 Then the Lord turned the captiuitie
of Iob, when he prayed for his friends:
also the Lord gaue Iob twise so muche as
he had before.

11 Then came vnto him all his brethren,
and all his sisters, and all they that had be-
ne of his acquaintance before, and did eat
bread

a If thou once
consider thy dan-
ger, thou wilt
not medle with
him.

p To wit, that
trusteth to take
him.

a If none dare
stand against a
whale, which is
but a creature,
who is able to
compare with
God the Crea-
tor?

b VWho hath
taught me to ac-
complishe my
worke?

c The partes, &
members of the
whale.

d That is, who
dare put of his
skinne?

e who dare put
a bridel in his
mouth?

f Who dare luke
in his mouth?

g That is, ca-
steth out flames
offyre.

h Nothing is
painful or hard
vnto him.

i His skinne is
so hard that he
lieth w as gran-
eals on the flou-
nes as in a myn-
k. Either he mak-
eth the sea to se-
me as a boyling
by his wallow-
ing, or els he
spawteth water
in suche abun-
dace, as it wolde
seme that the sea
boyled.

l That is, a wild
te froth, & a
ning stream
fore him.

m He despiseth
all other beastes
& most of all
the proud of
all others.

a No thought
secret, but thou
doest se it, and
any thing thou
thinkest, thou
canst bring to
passe.

b Is there any
but if for the
God laid to
charge, Chap.
38, 39.

c I confesse
in mine igno-
ce, and that
spake I with
vnhar.

d He sheweth
he will be God
sceler to lea-
of him.

e I knewe the
onely before
heare say: he
now thou ha-
caused me to
le what thou
to me, that I
reigne my
ouer vnto thee.

f You to be
had an euill
se, in that you
condemned
by his outwa-
afflictions, and
not comfort
him with
mercies.

g VWho had
good cause, be-
handed Iob.

h VWho
haue recom-
your selues
him for Iob
that you haue
condemned
infinit him, he
pray for you
I wil haue
mercy.

i He despiseth
all out of Iob
his vnto him
win.

k That is, his
kinred, and
Chap. 19, 13.

l That is, his
kinred, and
Chap. 19, 13.

m That is, his
kinred, and
Chap. 19, 13.

bread with him in his house, and had compassion of him, and comforted him for all the euil, that the Lord had brought vpon him, and euerie man gaue him a piece of money, & euerie one an earring of golde.
 12 So the Lord blessed the last dayes of Iob more then the first: for he had ¹fourtene thousand sheepe, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
 13 He had also seuen sonnes, and thre daughters.

14 And he called the name of one ^mIemimah, and the name of the second ⁿKeziab, and the name of the thirde ^oKerenhapuch.
 15 In all the land were no women founde so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.
 16 And after this liued Iob an hundredth & fourtie yeres, and sawe his sonnes, and his sonnes sonnes, [euen] foure generations.
 17 So Iob dyed, being olde, & ful of dayes.

m. That is, of long life, or beautiful as a day.
 n. As pleasant as Cassia, or sweet spice.
 o. That is, the horse of beauty.

THE PSALMES OF

Dauid.



THE ARGUMENT.

This booke of Psalmes is set forth vnto vs by the holie Ghost to be esteemed as a moste precious treasure, wherein all things are contained that apperteyne to true felicitie, as wel in this life present as in the life to come. For the riches of true knowledge, and beauenlie wisdom are here set open for vs, to take thereof moste abundantly. If we wolde knowe the great and his maiestie of God here we may se the brightnes thereof shine moste clearelie. If we wolde seeke his incomprehensible wisdom, here is the schole of the same profession. If we wolde comprehend his inestimable bountie, and approche nere thereunto and fill our hands with that treasure, here we may haue a moste liuelie, and comfortable taste thereof. If we wolde knowe wherein standeth our saluation and how to attaine to life everlasting, here is Christ our onely redeemer and mediator moste euidently described. The rich man may learne the true vse of his riches. The poore man may fynde full contentation. He that wil reioyce, shal knowe the true ioye, & how to kepe measure therein. They that are afflicted and oppressed, shal se where in standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shal se how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them in so much as they can not touche an heere of ones head, except he permitteth them, and how in the end their destruction is moste miserable. Briefly, here we haue moste present remedies against all tentations and troubles of minde and conscience, so that being well practised herein we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that inextinguishable crowne of glorie, which is laid vp for al them that loue the coming of our Lord Iesus Christ.

PSALME I.

YWhether it was Eiras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a preface, to exhort all godly men to studie, and meditate the heauenly wisdom. For the effect hereof is, 1. That they be blessed, which giue them selues wholly all their life to the holy Scriptures. 2. And that the wicked contemners of God, though they seeme for a while happy, yet at length shal come to miserable destruction.



Blessed is the man that doeth not walke in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful:

2 But his delight [is] in the Law of the Lord, and in his Law doeth he meditate day and night.
 3 For he shal be like a tree planted by the riuers of waters, that wil bring forth the her fruite in due season: whose leafe shal not fader: so whatsoeuer he shal do, shal prosper.
 4 The Lord will direct his way, and will prosper his way.

per.

4 The wicked [are] not so, but as chaffe, which the winde dryueth away.
 5 Therefore the wicked shal not stand in iudgement, nor sinners in the assemblie of the righteous.
 6 For the Lord knoweth the way of the righteous, and the way of the wicked shal perish.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God wil continue his kingdom for aye, and aduance it euen to the end of the worlde. 2. And therefore exhorteth Kings & rulers, that they wolde humbly submit them selues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christ his kingdom.

VVhy do the heathen rage, and the people murmure in vaine?
 2 The Kings of the earth had them selues, and the princes are assembled together against the Lord, and against his Christ.
 3 Let vs breake their bands, and cast their cords from vs.

II. j.

d Though the wicked seeme to beare the bridle in this worlde, yet the Lord muste treade downe them: they shal not stand in the companie of the righteous.
 e But tremble when they see Gods wrath.
 f. Donk appoyne and prosper like as not to knowe, is to repaie & resist.

a The opposition of the lower power of Kings, can not preuaile against Christ.
 b At 4. 11.
 c Or, anointed.
 d Thenceforth will call of the yoke of Christ of his Church.

Prou. 1. 16.
 c. God's plagues
 wil declare
 his chastity
 against
 him.
To shew
 his vocation
 to the kingdome
 of God.
Act. 13. 23.
 ebr. 1. 5.
 a. That is to say
 as touching
 mans knowlege
 because
 it was first time
 that David ap-
 peared to be
 led of God.
 So it is applied
 to Christ in his
 first coming &
 manifestatio
 to the worlde.
Not onely the
 Jewes but the
 Gentiles also.
Rom. 1. 27.
 He exhorted
 them to res-
 tain their
 In signe of
 the stage.
VVhen I was
 ked shal I say
 ceand rest, fe-
 ming yet to be
 but in the way
 of their
 purposes, then
 shal destruction
 suddenly come.
3. Theil. 5. 3.

4 But he that dwelleth in the heauen shall laugh: the Lord shall haue them in derision.
5 Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, saying, I
6 Euen I haue set my King vpon Zion mine holy mountaine.
7 I wil declare the decrees: that is, The Lord hath said vnto me, Thou art my Sonne: this day haue I begotten thee.
8 Aske of me, and I shal giue thee the hea- then for thine inheritance, and the ends of the earth for thy possession.
9 Thou shalt crush them with a sceptre of yron, and breake them in pieces like a pot- ters vessel.
10 Be wise now therefore, ye Kings: be learned ye Iudges of the earth,
11 Serue the Lord in feare, and reioyce in trembling.
12 Kisse the Sonne, lest he be angrie, and ye perish in the waie, when his wrath shall suddenly burne. Blessed [are] all that trust in him.

PSAL. III.

David, when he fled from his sonne Absalom, was greatly tormented for his sinnes against God: And there- fore he cryeth vnto God, and waxeth bolde through his promise, that he will not forsake him, and will re- uenge his railings and errors of his eneuies.

A Psalm of David, when he fled from his sonne Absalom.

1 Lord, how are mine aduersaries in- creased: how manie rise against me.
2 Manie saye to my soule, [There is] no helpe for him in God. Selah.
3 But thou Lord art a buckler for me: my glorie, and the lifter vp of mine head.
4 I did call vnto the Lord with my voyce, and he heard me out of his holie mountaine. Selah.
5 I laid me downe and slept, (and) rose vp againe: for the Lord sustained me.
6 I wil not be afrayed for ten thousand of the people, that shulde beset me round about.
7 O Lord, rise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.
8 Saluation belongeth vnto the Lord, & thy blessing is vpon thy people. Selah.

PSAL. IIII.

David, when he fled from his sonne Absalom, was greatly tormented for his sinnes against God: And therefore he cryeth vnto God, and waxeth bolde through his promise, that he will not forsake him, and will re- uenge his railings and errors of his eneuies.

To him that excelleth on Neginoth. A Psalm of David.

1 Hear me when I call, O God of my righteousnes: thou hast seene at libertie, [when I was] in distress: haue mercie vpon me, and hearken vnto my prayer.
2 O ye sonnes of men, how long wil ye turne my glorie into shame, & louing vanitie [and] seeking lyes: Selah.
3 For be ye sure that the Lord hath cho- sen to him selfe a godlie man: the Lord wil heare when I call vnto him.
4 Tremble, and sinne not: examine your owne heart vpon your bed, and be still. Selah.
5 Offer the sacrifices of righteousnes, and trust in the Lord.
6 Manie say, Who wil shew vs [any] good: [but] Lord, lift vp the light of thy coun- tenance vpon vs.
7 Thou hast giuen me more ioye of heart then [they haue had,] when their whea- and their wine did abunde.
8 I wil laye me downe, and also slepe in pe- ace: for thou Lord, loneli makest me dwell in fauourie.

David, when he fled from his sonne Absalom, was greatly tormented for his sinnes against God: And therefore he cryeth vnto God, and waxeth bolde through his promise, that he will not forsake him, and will re- uenge his railings and errors of his eneuies.

A Psalm of David.

1 David oppressed with the multitude of his enemies, & fearing greater dangers, telleth vnto God for his cour- age, how he requirer it is that God shulde smite the malice of his aduersaries. 7. After he hath shewed of prosperitie, he conceiveth comfort, 12. Concluding that when God shal deliuer him, others also shal be partakers of the same mercies.

To him that excelleth vpon Neginoth. A Psalm of David.

1 Hear my wordes, O Lord, vnderstand my meditation.
2 Hearken vnto the voice of my crye: my King & my God: for vnto thee do I praie.
3 Hear my voice in the morning, O Lord: [for in the morning will I direct [me] vn- to thee, and I wil winne].
4 For thou art not a God that wretheth with wickednes, neither shal euill dwell with thee.
5 The foolish shal not stand in thy sight: [for] thou hatest all them that worke ini- quitie.
6 Thou shalt destroy them that speake lyes: the Lord wil abhorre the bloodie man & deceitfull.
7 But I wil come into thine house in the multitude of thy mercie: and in thy feare wil I worship rownde thine holie Temple.
8 Lead me, O Lord, in thy righteousnes because

among them that were appointed to sing the Psalmes, one was appointed chief to set the tune, and to be- gine the singing, he was called Negid, or in a tune called. b. Thou that art the defender of my iustice, choise of mine, and be- come a King in this worlde. c. Though you enterprize plas- se you neuer be muche, yet God wil bring them to naught. d. A King walketh in his vocation. e. For feare of Gods iudgement, h. Cease your es. k. The mul- titude of Gods fauour, translated, or as if he had many a

Destruction of the wicked.

Psalmes. The nature of the wicked.

10r, noble, or
marulous.

a Though y^e wic
ked wolde like
Gods praifer,
yet the very ba
bes are sufficient
witnesses of the
same.
† Or, established
† Or, confunde.

b It had bene
sufficient for
him to haue set
for his glorie
by the heauens,
though he had
not come so low
as to mā, which
is but dust.
c Touching his
first creation.

d By the tem
poral gifts of
mans creatioⁿ he
is led to consider
the benefites w^h
he hath by his
regeneration
through Christ

† Or, kinde of in
strument, or in
st: or for y^e de
ath of Labban
or Goliath.
a God is not
praised except y^e
whole glorie be
giuen to him al
one.

b Howfoener y^e
enemie seeme for
a time to preuaile,
yet God pre
serueth the iust.

c A dision of
minde, y^e min
d being working
by destructioⁿ
but y^e Lord wil
deliuer him, and
bring him into
saluatiō.

d Or, maligne
intentions to
doe vs to fele
the destruictioⁿ
of the wicked.

O Lord our Lord, how excellent is thy
Name in all the worlde, which hast
set thy glorie aboue the heauens.

2 Out of the^a mouth of babes and sucke
lings hast thou[†] ordeined strenght, because
of thine enemies, that thou mightest[†] still
the enemie and the auenger.

3 When I beholde thine heauens, euen the
workes of thy fingers, the moone and the
starres which thou hast ordeined,

4 What is^b man, [say I,] that thou art mind
ful of him? & the sonne of man, that thou
visitest him?

5 For thou hast made him a litle lower then
God, and crowned him with glorie and
worship.

6 Thou hast made him to haue dominion
in the workes of thine hands: thou hast
put all things vnder his fete:

7 All^c shepe and oxen: yea, and the beastes
of the field:

8 The foules of the aire, and the fish of the
sea, [and] that which passeth through the
paths of the seas.

9 O Lord our Lord, how excellent is thy
Name in all the worlde!

PSAL. IX.

1 After he had giuen thanks to God for the sundrie vic
tories that he had sent him against his enemies, and also
proued by manifolde experience how readie God was at
hand in all his troubles, 14 He being now likewise in
danger of newe enemies, desireth God to helpe him ac
cording to his worthe, 17 And to destroy the malicious
arrogance of his aduersaries.

2 To him that excelleth vpon IMuth. Lab
ben. A Psalm of David.

I Wil praise the Lord with my^a whole
heart: I wil speake of all thy marulous
workes.

2 I wil be glad, and reioyce in thee: I wil
sing praise to thy Name, o moste high,

3 For that mine enemies are turned backe:
they shal fal and perish at thy presence.

4 For^b thou hast mainteined my right and
my cause: thou art set in the throne & iud
gest right.

5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out
their name for euer and euer.

6 O enemie, destructioⁿ are come to a per
petual end, and thou hast destroyed the ci
ties: their memorial is perished with the.

7 But the Lord[†] shal sit for euer: he hath
prepared his throne for iudgement.

8 For he shal iudge the worlde in righte
ousnes, [and] shal iudge the people with e
quitie.

9 The Lord also wil be a refuge for the
poore, a refuge in [due] time, [and] in af
fliction.

10 And they that knowe thy Name wil trust
in thee: for thou, Lord, hast not failed the

that seke thee.

11 Sing praises to the Lord, which dwel
leth in Zion: shewe[†] people his workes:

12 For^a when he maketh inquisition for
blood, he remembreth it, & forgetteth not
the complaint of the poore.

13 Haue mercie vpon me, o Lord: consider
my trouble, [which I suffer] of them that
hate me, thou that liftest me vp from the
gates of death.

14 That I may shewe all thy praises within
the gates of the daughter of Zion, [and] re
ioyce in thy saluation.

15 The heathen are^b sunken downe in the
pit, [that] they made: in the net that they
hid, is there fote taken.

16^c The Lord is knowne by executing iud
gement: the wicked is snared in the worke
of his owne hands. Higgaion. Selah.

17 The wicked shal rume into hel, [and] na
tions that forget God.

18 For the poore shal not be alwaye forget
ten: the hope^d of the afflicted shal not pe
rish for euer.

19 Vp Lord: let not man preuaile: let the
heathen be iudged in thy sight.

20 Put them in feare, o Lord, that the hea
then maie know that they are but^e men.
Selah.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and
kindes of wrong, which worldlie men vse, allying the
cause thereof, that wicked men, being as it were drunken
with worldlie prosperitie, and therefore setting aspeere at
feare and reuerence towardes God, thinke they may do
all thinges without controueling. 12 Therefore heaileth
vpo God to send some remedie against these desperate
guilt, 16 And at length comforteth him selfe with hope of
deliuerance.

Why starest thou farr off, o Lord,
[and] hidest thee in^a [due] time,
[euen] in affliction?

2 The wicked with pride doth persecute
the poore: let them be taken in the crafts
that they haue imagined.

3 For the wicked hath^b made boast of his
owne hearts desire, and the conuerous ble
seth [him selfe]: he contemneth the Lord.

4 The wicked is so proude that he seeth
not [for God]: he thinketh alwaies, There
is no God.

5 His waies alwaies prosper: thy iudge
ments are hie aboue his sight: therefore
despieth he al his enemies.

6 He saith in his heart, I shal euer be mo
ued, nor be in danger.

7 His mouth is full of cursing and disceite
and fraude: vnder his tongue is mischief
and iniquitie.

8^c He lieth in waite in the villages: in the
secret places doeth he murder the inno
cent: his eyes are bent against the poore.

9 He lieth in waite secretly, [euen] as a lyon

e Though God
reuengeth not
suddenly y^e wic
ked, yet he suffereth not
the wicked vn
punished.

f In the open
assembly of the
Church.

g For God on
ce through the
redemption of
his people.

h The mouth
of the wicked
is full of
deceit, and
the fall of the
wicked must
be as sudden
as he is exalted.

i Or, that is
this to be
knowne.

j God promi
seth to helpe
the poore
before we
see the
end of the
world.

k Which
can not
be seen
with the
eye of man.

l So long as
the wicked
liueth, he
shall be
in the
land of the
liuing.

m The
wicked
shall be
in the
land of the
liuing.

n The
wicked
shall be
in the
land of the
liuing.

o The
wicked
shall be
in the
land of the
liuing.

p Or, foolish
Or, not
because he
was in
the land of the
liuing.

q The
wicked
shall be
in the
land of the
liuing.

r He
shall be
in the
land of the
liuing.

s He
shall be
in the
land of the
liuing.

t He
shall be
in the
land of the
liuing.

In his denne: he lieth in waite to spoile the poore: he doeth spoile the poore, when he draweth him into his net.

10 He crowcheth [and] boweth: therefore heapes of the poore do fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth awaie his face, [and] wil neuer se.

12 Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God: he saith in his heart, Thou wilt not regard me.

14 Yet thou hast sene it: for thou beholdest mischief and wrong, that thou maiest take it into thine hands: the poore committeth himselfe vnto thee: [for] thou art the helper of the fatherles.

15 Break thou the arme of the wicked and malicious: searche his wickednes, [and] thou shalt finde none.

16 The Lord [is] King for euer and euer: the heathen are destroyed forthe of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou be-dest thinge care [to them].

18 To iudge the fatherles and poore, that carnall man cause to feare no more.

PSAL. XI.

This psalme containeth two partes. In the first David sheweth how harde allures of tentation he susteyned, and howe great anguish of minde he was, when Saul did persecute him. 2 Then next he reioyceth that God sent him victorie in his last battell, declaring his iustice afield in governing the good & the wicked as in the whole worlde.

To him that excelleth. A Psalm of David.

In the Lord putt my trust: how say ye then to my soule, Flee to your mountaine [as] a bird.

2 For lo, the wicked bend their bowe, [and] make readie their arrowes vpon the string that they may secretly shoote at them, which are ypright in heart.

3 For the foundations are cast downe: what hath the righteous done.

4 The Lord [is] in his holie palace: the Lordes throne [is] in the heauen: his eyes wil consider: his eye lids wil trye the children of men.

5 The Lord wil trye the righteous: but the wicked & him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shal raine snares, fyre and brimstone, and stormie tempest: this is the portion of their cup.

7 For the righteous Lord toucheth righteousnes: his countenance doeth beholde [just].

PSAL. XII.

The Prophet lamenting the miserable state of the people and the decay of all good order desireth God to send iudges to his church. 2 Then comforting him self and others with the assurance of Gods promise, he commendeth the confirmacion that God obserueth in keeping his promise.

To him that excelleth vpon the eight tune. A Psalm of David.

1 Helpe Lord, for there is not a godlie man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euerie one with his neighbour, b flatterer with their lippes, [and] speake with a double heart.

3 The Lord cut of all flattering lippes, [and] the tongue that speaketh proude things.

4 Which haue said, With our tongue wil we preuaile: our lippes are our owne: who is lord ouer vs.

5 Now for the oppression of the nedie, [and] for the fighes of the poore, I wil vp saith the Lord, [and] wil set at libertie him, [whome the wicked] hath snared.

6 The wordes of the Lord [are] pure wordes, [as] the siluer, tryed in a fornaice of earth, fined seuen folde.

7 Thou wilt kepe them, O Lord: thou wilt preserue him from this generatio for euer.

8 The wicked walke on euerie side: when they are exalted, [it is] a shame for the sonnes of men.

PSALME XIII.

David as it were ouercome with sundrie and newe afflictions, fleeth to God as his onelie refuge. 3 And so as the King being encouraged through Gods promises, he conceiveth moche sure confidence aginst the extreme horrors of death.

To him that excelleth. A Psalm of David.

1 How long wilt thou forget me, O Lord, for euer: how long wilt thou hyde thy face from me.

2 How long shal I take couel within my selfe [hauing] wearines dailey in mine heart: how long shal mine enemy be exalted aboue me.

3 Beholde, [and] heare me, O Lord my God: lighte mine eyes, that I seepe not in death.

4 Left mine enemy saye, I haue preuailed againt him: [and] they that afflict me, reioyce when I slide.

5 But I trust in thy mercie: mine heart shal reioyce in thy saluation: I wil sing to the Lord, because he hath delt lovingly with me.

PSAL. XIII.

He describeth the peruerse nature of men, which were growen to licentiousnes, that God was brought to vnderstand: 7 For this which thing although he was greatly grieved, yet being persuaded that God would send some firm remedie, he comforted him selfe and others.

To him that excelleth. A Psalm of David.

1 The fool hath said in his heart, There is no God: they haue corrupted, and done an abhominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were

a VVhich defende trust, and the we mer- die to the oppres- sed.

b He meaneth flatterers of the court, w hurt him more with their tongues, with their wea- pons.

c They thinke themselves able to persuade, whatsoeuer they take on hand.

d The Lord is moued with the complaints of his, and deliuereth them in the end from all da- gers.

e Because the Lords worde &c promes is true and vchangeable, he wil per- forme it & pre- serue the poore fro this wicked generation.

f That is, thine, though he were but one man.

g For they sup- press the godly and mainteine the wicked.

a He declarer that his afflictions lasted a long time, and y his faith faileth not. b Changing my purpose as the sick man doeth his place.

c VVhich might turne to Gods dishonour, if he did not defend his.

d The mercie of God is the cause of our saluation. e Both by and benefites past & by others to come.

David here
maketh compari-
son betweene
faithfull and the
deprobat: but S.
Paul speaketh
of all men
naturally,
Rom. 3. 10.
VVhere they
shinke them fel-
ties moſte ſure.
e You mocke
them that put
their truſt in
God.
f He prayeth for
the whole Chur-
che, whome he
waſſured God
will deliuer: for
none but he one-
ly can do it.

any that wolde vnderſtand, and ſeek God.
3 All are gone out of the way: they are all
corrupt: there is none that doeth good, no
not one.

4 Do not all the workers of iniquitie knowe
that they eat vp my people; [as] they
eat bread: they call not vpon the Lord.

5 There they ſhal be taken with feare, be-
cauſe God [is] in the generatiõ of the iuſt.

6 You haue made a mocke at the counſell
of the poore, becauſe the Lord [is] his truſt.

7 Oh giue ſaluation vnto Iſrael out of
Ziõ: when the Lord turneth the captiui-
tie of his people, [then] Iakob ſhal reioy-
ce, and Iſrael ſhal be glad.

PSAL. XV.

1 This Pſalme teacheth on what condition God did chuſe
the fewes for his peculiar people, and wherefore he placed
his Temple among them, which was to the intent that
they by liuing vprightly and godly, might winne ſhew
they were his ſpecial and holie people.

A Pſalme of Dauid.

1 Lord, who ſhal dwell in thy Taberna-
cle? who ſhal reſt in thine holie Mou-
taynes?

2 He that walketh vprightly and worketh
righteouſnes, and ſpeaketh the trueth in
his heart.

3 He that ſclãdereth not with his tongue,
nor doeth euil to his neighbour, nor recei-
ueth a falſe reporte againſt his neighbour.

4 In whole eyes a vile perſone is contem-
ned, but he [honoreth] them that feare the
Lord: he that ſwareth to him [owne] hinde-
rance and changeth not.

5 He that giueth not his money vnto v-
ſurie, nor taketh reward againſt the inno-
cent: he that doeth theſe things, ſhal ne-
uer be moued.

PSAL. XVI.

1 Dauid prayeth to God for ſuccour, not for his workes, but
for his faith like, 4. Preſecting that he hateth all idolatrie,
taking God onely for his comfort and felicitie, 8. VVho
ſuffreth him to lacke nothing.

A Pſalme of Dauid.

1 Preſerue me, O God: for in thee do I
truſt.

2 O my ſoule, thou haſt ſaid vnto the Lord,
Thou art my Lord, my welldoing [exten-
ded] not to thee,

3 But to the Saints, that are in the earth,
and to the excellẽt: all my deſire is in the.

4 The ſorowes of them, that offer to
another god, ſhal be multiplied: their
offerings of blood wil I not offer, neither
make mentiõ of their names w my lippes.

5 The Lord [is] the portion of mine inheri-
tance and of my cup: thou ſhalt mainteine
my lot.

6 The lines are fallen vnto me in pleaſant
places: yea, I haue a faire heritage.

7 I wil praiſe the Lord, who hath giuen
me counſell: my reins alſo teache me in
the nights.

8 I haue ſet the Lord alwayes before me:
for he is at my right hand: [therefore] I
ſhal not ſlide.

9 Wherefore mine heart is glad, & my ton-
gue reioyceth: my fleſh alſo doeth reſt in
hope.

10 For thou wilt not leaue my ſoule in the
grauẽ: neither wilt thou ſuffer thine holie
one to ſe corruption.

11 Thou wilt ſhewe me the path of life in thy
prefence: [is] fulnes of ioye: & at thy right
hand had there [are] pleaſures for euer more.

PSAL. XVII.

1 Here he complaineth to God of his true pride and ar-
rogance of Saul, and the reſt of his enemies, who thus rag-
ed without any cauſe giuen on his parte. 6 Therefore he de-
ſireth God to reuenge his innocencie, and deliuer him.

The prayer of Dauid.

1 Heare the right O Lord, conſider my
crye: hearken vnto my prayer of lips
vnſained.

2 Let my ſentence come forthie from thy
preſence, & let thine eyes beholde equitie.

3 Thou haſt proued & viſited mine heart
in the night: thou haſt tryed me, & foundeſt
nothing: [for] I was purpoſed that my
mouth ſhulde not offend.

4 Concerning the workes of men, by the
wordes of thy lippes I kept me from the
paths of the cruel man.

5 Stay my ſteps in thy paths, that my ſete
do not ſlide.

6 I haue called vpon thee: ſurely thou wilt
heare me, O God: incline thine eare to me,
[and] hearken vnto my wordes.

7 Shewe thy maruelous mercies, [thou]
that art the Sauour of them that truſt [in]
thee, [from] ſuche as reſiſt thy right hand.

8 Kepe me as the apple of the eye: hide me
vnder the ſhadow of thy wings.

9 From the wicked that oppreſſe me, [from]
mine enemies, which compaſſe me rounde
about for my ſoule.

10 They are incloſed in their owne fat, &
they haue ſpoke proudly w their mouth.

11 They haue compaſſed vs now in our
ſteps: they haue ſet their eyes to bring
downe to the grounder.

12 Like as a lyon that is greedie of praye, &
as it were a lyons whelpẽ lurking in ſecret
places.

13 Vp Lord, diſappoint him: caſt him downe,
deliuer my ſoule fro the wicked with
thy ſworde.

14 From men by thine hand, O Lord, from
men of the worlde, who haue their por-
tion in this life, whoſe bellies thou filleſt
with

f God teacheth
me continually
by ſecret inſpi-
ration.

g The faithfull
are ſure to per-
ſeuer to the en-
d. That is, I re-
ioyce bothe in
body & in ſoule.
i This is chiefe
mement of Chriſt
by whole re-
ſurrection all his
members haue
immortalitie.
k VVhere God
ſauoureth them
is perſeue ſeli-
tie.

e My righte-
ous cauſe.

b The vengeance
that thou haſt
ſworne againſt
mine enemies.
c VVhen the
ſpirit exami-
neth my conſcience.

d I was inno-
cent towards
mine enemies
bothe in de-
ed and thought.
e Though I
was troubled
me to do euil,
yet the
wordes kept
me backe.

f He was af-
fraid that God
would not
fulfill his requeſt.

g For all their
againſt thee,
trouble thy
Church.

h For their
conſcience can
not be ſatiſfied
but w my death.
i They are
puffed up
with pride,
as the ſtomack
is choaked with
fat.

k Stop his rage.
l Or, which is
thy ſworde.

m By thine
awfully power.
n Or, whoſe
rancie hath
long endured.
o And ſeek
the ſmart that
Gods children
oft times do.

with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.

15 [But] I wil beholde ^a thy face in righteousness, [and] when I awake, I shal be satisfied with thine image.

PSAL. XVIII.

1 This Psalm is the first beginning of his gratulation, and thank of giuing in the entering into his kingdome, where he beareth and praiseeth most highly the marvelous mercies and grace of God, who hath thus preferred and defended him; 2 Also he setteth forth the image of Christs kingdome, that the faithful may be assured that Christ shal alwayes conquer and overcome by the vnspokeable power of his Father, though all the whole worlde shalde sturke them against.

¶ To him that excelleth. A Psalm of David [¶] seruāt of [¶] Lord, which spake vnto [¶] Lord the wordes of this song (in the day that the Lord deliuered him fro the hand of all his enemies, & from the hand of Saul) and said,

1 ^I Wil loue thee derely, ^o Lord my strength.

2 ^{The} Lord is my rocke, and my fortresse, and he that deliuereth me, my God [&] my strength: in him wil I trust, my sheilde, the home also of my saluation, [&] my refuge.

3 I wil call vpon the Lord, which is worthe to be ^a praised: so shal I be safe from mine enemies.

4 The sorowes of death compassed me, & the floods of wickednes made me afraied.

5 The sorowes of the graue haue compassed me about: the snares of death ouertoke me.

6 [But] in my trouble did I call vpon [¶] Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my crye did come before him, [euen] into his eares.

7 [¶] Then the earth trembled, and quaked: the foundations also of the mountaines moued and shoke, because he was angrie.

8 Smoke went out at his nostrils, and a ^a consuming fyre out of his mouth: coles were kindled therat.

9 He bowed the heauens also and came downe, and darkenes was vnder his fete. 10 And he rode vpon ^a Cherub and did flie, and he came flying vpon the wings of the winde.

11 He made darkenes his ^a secret place, [&] his pavilion rounde about him, [euen] darkenes of waters, [and] cloudes of the aere.

12 At the brightnes of his presence his cloudes passed, hailestones and coles of fyre.

13 The Lord also thundred in the heauen, and the Highest gaue his voyce, hailestones and coles of fyre.

14 Then he sent out ^a his arrowes and scattered them, and he increased lightnings and destroyed them.

15 And the chanel of waters were sene, & the ^a foundations of the worlde were discou-

ered at thy rebuking, ^o Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from aboue [and] take me: he hath drawe me out of manie ^a waters.

17 He hath deliuered me from my ^a strong enemy, and from them which hate me: for they were ^a to strong for me.

18 They prevented me in the daye of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place: [¶] he deliuered me, because he fauored me.

20 The Lord rewarded me according to my ^a righteousness: according to the purenes of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, & did not wickedly against my God.

22 For all his Lawes [were] before me, and I did not cast away his ^a commandments from me.

23 I was vpight also with him, and haue kept me from my wickednes.

24 Therefore the Lord rewarded me according to my righteousness, [&] according to the purenes of mine hands in his sight.

25 With the ^a godlie thou wilt shewe thy self godlie: with the vpight man thou wilt shewe thy self vpight.

26 With the pure thou wilt shewe thy self pure, and with the frowarde thou wilt shewe thy self frowarde.

27 Thus thou wilt saue the poore people, and wilt ^a cast downe the proude lookes.

28 Surely thou wilt light my candel: the Lord my God wil lighten my darkenes.

29 For by thee I haue ^a broken through an hoste, and by my God I haue leaped ouer a wall.

30 The waye of God is vncorrupt: the worde of the Lord is tryed [in the fyre]: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my ^a waye vpight.

33 He maketh my fete like hindes [fete], [&] setteth me vpon mine ^a high places.

34 He reacheth mine hands to fight: so that a bowe of brasse is broke with mine armes.

35 Thou hast also giuen me the ^a shield of thy saluation, and thy right hand hath stayed me, and thy ^a louing kindenes hath caused me to increase.

36 Thou hast enlarged my stretes vnder me, and mine heles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe vnto [them] consumed them.

38 I haue wounded the, that they were

1 Thar ^a & dep-
bottoms were
fene, wher
Sea was dried.

2 Out of
die and great
danger.

3 Therefore
God for me
cour.

4 The cause of
Gods deliue-
rance is his
ly fauour & lo-
ue to me.

5 David
ture of his
reous cause
good behaui-

6 our towards
Saul and his
emies, & there-
fore was assured
of Gods fauour
and deliuerance.

7 For all his dan-
gers he exercised
him self in the
Law of God.

8 I neither gaue
place to their
wicked tentati-
ons, nor to mine
owne afflictions.

9 Here he spea-
keth of God ac-
cording to our
capacitie, who
sheweth mercie
to his and puni-
sheth the wick-
ed, as is said al-
so, Leuit. 16. 31.

10 When their
sinne is come to
the full measure.

11 He attribut-
eth it to God
that he both
gaze the victorie
in the field, and
also destroyed
the cities of his
enemies.

12 Be the dan-
gers under
me or great, yet
Gods promes
must be effectu-
al.

13 His giuing
good successe to
all mine aduer-
sities.

14 As I haue de-
fertes, which he
take out of the
hands of mine
enemies.

15 Or, he
To defende
from danger.

16 He haue
the best
conqueror.

17 I haue
enlarged
my stretes.

18 I haue
enlarged
my stretes.

19 I haue
enlarged
my stretes.

20 I haue
enlarged
my stretes.

e Thou hast gi-
uen them into
mine hands to
be slaine.
f They that re-
ise at the crye of
the afflicted, God
will also rescue
them, when they
crye for helpe:
for either paine
or feare cause
those hypocrites
to crye.
g VVhich dwell
round about me.
h The kingdo-
me of Christ is
in Dauid's king-
dome: prefigu-
red: who by the
preaching of his
word bringeth
all to his subie-
ction.
i Or lyfe: signify-
ing a subiection
constrained &
not voluntarie.
k Feare shal cau-
se them to be a-
fraid & come
forth of their
secret holes and
holdes to seke
pardon.
l That is, Saul,
who of malice
persecuted him.
m This proph-
etie appertaineth
to the kingdome
of Christ, & vo-
cation of the Ge-
ntiles, as Rom.
15. 9.
n This did not
properly apper-
taine to Salo-
mon, but to Je-
sus Christ.
o He reproch-
eth vnto his
ingratitude, se-
ing the heauens
which are diuine
creatures, set
forth Gods glo-
rie.
p The continual
success of the
day and night
is sufficient to de-
clare Gods pow-
er and goodnes.
q The heauens
are a scholema-
ster to all nation.
r The heauens
are a line of
great capital
letters to shewe
vnto vs Gods
glorie.
s Or, yale. The
euer was that
birds & beastes
rounde shulde
stand vnder a
yale together.
t After come
forth the which gre-
at Gospellie &
rejoicing of the
celestialtie.

able to rise: they are fallen vnder my feet.
39 For thou hast girded me with strength
to battel: them, that rose against me, thou
hast subdued vnder me.
40 And thou hast given me the neckes of
mine enemies, that I might destroye them
that hate me.
41 They cryed, but there was none to saue
[them, euen] vnto the Lord, but he answe-
red them not.
42 Then I did beate them as male as the dust
before the winde: I did tread them flat as
the claye in the stretes.
43 Thou hast deliuered me from con-
tections of the people: thou hast made me
head of the heathen: a people, whom
I haue not knowne, shal serue me.
44 As sone as they heare, they shal obey me:
the strangers shal be in subiection to me.
45 Strangers shal shrinke away, and fea-
re in their priue chambers.
46 Let the Lord siue, and blessed be my
strength, and the God of my saluation be
exalted.
47 [It is] God that giueth me power to auē-
ge me, and subdueth the people vnder me.
48 O my deliuerer from mine enemies,
euen thou hast set me vp from them, that
rose against me: thou hast deliuered me
from the cruel man.
49 Therefore I wil praise thee, o Lord,
among the nations, and wil sing vnto thy
Name.
50 Great deliuerances giueth he vnto his
King, & sheweth mercie to his anointed,
[euen] to Dauid, and to his seide for euer.

PSAL. XIX.

1 To the intent he might moue the faithful to a deeper con-
sideration of Gods glorie, he setteth before their eyes the
most exquisite workmanship of the heauens with their
proportion and ornaments: & And afterward calleth them
to the Law, wherein God hath reueiled him self more
familiarily to his chosen people. The which peculiar grace
by commending the Law he setteth forth more at large.

To him that excelleth. A psalme of Dauid

1 The heauens declare the glorie of
God, and the firmament sheweth the
worke of his hands.
2 Day vnto day vttereth the same, and
night vnto night teacheth knowledge.
3 There is no speache nor language, [where-
in] their voyce is not heard.
4 Their line is gone forth through all the
earth, and their wordes into the ends of
the worlde: in them hath he set a taber-
nacle for the sunne.
5 Which commeth forth as a bridegrome
out of his chambre, and reioyceth like a
mightie man to runne this race.
6 His going out is from the end of the

uen, and his compass [is] vnto the ends of
the same, and none is hid from the heate
thereof.

7 The Law of the Lord is pefite, conuer-
ting the soule: the testimonie of the Lord
is sure, & giueth wisdom vnto the simple.
8 The statutes of the Lord are right, and re-
ioyce the heart: the commandement of
the Lord is pure, and giueth light vnto the eyes.
9 The feare of the Lord is cleane, and in-
dureth for euer: the iudgements of the Lord
are true: they are righteous altogether.
10 And more to be desired, then gold, yea,
then muche fine golde: sweter also then
honye and the honie combe.
11 Moreouer by them is thy seruante made
circumspect, and in keeping of them there
is great rewarte.
12 Who can vnderstand his faultes, cleane
me from secret fautes.
13 Kepe thy seruante also from presump-
tuous sinnes: let them not reigne ouer me:
so shal I be vpight, and made cleane from
much wickednes.
14 Let the wordes of my mouth, and the
meditation of mine heart be acceptable
in thy sight, o Lord, my strength, and my
redemer.

PSAL. XX.

A prayer for the people vnto God, that it wolde please him
to be their King and receiue his sacrifice, which he of-
fired before he went to battel against the Ammonites.

To him that excelleth. A Psalme of Dauid

1 The Lord heare thee in the daye of
trouble: the Name of the God of
Iaakob defende thee.
2 Send thee helpe from the Sanctuarie, and
strengthen thee out of Zion.
3 Let him remember all thine offrings, and
turne thy burnt offrings into ashes. Selah.
4 [And] grant thee according to thine be-
art, and fulfil all thy purpose.
5 [That] we may reioyce in thy saluation,
and set vp the baner in the Name of our
God, [when] the Lord shal performe all
thy petitions.
6 Now know I that the Lord wil helpe his
anointed, & wil heare him from his Sanctu-
arie, by mightie helpe of his right hand.
7 Some trust in chariots, and some in hor-
ses: but we wil remember the Name of the
Lord our God.
8 They are broght downe and fallen, but
we are risen, and stande vpight.
9 Saue Lord: let the King heare vs in the
day that we call.

PSAL. XXI.

1 Dauid in the persone of the people praiseth God for the
victorie, attributing it to God, and not to the strength of
man. VVherein the holie God directeth the faithful to
Christ, who is the perfection of this kingdome.

f Though I see
tured, can not
serue, yet this
ought to be suf-
ficient to lead
vnto him.
g So as al mis-
inventions and
intensions are
liue.
h For God is
without excep-
tion.
i Except Gods
worde be shew-
ed about all
worldly thing,
it is contemned.
k For Gods ac-
ceptance on
meditation, though
it be faire va-
peritie.
l Then there is
no rewarte of
duety, but of
grace: for whe-
re there is, there
death is the re-
warte.
m VVhich an-
dore purpose
and of malice.
n If thou sup-
presse my we-
ked affection, my
thine holy Spi-
rit.
o That I may
obey thee in the
light, worde and
deede.
p A Herby King
are also admi-
nistrated to call
God in their
fautes.
q The vertue
power & glorie
of God.
r An token that
they are accep-
table vnto him.
s Granted to
King, in which
wealth our sin-
is standeth.
t The Church
feeleth & God
hath heard their
petition.
u As by the vi-
ble Sanctuaries
Gods familiar-
tie appeared
towards his peo-
ple, so by the ne-
cessity is meant his
power and mag-
nificence.
v The world-
lings that put
not their trust
in God.
w Let the King
be able to deli-
uer vs by his
strength, when
we be vnto his
for succoure.

To him that excelleth. A Psalm of Dauid.

The King shal reioyce in thy strength,
O Lord: yea, how greatly shal he reioyce
in thy saluation!

2 Thou hast given him his hearts desire, &
hast not denied [him] the request of his lip
pes. Selah.

3 For thou didest preuent him with libe-
ral blessings, [and] didest set a crowne of
pure golde vpon his head.

4 He asked life of thee, [and] thou gauest
him a long life for euer and euer.

5 His glorie is great in thy saluation: digni-
tie and honour hast thou layed vpon him.

6 For thou hast set him [as] blessings for
euer: thou hast made him glad with the
ioye of thy countenance.

7 Because the King trusteth in the Lord,
and in the mercie of the moste High, he
shal not slide.

8 Thine hand shal finde out all thine ene-
mies, [and] thy right hand shal finde out
them that hate thee.

9 Thou shalt make them like a fyrie oven
in time of thine angre: the Lord shal de-
stroy them in his wrath, and the fyre shal
deuoure them.

10 Their frute shalt thou destroy from the
earth, & their sede fro the children of me.

11 For they intended euill against thee,
[and] imagined mischief: but they shal not
preuaile.

12 Therefore shalt thou put them aparte,
[&] the strings of thy bowe shalt thou mak
ready against their faces.

13 Bethou exalted, O Lord, in thy strength:
[so] wil we sing and praise thy power.

PSAL. XXII.

Dauid complained because he was brought into such ex-
tremities, that he was past all hope, but after he had rehear-
sed the sorrows and griefs, where with he was vexed, 10
He remembereth him self from the horrible pit of tentati-
on, and groweth in hope. And here vnder his owne per-
son he setteth forth the figure of Christ, whome he did
forsake by the Spirit of prophesie, that he shoulde marue-
lously, and strangely be deliuered, and exalted, before his
Father shoulde arise and exalt him againe.

To him that excelleth vpon t Alleleth
Halleluiah. A Psalm of Dauid.

My God, my God, why hast thou
forsaken me, [and] art so farre from
mine health, [and] from the wordes of my
browning.

2 O my God, I crye by daye, but thou hearest
not, and by night, but I haue no audiee.

3 But thou art holy, and doest inhabite the
praises of Israel.

4 Our fathers trusted in thee: they misted,
and thou didest deliuer them.

5 They called vpon thee, and were deli-
uered: they trusted in thee, and were not

confounded.

6 But I am a worme, and not a man: a
shame of men, and the contempt of the
people.

7 All they that se me, haue me in derision:
they make a mowe, [and] nod the head,
[saying,]

8 He trusted in the Lord, let him de-
liuer him: let him saue him, [seeing] he loueth
him.

9 But thou didest drawe me out of the
wombe: thou gauest me hope, [euen] at
my mothers breasts.

10 I was cast vpon thee, [euen] from the
wombe: thou art my God from my mo-
thers belly.

11 Be not farre from me, because trouble is
nere: for [there is] none to helpe [me.]

12 Manie yong bulles haue compassed me,
mightie bulles of Bashan haue closed me
about.

13 They gape vpon me with their mouthes
[as] a ramping and roaring lion.

14 I am like water powred out, and all
my bones are out of ioynt: mine heart is
like waxe: it is molten in the middes of
my bowels.

15 My strength is dried vp like a potheard,
[&] my tongue cleueth to my iawes, [&] thou
hast brought me into the dust of death.

16 For dogges haue compassed me, [&] the
assëble of the wicked haue inclosed me,
they perced mine hands and my fete.

17 I may tel all my bones: [yet] thei behol-
de [and] loke vpon me.

18 They parte my garments among them,
and cast lottes vpon my vesture.

19 But be not thou farre of, O Lord, my
strength: hasten to helpe me.

20 Deliuer my soule from the sworde: my
desolate [soule] fro the power of the dog.

21 Save me from the lions mouth, and
answer me [in sauing me] from the hornes
of the vnicornes.

22 I wil declare thy Name vnto my bre-
thren: in the middes of the Congrega-
tion wil I praise thee [saying,]

23 Praise the Lord, ye that feare him: mag-
nifie ye him, all the sede of Iakob, & fea-
re ye him, all the sede of Israel.

24 For he hath not despised nor abhorred
the affliction of the poore: neither hath
he hid his face from him, but when he cal-
led vnto him, he heard.

25 My praise [shal be] of thee in the great Co-
gregation: my vowes wil I performe be-
fore them that feare him.

26 The poore shal eat and be satisfied: they
shal telle after the Lord, shal praise him

d And seeing
most miserable
of all creatures,
which was met
of Christ. And
herein appea-
reth the vnspea-
kable love of
God to wards
man, & he wol-
de thus saue his
Sonne for our
sakes.

† Ebr. roled vp
God.

* Matt. 17. 43.
* Euen fro my
birth thou hast
giuen me occa-
sion to trust in
thee.

f For except
Gods providence
preserue the in-
fants, they shoul-
de perish a thou-
sand times in
mothers wombe.

g He meaneth
that his enemies
were so far, proud
and cruel, &
that were rather
beastes then men.

h Before, he spea-
ke of the crueli-
tie of his enemi-
es, and now he
declareth the in-
warde griefs of
the minde, so

i Christ was tor-
mented both in
soule and body.

i Thou hast suf-
fered me to be
without all hope
of life.

k Thus Dauid
complained, as
though he were
nailed by his en-
emies bothe
hands and fete:

but this was ac-
complished in
Christ.

l My life that is
solitarie, let a
loue and felle-
ship of all, Psal.
35. 27. & 35. 16

m Christ is deli-
uered a more
mightie deliue-
rance by over-
coming death,
then if he had
not tasted dea-
th at all.

* Ebr. 9. 13.
n He promised
to exhort the
Church, & they
by his example
might praise the
Lord.

o The poore af-
flicted are com-
forted by this
example of
Dauid, & Christ.

p Which was
the first of his
vowes.

q They shal
praise him.

15 Mine eyes [are] ever toward the Lord:
for he wil bring my feet out of the net.

16 Turne thy face vnto me: and haue mer-
cie vpon me: for I am desolate and poore.

17 The sorowes of mine heart^a are enlar-
ged: drawe me out of my troubles.

18 Loke vpon mine affliction and my tra-
uel, and forgie all my sinnes.

19 Beholde mine^b enemies, for they are ma-
ny, and they hate me with cruel hatred.

20 Keepe my soule, and deliuer me: let me
not be confounded, for I trust in thee.

21 Lett^c mine^d vprightnes and equitie pre-
serue me: for mine hope is in thee.

22 Deliuer Israel^e O God, out of all his
troubles.

PSAL. XXVI.

1 Dauid speake thus many psalmes, finding no helpe in
the worlde, callen for aide from God: and assured of his
integritie toward Saul, desireth God to haue his iudges, and
to defend his innocencie. 6 Finally he maketh mention
of his benefice, which he will offer for his deliuerance, and
desireth to be in the companie of the faithful in the Con-
gregation of God, whence he was banished by Saul, promi-
sing integritie of life, and to praye and thanksgiving.

A Psalm of Dauid.

1 I Vdge me, O Lord, for I haue walked in
mine innocencie: my trust hath bene
also in the Lord: [therefore] shal I not
hide.

2 Proue me, O Lord, and trye me: examine
my^a reines, and mine heart.

3 For thy^b louing kindenes [is] before mi-
ne eyes: therefore haue I walked in thy
truth.

4 I haue not^c chanted with vaine persones,
neither kept companie with the disem-
blers.

5 I haue hated the assemble of the euil, &
haue not companied with the wicked.

6 I wil wash mine hands in innocencie, O
Lord, and compasse thine altar.

7 That I may declare with the voyce of
thanksgiving, and let forth all thy won-
derous workes.

8 O Lord, I haue loued the habitation of
thine house, & the place where thine ho-
nour dwelleth.

9 Gather not my soule with the sinners,
nor my life with the bloodie men:

10 In whose hands [is] wickednes, and
their right hand is full of bybes.

11 But I wil walke in mine innocencie: re-
deeme me [therefore], and be merciful vn-
to me.

12 My foete standeth in^a vprightnes: I wil
praise thee, O Lord, in the Congregation.

PSAL. XXVII.

1 Dauid maketh this Psalm being deliuered from
perils, as appeareth by the prayer and thanksgiving.

anxied: 6 VVherein we may see the constant faith of Da-
uid against the assaults of all his enemies. 7 And also the
end wherefore he desireth to liue and to be deliuered, on-
ly to worship God in his Congregation.

A Psalm of Dauid.

1 The Lord [is] my^a light and my salua-
tion, whome shal I feare: the Lord [is]
the strength of my life, of whome shal I be
afraid.

2 When the wicked, [euē] mine enemies
and my foes came vpon me to eat vp my
flesh, they stumbled and fel.

3 Thogh an hoste pitched against me, mine
heart shulde not be afraid: thogh warre
be raised against me, I wil trust in^b this.

4 One thing haue I desired of the Lord,
that I wil require, [euē] that I may dwell
in the house of the Lord all the dayes of
my life, to beholde^c the beautie of the Lord
and to visite his Temple.

5 For in the time of trouble he shal hide
me in his Tabernacle: in the secret [place]
of his pavilion shal he hide me, and I set
me vp vpon a rocke.

6 And now shal he lift vp mine head a-
boue mine enemies round about me: there-
fore wil I offer in his Tabernacle sacrific-
es of ioye: I wil sing and praise the
Lord.

7 Hearken vnto my voyce, O Lord, [when] I
crye: haue mercie also vpon me and heare
me.

8 [When thou faidest,] Seke ye my face,
mine heart answered vnto thee, O Lord, I
wil seke thy face.

9 Hide not [therefore] thy face from me,
nor cast thy seruant awaie in displeasure:
thou hast bene my succour: leaue me not,
neither forsake me, O God of my saluation.

10 Thogh my father and my mother shul-
de forsake me, yet the Lord wil gather
me vp.

11 Teache me thy waie, O Lord, and leade
me in a right path, because of mine ene-
mies.

12 Giue me not vnto the lust of mine ad-
uersaries: for there are false witnesses risen
vp against me, & suche as speake cruelly.

13 I shulde haue fainted, except I had be-
lieued to see the goodnes of the^a Lord in
the land of the liuing.

14 Hope in the Lord: be strong, and he
shal comfort thine heart, and trust in the
Lord.

PSAL. XXVIII.

1 Being in great feare and hauntyng of death, God
deliuered him from the wicked, in desire to be in the
Congregation of God, and to praise him for his
goodnes, as appeareth by the prayer and thanksgiving.

a Because he
was assured of
good successe in
all his dangers,
and that his sal-
uation was sure-
ly in God, he
feared not the
travails of his
enemies.
b That God wil
deliuer me, and
give my faith
vnto me.
c The love of
countrie, wife
& all worldly
commodities
grieue me not in
respect of this
one thing, that I
may not praise
thy Name in the
midde of the
Congregation.

d Dauid affirmed
him selfe by the
Spirit of prophesie
that he shulde
ouercome his
enemies & serue
God in his Ta-
bernacle.

e He groundeth
vpon Gods pro-
mes & sheweth
that he is mooue
willing to obey
his commande-
ment.

f He magnifieth
Gods love tow-
ard him, which
farre passeth the
more tender lo-
ve of parents
towards their
children.
g Nor other
cause their weak-
ness or bridle their
fear.

h In this psalm
he before I say
as I haue said
I haue ground
himselfe on the
promises of God
saying he would
deliuer him from
the wicked.

¶ A Psalm of David.

VNto thee, o Lord, do I cry: o my strength, be not deafe toward me, lest, if thou answer me nor, I be^a like them that go downe into the pit.

Hear the voyce of my petitions, when I
cry vnto thee, when I holde vp mine hands
toward thine^b holy Oracle.

3 Drawe me not awaie with the wicked,
and with the workers of iniquitie: which
speake friendly to their neighbours, when
malice [is] in their hearts.

4. ^d Reward them according to their dedes,
and according to the wickednes of their
inventions: recompense them after the
worke of their hands: render them their re
warde.

5 For they regarde not the workes of the
Lord, nor the operation of his hands: (there-
fore) *breake them downe, and buylde
them not vp.

6 Praised[be] the Lord, for he hath heard
the voice of my petitions.

7 The Lord [is] my strength and my shield,
mine heart trusted in him, and I was hel-
ped: therefore mine heart shal reioyce, and
with my song wil I praise him.

8 The Lord is their strength, and he is the strength of the deliuerances of his appointed.

9 Saue thy people, and blesse thine inheritance: fede them also, and exalt them for euer.

PSAL. XXIX.

11 The Prophet exhorteth the priests and rulers of y^e world,
de, (which for the most part thinks there is no God): 12
the least to feare him for the thunders and tempestes, for
feare wherof all creatures tremble. 13 And though thereby
God chasteneth sinners, yet is he alwayes mercifull to his,
and moueth them thereby to praise his Name.

A Psalme of David.

Give vnto the Lord, ye^a sonnes of the
mightie: giue vnto the Lord glorie
and strength.

2 Giue vnto the Lord glorie[due] vnto his
Name: worship the Lord in the glorious
Sanctuarie.

3 The voice of the Lord is upon the waters: the God of glorie maketh it to thunder: the Lord is upon the great waters.

4 The voice of the Lord [is] mighty : the
voice of the Lord [is] glorious.

5 The voice of the Lord breaketh the cedres: yea, the Lord breaketh the cedres of Lebanon.

6 He maketh the alfo to leape like a calfe:
Lebanon[alfo] and 4 Shiron like a yong
ynicome.

7 The voice of the Lord is heard in the flames of fire.

3 The voice of the Lord maketh the wil-
dernes to tremble : the Lord maketh the
wildernes of Kadesh to tremble.

9 The voice of the Lord maketh ¹hundes
to ²calue, & ³discouereth the forests: [the
refore] in his ¹Temple doeth euerie man
[speake off his] glorie.

10 The Lord sitteth vpon the^e flood, and
the Lord doeth remaine King for euer.

11. The Lord that giue strength vnto his
people : the Lord that bleſſe his people
with peace.

PSAL. XXX

1 VVhen David was delivered from great danger, he render-
ed thanks to God, exhorting others to do likewise, and
to learne by his example, that God is rather merciful
then severe and rigorous towards his children, 2 And
that the fall from prosperitie to adversity is sudden.
This done, he returneth to prayer, promising to praise God
forever.

¶ A Psalme or song of the dedication of
the house of David.

I Wil magnifie thee, O Lord: for thou
hast exalted me, and hast not made my
foes to reioyce ouer me.

2 O Lord my God, I cryed unto thee, and
thou hast restored me.

3 O Lord, thou hast brought vp my soul
out of the grave: thou hast redeemed me from
them that go downe into the pit.

4 Sing prailes vnto the Lord, ye his Saints
and giue thanks^e before the remembrance
of his Holines.

5* For he endureth but a while in his anger
[but in his fauour is] life: we p[er]ig may abide
at euening, but iouer cometh in the morning

6 And in my prosperity I said, I shall not be moved.

7 [For] thou Lord of thy goodnes made
made my ^hmountaine to stand strong (but
^hdidst hide thy face & I was troubled

8 [Then] cryed I vnto thee, o Lord, and
prayed to my Lord.

9 What profit is there in my blood, when
I go downe to the pit: that the dust^a giue
thanks vnto thee: or that it declareth
truth:

10 Heare, o Lord, and haue mercie vpon
me: Lord, be thou mine helper.

11 Thou hast turned my mourning into
ioye: thou hast loosed my back & prised
me with gladnes.

12 Therefore shall my ¹ tongue praise thee
and not cease : O Lord my God, I will
give thanks vnto thee for ever.

PSAL. KXXI.

1 David delivers from Goliath great danger, and liberally what medication he had by the power of faith, when death was before him, 2 Assurance being ready to take him, 3 Then is comforted in the favour of God, as a weak leader so that that saves him, 4 Finally he exults in the faithfulness of God, And to lose him would be a great loss, and therefore he will then, as they may

● To him

a He comforted
 himself a de-
 man, all God
 shew his fauour
 toward him,
 grant him his
 petition.
 b He wold the
 outward me-
 mes to help the
 weaknes of his
 faith: for in y
 place was the
 Aire, and there
 God promised
 so thew the to-
 ken of his fa-
 uour.
 c Destroy not y
 good with the
 bad.
 d He thus pray-
 eth in respect of
 Gods glory, &
 not for his owne
 cause, being affu-
 red, that God
 wolde punish y
 persecuters of
 his Church.
 e Let them be
 victorie de-
 stroied, at Malach.
 f Because he felt
 the assurance of
 Gods helpe in
 his heart, his mo-
 uth was opened
 to sing his prai-
 ses.
 g Meaning, his
 soldiers, who
 were as meane
 by whome God
 declared his
 power.

n He exhorted
the proud ex-
tants to humble
them selves vnder
Gods hand
and not to bein
feriour to brute
beastes & diuine
creatures.

The thunder
saies that are
the out-put of
his anger ought to
teach the wicked
to tremble
for feare of
hinds iudgement.

That is the
thunder will
weaken & moue
among them and
make them know
their power is
nothing.

A Colled alle-
luia

Alteuer
Alteuer

Alteuer

To him that excelleth, A Psal of David.
IN dice, O Lord, have I put my trust:
 Let me neuer be confounded: deliuer
 me in thy righteoufnes.

Bow downe thine eare to me: make haste
 to deliuer me: be vnto me a strong rock,
 [and] an house of defence to saue me.

For thou art my rocke and my fortress:
 therefore for thy Names sake direct me &
 guide me.

Drawe me out of the net, that they ha-
 ue laied priuily for me: for thou art my
 strength.

Into thine hand I commende my spirit:
 [for] thou hast redeemed me, O Lord God
 of truth.

I have hated them that giue them selues
 to deceitful vanities: for I trust in the
 Lord.

I wil be glad & reioyce in thy mercie: for
 thou hast sene my trouble: thou hast know-
 en my soule in aduersities.

And thou hast not shut me vp in the hand
 of the enemy, [but] hast set for my fete at
 large.

Haue mercie vpon me, O Lord, for I am
 in trouble: mine eye, my soule and my
 bowels are consumed with grief.

For my life is wasted with heauines, and
 my yeres with mourning: my strength
 faileth for my peine, & my bones are con-
 sumed.

I was a reproche among all mine ene-
 mies: but specially among my neigh-
 bours: and a feare to mine acquaintan-
 ce, whoeing me in the strete, fled from
 me.

I am forgotten, as a dead man out of
 minde: I am like a broken vessel.

For I haue heard the railing of great
 men: feare was on euery side, while they
 conspired together against me [and] con-
 sulted to take my life.

But I trusted in thee, O Lord: I said,
 These are my God.

My gunts are in thine hand: deliuer me
 from the hand of mine enemies, and from
 them that persecute me.

Make thy face to shine vpon thy seruants,
 [and] shue me through thy mercie.

Let me not be confounded, O Lord, for
 I haue called vpon thee: let the wicked be
 put to confusion, [and] to silence in the
 grave.

Let the lying lips be made dumme,
 which cruelly, proudly and spitefully spe-
 ke against the righteous.

How great is the goodness, which thou
 hast laied vp for them that feare thee: O I
 doe to them, that will in thee, O Lord.

fore the sonnes of men!

Thou dost hide them priuily in thy
 presence from the pride of men: thou ke-
 pest them secretly in thy Tabernacle from
 the strife of tongues.

Blessed be the Lord: for he hath shew-
 ed his maruelous kindenes towarde me in
 a strong cite.

Thogh I said in mine heart, I am cast
 out of thy sight, yet I heardst the voyce
 of my praiere, when I cryed vnto thee.

Loue ye the Lord all his Saints: [for]
 the Lord preserveth the faithful, and re-
 wardeth abundantly the proude doer.

All ye that trust in the Lord, be strong,
 and he shal establish your heart.

PSAL XXXII

David punished with grievous sickness for his sinnes, con-
 fesseth them blessed, to whome God dooth not impute their
 transgressions. 5 And after that he had confessed his sin-
 nes and obtained pardon, 6 He exhorteth the wicked to
 liue godly, 7 And the good to reioyce.

A Psalme of David to giue instruction.

Blessed [is] he whose wickednes is for-
 giuen, [and] whose sinne is couered.

Blessed [is] the man vnto whome the Lord
 imputeth not iniquitie, and in whose spirit
 [there is] no guile.

When Thelde my tongue, my bones
 consumed, [for] when I roared all the day,

(For thine hand is heauie vpon me daie
 and night: [and] my moiture is turned in-
 to the drought of summer, Selah.)

[The] I acknowledged my sine vnto thee,
 nether hid I mine iniquitie: [for] I thought,
 I wil confesse against my self my wicked-
 nes vnto the Lord, and thou forgavest the
 punishment of my sinne, Selah.

Therefore shal euery one, that is godlie,
 make his praiere vnto thee in a time, when
 thou maiest be founde: surely in the flood
 of great waters they shal not come nere
 him.

Thou art my secret place: thou pre-
 uent me from trouble: thou compassist me
 about with ioyfull deliuerance, Selah.

I wil instruct thee and teache thee in the
 way, that thou shalt go, [and] I wil guide
 thee with mine eye.

Be ye not like an horse, [for] I like a mule,
 [which] vnderstand not: whose owner
 thou dost binde with bit and bridle, till
 they come neere thee.

Many sorowes [shal come] to the wicked:
 but he, that trusteth in the Lord, mer-
 cie shal compass him.

Blessed ye righteous, and reioyce in the
 Lord, and be ioyfull all ye, that are vpon
 his name.

VI.

In this psalme David sheweth, that he
 was afflicted with a grievous sickness, for
 his sinnes, and that he was cured thereof
 by the mercie of God.

1 Ebr. in the se-
 cond of the face.
 2 That is, in a
 place where the
 Lord hath his
 dwelling, & he hid
 himself from the
 enemies pride.
 3 Meaning, that
 he was not cast
 out of thy sight,
 so fitting to pre-
 serve him, as
 defect of Gods
 favour.
 4 And so by
 faith, and
 desire directed
 to have bene for-
 gotten.
 5 Or, ye that fe-
 le his mercies.
 6 The constant in
 your vocation,
 and God will co-
 rrect you while
 heauenly things

Concerning
 the five remissi-
 ons of sinnes, which
 is the chief
 point of our sal-
 uation.

To be iustified
 by faith, is to
 have our sinnes
 freely remitted,
 and to be re-
 posed in Rom. 4.
 6. Therefore
 and desired.
 7 Nether by
 sinners crying
 for aid, for
 nifying that he
 knew the sinne
 he was guilty of,
 he shal be
 reconciled to
 God, he shal
 be reconciled
 to God, he shal
 be reconciled
 to God.

8 As God is
 the only one
 that forgiveth
 sinnes, so
 the sinners
 shal be
 reconciled to
 God, he shal
 be reconciled
 to God, he shal
 be reconciled
 to God.

9 The mule
 is a beast
 that
 cannot
 be
 taught,
 and
 the
 horse
 is a
 beast
 that
 can
 be
 taught,
 and
 the
 man
 is a
 beast
 that
 can
 be
 taught,
 and
 the
 man
 is a
 beast
 that
 can
 be
 taught.

10 The
 wicked
 man
 is
 like
 a
 horse,
 and
 the
 righteous
 man
 is
 like
 a
 mule.

Gods providence.

Plalmes.

The safetie of the godly.

in heart.

PSAL. XXXIII.

He exhorteth good men to praise God for that he hath not onely created all things, and by his providence governeth the same, but also is faithful in his promises. 10 He understandeth mans heart, and searcheth the counsel of the wicked. 16 So that no man can be preserved by any creature or mans strength: but they, that put their confidence in his mercie, shall be preserved from all dangers.

R Eioyce in the Lord, O ye righteous: for it shall becometh vpright men to be thankful.

2 Praise the Lord with harpe: sing vnto him with viol and instrument of ten strings.

3 Sing vnto him a new song: sing cherefully with a loude voyce.

4 For the worde of the Lord is righteous, and all his workes are faithful.

5 He loueth rightcoufnes and iudgement: the earth is full of the goodnes of the Lord.

6 By the worde of the Lord were the heauens made; and all the hoste of them by the breath of his mouth.

7 He gathereth the waters of the sea together as vpon an heape, and laeth vp the depths in his treasures.

8 Let all the earth feare the Lord: for all that dwell in the worlde, feare him.

9 For he spake, & it was done: he commanded, and it stood.

10 The Lord breaketh the counsel of the heathen, & bringeth to nought the devices of the people.

11 The counsel of the Lord shall stand for euer, & the thoughts of his heart through out all ages.

12 Blessed is that nation, whose God is the Lord: for he shall be chosen for his inheritance.

13 The Lord looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He facioneth their hearts euerie one, and understandeth all their workes.

16 The King is not saved by the multitude of an hoste, (neither) is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer anie by his great strength.

18 Beholde the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie,

19 To deliuer their soules from death, and to preserve them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holie Name.

22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

PSAL. XXXIII.

After David had escaped Achish, according as it is written in the 1. Sam. 21, 22. where he is called Achish (which was a general name to all the Kings of the Philistines) he praiseth God for his deliverance, 3 Praise him al others by his example to trust in God, and serue him: 16 Who defendeth the godly with his Angels, 21 And vnto deliuereth the wicked in their sin.

A Psalm of David, when he changed his behaviour before Abimelech, who droue him awaie, and he departed.

1 Wil alwaie give thanks vnto the Lord: his praise (shall be) in my mouth continually.

2 My soule shall glorie in the Lord: the humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord; and he heard me: yea, he deliuered me out of all my feare.

5 They shall take vnto him, and runneto him: and their faces shall not be ashamed, (saying,)

6 This poore man cryed, and the Lord heard him, and saved him out of all his troubles.

7 The Angel of the Lord picherounde about them that feare him, and deliuereth them.

8 Taste ye & se, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The Lyons do lacke and suffer hunger, but they, which seeke the Lord, shall want nothing that is good.

11 Come children, hearken vnto me: I will teache you the feare of the Lord.

12 What man is he, that desireth life, and loveth long daies for to see good?

13 Keep thy tongue from euil, and thy lips, that they speake no guile.

14 Eschew euil and do good: seek peace, and followe after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crye.

16 (But the face of the Lord, he setteth against them that do euil, to cut off their remembrance from the earth.)

17 The righteous crye, & the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is nere vnto them that are of contrite heart, and will save such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 He keepeth all his bones: not one of them

Hebrew text in the right margin, partially legible. It appears to be a commentary or a second translation of the psalm.

them is broken.

21 But malice shal slay the wicked: & they that hate the righteous, shal perish.

22 The Lord redemeth the soules of his seruants: and none, that trust in him, shal perish.

PSAL. XXXV.

1 So long as Saul was enemy to Dauid, all that had anie autoritie vnder him to flatter their King (as is the course of the worlde) did also most cruelly persecute Dauid: against whome he praiesh God to please and to auenge his cause, 2 That they may be taken in their nets and snares, which they laied for him; that his innocencie may be declared, 17 And that the innocent, which taketh parte with him male reioyce and praise the Name of the Lord, that thus deliuereth his seruant. 18 And so he promisseth to speake for the iustice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalme of Dauid.

1 PLeade thou my cause, o Lord, with them that strue with me: fight thou against them, that fight against me.

2 Laie hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare and stoppe [the waie] against them, that persecute me: saie vnto my soule, I am thy saluation.

4 Let them be confounded & put to shame, that seke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the Lord scatter [them.]

6 Let their waie be darke & slipperie: and let the Angel of the Lord persecute them.

7 For without cause they haue hid the pit [and] their net for me: without cause haue they digged [a pit] for my soule.

8 Let destruction come vpon him at vnwares, and let his net, that he hath laied priuily, take him: let him fall into the same destruction.

9 Then my soule shal be ioyful in the Lord: it shal reioyce in his saluation.

10 All my bones shal saie, Lord, who is like vnto thee. which deliuerest the poore from him, that is to strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

11 Cruel witnesses did rise vp: they asked of me things that I knewe not.

12 They rewarded me euil for good, to haue spoiled my soule.

13 Yet I when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my prayer was turned vpon my bosome.

14 I behaued my self as to my friend, for as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine aduersitie they reioyced, & gathered them selues together: the abjects assembled them selues against me, & I knewe not: they tare me and ceased not.

16 With the false skoffers at bankets, gnashing their teeth against me.

17 Lord, how long wilt thou beholde [this]: deliuer my soule fro their tumulte, [eu]n my desolate [soule] from the lions.

18 [So] wil I giue thee thanks in a great Congregation: I wil praise thee among muche people.

19 Let not them that are mine enemies, vniu'sly reioyce ouer me, nether let them pwinke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitful wordes against the quiet of the land.

21 And they gaped on me with their mouthes, saying, A ha, a ha, your eye hath seene.

22 Thou hast seene it, o Lord: kepe not silence: be not farr from me, o Lord.

23 Arise & wake to my iudgement, [eu]n to my cause, o God and my Lord.

24 Iudge me, o Lord my God according to thy righteousnes, and let them not reioyce ouer me.

25 Let them not saye in their hearts, Our soule reioyce: nether let them saye, We haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp them selues against me.

27 [But] let them be ioyful and glad, that loue my righteousnes: yea, let them saye alwaie, Let the Lord be magnified, which loueth the prosperitie of his seruant.

28 And my tongue shal vtter thy righteousnes, [and] thy praise euerie day.

PSAL. XXXVI.

1 The Prophet grievously vexed by the wicked, doth complaine of their malicious wickednes. 6 Then he turneth to consider the vspeakable goodnes of God towards all creatures: 9 But specially towards his children, that by the faith cher of he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke. 11 VVhen in the end destroyeth the wicked and saueh the iust.

To him that excelleth. A Psalme of Dauid the seruant of the Lord.

1 VVickednes saith to the wicked man, when in mine heart, there is no feare of God before his eyes.

2 For he blattereth him self in his owne eyes, while his iniquitie is founde worthe to be hated.

1 VVhen they sawe me ready to slip & as one that halcked for infirmite.

2 VVith their railing wordes. 3 The words signifieth cakes meaning that they prouide courtesies at their deintie feasts, flouffe, raffe, and conspire his death.

4 In token of contempt and mocking.

5 Or, delects of the earth: meaning him self & others in their miserie.

6 They reioyced as though they had now seene Dauid overthrown.

7 It is the iustice of God to giue to the oppressors affliction & torment, and to the oppressed, aide and relief.

8 Thes. 1. 6. 9 Because we be as yet in the world, which we fight for, seeing he is destroyed.

10 That is, as once, were they neuer so many or mightie.

11 This prayer shal alwaies be verified against them, that persecute the faithfull.

12 That at least fauour my righteoughnes, though they be not able to help me.

13 He exhorteth the Church to praise God for the deliuerance of his seruants, & for the destruction of his aduersaries.

14 The Church is to praise God for the destruction of his aduersaries.

15 The Church is to praise God for the destruction of his aduersaries.

16 The Church is to praise God for the destruction of his aduersaries.

17 The Church is to praise God for the destruction of his aduersaries.

18 The Church is to praise God for the destruction of his aduersaries.

19 The Church is to praise God for the destruction of his aduersaries.

20 The Church is to praise God for the destruction of his aduersaries.

21 The Church is to praise God for the destruction of his aduersaries.

22 The Church is to praise God for the destruction of his aduersaries.

The reprobate
mocke at hel-
some doctrine
and put not dif-
ference betwene
good and euil.
By describing
at large the na-
ture of the re-
probate, he ad-
monisheth the god-
lie to beware
of these vices.
Though wicked-
nes seemeth
to ouerflow all
the worlde, yet
by shins hea-
uily providence
gouerneth hea-
uen and earth.
Ebr. the most
taine of God:
for whatsoever
is excellent, is
thus called.
The depth of
thy providence
gouerneth all
things, and dis-
poseth them, al-
beit the wicked
seeme to ouer-
whelme the
worlde.
Onely Gods
children haue
yough of all
things both co-
cerning this life
and the life to
come.
He sheweth
who are Gods
children, to wit,
they knowe
him, and lead
their liues vp-
rightly.

Let not the
proude aduance
him self against
me, neither the
power of the wicked
drive me away.
That is, in the
pride wherewith
they flatter the
felues.

PSA. XXXVII.

He admonish-
eth vs neither to
grieve our felues
for the prosperi-
ous estate of the
wicked, neither
to desire to be
like them to make
our state the
better.

For God, iud-
ging vs cur-
reth downe the
estate in a mo-
ment.

To trust in
God, and do ac-
cording to his
will, are sure co-
nents that his
providence will
ouer rule vs.

Be not led by
thine owne wil-
lowe, but obey
God, and he will
direct thy works
in this.

As the hope of
the night
bringeth to our
remembrance the darkness

The wordes of his mouthe [are] iniquitie
and deceite: he hath left of to vnderstand
[and] to do good.

He imagineth mischief vpon his bed: he
setteth him selfe vpon a waie, [that is] not
good [and] doeth not abhorre euil.

Thy mercie, O Lord, [reacheth] vnto the
heauens, [and] thy faithfulness vnto the
cloudes.

Thy righteousness [is] like the mightie
mountaines: thy iudgements [are like] a
great deepe: thou, Lord, dost saue man
and beast.

How excellent is thy mercie, O God!
therefore the children of men trust vnder
the shadowe of thy wings.

They shall be satisfied with the fatnes of
thine house, and thou shalt giue them drinke
out of the riuier of thy pleasures.

For with thee [is] the well of life, [and] in
thy light shall we see light.

Extend thy louing kindenes vnto them
that knowe thee, and thy righteousness
vnto them that are vpright in heart.

Let not the fote of pride come against
me, and let not the hand of the wicked move
me.

There they are fallen that worke in-
iquitie: they are cast downe, and shall not
be able to rise.

PSAL XXXVII.

This Psalme containeth exhortation and consolation for
the weak, that are grieved at the prosperitie of the wic-
ked, and the affliction of the godlie. For how prosper-
ously fouer the wicked do liue for the time, he doeth af-
firmeth their felicitie to be vaine & transitorie, because they
are not in the fauour of God, but in the end they are de-
stroyed as his enemies. And how miserably that the
righteous semeth to liue in the worlde, yet his end is peace,
and he is in the fauour of God, he is deliuered from the
wicked and preferred.

A Psalme of David.

Reate not thy selfe because of the
wicked men, neither be enuious for
the euil doers.

For they shall soone be cut downe like
grasse, and shall wither as the greene herbe.

Trust thou in the Lord and do good:
dwell in the land, and thou shalt be fed as-
suredly.

And deliue thy self in the Lord, and he
shall giue thee thine hearts desire.

Commit thy way vnto the Lord, and
trust in him, and he shall bring it to passe.

And he shall bring forth thy righteous-
nes as the light, and thy iudgement as y
noone daye.

Waite patiently vpon the Lord and hope
in him: fret not thy self for him which
prospereth in his waye: [nor] for the man

the day light causeth vs not to be offended with the darkness.
ought we patiently to trust that God wil cleare our euil &
the. V When God suffereth the wicked to prosper, it se-
emeth that he fauoureth their doings.

that bringeth this enterprise to passe.

Cease from angre, & leaue of wrath: fret
at not thy selfe also to do euil.

For euil doers shall be cut of, and they
that waite vpon the Lord, they shall inher-
rite the land.

Therefore yet a litle while, and the
wicked shall not [appeare,] and thou shalt
loke after his place, & he shall not [be founde.]

But meeke men shall possesse the earth,
and shall haue their delite in the multitude
of peace.

The wicked practise against the iust,
and gnasheth his teeth against him.

[But] the Lord shall laugh him to scorne:
for he seeth, that his daye is coming.

The wicked haue drawne [their] sworde,
and haue bent their bowe, to cast downe
the poore and nedie, [and] to slay suche as
be of vpright conuersation.

[But] their sworde shall entre into their
owne heart, and their bowes shall be broken.

A small thing vnto the iust man is bet-
ter, then great riches to the wicked [and]
mightie.

For the armes of the wicked shall be broken:
but the Lord vpholdeth the iust men.

The Lord knoweth the dayes of vp-
right men, and their inheritance shall be per-
petual.

They shall not be confounded in the peri-
lous time, and in the dayes of famine they
shall haue ynough.

But the wicked shall perish, and the ene-
mies of the Lord shall be consumed as the
fat of lambes: [euē] with the smoke shall
they consume awaye.

The wicked boroweth and payeth not
again: but the righteous is merciful, and
giveth.

For suche as be blessed [of God], shall in-
herit the land, and they that be cursed of
him, shall be cut of.

The paths of man are directed by the
Lord: for he loueth his waye.

Though he fall, he shall not be cast of: for
the Lord putteth vnder his hand.

I haue bene yong and am olde: yet I saw
neuer the righteous forsaken, nor his se-
de begging bread.

[But] he is euer merciful and lendeth,
and his seide [enjoyeth] the blessing.

Flee from euil and do good, and dwell
for euer.

For the Lord loueth iudgement, & for-
sake[n] not his Saints: they shall be prefer-
ued for euer more: but the seide of the wic-
ked shall be cut of.

g Meaning, except he moderate his affections, he shall be led to do as that do.

h He correcteth the impatience of our nature, which can not abide the fulnes of Gods time to come.

i Mar. 3.3.

i The godlie are assured that the power and craft of the wicked shall not preuaile against them, but shall fall on their own neckes, and therefore ought patiently to abide Gods time, and in the meane while to waite their fauour, and offer up their teares as a sacrifice of their obedience.

k For they are daylie fed as Manna from heauen, and haue sufficient, when the wicked haue neuer ynough, but are hungry.

l God knoweth what danger hang ouer him, and by what means to deliuer them.

m For God will giue them contented mindes, and that which shall be necessary.

n They shall vanish away suddenly: for they are created for this day of slaughter.

o God so furniseth him with blessings, that he is able to help others.

p God prospereth the faithful because they walke in his wayes with vpright confidence.

q V When God doeth exceed his faith with diuers temptations.

r Though man dye, yet Gods blessings are extended to his posteritie, although God suffer some loss and to lachet temporal benefices, yet he recompenseth him with spiritual treasures.

Yea David offered in that he reasoned of God, as though that he were, & were some one that was a creature.

Make me not mocking stocke, as the wicked, for wrap me not up with the voice, when they are put to shame.

Seeing my troubles came of thy providence, I ought to have trusted them patiently.

Though thine open plague light not come more upon thee, yet thy secret, continually stretch them.

The word of thy mouth, all that he desireth, as health, force, strength, beauty, and in what soever he hath desired, so that God taketh away all that he desired in this world.

For his sorrow caused him to think, & God would destroy him verily, whereby we know, hard it is for the very Sinner to keepe a measure in their wordes, when death & devils assault them.

David delivered from great danger, doeth magnifie and praise the grace of God for his deliverance, and commendeth his providence to all mankind. Then doeth he promise to give him self wholly to Gods service, and so declareth how God is truly worshipped.

Afterward he giueth thanks, and praiseth God, and having complained of his enemies, with good courage he calleth for aid and succour.

David being grievously afflicted, blesteth them, that praise his case, & And commendeth of the blessing of his friends and familiar, as came to passe in Iudas, John. 13.

After he feeling the great mercie of God gently chastising him, had no suffring his enemies to triumph against him, 17. Giueth most heartie thanks vnto God.

Not considering him afflicted, cursed, who God doeth visit, knowing there are diuine causes, why God layeth his hand upon vs, and afterwards he is restored.

Lord, let me know mine end, and the measure of my dayes; what is it: let me know how long I haue to liue.

Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether vaine. Selah.

Douteles man walketh in a shadowe, and disquieteth him self in vaine: he heapeth vp riches, and can not tel who shall gather them.

And now Lord, what waite I for: mine hope is euen in thee.

Deliuere me from all my transgressions, and make me not a rebuke vnto the foolish.

I shulde haue bene dumme, and not haue opened my mouth, because thou didst it.

Take thy plague away from me: for I am consumed by the stroke of thine hand.

When thou with rebukes doest chastise man for iniquitie, thou as a moth makest his beautie to consume: surely euery man is vaine. Selah.

Hear my praier, O Lord, and hearken vnto my crye: kepe not silence at my teares, for I am a stranger with thee, [and] a sojourner as all my fathers.

Stay [thine angre] from me, that I make recover my strength, before I go hence and be not.

PSAL. XL.

David delivered from great danger, doeth magnifie and praise the grace of God for his deliverance, and commendeth his providence to all mankind. Then doeth he promise to give him self wholly to Gods service, and so declareth how God is truly worshipped.

Afterward he giueth thanks, and praiseth God, and having complained of his enemies, with good courage he calleth for aid and succour.

To him that excelleth. A Psalm of David.

I waited patiently for the Lord, & he inclined vnto me, and heard my crye.

He brought me also out of the horrible pit, out of the myrie claie, and let my feet vpon the rocke, and ordered my goings.

And he hath put in my mouth a new song of praise vnto our God: manie shall feare it and feare, and shall trust in the Lord.

Blessed is the man, that maketh the Lord his trust, and regardeth not the proude, nor such as turne aside to lies.

O Lord my God, thou hast made thy wonderful workes [so] manie, that none can counte in order to thee thy thoughtes toward vs: I wolde declare, and speake of them.

But they are mo then I am able to

expresse. Sacrifice and offering thou didest not desire: [for] mine eares hast thou prepared: burnt offering and sin offering hast thou not required.

Then said I, Lo, I come: [for] in the rolle of the booke it is written of me.

I desired to do thy good wil, O my God: yea, thy Law is within mine heart.

I haue declared thy righteousness in the great Congregation: I wil not reuel mine lippes: O Lord, thou knowest.

I haue not hid thy righteousness within mine heart, [but] I haue declared thy truth, and thy saluation: I haue not concealed thy mercie and thy truth from the great Congregation.

Withdrowe not thou thy tendre mercie from me, O Lord: let thy mercie and thy truth alway preferue me.

For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon me, that I am not able to looke vp. Yea, there are mo in number then the heere of mine head: therefore mine heart hath failed me.

Merit please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

Let them be confounded & put to shame together, that seke my soule to destroy it: let them be drinen backward and put to rebuke, that desire mine hurt.

Let them be destroyed for a reward of their shame, which saye vnto me, Aha.

Let all them, that seke thee, reioyce and be glad in thee: and let them, that loue thy saluation, saye alway, The Lord be praised.

Though I be poore and needie, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

He brought vpon me, As the faithfull alway praise God for the wicked mocke Gods children in their afflictions.

PSAL. XLI.

David being grievously afflicted, blesteth them, that praise his case, & And commendeth of the blessing of his friends and familiar, as came to passe in Iudas, John. 13.

After he feeling the great mercie of God gently chastising him, had no suffring his enemies to triumph against him, 17. Giueth most heartie thanks vnto God.

To him that excelleth. A Psalm of David.

Blessed is he that judgeth wisely of the poore: the Lord that deliuereth him in the time of trouble.

The Lord will kepe him, and preferue him: alibie he shall be blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his

his enemies.

3 The Lord wil strengthen him vpon the bed of sorrowe: thou hast turned all his bed in his sickness.

4 [Therefore] I said, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill to me, [say- ing,] When shall he dye, & his name perishe?

6 And if he come to seme, he speaketh lies, [but] his heart heapeth iniquitie within him, [and when] he cometh forth, he telleth it.

7 All they that hate me, whisper together against mee: [eu]en against mee do they imagine mine hurt.

8 A mischief is light vpon him, & he that heareth, shall no more rise.

9 Yea, my familiar friend, whome I trusted, which did eat of my bread, & haue lifted vp the heele against me.

10 Therefore, O Lord, haue mercie vpon me, & raise me vp: so I shall rewarde them.

11 By this I know that thou fauorest me, because mine enemy doeth not triumph against me.

12 And as for me, thou vpholdest me in mine integritie, and doest set me before thy face for ever.

13 Blessed be the Lord God of Israel world without end. So be it, eu]en, so be it.

PSAL. XLII.

1 The Prophet grievously complaineth, that being seised by his persecutors, he could not be present in the Congregation of Gods people, protesting that although he was separated in bodie from them, yet his heart was thirde-wardes affectioned. 7 And last of all he sheweth, that he was not so farre overcome with these sorowes & thoughts.

2 But that he continually put his confidence in the Lord.

3 To him that excelleth. A Psalm to give instruction, committed to the sonnes of Korah.

4 As the hart brayeth for the riuers of water, so parcheth my soule after thee, O God.

5 My soule thirsteth for God, [eu]en for the liuing God: when shall I come and appeare before the presence of God?

6 My teares haue bene my meat daie and night, while they daieily say vnto me, Where is thy God?

7 When I remember these things, I powered out my verie heart, because I had gone with the multitude, and led them into the House of God, with the voice of singing, [and] praise, as a multitude that keepeth a feast.

8 Why art thou cast downe, my soule, and vnquiet within mee? waite on God, for I will yet giue him thanks, for he hath accustomed mine ear to his voice.

9 will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within me, because I remember thee, from the land of Iorden, and Hermonim, [and] from the mount Mizar.

7 [One] deepe calleth [another] deepe by the noise of thy waite spoutes: all thy waues, and thy floods are gone ouer me.

8 The Lord wil grante his louing kindness in the daie, and in the night shall I sing of him, [eu]en a praier vnto the God of my life.

9 I will saie vnto God, [which is] my rocke, Why hast thou forgotten me? why go I mourning, when the enemy oppresseth [me]?

10 My bones are cut a funder, while mine enemies reproche me, saying daieily vnto me, Where is thy God?

11 Why art thou cast downe, my soule? & why art thou disquieted within me? waite on God: for I will yet giue him thanks: [the is] my present helpe, and my God.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might joyfully praise God in his holy Congregation.

2 Iudge me, O God, and defend my cause against the vnnmerciful people: deliuer me from the deceitful and wicked man.

3 For thou art the God of my strength: why hast thou put me awaie? why go I so mourning, when the enemy oppresseth [me]?

4 Send thy light and thy truth: let them lead me: let them bring me vnto thine holy Mountaine, and to thy Tabernacles.

5 Then will I go vnto the altar of God, [eu]en vnto the God of my ioy [and] gladnes: and vpon the harpe will I giue thanks vnto thee, O God, my God.

6 Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thanks, [the is] my present helpe, and my God.

PSAL. XLIII.

1 The faithful remember the great mercie of God toward his people. 6 After, they complain, because they felt no more. 7 Also, they alledge the covenants made with Abraham, for the keeping whereof they shewe what precious things they valued. 23 Finally they pray vnto God not to conuene their affliction, seeing the same is due vnto the contempt of his honour.

2 To him that excelleth. A Psalm to give instruction, committed to the sonnes of Korah.

3 We haue heard with our eares, O God: our fathers haue told vs.

Christ figured.

nually, and are counted as shepe for the slaughter.

3. Yp, why sleepest thou, o Lord: awake,
be not farre of for euer.

24 Wherefore hidest thou thy face? [and] forgettest our misery and our affliction?

25 For our soule is^c beaten downe vnto the
dust: our belly cleueth vnto the grounde,

26 Rise vp for our succour, and redemption
for thy mercies sake.

PSAL. XLV.

1. The maiestie of Salomon, his honours, strength, beautie, riches & power, are prailed, and also his marriage with the

Egyptian being an heathen woman is bleſſed, ſo if ſhe
ſhe can renounce her people and the love of her countrie
and giue her ſelfe wholly to her houſband. Under the

which figure the wonderful maiestie and increase of the
kingdome of Christ and the Church his spouse now taken
of the Gentiles is described.

¶ To him that excelleth on * Shoshannim
a song of ^b love to give instruction. ctm.

mitted to the tonnes of Korah,

Mine heart wil vtter forth a good
matter: I wil intreat in my workes

of the King : my tongue [is as] the penne
of a swift writer.

2. Thou art fairer then the children of mē:
grace is powred in thy lippes, because God

3 Gird thy sworde vpon [thy] thigh, o

moste mightie, [to wit,] thy worship and
thy glorie,

4 And prosper with thy glorie: ride vpon
the worde of trueth and of mekenes[and]

of righteousness: so thy right hand shall reach thee terrible things.

Thine arrowes [are] sharpe [to perce] the
heart of þ Kings enemies [therefore] the

Thy throne, o God, [is] for euer & euer:
the center of thy kingdome is for euer:

the scepter of thy kingdom [is] a scepter
of righteousness.

kednes, because God, [even] thy God ha-
thel appointed thee with the oils of glad-

8 All thy garments smell of myrror, and

aloes, [and] cassia, [when thou comest] out
of the yuoric palaces: where they haue ma

de thee glad.

9 Kings daughters were among thine ho

norable[wines:] vpon thy right hand did
stand the^h Quene in a vesture of golde of

Ophir.
to 'Hearken, O daughter, and consider, &

incline thine eare: forget also thine owne
people and thy fathers house.

So that the King haue pleasure in thy be-
autie: for he is thy Lord, and reuerence

tho

[illegible]

thou him.

12 And the daughter of Tyrus [with] the riche of the people shal do homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of broydered golde.

14 She shal be brought vnto the King in raiment of needle worke: the virgins [that follow] after her, [and] her companions shal be brought vnto thee.

15 With ioye and gladnes shal they be brought, [and] shal enter vnto the Kings palace.

16 In steade of thy fathers shal thy children be: thou shalt make them princes through all the earth.

17 I wil make thy Name to be remembred through all generations: therefore shal the people giue thakes vnto thee, worlde without end.

PSAL. XLVI.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his armie was driven awaie, or some other like sudden and marvelous deliuerance by the mightie hand of God. § VVhereby the Prophet commending this great benefite, doeth exhorthe the faithful to giue them selues wholly into the hand of God, douring nothing but that vnder his protection they shal be safe against all the assaultes of their enemies, because this is his delire to asswage the rage of the wicked, when they are moost busie against the iust.

To him that excelleth vpon Alamoth, a song committed to the sonnes of Korah.

1 God [is] our hope and strength, [and] he helpe in troubles, readie to be founde.

2 Therefore wil not we feare, though the earth be moued, and though the mountaynes fall into the middes of the sea.

3 [Though] the waters thereof rage [and] be troubled [and] the mountaynes shake at the surges of the same. Selah.

4 [Yet there is] a Riuer, whose streames shal make glad the Citie of God: [eu]en the Sanctuary of the Tabernacles of the moste High.

5 God [is] in the middes of it: [therefore] shal it not be moued: God shal helpe it verie early.

6 When the nations raged, [and] the kingdomes were moued, God thundred, [and] the earth melted.

7 The Lord of hostes [is] with vs: the God of Iakob [is] our refuge. Selah.

8 Come, [and] beholde the workes of the Lord: what desolation he hath made in the earth.

9 He maketh warres to cease vnto the ends of the worlde: he breaketh the bowe and cutteth the speare, [and] burneth the chariots with fyre.

10 Be still and knowe that I am God: I wil be exalted among the heathen, [and] I wil be exalted in the earth.

11 The Lord of hostes [is] with vs: the God of Iakob [is] our refuge. Selah.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euersubing God, commending the mercie of God toward the posteritie of Iakob: § And after prophacieth of the kingdome of Christ in this time of the Gospel.

To him that excelleth. A Psalm committed to the sonnes of Korah.

1 All people clap your hands: sing loud vnto God with a ioyful voice.

2 For the Lord [is] high, [and] terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our fete.

4 He hath chosen our inheritance for vs: [eu]en the glorie of Iakob whome he loued. Selah.

5 God is gone vp with triumph, [eu]en the Lord, with the sounde of the trumpet.

6 Sing praises to God, sing praises: sing praises vnto our King, sing praises.

7 For God [is] the King of all the earth: sing praises [eu]er one that hath vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holie throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the worlde belong to God: he is greatly to be exalted.

and his glorious ascension into the heauens. § He requirith be ioyned with singing, lest the Name of God be profaning. § He praiseth Gods highnes, for that he ioyneth the worlde, whome he calleth shields, to the fellowship of his

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hand of manie Kinges is mentioned, for the which thanks are giuen to God, and the state of that cite is praised, that hath the God so presently as all times readie to defend them. The Psalm cometh to be made in the time of Ahat, Iosaphat, Asa, or Ezechiah: for in their times chiefly was the cite by Ioyne princes assailed.

A song or Psalm committed to the sonnes of Korah.

1 Great [is] the Lord, and greatly to be praised, in the Citie of our God, [eu]en vpon his holie Mountaine.

2 Mount Zion, [lying] Northward, [is] faire in situation: [is] the ioye of the whole earth [and] the cite of the great King.

3 In the palaces thereof God is knowe for a refuge.

4 For the Kings were gathered, [and] went together.

5 When they sawe it, they marvelled: they were astonied, & suddenly driven backe.

6 Feare came there vpon them, [and] for the worlde, yet he red by theby praised in his Church. § of saluation came thence to all them that shal be blesed. § the defender thereof, which frustration nor diminution is not despoiled and went against the people. § The people of the light of the time.

i. He warneth them that persecute the Church to cease their crueltie: for els they shal fele & God is strong for the, against whome they fight.

a Here is figured Christ, vnto whome all his shulde giue willing obedience, and who wolde shewe him selfe terrible to the wicked.

b He hath made the lawes, who were the keepers of the Law and Prophetes, scholemasters to the Gentiles, that they shulde gladly obey them.

c God hath chosen vs above all other nations to enioye a more glorious inheritance.

d He doeth alude vnto the trumpets, that were blowne at solemne feastes: but he doeth further signifie the triumph of Christ, that vnderstanded with vaine great princes of Churches.

a Some put the difference betweene a song & Psalm, saying that it is a song when there is no instrument, but the verse and the Psalm the contrary. The song is a song of praise, and the Psalm is a song of praise.

The vaine trust of the wicked. Psalmes. The iust shal triumph.

g That is, of Cilicia, or of the sea called Meditertanum.
h To wit, of our fathers, for haue we promysed: or God hath performed his promys.
i In all places where thy Name shalbe heard, of me shal praise thee, when they heare of thy meruitous workes.
k Let Ierusalem and the cities of Iudea reioyce, for thy iust iudgements against thine enemies.
l For in this outward defence & strength Gods blessings did all so appeare: but the chief is to be referred to Gods fauour & secret defence, who neuer leaues his.

a Hewil increase how God goerth by his providence which cannot be perceived by the iudgement of the flesh.
b Though wickednes reigne, and enemies rage, seeing God wil execute his iudgements against the wicked in time convenient.
c To trust in riches is more madnes, seeing they can neither restore life nor prolong it.
d That is, for aye, or not to be found, as promise was pre- tious in 3 dayes of euil.
e When it is knowne, that he that is rich, shal be as a flower, and as the green bay tree, which are onely in Gods hand.
f In that that rich man, maketh his riches to be as a flower, and as the green bay tree, which are onely in Gods hand.

rowe, as vpon a woman in trouble.
7 [As] with an East winde thou breakest the shippes of Tarshish, [so were they destroyed.]
8 As we haue heard, so haue we seene in the Citie of the Lord of hostes, in the Citie of our God: God wil stablish it for euer. Selah.
9 We waite for thy louing kindenes, O God, in the middes of thy Temple.
10 O God, according vnto thy Name, so is thy praise vnto the worldes end: thy right hand is ful of righteousness.
11 Let mount Zion reioyce, [and] the daughters of Iudah be glad, because of thy iudgements.
12 Compassse about Zion, and go rounde about it, [and] tel the towres thereof.
13 Marke wel the wal thereof: beholde her towres, that ye maie tel your posteritie.
14 For this God [is] our God for euer and euer: he shal be our guide vnto the death.

PSAL. XLIX.

1 The holie Gost calleth all men to the consideration of mans life, 7 shewing them not to be moſte bleſſed, & that are moſte wealthe, and therefore not to be feared: but contrarie wife he liſeth vp our mindes to conſider how all things are ruled by Gods prouidence: 14 VVho as he iudgeth theſe worldlie miſers to euerlaſting tormen- 15 So doeth he preferue his and wil rewarde them in the day of the reſurreccion, 3. Theſſ. 1. 6.

To him that excelleth. A Psalm committed to the sonnes of Korah.

Hear this, all [ye] people: giue eare, all ye that dwel in the worlde,
2 As wel lowe as he, bothe riche & poore.
3 My mouth shal speake of wiſdome, and the meditation of mine heart [is] of knowledge.
4 I wil incline mine eare to a parable, [and] vnto my graue matter vpon the harpe.
5 Wherefore shulde I feare in the euil daies, [when] iniquitie shal compaſſe me about, [as at] mine heeles?
6 They trust in their goods, & boalt themſelues in the multitude of their riches.
7 Yet a man can by no meanes redeme [his] brother: he can not giue his ranſome to God,
8 (So precious is the redemption of their ſoules, and the continuance for euer)
9 That he may liue ſil for euer, [and] not ſe the graue.
10 For he ſeeth that wiſe men dye, [and] alſo that the ignorant and fooliſh periuſh, and leaue their riches for others.
11 [Yet] they thinke, their houſes, [and] their habitations [shal] continue for euer, [euē] from generation to generation, and ſhall not be deſtroyed.

g That is, not to their children, but to ſtrangers profit not by theſe examples, but ſil deſcend an im- mortal.

call [their] lands by their names.
12 But man [shal] not continue in honour: he is like the beaſts [that] dye.
13 This their waite [vnto] their fooliſhnes: [yet] their poſteritie delite in their talke. Selah.
14 Like ſhepe thei lie in graue: death deuoureth them, & the righteous [shal] haue domination ouer them in the morning: for their beautie [shal] conſume, [when] thei [shal] go] from their houſe to graue.
15 But God [shal] deliuer my ſoule from the power of the graue: for he wil receiue me. Selah.
16 Be not thou afraid when one is made riche, [and] when the glorie of his houſe is increaſed.
17 For he [shal] take nothing awaie when he dyeth, neither [shal] his pompe deſcend after him.
18 For while he liued, the reioyced himſelf: and men wil praife thee, when thou makeſt muche of thy ſelf.
19 For he [shal] enter into the generation of his fathers, [and] they [shal] not liue for euer.
20 Man [is] in honour, and vnderſtandeth not: he is like to beaſts [that] periſh.

PSAL. L.

1 Becauſe the Church is alway full of hypocrites, 1 VVhich do imagine that God wil be worſhipped with outward ceremonies onely, without the heart: and eſpecially the leu- wiers of this opinion, becauſe of their figures and ceremonies of the Law, thinking that their ſacrifices were ſufficient, 2 1 Therefore the Prophet doeth reprove this groſſe error, and pronounceth the Name of God to be blaſphemed, where holines is ſet in ceremonies. 3 For he declar- eth the worſhip of God to be ſpiritual, whereof are two principal partes, inuocation, and thankſgiving.

A Psalm of Aſaph.

The God of gods, [euē] the Lord ha theſpoken and called the earth from the riſing vp of the ſunne vnto the going downe thereof.
2 Out of Zion, [which is] the perfection of beautie, hath God ſhined.
3 Our God [shal] come and [shal] not kepe ſilence: a fyre [shal] deuoure before him, & a mightie tempeſt [shal] be moued rounde about him.
4 He [shal] call the heauen aboue, and the earth to iudge his people.
5 Gather my Saints together vnto me, thoſe that make a covenant with me with ſacrifice.
6 And the heauens [shal] declare his righteouſnes: for God is Iudge himſelf. Selah.

7 Hear

ſpect of his elect, calleth the whole body holy Saints and his people.
g VVhich ſhulde knowe that ſacrifices are ſeales of the covenant betweene God and his people, and not for religion theron.

For, about their names, be famous on earth.
h As touching the death of the body.
i They forſake and do ſome thing that their fathers did.
k As theſe gathered into folde, ſo they be brought to the graue.
l Becauſe they haue no part of liſe euerlaſting in Chriſt coming is at the morning, when the elect ſhal re- gnew with Chriſt their head, and the wicked.
m Or, becauſe he hath receiued * Job 27. 19. 1. rim. 6. 7. * Ebr. he bleſſed his ſoule.
n The ſtatterers praife them, the liue in deluſion of pleaſures.
o Or, his ſoule. n And not paſſe the terme appointed for liſe.
o Bothe they their fathers ſhal liue but a while at length for euer.
p He condem- neth mans in- trude, who ha- uing receiued excellent gifts of God, abuſe the like abun- dantly to his owne damnation.
q VVho was ther the an- ſwer a chief ſin- ger to whom was commiſ- ſion.
h To plea- ge againſt his diſ- obling people, fore hea- venly earth.
i Becauſe he had ſaid in his heart, called vnto on, and ſaid, I image ſhine, ſhine in 3. trins of 1. L. d. As when he gaue hit 1. in mo- uing ſun- he appa- rible & ter- rible & ter- rible to take count for keep- ing thins. o As when againſt the poe- tites.
f God ha- uing

Hear, O my people, & I will speak the truth:
I will not lie: and I will testify boldly thee:
[for] I am God, (even) thy God.

I will not reprove thee for thy sacrifices,
or thy burnt offerings, [that have not bene]
seasonally before me.

I will take no bullock out of thine house,
nor goates out of thy foldes.

For all the beasts of the forest are mine,
and the beasts on a thousand mountaines.

I knowe all the fowles on the mountaines:
and the wilde beasts of the field are mine.

If I be hungry, I will not tell thee: for the
worlde is mine, and all that therein is.

Will I eat the flesh of bulles: or drinke
the blood of goates?

Offre vnto God praise, and paie thy vo-
wes vnto the moste High.

And call vpon me in the daie of trouble:
[for] I will deliuer thee, & thou shalt glorifie
me.

But vnto the wicked say God, = What
hast thou to do to declare mine ordina-
nces, that thou shouldest take my couchant
in thy mouth?

Seeing thou hast = to be reformed, and
hast said my wordes behinde thee.

For when thou seest these, thou run-
nest with him, and thou art partaker with
the adulterers.

Thou giuest thy mouth to euil, & with
thy tongue thou forgett deceite.

Thou = fittest, [and] speakest against thy
brother, [and] slanderest my mothers
sonne.

These things hast thou done, & I holde
my tongue: [therefore] thou thoughtest that
I was like thee: [but] I will reprove thee, &
set them in order before thee.

Oh consider this, ye that forget God,
then I reare you in pieces, & there be none
that can deliuer [you].

He that offendeth = praise, that glorifieth
& to him that dispraiseth his waie [aright].
I will = me the saluation of God.

PSALM LII

When David was rebuked by the Prophet Nathan, for
his great offence, he did not onely acknowledge the same,
but also left a monument thereunto by his psalme.

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coming to the multitude of thy compassi-
ons, purgeth mine iniquities.

Wash me thoroughly from mine iniqui-
tie, and cleanse me from my sinne.

For I know mine iniquities, and my sin-
ne [is] true before me.

Against thee, against thee onely haue I
sinned, & done euil in thy sight, that thou
maiest be iuste when thou speakest, [and]
pure when thou iudgest.

Beholde, I was borne in iniquitie, and in
sinne hath my mother conceived me.

Beholde, thou louest truth in finward
affections: therefore hast thou taught me
wisdom in the secret [of mine heart].

Purge me with = hyssope, and I shall be
cleane: wash me, and I shall be whiter then
snow.

Make me to heare ioye & gladnes, [that]
the bones, [which] thou hast broken, maie
reioyce.

Hide thy face from my sinnes, and put =
waie all mine iniquities.

Create in me a cleane heart, O God, and
renue a right spirit within me.

Cast me not a waie from thy presence,
and take not thine holie Spirit from me.

Restore to me the ioye of thy saluation,
and stablish me with thy = fire Spirit.

[Then] shall I teache thy = waies vnto the
wicked, and sinners shall be conuerted vnto
thee.

Deliver me from = blood, O God, [which]
art the God of my saluation, [and] my
tongue shall sing ioyfully of thy righteous-
nes.

Open thou my lippes, O Lord, and my
mouth shall shewe forth thy praise.

For thou desirest no sacrifice, though I
woulde giue it: thou deliest not in burnt
offring.

The sacrifices of God [are] a = contrite
spirit: a contrite & a broken heart, O God,
thou wilt not despise.

Be favourable vnto Zion for thy good
pleasure: buyld the walles of Ierusalem.

Then shall thou accept the sacrifices of
righteousnes, (euen) the burnt offering &
oblation: then shall they offer calves vpon
thine altar.

PSALM LII

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but also left a monument thereunto by his psalme.

My sinnes lie
ke to fall in me,
that I haue need
of some singular
kinde of wash-
ing.

My consciences
accuseth me, so
that I can haue
no rest, till I be re-
conciled.

When thou
giu'st sentence
against sinners,
thy righteousnes
demandeth that thou
be iust and true
to thy sinners.

He that is
true to God, who
knoweth the
inner part
of heart, may
truly destroy
man, who of na-
ture is a sinner,
with such a
word as he had
indulged in his
heavenly wis-
dome.

Let us
He that is
true to God, who
knoweth the
inner part
of heart, may
truly destroy
man, who of na-
ture is a sinner,
with such a
word as he had
indulged in his
heavenly wis-
dome.

By the bones
he understandeth
all strength of
soule and body,
which by tears
and mourning
are consumed.

He comforteth
that who God
gives in order
in vs, to haue it
againe reuined
is a new crea-
tion.

Which may
deliuer us from
sin, drawn out
of the thousand
of sin.

He that is
true to God, who
knoweth the
inner part
of heart, may
truly destroy
man, who of na-
ture is a sinner,
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dome.

He that is
true to God, who
knoweth the
inner part
of heart, may
truly destroy
man, who of na-
ture is a sinner,
with such a
word as he had
indulged in his
heavenly wis-
dome.

He that is
true to God, who
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He that is
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truly destroy
man, who of na-
ture is a sinner,
with such a
word as he had
indulged in his
heavenly wis-
dome.

The godlie oppressed.

Psalmes.

False friendship.

1 O Dorey, I
hath credit with
the saints of God.
And hath power
to intercede the
Saints of God.
2 Thy malice
moueth thee by
craftie flatteries
and lies to ac-
cuse and destroy
the innocents.
† Ehr. righteous
nes.
3 Thogh God
forbear for a
time, yet lon-
ge he will ven-
geance his faith-
fuls.
4 Albeit thou
seem to be se-
cure to sure fel-
led.
5 For the sin of
the reprober
are shut up in
Gods iudge-
ment.
6 VVith ioyful
serenities, say-
ing that he taketh
their parts aga-
inst the wicked.
† Or in his sub-
stance.
7 He reioyeth
to have a place
among the fer-
uents of God, y
he may proue
in the know-
ledge of godli-
nes.
8 Heate this
vengeance.
† Or, waite vnto
thy grace & pro-
mes.

1 Which was
an infirmier on
side of note.
2 VVhere as no
regards is had
of honestie or
diligencie: of
which now of
late, there the
Prophet pro-
moueth: the
people haue no
God.
3 VVhen by
knowledge &
vnderstanding
they haue seen
no feare God.
4 Rom. 1. 21.
5 David pro-
moueth Gods
vengeance ag-
ainst the
wicked.
6 The wicked
haue no feare
of God.
7 The wicked
haue no feare
of God.
8 The wicked
haue no feare
of God.

To him that excelleth. A Psalm of David
to giue instruction. When Dorey the Edo-
mite came and shewed Saul, & said to him
David is come to the house of Abime-
lech.

VHy boastest thou thy self in thy
wickednes, o man of power?
1 Louing kindnes of God [indureth] daily.
2 Thy tongue imagineth mischief, [and is]
like a sharpe rasor, that cutteth deceitfully.
3 Thou doest loue euil more then good,
[and] lies, more then to speake the truth.
Selah.
4 Thou louest all wordes that maye de-
stroye, o deceitful tongue!
5 So shal God destroye thee for euer: he
shal take thee and plucke thee out of thy
tabernacle, and rote thee out of the land
of the liuing. Selah.
6 The righteous also shal se it, and feare,
and shal laugh at him, [saying.]
7 Beholde the man that toke not God for
his strength, but trusted vnto the multi-
tude of his riches, [and] put his strength
† in his malice.
8 But I shal be like a grene oliue tre in the
house of God: [for] I trusted in the mercie
of God for euer and euer.
9 I wil alway praise thee: for that thou hast
done [this], and I will hope in thy Name,
because it is good before thy Saints.

PSAL. LIII.

1 He describeth the crooked nature. 2 The crueltye, & the
punishment of the wicked, when they looke not for it. 6
And desireth the holines of the godlie that they maie
reioyce together.

To him that excelleth on Mahalath. A
Psalm of David to giue instruction.

THe foole hath said in his heart, [The
re is] no God. they haue corrupted
& done abominable wickednes: [there is]
none that doeth good.
2 God looked downe from heauen vpon
children of men, to se if there were anie
that wolde vnderstand, and seke God.
3 Euerie one is gone backe: they are alto-
gether corrupt: there is none that doth
good, no not one.
4 Do not the workers of iniquitie knowe
that they rascall my people [as] they can
broad they call not vpon God.
There they were afraid for feare, [where-
fore] no feare was: for God hath covered
the bones of him that belenged thee: thou
haue put them to confusion, because God
haue cast them of.
5 Give salvation vnto Israel out of Zion:

when God turneth the captiuitie of his
people, [then] Iacob shal reioyce, and Is-
rael shal be glad.

PSAL. LIII.

1 David brought into great danger by the treason of the Zi-
phims. 2 Callet upon the Name of God to destroye his
enemies. 6 Promising sacrifice and fre offerings for so gre-
at deliuerance.

To him that excelleth on Neginoth. A
Psalm of David to giue instruction. When
the Ziphims came and said vnto Saul, Is
not David hid among vs?

Auene, o God, by thy Name, and
by thy power iudge me.
2 O God, heare my prayer: hearken vnto
the wordes of my mouth.
3 For strangers are risen vp against me, &
tyrants seke my soule: they haue not set
God before them. Selah.
4 Beholde, God is mine helper: the Lord
[is] with them that vpholde my soule.
5 He shal reward euil vnto mine enemies:
oh, cut them of in thy truth!
6 [Then] I wil sacrifice freely vnto thee: I wil
praise thy Name, o Lord, because it is good.
7 For he hath deliuered me out of a trou-
ble, and mine eye hath seene [my desire]
vpon mine enemies.

PSAL. LV.

1 David being in great heauines and distresse complaint
of the crueltie of Saul. 12 And of the falsehood of his fa-
miliar acquaintance. 17 Vexing more ardent affections
to moue the Lord to pities him. 23 After being assured of
deliuerance, he setteth forth the grace of God as though he
had already obtained his request.

To him that excelleth on Neginoth. A
Psalm of David to giue instruction.

Hear my prayer, o God, and hide not
thy self from my supplication.
2 Hearken vnto me, and answer mee: I trust
in my prayer, and make a noise.
3 For the voyce of the crying [and] for
the vexation of the wicked, because they
haue brought iniquitie vpon me, and fur-
iously hate me.
4 Mine heart trembleth within me, and the
terrors of death are fallen vpon me.
5 Feare and trembling are come vpon me,
and an horrible feare hath troubled me.
6 And I said, Oh that I had wings like a
dowe: then wold I fly away and rest.
7 Beholde, I wolde tell my fight farre of,
[and] lodge in the wilderness. Selah.
8 He wolde make halles for my deliuerance
from the stormie winde and tempest.
9 Destroye,

1 A Haddan
that when all
men are dead
God will re-
store as it was
by miracle.
2 That call vnto
him with an
igne passion.
3 To saye to
Ziphims.
4 Saul & his
mice: he were
cruel dealing
could not be
filled but by
his blood.
5 VVhen they
to serue, at
war with Ie-
than.
6 According
thy faithful
mercy for my
sinner.
7 For hyppoc-
rite frowne
the feare of
condemne.
8 VVhen they
fully reioyce
in Gods iud-
gements ag-
ainst the
wicked, if
afflictions be
vnto
The wordes
of his pray-
er shal be
reuerendly
of his pray-
er: he shal
be called an
honest man
and not a
hypocrite.
9 They haue
offended and
noted of
wickednes
of them, they
haue despised
my prayer.
10 Therefore
will I be
greatly grieved
in my heart
because of
the wickednes
of the wicked.
11 I will
tell of thy
mercy, o Lord,
in the gates
of the city.
12 For thou
haue made
me to be
like a dowe
that flyeth
from the
stormie winde
and tempest.
13 Therefore
will I be
greatly grieved
in my heart
because of the
wickednes of
the wicked.

9 Destroye, o Lord, [and] s denide their
tongues: for I haue sene crueltie and strife
in the citie.

10 Daye and night they go about it vpon
the walles thereof: bothe ^h iniquitie and
mischief [are] in the middes of it.

11 Wickednes [is] in ^h middes thereof: de-
ceit & guile departe not from her stretes.

12 Surely mine ^h enemie did not diffame
me: for I coulde haue borne it: nether did
mine aduersarie exalt him selfe against
me: for I wolde haue hid me from him.

13 But it was thou, o man, euen my ^h com-
panion, my guide and my familiar:

14 Which delited in consulting together,
[and] went into the House of God as com-
panions.

15 Let death sease vpon them: let them
go downe quicke into the graue: for wic-
kednes [is] in their dwellings, [euen] in
the middes of them.

16 [But] I wil call vnto God, & the Lord
wil saue me.

17 Euening and morning, & at noone wil
I praye, ^m & make a noise, & he wil heare
my voyce.

18 He hath deliuered my soule in peace
from the battel, [that was] against me:
for ^m manie were with me.

19 God shal beare and afflicte them, euen
by that reigneth of olde, Selah. because
they ^h haue no changes, therefore they
fear not God.

20 He ^h layed his hand vpon such, as be
at peace with him, [and] he brake his co-
uenant.

21 [The wordes] of his mouth were softer
then butter, yet warre [was] in his heart:
his wordes were more gentle then oyle,
yet they were swordes.

22 Cast thy ^h burden vpon the Lord, and
he shal nourish thee: he wil not suffer the
righteous to fall for euer.

23 And thou, o God, shalt bring the downe
into the pit of corruption: the bloodie,
& deceitful men shal not liue ^h halfe
their dayes: but I wil trust in thee.

PSAL. LVII.

1 David being broughten Achish, the King of Gath, ^h he
complaineth of his troubles, denieth succor,
2 Putteth his trust in God & in his promises. 3 And pro-
misseth to performe his voyces, which he had taken vpon
him, wherof this was the effect to praise God in his
Church.

To him that excelleth. A Psalm of
David on Michtham, concerning the
dumme doolie in a faine countrey, when
the Philistines toke him to Gath.

1 BEmerciful vnto me, o God, for mine
enemies wolde swallow me vp: ^h mine

continually [and] vexeth me.

2 Mine enemies wolde daiesly swallow me
vp: for manie fight against me, o thou
moste High.

3 When I was afraid, I trusted in thee.

4 I wil reioyce in God, [because] of his
worde, I trust in God, [and] wil not feare
what flesh can do vnto me.

5 Mine owne ^h wordes grieue [me] daily:
all their thoughts [are] against me to do
me hurt.

6 They gather together, and kepe them
selues close: thei marke my steppes, becau-
se they waite for my soule.

7 They [thinke] they shal escape by in-
iquitie: o God, cast [these] people downe
in [thine] angre.

8 Thou hast counted my wandrings: put
my ^h teares into thy bottel: are they not in
thy registre?

9 When I crye, then mine enemies shal
turne backe: this I know, for God [is]
with me.

10 I wil reioyce in God [because] of his
worde: in the Lord wil I reioyce [because
of his] worde.

11 In God do I trust: I wil not be afraid
what man can do vnto me.

12 Thy vowes [are] vpon me, o God: I
wil rendre praises vnto thee.

13 For thou hast deliuered my soule fro
death, and also my fete from falling, that
I maye ^h walke before God in the ^h light
of the liuing.

PSAL. LVII.

1 David being in the desert of Ziph, wher he in his harts
did betray him, & at length in the same came with Saul,
2 Called him moste earnestly vnto God with full confidence,
that he wil performe his promises & take his cause in hand:
3 Also that he wil shew his glorie in the heauens and the
earth against his cruel enemies. 9 Therefore doeth he
rende laude & praise.

To him that excelleth. Destroye not.
A Psalm of David on Michtham. When
he fled from Saul in the cave.

1 H Aue mercie vpon me, o God, haue
mercies vpon me: for my soule tru-
steth in thee, and in the shadow of thy
wings will I trust, ^h al [these] ^h afflictions
encompass me.

2 I wil call vnto the moste high God, ^h eue
to the God, that ^h performeth [the] prom-
ises toward me.

3 He will rescue me from ^h heauen, and will
bring me from the reprob of him that ^h seeketh to
take my life. Selah. God will rescue me
and his truth.

He takes
his confidence
vnto Gods pro-
mises, though he
feeleth present
trouble.
d All my coun-
sell haue enuie
the cause of the
righteous, and
the wicked are
not forgotten.
e At all times
the world against
one man, & can
not be satistied,
except they
haue my life.
f They thinke
not onely to
escape punish-
ment, but & more
wicked thei
are, the more
impudent they
waxe.
g If God kept
the teares of
his Saints in
store, muche
more will he re-
member their
blood to avenge
it: & though ty-
rants burne the
bones, yet can
he not blot the
teares & blood
out of Gods re-
gister.
h Having re-
ceiued ^h which
I required, I am
bounde to paye
my vowes of
thanksgyuing,
as I promised.
i As mercifull
of his great
mercy, & gi-
uing him than-
kes for ^h salua-
tion. That is, in
this life and
light of the
sunne.

This was
the begin-
ning of a great
troubling of
the world of
David, wher
he layed
his affliction.
1 Sam. 23. 26.
Or, couer-
deth.
3 He will
rescue me
from heauen.

He meaneth
their calumnies
in false reports.

g. Suffer me not
to be destroyed
to the contempt
of thy name.

g. For verie feare,
feeling the
great dangers
of all sides.

h. That is,
wholly bent to
give thee praise
for my deliue-
rance.

i. He sheweth
y both his he-
art shal praise
God and his
tongue shal co-
fesse him, and
also y he wil
vis other mea-
res to prouoke
him self for-
warde to the
same.

k. Thy mercies
do not onely
appertaine to
the iustes, but
also to the
Gentiles.

a. Yecounselers
of Saul, who
vnder pretence
of consulting
for y comaine
welch conspire
my death being
an innocent.

b. Ye are not
ashamed to ex-
cuse y crueltie
publically,
ye haue ima-
gined in your
hearts.

c. Time is, ene-
mies to the
people of God
when from their
birth.

d. They passe
in quality and
subtiltie the
venefic serpent,
ye colde prefer-
re him selfe by
slipping his
tongue from the
infringer.

e. Take away
all occasions &
meanes where
by they hurt.

f. Considering
Gods diuine
power he shal
not be overcome
by the wicked.

g. As rawe flesh
before your poy-
res sele
the fyre of thornes.

h. Let him earie
them away as
with a whirle
winde in his
wrath.

i. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

j. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

k. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

l. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

m. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

n. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

o. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

p. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

4 My soule [is] among lions: I lie [among]
the children of men, that are set on fyre:
whose teeth [are] speares and arrowes,
& their tongue a sharpe sworde.

5 Exalte thy self, o God, above the heauē,
[&] let thy glorie [be] vpon all the earth.

6 They haue layed a net for my steppes:
my soule is pressed downe: they haue
dugged a pit before me, [&] are fallen into
the middes of it. Selāh.

7 Mine heart is prepared, o God, mine
heart is prepared: I wil sing & giue praise.

8 Awake my tongue, awake viole & har-
pe: I wil awake early.

9 I wil praise thee, o Lord, among the peo-
ple, [and] I wil sing vnto thee among the
nations.

10 For thy mercie is great vnto the hea-
uens, [and] thy trueth vnto the cloudes.

11 Exalt thy self, o God, above the heauē,
[and] let thy glorie [be] vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of
Saul, who both secretly & openly fought his destruction, 16 Shew-
ing that the iuste shal reioyce, when they se the punish-
ment of the wicked to the glorie of God.

To him that excelleth. Destroye not.
A Psal. of David on Michtham.

1 Sit true: o Congregation, speake ye
iustly: o sonnes of men, iudge ye vp-
rightly.

2 Yea, rather ye imagine mischief in your
heart: your hands execute crueltie vpo
the earth.

3 The wicked are strangers from the wo-
be: [euen] fro the belly haue they erred,
& speake lies.

4 Their poison is euen like the poison of a
serpent: like the deafe adder [that] stop-
peth his eare.

5 Which heareth not the voyce of the in-
chanter, though he be moste expert in char-
ming.

6 Breake their teeth, o God, in their mou-
thes: breake the iawes of the yong lions,
o Lord.

7 Let them melt like the waters, let them
passe away: when he shooteth his arrow-
es, [let them be] as broken.

8 Let him consume like a snail that mel-
teth, [&] like y vntimelie frute of a wo-
man [that] hath not sene the sunne.

9 As rawe flesh before your poyres sele
the fyre of thornes: [let] him earie
them away as with a whirlewinde in his
wrath.

10 The righteous shal reioyce when he
seeth the vengeance: he shal wash his feet
in the blood of the wicked.

11 The righteous shal reioyce when he
seeth the vengeance: he shal wash his feet
in the blood of the wicked.

12 The righteous shal reioyce when he
seeth the vengeance: he shal wash his feet
in the blood of the wicked.

1 And men shal say: verely there is
frute for the righteous: doubtles there is a
God that iudgeth in the earth.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay
him in his bed, prayeth vnto God: 3 Declareth his inno-
centie, & their iurie. 5 Desiring God to destroye all those
that sinne of malicious wickednes. 11 VVhom he prayeth
hope aliuie for a time to exercise his people, yet in the end he
wil consume them in his wrath. 13 That he may be
knowne to be the God of Iakob to the end of the worlde.
16 For this he singeth praises to God, assured of his mer-
cies.

To him that excelleth. Destroye not.
A Psalme of David on Michtham. When
Saul sent & they did watche the house to
kill him.

1 O My God, deliuer me from mine
enemies: defend me from them
that rise vp against me.

2 Deliuer me from the wicked doers, and
saue me from the bloodie men.

3 For lo, they haue layed waite for my
soule: the mightie men are gathered a-
gainst me, not for mine offense, nor for
my sinne, o Lord.

4 They runne and prepare them selues
without a fault [on my parte]: arise [there-
fore] to assist me, and beholde.

5 Euen thou, o Lord God of hostes, o
God of Israel awake to visite all the hea-
then, [&] be not merciful vnto all that
transgresse maliciously. Selāh.

6 They go to and fro in the euening: they
barcke like dogs, and go about the citie.

7 Beholde, they brag in their talke, [and]
swordes [are] in their lippes: for Who
[say they] doeth heare?

8 But thou, o Lord, shalt haue them in de-
rision, [and] thou shalt laugh at all the
heathen.

9 He is strong: [but] I wil waite vpon
thee: for God [is] my defence.

10 My merciful God wil preuent me:
God wil let me se [my desire] vpon mine
enemies.

11 Slay them not, lest my people forget
it: [but] scatter them abroad by thy power
& put them downe, o Lord our shield,

12 [For] the sinne of their mouth, [&] the
wordes of their lippes: and let them be
taken in their pride, euen for their peri-
urie & lies [that] they speake.

13 Consume [them] in thy wrath: con-
sume [them] that they be no more: and let
them know that God ruleth in Iakob,
[euen] vnto the ends of the worlde. Selāh.

14 And in the euening they shal go to
and fro like dogs, & go about
the citie.

15 The righteous shal reioyce when he
seeth the vengeance: he shal wash his feet
in the blood of the wicked.

16 The righteous shal reioyce when he
seeth the vengeance: he shal wash his feet
in the blood of the wicked.

k. Saug. God
gouerneth
by his prouide-
ce, he must
de put diffe-
rence betwene
the godlie, and
the wicked.

a. Read psal. 58.
b. Thogh
enemies were
euen as hard
to destroye
yet he assured
him self that
God had
enough in
his hand to
deliuer him.

c. For I am in-
nocent to them
wardes & haue
not offended
them.

d. Seeing it ap-
pertaineth to
Gods iudge-
ments to pun-
ish y wicked
he desired
God to execute
his vengeance
on y reprobate
who malici-
ously persecute
his Church.

e. Hee pareth
their crueltie
hungrie dogs
showing that
they are ready
weerein doing
euil.

f. They boast
openly of their
wicked desires
and euerie
worde is as a
sworde: for
they nether feare
God, nor are
ashamed of
g. Thogh Saul
haue neuer so
great power yet
I knowe y thou
doest bridle him
therefore will
patiently hope
on thee.

h. He wil not
faile to suc-
curre me, when
need requireth.

i. Altogether
but by little &
little, that the
people seeing
of a times thy
iudgements may
be mindfull
of thee.

k. That in their
miserie & shal-
lowe they may be
argues and
examples of
Gods iudgement.

l. VVhen thy
time shal come,
and when thou
shalt iustly
serue for an
example of thy
vengeance vnto
others.

m. He mocketh
at their valne
interprets, be-
ing assured y they shal not being their purpose to passe.

n. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

o. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

p. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

q. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

r. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

s. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

t. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

u. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

v. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

w. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

x. The righteous
shal reioyce when
he seeth the ven-
geance he shal
wash his feet
in the blood of
the wicked.

15 They shal runne here and there for me-
at: [and] surely they shal not be satisfied,
thogh thei tane all night.

16 But I wil sing of thy power, & wil prai-
se thy mercie in the morning: for thou
halt bene my defence and refuge in the
day of my trouble.

17 Vnto thee, O my strength, wil I sing: for
God is my defence, [and] my merciful
God.

PSAL. LX.

1 David being now King over Iudah and hauing had ma-
nie victories, sheweth by euident signes, that God elected
him King, assuring the people that God wil prosper them,
if they approve the same. 11 After he cometh into God
to finish that he hath begonne.

1 To him that excelleth vpon Shushan
Eduth, or Michram. A Psal. of David to
reache. When he fought against Aram
Naharaim, and against Aram Zobah,
when Iosab returned and slew twelue
thousand Edomites in the salt valley.

1 O God, thou hast cast vs out, thou
hast scatered vs, thou hast bene
angrie: turne againe vnto vs.

2 Thou hast made the land to tremble,
and hast made it to gape: heale the brea-
ches thereof, for it is shaken.

3 Thou hast shewed thy people heanie
things: thou hast made vs to drinke the
wine of giddines.

4 [But now] thou hast giuen a banner to
them that feare thee, that it maie be dis-
played because of thy truth. Selah.

5 That thy beloved may be deliuered, help
with thy right hand and heare me.

6 God hath spoken in his holines: [the-
refore] I wil reioyce: I shal deuide She-
chem, and measure the valley of Succoth.

7 Gilead [shalbe] mine, and Manasseh
[shalbe] mine: Ephraim also [shalbe] the
strength of mine head: Iudah [is] my
lawgiuer.

8 Moab [shalbe] my wash pot: ouer E-
dom wil I cast out my shoe: Palestina
shew the self ioyful for me.

9 Who wil lead me into the strong citie:
who wil bring me vnto Edom:

10 Wilt not thou, O God, [which] hast
cast vs of, & didest not go forthe, O God,
with our armie.

11 Giue vs helpe against trouble: for vaine
is the helpe of man.

12 Through God we shal do valiantly: for
he shal treade downe our enemies.

PSAL. LXI.

1 Whether that he were in danger of the kingdome, or
being purloied of Abisalom, here he cometh to be heard &
deliuered. 7 And confirmed to his kingdome. 11 He
promiseth perpetuall peace.

1 Vnto him that excelleth on Neginoth.
A Psalme of David.

1 Hear my crye, O God: giue eare
vnto my prayer.

2 From the ends of the earth wil I crye
vnto thee: whe mine heart is opprest, big-
me vp the rocke that is higher then I.

3 For thou hast bene mine hope, [and] a
strong tower against the enemye.

4 I wil dwell in thy Tabernacle for euer,
[and] my trust shal be vnder the couering
of thy wings. Selah.

5 For thou, O God, hast heard my desi-
res: thou hast giuen an heritage vnto
those that feare thy Name.

6 Thou shalt giue the King a long life:
his yerres [shalbe] as manie ages.

7 He shal dwell before God for euer: pre-
pare mercie & faithfulness [that] they
may preserve him.

8 So wil I alway sing praise vnto thy Na-
me in performing dailey my vowes.

PSAL. LXII.

This Psalme partly containeth meditations, whereby Da-
uid encourageth him self to trust in God against the in-
fals of tentations. And because our mindes are easily
drawn from God by the allurements of the worlde he
sharply reprooueth this vauitie, to the intent he might
cleaue fast to the Lord.

1 To the excellent musician Ieduthun.
A Psalme of David.

1 Yet my soule kepeth silence vnto
God: of him [cometh] my saluation.

2 Yet he is my strength and my saluatio,
[and] my defence: [therefore] I shal not
much be moued.

3 How long wil ye imagine mischief against
a man: yeshalbe all slaine: [ye shalbe] as
a bowed wall, [or] as a wall shaken.

4 Yet they consule to cast him downe
from his dignitie: their desire is in lies,
thei blesse with their mouthes, but curse
with their hearts. Selah.

5 Yet my soule kepe thou silence vnto
God: for mine hope [is] in him.

6 Yet is he my strength, & my saluation,
[and] my defence: [therefore] I shal not be
moued.

7 In God [is] my saluatio and my glorie:
rocke of my strength: in God [is] my trust.

8 Trust in him alway, ye people: a power
ouer your hearts before him [for] God [is]
our hope. Selah.

9 Yet the childer of men [are] vauitie: thei
chief met are lies: to lay the vpon bal-
ances thei are altogether light.

10 Trust not in oppression: sorie is hope
[for] he not vaine of riches: in deceit [is] his
heart.

11 Give your [hearts] wholly to God: for he
will consume thei that be vaine.

12 He hath made his kingdome firme: he
will consume thei that be vaine.

13 He hath made his kingdome firme: he
will consume thei that be vaine.

14 He hath made his kingdome firme: he
will consume thei that be vaine.

15 He hath made his kingdome firme: he
will consume thei that be vaine.

16 He hath made his kingdome firme: he
will consume thei that be vaine.

17 He hath made his kingdome firme: he
will consume thei that be vaine.

18 He hath made his kingdome firme: he
will consume thei that be vaine.

11 Godspake 'once or twise, I haue heard
it, that power [belongeth] vnto God,
12 And to thee, o Lord, mercie: for thou're
wardest euerie one accordig to his work.

PSAL. LXIII.

David after he had bene in great danger by Saul in the desert of Ziph, made this psalme. 3 Wherein he giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted, euē in the middes of his miseries. 9 Propheying the destruction of Gods enemies, 11 And contranswre happines to all them that trust in the Lord.

**A Psalme of Dauid. When he was in the
wildernes of Iudah.**

I O God, thou art my God, early wil I
seke thee: my soule ^b thirsteth for
thee: my flesh longeth greatly after thee in
a barren and drye land without water.

2 Thus I beholde [thee as] in the Sanctua-
rie, when I beholde thy power & thy glo-
rie.

3 For thy louing kindenes [is] better then
life: [therefore] my lippes shal praise thee.

4. Thus wil I magnifie thee[all]my life[&]
lift vp mine hands in thy Name.

My soule shalbe satisfied, as with^d marow
and farnes, & my mouth shal praise [thee]
with ioyful lippes.

6 When I remember thee on my bed, [&
when] I thinke vpo thee in the [night] wat-
ches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

3 My soule cleaueth vnto thee, [for] thy
right hand vpholdeth me.

Therefore they that seke my soule to destroye it, they shal go into the lowest parts of the earth.

o They shal cast him downe with the edge of the sworde, [&] they shalbe a portion for foxes.

But the King shal reioyce in God, [and] all that sweare by him shal reioyce in hi] for the mouth of them that speke lies, shal be stopped.

¶ PSAL. LXIII.

David praeth against the flurie and false reportes of his enemies. 7 He declareth their punishments & destructions.
10 To the comfort of the iust and the glorie of God.

To him that excelleth, A Psalm of Da-

Here my "voyce," O God, in my praise
I preferre my life from feare of the e-
nemy.

Hide me from the conspiracy of the wicked, (6) from the rage of the workers of iniquity.

It's not like what they songs like a

God is ful of water: thou preparest them come: for so thou appointest it.

10 Thou waterest abundantly & forrowes thereof: thou causest the raine to descend into the valleis thereof: thou makest it soft wth showres, [and] blestest the bud thereof.

11 Thou crownest the yere with thy goodnes, and thy steps drop fatnes.

12 They drop [vpon] the pastures of the wilderness: and the hills shalbe compassed with gladnes.

13 The pastures are clad with shepe, & valleis also shalbe couered with corne: [there fore] they shewte for ioye, and sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord and to consider his workes. 6 He setteth forth the power of God to as- fray the rebels. 10 And sheweth how God hath deli- uered Israel from great bondage and afflictions. 13 He promisseth to giue sacrifice. 16 And prouoketh all men to heare what God hath done for him and to praise his Name.

To him that excelleth. A song or Psalm.

Reioyce in God, * all ye [inhabitants] of the earth.

2 Sing forth the glorie of his Name: make his praise glorious.

3 Saie vnto God, How terrible art thou in thy workes! through the greatnes of thy power shal mine enemies be in subiectio vnto thee:

4 All the worlde shal worship thee, & sing vnto thee, [euen] sing of thy Name. Selah.

5 Come and beholde the workes of God: he is terrible in his doing toward the so- nnes of men.

6 He hath turned the Sea into drye land: thei passe through the riuier on fote: there did we reioyce in him.

7 He ruleth the worlde with his power: his ries beholde the nations: the rebellious shal not exalt them selues. Selah.

8 Praise our God, ye people, and make the voice of his praise to be heard;

9 Which holdeth our soules in life, and suffereth not our fete to slippe:

10 For thou, O God, hast proued vs, thou hast tryed vs as siluer is tryed.

11 Thou hast broght vs into the snare, [and] laied a strait chaine [vpon] our loines.

12 Thou hast caused men to ride ouer our heades: we went into fyre and into water, but thou broghtest vs out into a welthie [place.]

13 I wil go into thine House with burnt offerings, [and] wil pay thee my vowes,

14 Which my lippes haue promised, & my mouth hath spoken in mine affliction.

15 I wil offer vnto thee the burnt offerings of fat rams: with incense: I wil prepare bullockes and goats. Selah.

16 Come [and] hearken, all ye that feare God, & I wil tel you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regarde wickednes in mine heart, the Lord wil not heare me.

19 But God hath heard [me, &] considered the voice of my praiser.

20 Praised [be] God, which hath not put backe my praiser, nor his mercie from me.

PSAL. LXVII.

1 A praiser of the Church to obtayne the fauour of God to be lightened with his countenance. 3 To the end that his waie & iudgements maie be knowne throughout the earth. 7 And finally is declared the kingdome of God, which shalbe vniuersally erected at the coming of Christ.

To him that excelleth on Neginoth. A Psalm or song.

God be merciful vnto vs, and blese vs, [and] cause his face to shine among vs. Selah.

2 That thei maie know thy waie vpon earth, [and] thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 Let the people be glad and reioyce: for thou shalt iudge & people righteously, & gouerne the nations vpo the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 [Then] shal the earth bring forth her increase, [and] God, [euen] our God shal blese vs.

7 God shal blese vs, and all the ends of the earth shal feare him.

PSAL. LXVIII.

1 In this psalme David setteth forth the wonderful mercies of God toward his people. 5 Vnto the almeas & moste strange sortes declared him: self to the 15 And therefore Gods Church by reason of his promys- ses, graces and victories doeth excel without compassion all worlde things. 34 He exhorteth therfore all men to praise God for euer.

To him that excelleth. A psalm or song of David.

God wil arise, [and] his enemies shalbe scattered: thei also that hate him, shal see before him.

2 As the smoke vanisheth [so] shalt thou drive [them] away: [as] wax melteth before the fyre, [so] shal the wicked perish in the presence of God.

3 But the righteous shalbe glad, & reioyce before God: yea, thei shal sing ioye.

4 Sing vnto God, [and] sing praises vnto his Name: exalt him, that dwelleth vpon the Heauens, in his Sancte Tabernacle before him.

It is not enough to be reioiced in Gods benedictions, & to be minded that he is our Father, but we are bound to make others reioice thereby & praise God. If I desire to be wicked, God will not heare me: but if I consider his mercie, I shall be reioiced.

That is, move our hearts to his holy Spirit, & we may see his fauour towards vs. That both Jewes & Gentiles maie know Gods countenance made wth them. By these oft repetitions he sheweth, that the people can neuer reioyce sufficiently: & thus thanks for the great benedictions that thei shal receive vnder the kingdome of Christ. He sheweth, where God ruleth, there shalbe abundance of all other things. Vnto thei, that fele his great benedictions both spirital & corporal towards them.

The Prophet sheweth that albeit God suffereth the wicked to prosper for a time, yet at length he will be reioiced in them. He sheweth that how God declared his power against the wicked, that is for the glory of his Church, & the praise of his Name.

The reioycing of the iust. Psalmes. Gods power in his Church.

6 He giueth children to the y^e be childles, and increaseth their families.
 7 VWhich is ha- ren of Gods blessings, w^h be fore they had abused.
 8 He teacheth Gods fauour peculiarly be- longeth to his Church, as ap- peareth by their wonderful deli- uerance out of Egypt.
 9 God blessed the land of Ca- naan because he had chosen that place for his Church.
 10 The facion then was that women sang songs after the victorie, as Mi- riam, Deborah, Iudith and o- thers.
 11 The pray was so great y^e not onely the sol- diers, but wo- men also had parte thereof.
 12 Thogh God suffer his Church for a time to lie in blacke dark- nes, yet he wil restore it and make it moste shining & white.
 13 In y^e land of Canaan, where his Church was.
 14 In Zion the Church of God doeth excell all worldlie things, not in p^ope & outwa- de shewe, but by the inuarde grace of Gods.
 15 There remaineth because of his dwelling there.
 16 VWhy boast ye of your strength & bea- stie against this Mountaine of God?
 17 As God ouer came the ene- mies of his Church, toke them prisoners, and made them tributaries: so Christ, w^h is God manife- sted in Beth- lehem, and Sa- tan, w^h was vnder y^e lawe vnto his Church, shall be liberal.
 18 His Spi- rit shall make waters dangerous God hath infinite wates to deliuer his Church once from Og of Bashan, & other tyrants, & from the depths of y^e Red Sea, so wil he do as oft as r^ecelatit requirith.

5 He [is] a Father of the fatherles, and a Iudge of the widdowes, [euē] God in his holie habitation.
 6 God^d maketh the solitarie to dwell in fa- milies; [&] deliuereth them that were pri- soners in stockes: but the rebellious shal dwell in a^e drye land.
 7 Q^d God, when thou wentest for the be- fore thy people: when thou wentest through the wildernes, (Sélah)
 8 The earth shoke, and the heauens drop- ped at the presence of this God, [euē] Sinái [was moued] at the presēce of God, [euē] the God of Israël.
 9 Thou, ô God, sendest a gracious raine [vpon] thine inheritance, & thou didest refresh it when it was wearie.
 10 Thy Congregation dwelled therein: [for] thou, ô God, hast of thy^s goodnes prepared it for the poore.
 11 The Lord gaue matter to the^b women to tel of the great armie.
 12 Kings of the armies did flee: thei did flee &ⁱ she that remained in the house, de- uided the spoile.
 13 Thogh ye haue lien among^k pots, [yet] shal [ye be as] the wings of a dooue that is couered with siluer, and whose fethers [are like] yelowē golde.
 14 When the Almighty scatered Kingsⁱ in it, it was white as the snow in Zal- mōn.
 15^m The mountaine of God [is like] the mountaine of Bashán: [it is] an high Mo- untaine, [as] mount Bashán.
 16ⁿ Why leape ye, ye high mountaines? as for this mountaine, God delireth to dwell in it: yea, the Lord wil dwell in it for euer.
 17 The charrets of God [are] twentie thou- sand thousand Angels, [&] the Lord [is] a- mōg them, [as] in the Sanctuarie of Sinái.
 18 Thou art gone vp on high: thou hast^o led captiuitie captiue, [and] receiued gif- tes for men: yea, euen the rebellious [hast thou led], that the Lord God might dwell [there.]
 19 Praised [be] the Lord, [euē] the God of our saluation, [which] ladeth vs daie- ly [with benefites]. (Sélah)
 20 This [is] our God, [euē] the God that saueth [vs:] and to the Lord God [be- long] the^p issues of death.
 21 Surely God wil wound the head of his enemies, [&] the heerie pate of him that walketh in his sinnes.
 22 The Lord hath said: I wil bring [my people] againe from^q Bashán: I wil bring

them againe from the depths of the Sea:
 23 That thy foote maie be dipped in blood, [&] the tongue of thy dogges [in the blood] of the enemies, [euē] in^r it.
 24 Thei haue sene, ô God, thy^s goings, the goings of my God, [&] my King, [which art] in the Sanctuarie.
 25 The^t fingers went before, the plaiers of instruments after: in the middes [were] the maides playing with timbrals.
 26 Praise ye God in the assemblies, [&] the Lord, [ye that are] of the fountaine^u of Israël.
 27 There [was] a^v litle Beniamín [with] their^v ruler, [&] the Princes of Iudah [with] their assemblie, the Princes of Ze- bulūn, [&] the Princes of Naphtali.
 28 Thy God hath appointed thy strength: stablish, ô God, that, [which] p^h hast wrought in vs,
 29^w Out of thy temple vpō Ierusalēm: [&] Kings shal bring presents vnto thee.
 30 Destroye the companie of the speare- men, [&] multitude of the mightie bulles with the calues of the people, that^x tread vnder fete pieces of siluer: scater the peo- ple that delire in warre.
 31 [Then] shal the princes come out^b of E- gypt: Ethiopia shal haste to stretche her hands vnto God.
 32 Sing vnto God, ô ye kingdomes of the earth: sing praise vnto the Lord, (Sélah)
 33 To him that rideth vpō the moste high heauens, [which were from] the begin- ning: beholde he wil send out by his^y voyce a mightie sounde.
 34 Ascribe the power to God: [for] his maiestie [is] vpon Israël, & his strength [is] in the cloudes.
 35 O God, thou art^d terrible out of thine holie^e places: the God of Israël is he that giueth strength and power vnto the peo- ple: praised be God.

PSAL. LXIX.

1 The complaints, prayers, seruēt zeale & great angui- of David is set forth as a figure of Christ & all his mem- bers: 21 The malicious & crueltie of the enemies, 22 And their punishment also, 23 VV here Iudas & Iuche & others are accursed, 30 He gathereth courage in his affliction & offereth praises vnto God, 31 VVhich are more acceptable then all sacrifices: whereof all the afflicted maie take con- fort, 35 Finally he doeth prouoke all creatures to praise, prophecie of the kingdome of Christ, & the preserua- tion of the Church, where all the faithful, 37 Add their fede shal dwell for euer.
 1 To him that excelleth vpon^a Shothan- nim, A Psalm of David,
 1 S^aue me, ô God: for the^b waters are sentred euen to [my] soule.
 2 I sticke fast in the depe myre, where no^c staie [is]: I am come into depe waters, and the streames runne ouer me,

3 That is, in blood of the great slaughter, where dogges shal leape blood.
 4 That is, how y^e, which art chief King, goest out with thy people to warre, and giueth them the victorie.
 5 He describeth the order of the people, which thei wet to the Temple to giue thanks for the victorie.
 6 VVhich come of p^h Patriarche Iacob.
 7 Benjamin is called litle, be- cause he was yongest sonne of Iacob.
 8 VVho was the chief ruler of the tribe.
 9 Declares out of thine ho- palace thy power for the de- fence of thy Church Ierusa- lem.
 10 He describeth that the pride of the mightie may be destroy- ed, & accuseth them to garnish their shoes with siluer: & there- fore for their glittering popes thogh: them felues about all men.
 11 He prophes- eth, y^e the Gen- tiles shal come to y^e true know- ledge & wor- ship of God.
 12 By his terrible thunders he wil make him self to be knowne y^e God of all worlde.
 13 In shewing fearful iudg- ments against chine enemies for the saluati- of thy people.
 14 He alludeth to y^e Taberna- cle w^h was dedi- cated into this partes.
 15 Of Shothan- nim read Psal. 41.
 16 David signi- fied by the wa- ters, in what great dangers he was out of y^e which God did deliuer him.
 17 No firmis or stables to settle my feet.

3 I am wearie of crying : my throte is drye : mine eies faile, whiles I waite for my God.

4 They that hate me without a cause, are more then the heeres of mine head : thei that wolde destroye me, [and] are mine enemies : falsely, are mightie, so that I restored that which I toke not.

5 O God, thou knowest my foolishnes, & my fautes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for me : let not those that seke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffred reprove : shame hath couered my face.

8 I am become a stranger vnto my brethre, euen an aliant vnto my mothers sonnes.

9 For the zeale of thine house hath eat me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reprove.

11 I put on a sacke also : and I became a prouerbe vnto them.

12 They that late in the gate, spake of me, and the drunkards sang [of me.]

13 But Lord, [I make] my praier vnto thee in an acceptable time, [euen] in the multitude of thy mercie : O God, heare me in the truth of thy saluation.

14 Deliuer me out of the myre, that I sinke not : let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the waters flood drowne me, neither let the deepe swallowe me vp : and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindness is good : turne vnto me according to the multitude of thy tendre mercies.

17 And hide not thy face from thy seruants, for I am in trouble : make haste [and] heare me.

18 Drawe nere vnto my soule [and] redeme it : deliuer me because of mine enemies.

19 Thou hast known my reprove and my shame, & my dishonour : all mine aduersaries [are] before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, and I looked [for some] to haue pitie on me, [but] there was none : and for comforters, but I founde none.

21 For thei gaue me gall in my meat, and in my thirst thei gaue me vinegre to drinke.

22 Let their table be a snare before them, and their prosperitie [their] ruine.

23 Let their eyes be blinded : that thei see not : and make their loynes alwaie to tremble.

24 Powre out thine angre vpon them, & let thy wrathful displeasure take them.

25 Let their habitation be void, [and] let none dwell in their tentes.

26 For thei persecute him, whome thou hast limten : and they adde vnto the sorowe of the, whome thou hast wounded.

27 Lay iniquitie vpon their iniquitie, & let them not come into thy righteousness.

28 Let them be put out of the booke of life, neither let them be writen with the righteous.

29 When I am poore & in heauines, thine helpe, O God, shal exalt me.

30 I wil praise the Name of God with a song, & magnifie him with thanksgiving.

31 This also shal please the Lord better then a yong bullocke, that hath hornes and hoofs.

32 The humble shal see [this, &] thei that seke God, shal be glad, & your heart shal liue.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let heauen & earth praise him : the seas and all that moueth in them.

35 For God wil saue Zion, and buylde the cities of Iudah, that men maie dwell there and haue it in possession.

36 The sede also of his seruants shal inherit it : and thei that loue his Name, shal dwell therein.

PSAL. LXX.

1 He praith to be right speedily deliuered, 2 He desireth the shame of his enemies, 4 And the ioyful comfort of all those that seke the Lord.

To him that excelleth. A Psalm of David to put in remembrance.

1 O God, [haste thee] to deliuer me : make haste to helpe me, O Lord.

2 Let them be confounded & put to shame, that seke my soule : let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha aha.

4 [But] let all those that seke thee, be ioyful & glad in thee, and let all that loue thy saluation, saie alwaies, God be praised.

5 Now I am poore and nedie : O God, make haste to me : thou art mine helper, and my deliverer : O Lord make no tarying.

PSAL. LXXI.

1 He praith in faith, established by the words of the promises, 3 And confirmed by the works of God from

Take both iudgement and power fro the.

Act. v. 10.

Punish not anyly them, but their posteritie, which shal be like vnto them.

By their continuance and increasing in their finnes let it be knowne that thei be of the reprobare.

They which sinned by their profession to haue bene written in thy booke, yet by their frutes proue the contrarie, let them be knowne as reprobare.

There is no sacrifice, O God more estemeth, then thanksgiving for his benefites.

For as he deliuered his seruant David, so wil he do all they are in distress, and fall vpon him.

Vnder the temporal promises of the land of Canaan he comprehendeth the promises of life everlasting to the faithful & their posteritie.

Which might put him in remembrance of his deliuerance.

Psal. 40. 14.

He teacheth vs to be earnest in praier, though God seems to say : for at his time he wil heare vs.

He was assured that the more thei ragged, the more thei were to do seruice & the more to his deliuerance.

Herby we are taught not to moue our thers in their miserie, but to stand on our owne feet.

It is to be noted that thei had faith in God, but they were not grounded in his promises, and holdely they were not his.

What sacrifice God accepteth. Psalmes. Gods benefits towards his.

Psalm 51.
The psalmist
David, after
his sin with
Bathsheba.

b By declaring
thy self true of
promises.
c Thou hast in
finite manner
of all creatures
are at thy com-
mandment: the-
refore show for-
tune signs, whe-
reby I shalbe
delivered.

d That is, from
Absolom, Ahi-
zophel & their
conspiracie.

e He strenghe-
neth his faith
by the experie-
nce of Gods bene-
fits, who did
not onely pre-
serve him in his
mothers belly,
but toke him
thence, & ever
since he the pre-
served him.

f All worlde
wondereth at
me bec. use of
my miseries, af-
wel thei in au-
toritie, as the
common peo-
ple, yet being
assured of thy
favour I remai-
ned steadfast.

g Thou that
didst helpe me
in my youth,
when I had
more strength,
helpe me now
so muche the
more in mine
olde age & we-
akenes.

h Thus the wic-
ked bothe blas-
pheme God &
triumph against
his Saints, as
though he had
forsaken them,
if he suffer them
to fall into
sinners hands.

i In calling him
his God, he put
each backe. &
sufferers of
the adversaries,
that said, God
had forsaken
him.

k Because thy
benefits tow-
ard me are innum-
erable, I can
not but contin-
ually meditate of
thy mercie.

his youth, **10** He complaineth of the crueltie of his ene-
mies, **17** And desireth God to continue his graces to-
wards him, **21** Promising to be mindeful and thank-
ful for the same.

IN^a thee, O Lord, I trust: let me neuer
be ashamed.

2 Rescue me and deliuer me in thy^b right-
eousnes: incline thine eare vnto me and
saue me.

3 Be thou me strong rocke, whereunto I
maie alwaie resort: thou^c hast given co-
mandement to saue me: for thou art my
rocke, and my fortress.

4 Deliuer me, O my God, out of the hand
of the wicked: out of the hand of the euil
and cruel man.

5 For thou art mine hope, O Lord God,
[euen] my^e trust from my youth.

6 Vpon thee haue I bene staied from the
wombe: thou art he that toke me out of
my mothers bowels: my praise shal be al-
waies of thee.

7 I am become as it were a^f monstre vnto
manie: but thou art my sure trust.

8 Let my mouth be filled with thy praise,
[&] with thy glorie euerie daie.

9 Cast me not of in the time of^g age: for-
sake me not when my strength faileth.

10 For mine enemies speake of me, & they
that laie waite for my soule, take their
counseil together,

11 Saying, ^hGod hath forsaken him: pur-
sue and take him, for there is none to deli-
uer [him.]

12 Go not farre from me, O God: my God,
haste thee to helpe me.

13 Let them be confounded [and] confu-
med that are against my soule, let them be
couered with reprofe & confusion, that
seke mine hurt.

14 But I wil waite continually, & wil prai-
se thee more and more.

15 My mouth shal daily rehearse thy right-
eousnes, [and] thy saluatiō: ^kfor I knowe
not the number.

16 I wil go forwarde in the strength of the
Lord God, [and] wil make mētion of thy
righteousnes, [euen] of thine onely.

17 O God, thou hast taught me from my
youth euen vntil now: [therefore] wil I tel
of thy wonderous workes,

18 Yea, euen vnto [mine] olde age and
grie head, O God: forsake me not, vntil
I haue declared thine arme vnto [this] ge-
neratiō [&] thy power to al them, that shal
come.

19 And thy^a righteousness, O God, [I wil
exalt] on high: for^f thou hast done great things:
^gO God, who is like vnto thee!

20 Which hast shewed me great troubles
and aduersities, [but] thou wilt returne
[&] reuiue me, and wilt come againe, [&
take me vp from the depth of the earth,

21 Thou wilt increase mine honour, & re-
turne [and] comfort me.

22 Therefore wil I praise thee [for] thy^b
faithfulness, O God, vpon instrumēt [and]
viole: vnto thee wil I sing vpon the harpe.
O Holie one of Israēl.

23 My lippes wil reioyce when I sing vnto
thee, and my^c soule, which thou hast de-
liuered.

24 My tongue also shal talke of thy right-
eousnes daily: for they are confounded &
brought vnto shame, that seke mine hurt.

PSAL. LXXII.

1 He praieth for the prosperous estate of the kingdome of
Salomon, who was the figure of Christ, & vnder whome
shal be righteousness peace and felicitie, **10** Vnto whome
all Kings and all nations shal do homage, **17** VVhose na-
me and power shal endure for euer, & in whome all nati-
ons shal be blessed.

A Psalm^a of Salomon.

1 GIVE thy^b iudgements to the King, O
God, and thy righteousness to the
Kings sonne.

2 [Then] shal he iudge thy people in right-
eousnes, and thy poore with equitie.

3 The^d mountains and the hills shal bring
peace to the people by iustice.

4 He shal^e iudge the poore of the people:
he shal saue the children of the needie, and
shal subdue the oppressor.

5 They shal^f feare thee as long as the sonne
and mone endureth, from generation
to generation.

6 He shal come^g downe like the raine vpon
the mowen grasse, [&] as the showres that
water the earth.

7 In his daies shal the righteous flourish, &
abundance of peace [shalbe] so long as
the mone endureth.

8 His dominion shalbe also from^h sea to
sea, and from the Riuer vnto the coasts of
the land.

9 They that dwell in the wildernesses, shal
knele before him, and his enemies shal lie
ke the dust.

10 The Kings ofⁱ Tarshish & of the yles
shal bring presentes, the Kings^k of Sheba
and Seba shal bring gifts.

11 Yea all Kings shal worship him: all na-
tions shal serue him.

12 For he shal deliuer the poore when he
cryeth: the needie also, and him that hath
no helper.

13 He shal

1 Of Cilicia & of other countries beyond the sea, which he meaneth by the
k That is, of Arabia & rich countrey, wherof Sheba was a parte bound
vpon Ethiopia.

p As he en-
tereth the
God is the com-
lie autor of his
deliuerance: for
he acknowled-
geth that these
euils were sent
vnto him by
Gods providen-
ce.
q He confesseth
his long tance-
ance was well
recompensed,
when God per-
formed his pro-
mises.
r For there is
no true prai-
sing of God,
except it come
from the heart:
and therefore
he promitteth to
delite in no-
thing, but whe-
rein God shall
be glorified.

a Composed
by David as
touching the
age of his son
Salomon.

b Endue the
King with the
Spirit of wise-
dome & iustice,
that he reigne
not as do the
worldes tyran-
ts.
c To wit, to his
posteritie.
d VVhich iustice
reigneth, euen
in places most
barren shal be
enriched with
thy blessings.
e He sheweth
wherefore the
sword is com-
mitted to him
to wit, to de-
fend the inno-
cent & suppress
the wicked.
f The people
shal imbrace
thy true reli-
gion, when thou
greatest a King
that ruleth ac-
cording to the
wordes.

g As this is
in all goodly
Kings: for in
Christ, who
is his heauenly
dewe maketh
his Church
uerio flourish.
h That is, from
the red Sea vnto
the sea called
Syriacum, &
fro Euphrates
forward: mean-
ing, the
kingdome of
the be large
vniuersal.

STANLEY I had measured out for my father with a few

Names. Source of epithet.

6 At thy rebuke, O God of Iakob, both the chariot and horse are cast a slepe.

7 Thou [euen] thou art to be feared: and who shal stand in thy sight, when thou art angrie.

8 Thou didest cause [thy] iudgement to be heard from heauen: [therefore] the earth feared and was stil,

9 When thou, O God, arose to iudgement, to helpe all the meke of the earth. Selah.

10 Surely the rage of man shal turne to thy praise: the remnant of the rage shalt thou reſtraine.

11 Vowe & performe vnto the Lord your God, all [ye] that be rounde about him: let them bring presents vnto him that ought to be feared.

12 He shal cut of the spirit of princes: he is terrible to the Kings of the earth.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greates of his affliction; and his grievous tentations. 2 VV hereby he was driuen to this end to consider his former conuerſation. 3 And the continual course of Gods workes in the preſeruation of his ſeruants, & ſo he confirmeth his faith againſt theſe tentations.

For the excellent muſician * Ieduthun, A Pſalme committed to Aſaph.

MY voice [came] to God, when I cryed: my voice [came] to God; and he heard me.

2 In the day of my trouble I ſought for the Lord: my ſore ranne & ceaſed not in the night: my ſoule reſuſed comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my ſpirit was full of anguiſh. Selah.

4 Thou kepeſt mine eies waking: I was aſtonied and colde not ſpeake.

5 [Then] I conſidered the daies of olde, [and] the yeres of ancient time.

6 I called to remembrance my ſong in the night: I conſumed with mine owne heart, and my ſpirit ſearched diligently.

7 Wil the Lord abſent him ſelf for euer? & wil he ſhowe no more fauour?

8 Is his mercie cleane gone for euer? doeth his promes faile for euer more?

9 Hathe God forgotten to be merciful: hathe he ſhut vp his tender mercies in diſpauſer? Selah.

10 And I ſaid, This is my death: [yet] I remembered the yores of the right hand of the moſt High.

11 I remembered the workes of the Lord: certainly I remembered thy wonders of olde.

12 I did alſo meditate all thy workes, & did deviſe of thine Actes, [ſaying]

heart againe.

13 Thy waile, O God, [is] in the Sanctuarie: who is ſo great a God as [our] God?

14 Thou art the God that doeſt wonders: thou haſt declared thy power among the people.

15 Thou haſt redeemed thy people [with] [thy] arme, [euen] the ſonnes of Iakob and Joſeph. Selah.

16 The waters ſawe thee, O God: the waters ſawe thee, [and] were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a ſounde: yea, thine arrowes went abroad.

18 The voice of thy thundre was round about: the lightnings lightened the worlde: the earth trembled and ſhoke.

19 Thy waile [is] in the Sea, and thy pathes in the great waters, and thy foreſteps are not knowne.

20 Thou dideſt leade thy people like ſhepe by the hand of Moſes and Aaron.

PSAL. LXXVIII.

1 He ſheweth how God of his mercie choſe his Church of the poſteritie of Abraham. 2 Reproaching the ſtubborne rebellion of their fathers, that the children might not ſimularly underſtand. 3 That God of his free mercie made his covenant with their aneſtors. 4 But alſo bring them ſo malicious and peruerſe, might be aſhamed and ſo turne wholly to God. In this Pſalme the holie God hath comprehended, as it were, the ſumme of all Gods benedictions, to the intent the ignorant and groſſe people might in fewe wordes the effect of the whole hiſtorie of the Bible.

A Pſalme to giue instruction committed to Aſaph.

HEARE my doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I wil open my mouth in a parable: I wil declare high ſentences of olde:

3 Which we haue heard and knowne, and our fathers haue tolde vs.

4 We wil not hide them from their children, [but] to the generation to come we wil ſhewe the praiſes of the Lord, his power alſo, and his wonderful workes that he hath done.

5 How he eſtabliſhed a teſtimonie in Iakob, and ordeined a Law in Iſrael, which he commanded our fathers, that they ſhulde teache their children:

6 That the poſteritie might knowe [and] the children which ſhulde be borne ſhulde ſtand vp, & declare to their children:

7 That they might ſet their hope in God, and not forget the workes of God, but keepe his commandments.

8 And not to be as the fathers, a diſobedient and rebellious generation, ſaying

that the children ought not to followe their fathers.

By Ephraim
he meant
also the rest of
the tribes, be-
cause they were
most in num-
ber: whose pu-
nishment de-
clares that they
were unfaithful
to God, and by
their multitude
and audacity
had corrupted all
others.

He proueth
that not onely
the posteritie,
but also their
forefathers
were wicked
and rebellious
to God.

Exod. 14, 21.
Exod. 14, 24.
Exod. 17, 6.
Nomb. 20, 11.
Psal. 105, 41.
1. Cor. 10, 4.

Their wicked
malice coulde
be overcome by
no benefices, which
were great & manie.
Then to re-
quire more than
is necessarie, to
f. parate
Gods power
from his wil, is
to tempt God.

Nomb. 11, 1.
Thus when
we giue place to
sinne, we are
moued to doubt
of Gods power,
except he
will alwayes
be ready to
serue our lusts.

Exod. 17, 6.
Nomb. 20, 11.
Psal. 105, 41.
1. Cor. 10, 4.
Nomb. 11, 1.
That is, in
his fatherlies
providence,
whereby he careth
for his and
prouideth suffi-
ciently.

So that they
had f. which
was necessarie
& sufficient: but
their lust made
them to conceiue
that which they
knewe God
had denied
them.

Ioh. 6, 31.
1. Cor. 10, 4.
God yielded
means of the
world to reach
them, that all
might be saved
by his compassion.
The distance of
the world was
not a hindrance.

ration that set not their heart aight, and
whose spirit was not faithful vnto God.

The children of Ephraim being armed
& shooting with the bowe, turned backe
in the day of battell.

They kept not the covenant of God,
but refused to walke in his Law.

And forgate his Actes, and his wonder-
ful workes that he had shewed them.

He did maruelous things in the sight of
their fathers in the land of Egypt: [euen]
in the field of Zóan.

* He deuised the Sea, and led them
through: he made also the waters to stand
as an heape.

* In the daie time also he led them with
a cloude, and all the night with a light
of fyre.

* He claue the rockes in the wildernes;
and gaue them drinke as of the great
depths.

* He brought floods also out of the sto-
nie rocke, so that he made the waters to
descend like the riuers.

Yet they sinned stil against him, and
prouoked the Highest in the wildernes,

And tempted God in their heartes in
requiring meat for their lust.

* They spake against God also, saying,
Can God prepare a table in the wil-
dernes?

* Beholde, he smote the rocke, that the
water gushed out, and the streames over-
flowed: can he giue bread also, or prepare
flesh for his people?

Therefore the Lord heard and was an-
grie, and the fyre was kindled in Iakób,
and also wrath came vpon Israël.

Because they beleued not in God, and
trusted not in his helpe.

Yet he had commanded the cloudes
about, and had opened the dores of hea-
uen,

And had rained downe MAN vpon
them for to eat, and had giuen them of
the wheat of heauen.

* Man did eat the bread of Angels: he
sent them meat ynough.

He caused the Eastwinde to passe in
the heauen, and through his power he
brought in the Southwinde.

He rained flesh also vpon them as dust,
and feathered foule as the sand of the
sea.

And he made it fall in middes of their
campe, [euen] round about their habita-
tions.

So thei did eat and were wel filled: for
he gaue them their desire.

They were not turned from their
lust, [but] the meat [was] yet in their
mouthes.

When the wrath of God came euē vpon
them, and slew the strongest of them,
and smote downe the chosen men in Is-
raël.

For all this, thei sinned stil, and bele-
ued not his wonderous workes.

Therefore their daies did he consume
in vanitie, and their yerres hastily.

And when he slew them, thei sought
him, & thei returned, & sought God early.

And thei remembered that God [was]
their strength, & the moste high God their
redemer.

But thei flattered him with their mouth
and dissembled with him with their con-
science.

For their heart was not vpriight with
him: neither were they faithful in his co-
uenant.

Yet he being merciful forgave [their]
iniquitie, and destroyed [them] not, but
oft times called backe his angre, and did
not stirre vp all his wrath,

For he remembered that thei were flesh
[yea,] a winde that passeth and commeth
not againe.

How oft did they prouoke him in the
wildernes? [&] grieue him in the desert?

Yea, they returned, and tempted
God, and limited the Holie one of Is-
raël.

Thei remembered not his hand, [nor]
the daie when he deliuered them from
the enemy.

[Nor] him that set his signes in Egypt
& his wonders in the field of Zóan.

And turned their riuers into blood, and
their floods, that thei coulde not drinke.

He sent a swarme of flies among them,
which deuoured them, & frogs, which de-
stroyed them.

He gaue also their frutes vnto the ca-
terpillar, and their labour vnto the gras-
hopper.

He destroyed their vines with haile,
& their wilde figgetrees with the haile-
stone.

He gaue their cattell also to the haile,
and their flockes to the thunderboltes.

He cast vpon them the fiercenes of his
angre, indignation and wrath, and vex-
ation by the sending out of euil An-
gels.

He made a waie to his angre: he spared
not their soule from death, [but] gaue
their life to the pestilence.

Suche is the
nature of con-
fidence, the
more it is
hatred, & more
it is hated.
Though they
were not re-
red, yet they
thei suffered
trusting in the
strength of
God.

Thus sin-
ners by contem-
ning the
infinite
by no plagues
they can be
mended.
Suche was
their hypo-
crite, that thei
sought vnto
God for time
of punishment
though in the
heart thei liued
him not.

Whatsoeuer
commeth
from the pure
fountain of
heart, is hy-
crite.

Because he
wolde euer
haue some
remnant of a
Church to
praise his Na-
me in earth, he
suffered not
their finnes to
ouercome his
mercie.

That is,
thei tempted
him oft times.
As the al-
do f. meaning
the power of
God by their
capacitie.

The for-
getfulness of
benefits is the
root of rebel-
lion & all vni-
ty.

This word
signifieth a
sustained mixture
of flies and ve-
nemens wor-
mes. Some say
it for all sort
of serpents.

Some for all
wilde beasts.
He reponeth
not here all
miracles that
God did in E-
gypt, but
reneweth
the people of
Israel & ingrati-
tude.

So called
after the ef-
fect, that is,
punishing the
wicked, or
because thei
were wicked
spirits, whom
God permitted
to vex man.

And

51 And smote all the firstborne in Egypt, [euen] the beginning of [their] strength in the tabernacles of Ham.

52 But he made his people to go out like sheepe, and led them in the wilderness like a flocke.

53 Yea, he caried them out safely, and they feared not, and the Sea covered their enemies.

54 And he broght them vnto the borders of his Sanctuarie, [euen] to this mountaine, [which] his right hand purchased.

55 He cast out the heathen also before them & caused them to fall to the lot of [his] inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe and delt falsely like their fathers: they turned like a deceitful bowe.

58 And thei prouoked him to angre with their high places, & moued him to wrath with their grauen images.

59 God heard [this] and was wroth, & greatly abhorred Israel,

60 So that he forsoke the habitation of Shiloh, [euen] the Tabernacle where he dwelt among men,

61 And deliuered his power into captiuitie, and his beautie into the enemies hand.

62 And he gaue vp his people to the sworde, and was angrie with his inheritance.

63 The fyre deuoured their chosen men, and their maidens were not praised.

64 Their Priests fell by the sworde, & their widowes lamented nor.

65 But the Lord awaked as one out of slepe, [and] as a strong man that after [his] wine cryeth out,

66 And smote his enemies in the hinder partes, [and] put them to a perpetual shame.

67 Yet he refused the tabernacle of Ioseph, and chose nor the tribe of Ephraim:

68 But chose the tribe of Iudah, [&] mount Zion which he loned.

69 And he buylt his Sanctuarie as an high [palace,] like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, & took him from the shepfoldes.

71 Euen from behinde the ewes withyong broght he him to fede his people in Iakob, and his inheritance in Israel.

72 So he fed the according to the simpli-

citie of his heart, and guided them by the discretion of his hands.

PSAL. LXXIX.

The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies. 1 And confessing their finnes, flee to Gods mercies with full hope of deliuerance. 10 Because their calamities were ioyned with the contempt of his Name. 13 For the which they promise to be thankfull.

A Psalm committed to Alaph.

1 O God, the heathen are come into thine inheritance: thine holic Temple haue they defiled, [&] made Ierusalem heapes [of stones.]

2 The dead bodies of thy seruants haue they giuen to be meat vnto foules of the Heauen: [and] the flesh of thy Sainctes vnto the beastes of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to burye them.

4 We are a reproche to our neighbours, [euen] a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angrie for euer: shall thy gelousie burne like fyre?

6 Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iakob and made his dwelling place desolate.

8 Remeber not against vs the former iniquities, [but] make haste [&] let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our saluation, for the glorie of thy Name, and deliuer vs, and be merciful vnto our finnes for thy names sake.

10 Wherefore shulde the heathen saie, Where is their God? let him be known among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the fighting of the prisoners come before thee: according to thy mightie arme preserue the children of death:

12 And render to our neighbours seven folde into their bosome their reproche, wherewith they haue reproched thee, O Lord.

13 So we thy people, and shepe of thy pasture shal praise thee for euer: and from generation to generation we willect for thy praise.

PSAL. LXXX.

A lamentable prayer to God to helpe the persecuted Church. 1 Desiring him to remember their first estate when his fauour shined toward them, to this instant when they might say that work of his hand had begunne.

a He sheweth wherein a charge standeth to wit, to provide faithfully for his people, to guide them by counsel, & defend them by power.

a The people trye vnto God against & barbarous tyrannie of Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion & murdered his people. b The Prophet sheweth to what extremities God suffered some time his Church to fall, to exercise their faith before he set to his hand to deliuer them.

c Their freinds & kinsfolkes durst not burie them for feare of enemies. d Whereof some came of Abraham, but were degenerate: & others were open enemies to thy religion, but they both laughed at our miseries. e VVilt thou ly consume vs for our finnes, before thou takest vnto mercie?

f Iere 10. 25. f VVhich we & our fathers haue committed. g And staie not till we haue recompensed for our finnes. h Seig we haue none other Saviour, neither can we helpe our selues, and also by our consolation thy Name shal be praised therefore. i Lord helpe vs. iVho thought in respect of God that were justly punished for they iniquities.

yy

Pfalmes.

Israels obstinacie

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

ple, whom thou hast planted with thy right hand, that thou
man or one body. • For none can call vpo God but such
saie vpre, from death to life & regenerate by his blood.

16 And [God] wolde haue fed them with
the ⁿfat of wheat, & with hony out of the
rocke wold I haue sufficed thee.

1 The Prophet declaring God to be present among the
Judges and Magistrates, 2 Reproueth their partialities
3 And exhorteth them to do iudice, 3 But seeing none
doeth so, 4 He desireth God to undertake the matter
and to execute iudice himself.

GAPEL

¶ A Psalm committed to Asaph.

God standeth in the assemblie of gods: he iudgeth among gods.

How long wil ye iudge vniustly, and accept the persones of the wicked? Sélah.

Do right to the poore and fatherles: do iustice to the poore and nedie.

Deliuér the poore and nedie: saue [thé] from the hand of the wicked.

They knowe not & vnderstand nothing: they walke in darknes, [albeit] all the fundations of the earth be moued.

I haue said, Ye are gods, and ye all are children of the most High.

But ye shal dye as a man, & ye princes, shal fall like others.

O God, arise, [therefore] iudge thou the earth: for thou shalt inherite all nations.

¶ PSAL. LXXXIII.

The people of Israel praise vnto the Lord to deliuer them from their enemies bothe at home and farre of which is a giord nothing but their destruction. 9 And thei desire that all suche wicked people maie, according as God was accustomed, be stricken with the stormie tempest of Gods wrath. 11 That thei maie knowe that the Lord is mozte high vpon the earth.

¶ A song, or Psalm committed to Asaph.

Kepe not thou silence, O God: be not still and cease not, O God.

For lo, thine enemies make a tumult: & they hate thee, haue lifted vp the head.

Thei haue taken craftie counsel against thy people, and haue consulted against thy secret ones.

Thei haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

For thei haue consulted together in heart, [&] haue made a league against thee:

The tabernacles of Edom, & the Ishmaelites, Moab and the Agarims:

Gebal, and Ammon, and Amalech, the Philistims with the inhabitants of Tyrus:

Ashur also is ioyned with them: thei haue bene an arme to the children of Lor. Sélah.

Do thou to them as vnto the Midianites: as to Siserah, [&] as to Iabin at the riuer of Kishon.

Thei perished at Endor, [&] were done for the earth.

Make them [euen] their princes like Oré and like Zéeb: yea, all their princes like Zebab, and like Zafnunah,

Which haue said, Let vs take for our

possession the habitations of God.

O my God, make them like vnto a whele, [&] as the stubble before the winde.

As the fyre burneth the forest, and as the flame letteth the mountaines on fyre:

So persecute the with thy tempest, and make them afraied with thy storme.

Fil their faces with shame, that thei maie seke thy name, O Lord.

Let them be confounded and troubled for euer: yea, let them be put to shame and perih.

That they maie knowe that thou which art called Iehouah, art alone, [euen] the mozte High ouer all the earth.

¶ PSAL. LXXXIII.

David driuen forth of his country, a Debreth moued to come againe to the Tabernacle of the Lord & the assemblie of the Saints to praise God. 4 Pronouncing them blessed that maie so do. 6 Then he praiseth the courage of the people, that passe through the wilderness to assemblie them selues in Zion. 10 Finally with praise of this matter & confidence of Gods goodnes he endeth the Psalm.

To him that excelleth vpon Githith. A Psalm committed to the Ionnes of Korah.

O Lord of hostes, how amiable [are] thy tabernacles!

My soule longeth, yea, & fainteth for the courtes of the Lord: [for] mine heart and my flesh reioyce in the liuing God.

Yea, the sparowe hath founde [her] a house, and the swallowe a nest for her: where she maie lay her yong: [euen] by thine altars, O Lord of hostes, my King [and] my God.

Blessed [are] thei that dwell in thine house, they wil euer praise thee. Sélah.

Blessed [is] the man, whose strength [is] in thee, [&] in whose heart [are] thy waies.

They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

They go from strength to strength, [euen] euerie one appeare before God in Zion.

O Lord God of hostes, heare my prayer: hearken, O God of Iakob. Sélah.

Beholde, O God, our shield, & loke vpon the face of thine Anointed.

For a daie in thy courtes is better then a thousand [other where:] I had rather be a doorekeeper in the House of my God, then to dwell in the tabernacles of wickednes.

For the Lord God is the sunne & shield [vnto vs:] the Lord wil giue grace & glorie, & no good thing wil he withhold.

¶ That is, for Christs sake, whose figure I represent. I live but one daie rather in Gods Church, then a thousand dayes.

I But wil from time to time increase his blessing more and more.

& That is, for whom his Church is there dwell he among the.

1 Because the reprobate colds by no means be amended, he praieth & thei maie verrier be destroyed, be unstable, & led with all windes.

2 That is, be compelled by thy plagues to confesse thy power. 3 Though they beleeue not, yet thei maie proue by experience, that it is in vaine to resist against thy counsel in blaspheming thy Church.

4 David complaineth & he can not haue access to the Church of God to make profession of his faith & to profit in iustigion.

5 For none but the priests could enter into the Sanctuary, & the rest of the people into the courtes.

6 So that the poore birdes haue more liberty then I.

7 Vho trusteth nothing in him self, but in thee only, & learneth of thee to rule his life.

8 That is, of mulberie trees which was a barren place: so that they passed through, must dig pits for water: saying, I no lets, can hinder thee that are fully bent to come to Christs Church.

9 They are not as the wicked, which are as the doorekeepers in the House of my God, then to dwell in the tabernacles of wickednes.

10 For the Lord God is the sunne & shield [vnto vs:] the Lord wil giue grace & glorie, & no good thing wil he withhold.

¶ That is, for Christs sake, whose figure I represent. I live but one daie rather in Gods Church, then a thousand dayes.

I But wil from time to time increase his blessing more and more.

¶ That is, for Christs sake, whose figure I represent. I live but one daie rather in Gods Church, then a thousand dayes.

from them that walke vprightly:
12 O Lord of hostes, blessed [is] the man
that trusteth in thee.

PSAL. LXXXV.

Because God withdrew not his rods from his Church
after their returne from Babylon, first they put him in min-
de of their deliuerance, to the intent that he shulde not
leane the worke of his grace vnperfite. Next thei com-
plaine of their long affliction: And thirdly they reioy-
ce in hope of felicitie promised. For their deliuerance
was a figure of Christs kingdome, vnder the which shulde
be perfect felicitie.

To him that excelleth. A Psalm committed
to the sonnes of Korah.

Lord, thou hast bene a fauourable vn-
to thy land: thou hast broght againe
the captiuitie of Iakob.

Thou hast forgien the iniquitie of thy
people, [and] couered all their sinnes.
Selah.

Thou hast withdrawn all thine angre,
& hast turned backe from the fiercenes
of thy wrath.

Turne vs, O God of our saluation, & re-
lease thine angre towards vs.

Wilt thou be angrie with vs for euer?
[&] wilt thou prolong thy wrath from one
generation to another?

Wilt thou not turne againe [and] quicken
vs, that thy people maie reioyce in thee?

Shewe vs thy mercie, O Lord, and grante
vs thy saluation.

I wil hearken what the Lord God wil
saie: for he wil speake peace vnto his
people, & to his Saints, that they turne
not againe to folie.

Surely his saluation is nere to them that
feare him, that glorie maie dwell in our
land.

Mercie & trueth shal mete: righteous-
nes and peace shal kisse [one another].

Trueth shal bud out of the earth, and
righteousnes shal loke downe from hea-
uen.

Yea, the Lord shal giue good things,
and our land shal giue her increase.

Righteousnes shal go before him, and
shal set her steps in the waie.

God thus exercise them with his rods, yet vnder the kin-
dome of Christ thei shulde haue peace & ioye. In Iustitie shal then flourish &
haue the court & passage in their place.

PSAL. LXXXVI.

David low afflicted & forsaken of all, prayeth feruently
for deliuerance: sometimes schawing his miseries: Som-
etimes the mercies received. Desiring also to be in-
strued of the Lord, that he maie feare him and glorifie
his Name. He complaieth also of his afflictions, &
requesteth to be deliuered from them.

A prayer of David.

Incline thine eare, O Lord, [and] heare
me: for I am poore and needie.

Preserue thou my soule, for I am mer-

ciful: my God, saue thou thy seruant, that
trusteth in thee.

Be merciful vnto me, O Lord: for I crye
vpon thee continually.

Reioyce the soule of thy seruant: for vn-
to thee, O Lord, do I lift vp my soule.

For thou, Lord, are good and merciful,
& of great kindenes vnto all them, that
call vpon thee.

Giue eare, Lord, vnto my prayer, & he-
arken to the voyce of my supplication.

In the daye of my trouble I wil call vpon
thee: for thou hearest me.

Among the gods there is none like thee,
O Lord, and there is none [that can do]
like thy workes.

All nations, whome thou hast made, shal
come and worship before thee, O Lord,
and shal glorifie thy Name.

For thou art great and doest wonder-
ous things: thou art God alone.

Teache me thy waie, O Lord, [and]
I wil walke in thy trueth: knit mine heart
vnto thee, that I maie feare thy Name.

I wil praise thee, O Lord my God, with
all mine heart: yea, I wil glorifie thy Na-
me for euer.

For great is thy mercie toward me, and
thou hast deliuered my soule from the
lowest graue.

O God, the proude are risen against me,
and the assemblies of violent men haue
sought my soule, and haue not set thee be-
fore them.

But thou, O Lord, art a pitiful God and
merciful, slowe to angre and great in kin-
denes and trueth.

Turne vnto me, and haue mercie vpon
me: giue thy strength vnto thy seruant, &
saue the sonne of thine handmaid.

Shewe a token of [thy] goodnes tow-
arde me, that they which hate me, maie se-
e it, & be ashamed, because thou, O Lord,
hast holpen me and comforted me.

Take of Gods feare is a priuiledge to all vice and crueltie.
not of his owne vertues, but confesse that God of his free goodnes hath e-
uer bene merciful vnto him & giuen him power against his enemies, as to
one of his owne householde.

PSAL. LXXXVII.

The holie Ghost promisseth that the condition of the
Church, which was in miserie after the captiuitie of Baby-
lon, shulde be restored to grea: excellencie, & so that there
shulde be nothing more comfortable than to be nombred
among the membes thereof.

A Psalm or song committed to the son-
nes of Korah.

God laied his foundations among
the holie mountaines.

The Lord loneth the gates of Zion aboue
all the habitations of Iakob.

Glorious things are spoken of thee, O
God of God. Selah.

4 I wil

a Thei confesse that Gods
fire mercie was the cause of
their deliuerance, because he
loued the land, which he had
choisen.
b Thou hast
buried them
ellar thei shal
me come into
Iudgement.
c Not onely in
withdrawing
ahy rod, but in
forgiuing our
sinnes, & in
touching our
hearts to con-
fesse them.
d As in times
past thei had
felt Gods mer-
cie: so now
being oppres-
sed by the long
continuance of
uils, they pray
vnto God, that
according to
his nature he
wolde be merciful vnto them.
e He considereth
that our salu-
ation cometh
wholy of Gods
mercie.
f He wil send
all prosperitie
to his Church,
when he hath
sufficiently cor-
rected them al-
to by his pu-
nishments the
faithful shal
learne to be-
ware that thei
searne not to
like offences.
g Though for a
time God thus exercise them with his rods, yet vnder the kin-
dome of Christ thei shulde haue peace & ioye. In Iustitie shal then flourish &
haue the court & passage in their place.

a David per-
secuted of Saul
was pruned, &
was the same
to the Church
as a monument
of his miserie,
against
which miserie
thei should be
warned, & the
same should be
a comfort to
thei hearts, that
thei should be
deliuered from
the same.

e VVhich
a iure token
he beloued
God wolde
deliuer him.
d He doeth con-
fesse that God
is good to all,
but onely mer-
ciful to poore
sinners.
e By crying
calling con-
tinually, he shal
werth how we
maie not be
wearie, though
God grante not
forthwith our
request, but
that we must
earnestly, and
often call vpon
him.
f He condem-
neth al idolie,
forasmuche as
thei can do no
workes to de-
clare that thei
are gods.
g I his proude
y Dauid prais-
eth in the Name of
Christ & Mes-
sias, of whose
kingdome he
doeth here pro-
phesie.
h He confesse
him self igno-
rant til God
hath taught
him, and his
heart variable
& separat from
God, til God
ioyne it to him
& confirme it
in his obedience.
i That is, from
moste great
danger of de-
ath: out of the
which none
but onely the
mightie hand
of God, coulde
deliuer him.
k He sheweth
that there can
be no moderati-
on nor equi-
tie, where prou-
de tyrants re-
igne, & that
He boasteth
of his goodnes
hath e-
uer bene merciful vnto him & giuen him power against his enemies, as to
one of his owne householde.

a God did chuse
that place
among the hills
to establish Je-
rusalem & his
Temple.
b Though the
glorious exalt
do not yet ap-
peare, yet wait
w patience
God wil ac-
complish his
promises.

When he calleth by his worde them into the Church, whome he
written in his booke. g The Prophet setteth his whole affe-
ort in the Church.

A song or Psalm of * Hemán the Ezra-
hite to give instruction, committed to the
Sons of Kórah for him that excelleth
vpon Maláth * Leannoth.

13 But vnto thee haue I cryed, O Lord, &
early shal my prayer come before thee.

way from me, [and] mine acquaintance
† hid them selues.

1 With manie wordes doeth the Prophet praise the good-
nes of God. 23 For his testament & covenante, that
he had made betwix him and his elect by Iesus Christ
the sonne of David. 33 Then doeth he complaine of the
great ruine & desolation of the kingdome of Da-
uid, so that to the outward appearance the promises were
broken. 46 Finally he prayeth to be deliuered from his
affliction, making mention of the shortnes of mans life, &
confirming him self by Gods promises.

¶ A Psalm to giue instruction, of Ethan
the Ezrahite.

South: A Taber and Hermon Oil Refinery
in thy Name.

[illegible]

13 Thou hast a mightie arme: strong is thine hand, [and] high is thy right hand.

14 Righteousnes and equitie [are] the establishment of thy throne: mercie & trueth go before thy face.

15 Blessed [is] the people, that can reioyce in thee: they shal walke in the light of thy countenance, O Lord.

16 They shal reioyce continually in thy Name, and in thy righteousness shal they exalt them selues.

17 For thou art the glorie of their strength, and by thy fauour our hornes shalbe exalted.

18 For our shield [apperteineth] to the Lord, and our King to the Holie one of Israel.

19 Thou spakest the in a vision vnto thine Holie one, and saidst, I haue laied helpe vpon one that is mightie: I haue exalted one chosen out of the people.

20 I haue founde Dauid my seruant: with mine holie oyle haue I anointed him.

21 Therefore mine hand shalbe established with him, and mine arme shal strengthen him.

22 The enemy shal not oppresse him, neither shal the wicked hurt him.

23 But I wil destroye his foes before his face, and plague them that hate him.

24 My trueth also and my mercie [shalbe] with him, and in my Name shal his horne be exalted.

25 I wil set his hand also in the sea, and his right hand in the floods.

26 He shal crye vnto me, Thou art my Father, my God and the rocke of my saluation.

27 Also I wil make him my firstborne, higher then the Kings of the earth.

28 My mercie wil I kepe for him for euermore, and my couenat shal stand fast with him.

29 His sede also wil I make to endure for euer, and his throne as the dayes of heauen.

30 But if his children forsake my Lawe, and walke not in my iudgements:

31 If they breake my statutes, and kepe not my commandements:

32 Then wil I visit their transgression with the rod, and their iniquitie with strokes.

33 Yet my louing kindenes wil I not take from him, neither wil I falsifie my trueth.

34 My couenat wil I not breake, nor alter the thing that is gone out of my lippes.

35 I haue sworne once by mine holines, I shal not faile Dauid, [saying,]

Thou shalt be my Father, my God, and not to mine power in performing. † Ebr. which is a manner of swearing.

36 His sede shal endure for euer, and his throne [shalbe] as the sunne before me.

37 He shalbe established for euermore as the moone, & [as] a faithful witness in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.

39 Thou hast broken the couenant of thy seruant, & profaned his crowne, [casting it] on the grounde.

40 Thou hast broke downe all his walles: thou hast layed his fortresses in ruine.

41 All that go by the way, spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, [and] made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the grounde.

45 The dayes of his youth hast thou shortened, [and] couered him with shame. Selah.

46 Lord, how long wilt thou hide thy self, for euer: shal thy wrath burne like fyre?

47 Remember of what time I am: wherefore shuldest thou creat in vaine all the children of men?

48 What man liueth, & shal not see death: shal he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, [which] thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mightie people.

51 For thine enemies haue reproched [thee,] O Lord, because they haue reproched the footsteps of thine Anointed.

52 Praised [be] the Lord for euermore. So be it, euen so be it.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward him. 3 VVho are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankful. 13 Therefore Moses prayeth God to turne their hearts & continue his mercies toward them, & their posteritie for euer.

A prayer of Moses, the man of God.

1 Lord, thou hast bene our habitation from generation to generation.

2 Before the mountaines were made, and [before] thou hadest formed the earth, & the worlde, euen from euermore to euermore: thou art our God.

3 Thou turnest man to destruction: againe thou

choosen vs to be thy people before foundations of the worlde were layed. d Moses by lamenting the frailtie & shortnes of mans life moueth God to pitty.

As long as the sunne & moone endure they shalbe witnesses to me of this promise. d Because of the horrible confusion of things, the Prophet complaith vnto God as though he sawe not the performance of his promise. And thus charging his cares on God, he resisteth doubt & impatientie. e By this he meaneth a horrible discomfiture and renting of kingdome, which was vnder Ieroboams oracles by a Spirit of prophesie. Ethan speaketh of those great miseries, & came some afterwarde to passe at the captiuitie of Babylon. f He sheweth that his kingdome failed before it came to perfection or was ripe. g The Prophet in ioyning prayer vnto his complaint, sheweth his faith neuer failed. h Seeing mans life is short, & he hath created man to bestowe thy benefites vpon him, except thou helpe to helpe death wil preuent that. i He meaneth Gods enemies did not onely slander him by blinde his backe, but also mocked him to his face, & as it were taunted their injuries in his bosome. k So he calleth them that persecute the Church. l They laugh at vs, & patiently waite for the coming of thy Christ. m Thus the Scripture voucheth to call the Prophets. n Thou hast bene as an house and defence vnto vs in all our troubles & calamities now this foure hundred yeres. o Thou hast chosen vs to be thy people before foundations of the worlde were layed. p d Moses by lamenting the frailtie & shortnes of mans life moueth God to pitty.

thou saiest, Returne, ye sonnes of Adam.

4 For a thousand yeres in thy sight [are as] yesterdaie when it is past, and [as] a watche in the night.

5 Thou hast ouerflowed them: they are [as] a slepe: in the morning he groweth like the grasse:

6 In the morning it flourisheth & groweth, [but] in the euening it is cut downe and withereth.

7 For we are consumed by thine angre, & and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, [and] our secret finnes in the light of thy countenance.

9 For all our daies are past in thine angre: we haue spent our yeres as a thought.

10 The time of our life [is] threescore yeres and ten, and if they be of strength, fourescore yeres: yet their strength [is] but labour and sorowe: for it is cut of quickly, and we flee away.

11 Who knoweth the power of thy wrath: for according to thy feare [is] thine angre.

12 Teache vs so to number our dayes, that we may apply [our] hearts vnto wisdom.

13 Returne (o Lord, how long:) and be pacified towarde thy seruants.

14 Fil vs with thy mercie in the morning: so shal we reioyce & be glade all our dayes.

15 Comfort vs according to the daies that thou hast afflicted vs, [and according] to the yeres that we haue sene euil.

16 Let thy worke be sene to ward thy seruants, and thy glorie vpon their children.

17 And let the beautie of the Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

18 Here is described in what assurance he liueth that putteth his whole trust in God, & committeth him self wholly to his protection in all testations. 14 A promise of God to those that loue him, know him and trust in him, to deliuer them, & giue them immortal glorie.

PSAL. XCI.

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1 **V**Who dwelleth in the secret of the moste High, shal abide in the shadowe of the Almighty.

2 I wil say vnto the Lord, O mine hope and my fortres: [he is] my God, in him wil I trust.

3 Surely he wil deliuer thee from the snare of the hunter, [and] from the noisome pestilence.

4 He wil couer thee vnder his wings, and thou shalt be sure vnder his feathers: his

truth shalbe thy shield and buckler.

5 Thou shalt not be afraid of the feare of the night, [nor] of the arrowe that flieth by day:

6 [Nor] of the pestilence that walketh in darknes: nor of the plague that destroyeth at noone day.

7 A thousand shal fall at thy side, and ten thousand at thy right had, [but] it shal not come nere thee.

8 Douteles with thine eyes shalt thou behold and se the rewarde of the wicked.

9 For thou [hast said,] The Lord [is] mine hope, thou hast set the moste high for thy refuge.

10 There shal none euil come vnto thee, neither shal anie plague come nere thy tabernacle.

11 For he shal giue his Angels charge ouer thee to kepe thee in all thy waies.

12 They shal beare thee in their hands, that thou hurt not thy fote against a stone.

13 Thou shalt walke vpō the lion and aspre the yong lion and the dragon shalt thou tread vnder fete.

14 Because he hath loued me, therefore wil I deliuer him: I wil exalt him because he hath knowen my Name.

15 He shal call vpon me, & I wil heare him: I wil be with him in trouble: I wil deliuer him, and glorifie him.

16 With long life wil I satisfie him, and shewe him my saluation.

Gods protection, he bringeth in God to consume the same. tented with that life, that God giueth: for by death & sorowes of this life is recompensed immortality.

PSAL. XCII.

1 This psalme was made to be song on the Sabbath, to stirre vp the people to acknowledge God and to praise him in his worke: the Prophet reioyced therein. 6 But the wicked is not able to consider that the vngodlie, when he is moste flourishing, shal moste speedely perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

A Psalmie or song for the Sabbath daie.

1 It is a good thing to praise the Lord, and to sing vnto thy Name, o moste High,

2 To declare thy louing kindenes in the morning, and thy truth in the night,

3 Vpon an instrument of ten strings, and vpon the viose with the song vpon the harpe.

4 For thou, Lord, hast made me glade by thy workes, [and] I wil reioyce in the workes of thine hands.

5 O Lord, how glorious are thy workes: & thy thoughts are verie deepe.

6 An vnwise man knoweth it not, and a foole doeth not vnderstand this.

7 (When the wicked growe as the grasse, and all the workers of wickednes do

That is, his faithful keeping of promises to help others in their necessities. The care that God hath of his people, his moste sufficient defence them from all dangers.

The godlie shal haue some experience of Gods iudgement against the wicked euen in this life, but fully they shal se it at that day, when all things shal be reuelled.

God hath not appointed euerie man one Angel, but manie to be ministers of his providence to kepe his & defend them in their vocation, & in the waye to walke in without tempting God.

Thou shalt not only be preserved from all euil, but ouercome it when therit be sences or open.

To assure the faithful of

For he is contented with this life

Which teacheth that the life of the Sabbath shal stande in praising God, and not only in ceasing from worke.

For Gods mercie & fidelitie in his promises toward his kinde them to praise him continually both daie & night.

Their instruments were permitted, but as Christs vngodly.

He serueth what is the life of the Sabbath.

For he is contented with this life

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He serueth what is the life of the Sabbath.

For he is contented with this life

Thy iudgements are multitude against the wicked and passe our reason. Thou wilt strengthen them with power, & breake them by all felicitie. Though the faithful seme to wither and be cut downe by the wicked, yet they shall growe againe and flourish in the Church of God, as the cedres do in mount Lebanon. The children of God shall haue a power a-boue nature, & their age shall bring forth the multitude of their fruites.

As God by his power and wisdom hath made and gouerneth the worlde: so must hee same be our defence against all enemies & dangers. Where thou livest & gouernest thy worlde. Gods power appeareth in ruling the furious waters. Besides Gods power & wisdom in creating, and gouerning, his great mercie also appeareth in that hee hath giuen his people his word and consolation.

Whose office is to take vengeance on the wicked. Shewe by effect that thou dost not let the wicked to passe. Thou art, bring of their crueltie & oppression: and shewe them their sinnes above all.

Long the Church was in bondage, but now by the power of God, she is free. The wicked are as the chaffe, which the wind shall blow away. The righteous are as the tree, which shall be planted for ever.

flourish) that they shall be destroyed for ever.
8 But thou, O Lord, art most high for ever more.
9 For lo, thine enemies, O Lord: for lo, thine enemies shall perish: all the workers of iniquitie shall be destroyed.
10 But thou shalt exalt mine horn, like the unicorne, & I shall be anointed with fresh oile.
11 Mine eie also shall see [my desire] against mine enemies: and mine eares shall heare [my wish] against the wicked, that rise up against me.
12 The righteous shall flourish like a palmtree, & shall growe like a cedre in Lebanon.
13 Suche as be planted in the House of the Lord, shall flourish in the courts of our God.
14 They shall still bring forth the fruite in their age: they shall be fat and flourishing.
15 To declare that the Lord my rocke is righteous, and that none iniquitie [is] in him.

PSAL. XCIII.

He praiseth the power of God in the creation of the worlde, & beareth downe all people which lift them up against his maiestie, & And prouoketh to consider his promises.

The Lord reigneth, & is clothed with maiestie: the Lord is clothed, & girded with power: the worlde also shall be established, that it can not be moued.
1 Thy throne is established of olde: thou art from euerlasting.
2 The floods haue lifted vp, O Lord: the floods haue lifted vp their voice: the floods lift vp their waues.
3 The waues of the sea [are] maruelous through the noise of manie waters, [yet] the Lord on high is more mightie.
4 Thy testimonies are verie sure: holines becommeth thine house, O Lord, for ever.

PSAL. XCIII.

He praiseth vnto God against their violence and arrogancie of tyrants. VVarning them of Gods iudgements. Then doth he comfort the afflicted by the good issue of their afflictions, as he is in himself, & did see in others, & by the ruine of the wicked. VVhome the Lord will destroy.

O Lord God the aduenger, O God the aduenger, shewe thyself clearly.
Exalt thyself, O Iudge of the worlde, & render a rewarde to the proude.
Lord, how long shall the wicked, how long shall the wicked triumph?
They prate & speake fiercely: all the workers of iniquitie vante themselves.
They smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherles.
7 Yet they saie, The Lord shall not see: neither wil the God of Iakob regarde it.
8 Vnderstand ye vnwise among the people: and ye fooles, when wil ye be wise?
9 He that planted the eare, shall he not heare? or he that formed the eye, shall he not see?
10 Or he that chastiseth the nations, shall he not correct? he that teacheth man knowledge, shall he not knowe?
11 The Lord knoweth the thoughts of man, that they are vanitie.
12 Blessed [is] the man, whome thou chastisest, O Lord, and teacheest him in thy Law,
13 That thou maiest giue him rest from the daies of euil, whiles the pit is digged for the wicked.
14 Surely the Lord wil not faile his people, neither wil he forsake his inheritance.
15 For iudgement shall returne to iustice, and all the vpriight in heart shall followe after it.

16 Who wil rise up with me against the wicked? [or] who wil take my parte against the workers of iniquitie?
17 If the Lord had not holpen me, my soule had almost dwelt in silence.
18 When I said, My fote slideth, thy mercie, O Lord, staied me.
19 In the multitude of my thoughts in mine heart, thy comfortes haue reioyced my soule.
20 Hathe the throne of iniquitie fellowship with thee, which forgetteth wrong for a law?
21 They gather them together against the soule of the righteous, and condemne the innocent blood.
22 But the Lord [is] my refuge, and my God [is] the rocke of mine hope.
23 And he wil recompense them their wickednes, and destroye them in their owne malice: [yea] O Lord our God shall destroye them.

It is a great token of Gods iudgement, when the purpose is broken, but more, when they are destroyed in their owne malice.

PSAL. XCV.

An earnest exhortation to praise God. For the gouernment of the worlde, and the election of his Church. An admonition not to followe the rebellion of the olde fathers, that tempted God in the wilderness: For the which they might not enter into the land of promise.

Come, let vs reioyce vnto the Lord: let vs sing aloud vnto the rocke of our saluation.
Let vs come before his face with praise: let vs sing loude vnto him with psalmes.
For the Lord [is] a great God, and a great King aboue all gods.

He sheweth that they are desperate in malice, forasmuch as they feared not God, but gave themselves wholly to bowlickeiery. He sheweth that it is impossible, but God should heare, & vnderstand their wickednes. If God punish whole nations for their sins, it is more foile for any one man, or any a fawle to think that God will spare them. A God haue eare ouer his and chastise them for their sinne, & they should not perish for euer with this wicked. God wil restore the state & gouernment of things to their right vie, & then the godlie shall followe him cheertully. He complaieth of them, which wolde not helpe him to rebite the enemies: yet was assured that Gods helpe wolde not faile. VVhen I thought there was no way but death. In my trouble & distress I euer founde thy present helpe. Though the wicked iudge prentend iustice in oppressing the Church, yet they haue not that autoritie of God. Of the wicked is broken, but more, when they are destroyed in their owne malice.

He sheweth Gods sinners standeth not in dead ceremonies, but chiefly in the service of praise & thanksgiving. Euen Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idols, which man hath invented.

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crye out and reioyce and sing praises.

3 Sing praise to the Lord vpon the harpe, [euen] vpon the harpe with a singing voice.

6 With shalmes and founde of trumpets sing loude before the Lord the King.

7 Let the Sea roare, and all that therein is, the worlde; and thei that dwell therein.

8 Let the floods clap their hands, [&] let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteousnes shall he iudge the worlde and the people with equitie.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same & to serue the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let the people tremble: he sitteth [betwene] Cherubims, let the earth be moued.

2 The Lord [is] great in Zion, & he is high above all the people.

3 Thei shall praise thy great and feareful Name ([for] it is holie)

4 And the Kings power, that loueth iudgement: [for] thou hast prepared equitie: thou hast executed iudgement & iustice in Iakob.

5 Exalt the Lord our God, and fall downe before, his foteftole [for] he is holie.

6 Moses & Aaron [were] among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, & he heard them.

7 He spake vnto them in the cloudie pillar: thei kept his testimonies, [&] the Lawe [that] he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didest take vengeance for their inuentions.

9 Exalt the Lord our God, and fall downe before his holie Mountaine: for the Lord our God is holie.

PSAL. C.

1 He exhortheth al to serue the Lord, 3 VWho hath chosen vs & preferred vs, 4 And to entre vnto his assemblies to praise his Name.

A Psalm of praise.

Sing ye loude vnto the Lord, all the Seath.

2 Serue the Lord with gladnes: come before him with ioyfulness.

3 Knowe ye that euen the Lord is God: he hath made vs, & not we ourselues: [we are] his people, and the shepe of his pasture.

4 Enter into his gates with praise, [&] into his court with reioicing: praise him [and] blesse his Name.

5 For the Lord is good: his mercie [is] euerlasting, and his truth [is] from generation to generation.

PSAL. CL.

1 David describeth what gouernement he wil obserue in his house and kingdome, 5 He wil punish and correct by rooting forth the wicked, 6 And churishing the godlie personer.

A Psalm of David.

I Wil sing mercie and iudgement: vnto thee, O Lord, wil I sing.

2 I wil do wisely in the perfit waie: til thou comest to me: I wil walke in thy vprightnes of mine heart in the middes of mine house.

3 I wil set no wicked thing before mine eyes: I hate the worke of them that fall awaie: it shal not cleaue vnto me.

4 A froward heart shal depart from me: I wil knowe none euil.

5 Him, that priuely scandalizeth his neighbour, wil I destroye: bi that hath a proude loke and high heart, I can not suffer.

6 Mine eyes [shall be] vnto the faithful of the land, that they maie dwell with me: he that walketh in a perfit waie, he shal serue me.

7 There shal no deceitful person dwell within mine house: he that telleth lies, shal not remaine in my sight.

8 Betimes wil I destroy all the wicked of the land, that I maie cut of all the workers of iniquitie from the Citie of the Lord.

what is the true vse of the sword, to punish the wicked, and good. f Magistrates must immediately punish vice, lest it become a conuenience: and if heathen Magistrates are bounde to do this, how much more thei that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this psalm was appointed to the faithful to pray in the captiuitie of Babylon, 6 A consolation for the building of the Church: 11 VWhereof followeth the praise of God to be published vnto all posteritie, 22 The conseruation of the Gentiles, 23 And the stabilitie of the Church.

A praier of the afflicted, when he shal be in distress, and powre forth his meditation before the Lord.

O Lord, heare my praier, and let my crye come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make halte to heare me.

3 For my daies are consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten and withereth like grasse, because I forgate to eat my bread.

5 For the voice of my groning my bones do cleaue to my skin.

6 I Am

6 I am like a pellicane of the wildernes: I am like an owle of the deserts.

7 I wathe and am as a sparowe alone vpon the house toppe.

8 Mine enemies reuile me dailey, [&] they rage against me, haue sworn against me.

9 Surely I haue eaten ashes as bread, and mingled my drinke with weping,

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My daies [are] like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, dost remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise [&] haue mercie vpon Zión: for the time to haue mercie thereon, for the appointed time is come.

14 For thy seruants delight in the stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, & all the Kings of the earth thy glorie,

16 While the Lord shall build vp Zión, [&] shall appeare in his glorie,

17 [And] shall turne vnto the praier of the desolate, and not despise their praier.

18 This shall be written for the generation to come: & the people, which shall be created, shall praise the Lord.

19 For he hath looked downe from the height of his Sanctuarie: out of the heauē did the Lord beholde the earth,

20 That he might heare the mourning of the prisoner, and deliuer the children of death:

21 That they maie declare the Name of the Lord in Zión, and his praise in Ierusalem,

22 When the people shall be gathered together, and the kingdomes to serue the Lord.

23 He abated my strength in the waie, [&] shortened my daies.

24 [And] I said, O my God, take me not away in the maddes of my daies: thy yeres [endure] from generation to generation.

25 Thou hast afore time laied the foundation of the earth, and the heauens [are] thy worke of thine hands.

26 They shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment, as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeres shall not faile.

28 The children of thy seruants shall continue, and their sede shall stand fast in thy sight.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, delivered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children. 14 The frailtie of mans life. 18 An exhortation to man and Angels to praise the Lord.

A Psalme of David.

1 MY soule, praise the Lord, & all that is within me, [praise] his holie Name.

2 My soule, praise thou the Lord, and forget not all his benefites.

3 Which forgiveth all thine iniquitie, & healeth all thine infirmities.

4 Which redemeth thy life from grave, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy youth is renewed like the eagles.

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

7 He made his waies knowne vnto Moses, [&] his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie, slowe to anger, and of great kindenes.

9 He wil not alwaies chide, nether kepe [his anger] for euer.

10 He hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is about the earth, so great is his mercie toward them that feare him.

12 As farre as the East is from the West: so farre hath he removed our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The daies of man are as grasse: as a flower of the field, so flourisheth he.

16 For the winde goeth over it, and it is gone, and the place thereof shall knowe it no more.

17 But the louing kindenes of the Lord [endureth] for euer & euer vpon them that feare him, and his righteousness vpon childrens children.

18 Vnto them that kepe his covenant, and thinke vpon his commandments to do them.

19 The Lord hath prepared his throne in

Scing y hall choler: thy Church out of the worlde, & soyned it to thee, it can not but continue for euer: for y art euertlasting.

a He wakeneth his aulnes to praise God: shewing both vnderstanding & affection, minde & heart are to lile to set forth his praise.

b This is the beginning & chieftest of all benefites, remission of sinnes.

c For before y we haue remission of our sinnes, we are as dead men in the grane.

d As the eagle, with her becke ouergroweth: sucketh blood, and so is renewed in strenght.

e As to his chief minister & next to his people.

f He sheweth first his loue iudgement, but so long as the sinner is humbled, he receiveth him to mercie.

g YV have pteuen by cocinall experience: y his mercie has the true persualed against our offences.

h As grasse in the worlde, so ful is it of signes of Gods mercies toward his faithful, when he hath removed their sinnes.

i He declareth that man is but dust, & that his life is as a flower.

k The Church is that which is not the same, but the same was promised, but now his few and short daies.

l If heauen & earth perish, much more man shall perish: the Church by reason of Gods promise endureth for euer.

crye out and reioyce and sing praises.
Sing praise to the Lord vpon the harpe,
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ce.

6 With shalmes and Tونده of trumpets
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8 Let the floods clap their hands, [&] let
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Lawe [that] he gaue them.

8 Thou heardest them, O Lord our God:
thou wast a fauourable God vnto them,
thogh thou didest take vengeance for their
intentions.

9 Exalt the Lord our God, and fall downe
before his holie Mountaine: for the Lord
our God is holie.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 VVho hath cho-
sen vs & preferred vs. 4 And to entre vnto his assemblies
to praise his Name.

A Psalm of praise.

1 Sing ye loude vnto the Lord, all the
earth.

2 Serue the Lord with gladnes: come be-
fore him with ioyfulness.

3 Knowe ye that euē the Lord is God: he
hath made vs, & not we ourselues: [we
are] his people, and the shepe of his pa-
sture.

4 Enter into his gates with praise, [&]
into his court with reioicing: praise him
[and] blesse his Name.

5 For the Lord is good: his mercie [is] e-
uerlasting, and his truth [is] from genera-
tion to generation.

PSAL. CI.

1 David describeth what gouernement he wil obserue in his
house and kingdome. 5 He wil punish and correct by
rooring for the wicked, 6 And cherishing the godlie
persons.

A Psalm of David.

1 Wil I sing mercie and iudgement: vnto
thee, O Lord, wil I sing.

2 I wil do wisely in the perfit waie: til I
come to me: I wil walke in vprightnes
of mine heart in the middes of mine
house.

3 I wil set no wicked thing before mine eie:
I hate the worke of them that fall
awaie: it shal not cleaue ynto me.

4 A froward heart shal depart from me: I
wil knowe none euil.

5 Him, that priuely scandalereth his neigh-
bour, wil I destroye: he that hath a proude
loke and high heart, I can not suffer.

6 Mine eies [shal be] vnto the faithful of
the land, that they maie dwell with me:
he that walketh in a perfit waie, he shal
serue me.

7 There shal no deceitful persone dwell
within mine house: he that telleth lies, shal
not remaine in my sight.

8 Betimes wil I destroy all the wicked of
the land, that I maie cut of all the workers
of iniquitie from the Citie of the Lord.

what is the true use of the sword, to punish the wicked, and
good. f Magistrates must immediately punish vice, lest it
inconuenience: and if heathen Magistrates are bounde to do
more thei that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this psalm was appointed to the faithful to
pray in the captiuitie of Babylon. 4 A consolation for
the building of the Church. 11 VVhereof followeth the
praise of God to be published vnto all posteritie. 12 The
conuersion of the Gentiles. 13 And the stabilitie of the
Church.

A prayer of the afflicted, when he shal be
in distres, and powre for the his medita-
tion before the Lord.

1 O Lord, heare my prayer, and let my
crye come vnto thee.

2 Hide not thy face from me in the time of
my trouble: incline thine eares vnto me:
when I call, make haste to heare me.

3 For my daies are consumed like smo-
ke, and my bones are burnt like an herth.

4 Mine heart is smitten and withereth like
grass, because I forgate to eat my bread.

5 For the voice of my groning my bones
do cleaue to my skin.

6 I Am

6 I am like a pellicane of the wilderness: I am like an owle of the deserts.

7 I wache and am as a sparrowe alone vpon the house toppe.

8 Mine enemies reuile me dailey, & they rage against me, haue sworn against me.

9 Surely I haue eaten ashes as bread, and mingled my drinke with weping,

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My daies [are] like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, dost remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise [and] haue mercie vpon Zión: for the time to haue mercie thereon, for the appointed time is come.

14 For thy seruants delite in the stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shal feare the Name of the Lord, & all the Kings of the earth thy glorie,

16 When the Lord shal build vpon Zión, [and] shal appeare in his glorie,

17 [And] shal turne vnto the praiere of the desolate, and not despise their praiere.

18 This shalbe written for the generation to come: & the people, which shalbe created, shal praise the Lord.

19 For he hath looked downe from the height of his Sanctuarie: out of the heauē did the Lord beholde the earth,

20 That he might heare the mourning of the prisoner, and deliuer the children of death:

21 That they maie declare the Name of the Lord in Zión, and his praise in Ierusalem,

22 When the people shalbe gathered together, and the kingdomes to serue the Lord.

23 He abated my strength in the waie, [and] shortened my daies.

24 [And] I said, O my God, take me not away in the maddes of my daies: thy yeres [endure] from generation to generation.

25 Thou hast afore time laied the foundation of the earth, and the heauens [are] thy worke of thine hands.

26 They shal perish, but thou shalt endure: euen they all shal waxe olde as doeth a garment, as a vesture shalt thou change them, and they shalbe changed.

27 But thou art the same, and thy yeres shal not faile.

28 If heauen & earth perish, much more man shal perish: but the Church by reason of Gods promise endureth for euer.

28 The children of thy seruants shal continue, and their seede shal stand fast in thy fight.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his finnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

A Psalm of David.

1 MY soule, praise the Lord, & all that is within me, [praise] his holie Name.

2 My soule, praise thou the Lord, and forget not all his benefites.

3 Which forgiveth all mine iniquitie, & healeth all thine infirmities.

4 Which redemeth thy life from every graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy youth is renewed like the egles.

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

7 He made his waies knowne vnto Moses, [and] his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie, slowe to anger, and of great kindenes.

9 He wil not alwaies chide, nether kepe [his anger] for euer.

10 He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is about the earth, so great is his mercie toward them that feare him.

12 As farre as the East is from the West: so farre hath he removed our finnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The daies of man are as grasse: as a flower of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shal knowe it no more.

17 But the louing kindenes of the Lord [endureth] for euer & euer vpon them that feare him, and his righteousness vpon childrens children.

18 Vnto them that kepe his covenant, and thinke vpon his commandments to do them.

19 The Lord hath prepared his throne in

scing I haue chosen thy Church out of the world, & ioyned it vnto mee, & can not but continue for euer: for I am euertlasting.

a He wakeneth his dulnes to praise God, shewing both vnderstanding & affections, minde & heart are to liue to set forth his praise.

b This is the beginning & chiefest of all benefites, remission of finnes.

c For before I we haue remission of our finnes, we are as dead men in the graue.

d As the egles, vnto her backe ouergroweth, sucketh blood, and so is renewed in strength.

e As to his chief minister & next to his people.

f He sheweth first his loue, judgement, but so lone as the sinner is humbled, he receiveth him to mercie.

g We haue prouen by cotinual experience, his mercie hathe euer prouided against our offences.

h As great as the world is, so full is it of signes of Gods mercie toward his faithfuls, when he hath removed their finnes.

i He sheweth that his mercie endureth for euer, & his righteousness vpon childrens children.

k Vnto them that kepe his covenant, and thinke vpon his commandments to do them.

l The Lord hath prepared his throne in

In that that we, which naturally are slowe to praise God, exhort the Angels, & willingly do it, we stirre up our selves to consider our duetie, & awake out of our sluggishnes.

The Prophet sheweth that we neede not to enter into the heauens to seeke God, for as much as all the ordre of nature, with y^e proprietye and placing of the elements, are most liuely mirrors to se his maiestie in. As the Prophet here sheweth y^e all visible powers are readie to serue God: so the Apostle to y^e Ebr. 1.7. beholde in this glasse, how y^e verie Angels also are obedient to his commanement.

Thou makest the sea to be an ornament vnto y^e earth. If by thy power y^e didst not bridle the rage of y^e waters, it were not possible, but the whole world shulde be de stroied.

God provide for y^e verie brasse, much more wil he extend his prouident care to man. There is no part of the world so barren, where most euident signes of Gods blessings appeare not.

From the cloudes, he describeth Gods prouident care ouer man, who doeth not only provide for the necessitie of things, but also for the reioyce of the heart, as heere y^e wine & bread [that] strengtheneth mans heart. The high trees are satisfied, [euē] the cedres of Lebanon, which he hath planted.

heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye^m his Angels, that excel in strength, that do his commandement in obeying the voice of his worde.

21 Praise the Lord, all his hostes, ye his seruants that do his pleasure.

22 Praise the Lord, all his workes, in all places of his dominion: my soule, praise thou the Lord.

PSAL. CIII.

An excellent Psalm to praise God for the creation of the worlde & the gouernance of the same by his maruelous prouidence, 35 VVherein the Prophet praiseth against the wicked, who are occasions that God diminisheth his blessings.

MY soule, praise thou y^e Lord: o Lord my God, thou art excedding great, thou art clothed with glorie & honour.

2 Which couereth him self with light as with a garment, [&] spreadeth the heauens like a curtaine.

3 Which laieth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which maketh the spirits his messengers, [&] a flaming fyre his ministers.

5 He set the earth vpon her foundations, so that it shal neuer moue.

6 Thou coueredst it with y^e deepe as with a garment: the waters wolde stand aboute the mountaines.

7 [But] at thy rebuke they flee: at the voice of thy thunder they haste awaie.

8 [And] the mountaines ascend, [&] the valles descend to the place which thou hast established for them.

9 [But] thou hast set them a bonde, which they shal not passe: they shal not returne to couer the earth.

10 He sendeth the springs into the valles, which runne betwene the mountaines.

11 They shal giue drinke to all the beastes of the field, and the wilde asses shal quench their thirst.

12 By these springs shal the foules of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his chambers, [&] the earth is filled with the frute of thy workes.

14 He causeth grasse to growe for the cattel, and herbe for the vse of man, that he maie bring forth the bread out of the earth,

15 And wine [that] maketh glad the heart of mā, [&] oyle to make the face to shine, & bread [that] strengtheneth mans heart.

16 The high trees are satisfied, [euē] the cedres of Lebanon, which he hath planted.

17 That the birdes maie make their nestes there: the stork dwelleth in the fyre trees.

18 The high mountaines [are] for y^e goats: the rockes [are] a refuge for the conies.

19 He appointed the moone for certaine seasons: the sunne knoweth his going downe.

20 Thou makest darkenes, and it is night, wherein all the beastes of the forest cripe forth.

21 The lions roare after their preie, and seke their meate at God.

22 [When] the sunne riseth, they retire, and couche in their denues.

23 [Then] goeth man forth to his worke, and to his labour vntil the euening.

24 O Lord, how manifolde are thy workes! in wisdom hast thou made them all: the earth is ful of thy riches.

25 [So is] this sea great & wide: [for] therein [are] things creeping, innumerable, bothe small beastes and great.

26 There go y^e shippes, [yea] that Liuitan, whome thou hast made to plaine the rein.

27 All these waite vpon thee, that thou maiest giue them fode in due season.

28 Thou giuest it to them, [&] they gather it: thou openest thine hand, [&] they are filled with good things.

29 [But if] thou hide thy face, they are troubled: [if] thou take awaie their breath, they dye and returne to their dust.

30 [Againe if] thou send forth thy spirit, they are created, and thou renewest the face of the earth.

31 Glorie be to the Lord for euē: let the Lord reioyce in his workes.

32 He loketh on the earth and it trembleth: he toucheth y^e mountaines, & they smoke.

33 I wil sing vnto the Lord [all] my life: I wil praise my God, while I liue.

34 Let my wordes be acceptable vnto him: I wil reioyce in the Lord.

35 Let the sinners be consumed out of the earth, & the wicked til there be no more: o my soule, praise thou the Lord. Praise ye the Lord.

PSAL. CV.

He praiseth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to him self, and hauing chosen them, neuer ceaseth to do the good, euen for his promises sake.

1 Praise y^e Lord, & call vpō his Name: declare his workes among the people.

2 Sing vnto him, sing praise vnto him, [&] talke of all his wonderous workes.

3 Reioyce in his holie Name: let the heart of them that seke the Lord, reioyce.

4 Seke the Lord & his strength: seke his face continually.

5 Remember his maruelous workes, that he hath done, his wonders and the iudgements of his mouth,

6 Ye seide of Abraham his seruant, ye children of Iakob, which are his elect.

7 He is the Lord our God: his iudgements [are] through al the earth.

8 He hath alwaie remembred his couenant [&] promises, that he made to a thousand generations,

9 [Euen] that which he made with Abraham and his othe vnto Izhak:

10 And [since] hath confirmed it to Iakob for a Law, [&] to Israel for an euertlasting couenant,

11 Saying, vnto thee wil I giue the land of Canaan, the lot of your inheritance.

12 Albeit thei were fewe in number, [yea] verie fewe & strangers in the land,

13 And walked about fro nation to nation, from [one] kingdome to another people,

14 [Yet] suffred he no man to do them wrong, but reprobued Kings for their fakes, [saying]

15 Touche not mine Anointed, & do my Prophetes no harme.

16 More ouer he called a famine vpon the land, [&] vtterly brake the staf of bread.

17 [But] he sent a man before them: Ioseph was solde for a slaue.

18 Thei helde his fete in the stockes, [&] he was laied in yrons,

19 Vntill his appointed time came, [&] the counsel of the Lord had tryed him.

20 The King sent and lofed him: [euen] the Ruler of the people deliuered him.

21 He made him Lord of his house, and ruler of all his substance,

22 That he shulde binde his princes vnto his wil, & teache his Ancients wisdom:

23 Then Israel came to Egypt, and Iakob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressers.

25 He turned their heart to hate his people, and to deale craftely with his seruants.

26 [Then] sent he Moses his seruant, [&] Aaron whome he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darkenes, and made it dark, and thei were not disobedient vnto his commission.

29 He turned their waters into blood, and

slewe their fish,

30 Their land brought forth the frogs, [euen] in their Kings chambres,

31 He spake, & there came swarmes of flies [&] lice in all their quarters.

32 He gaue them haile for raine, [and] flames of fyre in their land.

33 He smote their vines also and their fig-trees, and brake downe the trees in their coastes.

34 He spake, and the gresfhoppers came, and caterpillers innumerable,

35 And did eat vp all the grasse in their land and deuoured the frute of their ground.

36 He smote also all the firstborne in their land, [euen] the beginning of all their strength.

37 He brought them forth also with siluer and golde, and there was none feble among their tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He spread a cloude to be a couering, and fyre to giue light in the night.

40 They asked, and he brought quailles, & he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, [and] ran in the drye places [like] a riuer.

42 For he remembred his holie promises to Abraham his seruant.

43 And he brought forth his people with ioye, [&] his chosen with gladnes,

44 And gaue them the lands of the heathen, and they toke the labours of the people in possession,

45 That they might kepe his statutes, and obserue his Lawes. Praise ye the Lord.

PSAL. CVI.

1 The people dispersed vnder Antiochus do magnifie the goodnes of God among the iuste and repentant: 4 Desiring to be brought againe into the land by Gods merciful visitation. 8 And after the manifolde maruels of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people reherked, 47 Thei do pray & desire to be gathered from among the heathen to the intent they may praise the Name of the God of Israel.

Praise ye the Lord.

1 Praise ye the Lord because he is good, for his mercie [endureth] for euer.

2 Who can expresse the noble actes of the Lord, [or] shewe forth all his praise?

3 Blessed [are] they that kepe iudgement, and do righteousnes at all times.

4 Remember me O Lord, with the fauour of thy people: visit me with thy saluation,

22. 1.

young to praise God with mouth, except a whole heart agree thereto, our lips be as harlots framed. 2 Let a good will that thou hearest to thy extend vnto me, that thereby I may be receiued into the number of

*Exod. 8.6. p So that this vermine came not by fortune, but as God had appointed, & his Prophet Moses spake. q It was strange to see raige in Egypt much more it was fearful to see haile.

r He sheweth that all creatures are armed against man, who God is his enemy: as at his commandment the grasshoppers destroyed the land.

*Exod. 12.29. f VVhen their enemies felt Gods plagues, his children by his prouidence were exulted. t For Gods plagues caused them rather to departe w the Israelites then w their liues. u Not for necessity, but for satisfying of their lust.

x VVhich he confirmeth to the posteritie, in whom after a sorte the dead line and enicys the promises. y VVhen the Egyptians lamented & were destroyed.

z This is the end, why God preffereth his Church, because they shulde worship, and call vpon him in this world.

1 The people dispersed vnder Antiochus do magnifie the goodnes of God among the iuste and repentant: 4 Desiring to be brought againe into the land by Gods merciful visitation. 8 And after the manifolde maruels of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people reherked, 47 Thei do pray & desire to be gathered from among the heathen to the intent they may praise the Name of the God of Israel.

a The Prophet exhorteth the people to praise God for his benefits past, & thereby their minds may be strengthened against all present or future calamities. b He sheweth that it is

strength
he mea
Arke
God de
his pow
and his
pre-
fence.
Which
he
wrought
the deliue
rance of his peo
ple.
Because his
power was
manifestly as liue
ly declared, as if
he shulde haue
declared it by
mouth.
The promises
which God made
to Abraham
to be his God,
and the God of
his kids after
him, he renewed
and repeated in
his name to his
seed after him.
He sheweth
that this shulde not
remoue the land
of Canaan by
any other meanes,
but by rea-
son of his coue-
nant made with
their fathers.
That is, the
king of Egypt
and the king of
Gerar, Gen. 12.
17. & 20. 3.
h Those who-
me I haue lan-
ctified to be my
people.
i Meaning the
old fathers, to
whome God
shewed him-
self plainly, &
who were ser-
uants for the
of his worde.
k Either by
being scarce, or
by taking a-
waie strength
& nourishment
thereof.
l So long he
suffered aduer-
sity, as God had
appointed, and
that he had tryed
sufficiently his
patience.
m That verie
princes of the
countrie shulde
be at Iosephs
commandement
& learne wis-
dom at him.
n So it is in
God, ether to
moue the hearts
of the wicked
to loue or to
hate Gods chil-
dren.
o Naming Mo-
ses and Aaron.
p Exod. 7.30.

Confession of finnes.

Psalmes.

The zeale of Phineas.

d By earnest confession of their owne, as of their fathers finnes, they shew that they had hope that God according to his promises wolde pite them.

e The inestimable goodness of God appeareth in this, that he wolde change the order of nature, rather than his people shoulde not be delivered, although they were wicked.

* Exod. 14. 27. f The wonderful workes of God caused this to beleeve for a time and to praise him.

g They wolde praeise his wisdom and providence.

h The abundance that God gaue them, profited not, but made the pine away, because God cursed it.

i By greatness of the punishment the heinous offence must be considered: for they that rise against Gods ministration, rebel against him.

k He sheweth that all idolaters renounce God to be their glorie, who in stead of him they worship anie creature, much more wood, stone, metal or suchlike.

l If Moses by his intercession had not obtained Gods fauour against their rebellion, as Tharib, Canaan, & was as severe an example of Gods iustice in this.

m Which was the will of the Lord.

5 That I may see the felicitie of thy chosen and reioyce in the ioye of thy people, and glorie with thine inheritance.

6 We haue sinned with our fathers: we haue committed iniquitie, [and] done wickedly.

7 Our fathers vnderstode not thy wonders in Egypt, nether remembred they the multitude of thy mercies, but rebelled at the Sea, [euē] at the red Sea.

8 Neuertheles he s^eaued them for his Names sake, that he might make his power to be knowne.

9 And he rebuked the red Sea, and it was dryed vp, and he led them in the depe, as in the wilderness.

10 And he s^eaued them frō the aduersaries hand, and deliuered them from the hand of the enemie.

11 * And the waters couered their oppressers: not one of them was left.

12 Then f^ebeleued they his wordes, & sang praise vnto him.

13 But incontinently they forgate his wordes: they waited not for his cōsēl,

14 But lusted with concupiscēce in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire: but he sent l^eannes into their soule.

16 They inuied Moses also in the tentes, & Aaron the holie one of the Lord.

17 [Therefore] the earthe opened & i^e swallowed vp Dathan, and couered the companie of Abiram.

18 And the fyre was kindled in their assēblie: the flame burnt vp the wicked.

19 They made a calfe in Horēb, & worshipped the molten image.

20 Thus they turned their glorie into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham and feareful things by the red Sea.

23 Therefore he minded to destroye them had not Moses his chosen stand in the breache before him to turne away his wrath, lest he shoulde destroye them.

24 Also they contemned that p^easant lād [and] beleued not his worde.

25 But murmured in their tentes, & hearkened not vnto the voyce of the Lord.

26 Therefore h^e lifted vp his hand against them, to destroye them in the wilderness,

27 And to destroye their sede among the nations, and to scatter them throughout the countreis.

28 They ioyned them selues also vnto Baal-peor, and did eat the offerings of the

dead.

29 Thus they p^rouoked [him] vnto angre, with their owne inuentions, and the plague brake in vpon them.

30 But r^e Phineas stode vp, and executed iudgement, and the plague was staied.

31 * And it was i^mputed vnto him for righteousnes from generation to generation for euer.

32 They angered him also at the waters of Meribah, so that * Moses was punished for their sakes.

33 Because they vexed his spirit, so that he spake vnaduisedly with his lippes.

34 Nether destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, & learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their sonnes, and their daughters vnto diuels,

38 And shed innocent blood, [euē] the blood of their sonnes, and of their daughters, whome they offered vnto the idols of Canaan, and the land was defiled with blood.

39 Thus were they steined with their owne workes, and went a^w whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, & he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Manie a time did he deliuer them, but they prouoked him by their cōsēls: therefore they were brought downe by their iniquitie.

44 Yet he sawe when they were in affliction, and he heard their crye.

45 And he remembred his couenant toward them, and * repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them, that led them captiues.

47 Saue vs, o Lord our God, and * gather vs from among the heathen, that we maie praise thine holie Name, and glorie in thy praise.

48 Blessed (be) the Lord God of Israel for euer & euer, and let all the people say, So be it. Praise ye the Lord.

p Sacrifices offered to dead idoles.

q Signifying, what former men inuention of him self, as seruē God by is detestable & prouoketh his angre.

r Vhen all other neglected gods glorie, in his zeale killed & aduerent & present Gods wrath.

* Nom. 35. 12. f This acte declared his inuie fauch, & his faith was acceptat.

* Nom. 35. 12. p^rof. 97. 1. e It is notable a Prophet of God escape punishment though others prouoked him to sinne, howe much more shal they be iudged to Gods iudgement, which cause Gods children to sinne.

u He sheweth how monstrous a thing idolatry is, we can winne vs in things abhorring to nature where as Gods worde can not obtaine moles small things.

x Then chastitie is to cleaue wholly & onely vnto God.

y The Prophet sheweth f^ether by menaces, nor promises we cō come to God, except we be altogether newly reformed, & f^e his mercie ouer our malice.

z Not that God is changeable in him self, but that then he smeth to vs to repent, when he alereth his punishment, & f^e his grace vs.

a Gather thy Church, & is dispersed, and giue vs constant vnder the crosse, that one constant we may all praise thee.

PSAL. CVII.

The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks, 9 For his merciful providence of God, governing all things at his good

good pleasure, 20 Sending good & euill, prosperitie and aduersitie to bring men vnto him, 43 Therefore as the righteous thereat reioyce, so shal the wicked haue their miseries stopped.

Praise the Lord, because he is good: for his mercie endureth for euer.

2 Let them, which haue bene redeemed of the Lord, shewe how he hath deliuered them from the hand of the oppressor,

3 And gathered the out of the lands, from the East and from the West, fro the North and from the South.

4 [When] they wandred in the desert [&] wilderness out of the way, [and] found no citie to dwell in,

5 Bothe hungrie [and] thirstie, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, [&] he deliuered them from their distresses,

7 And led the forth by the right way, that they might go to a citie of habitation.

8 Let them [therefore] confesse before the Lord his louing kindenes, and his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, & filled the hungrie soule with goodnes.

10 They that dwel in darkenes and in the shadowe of death, being bounde in misery and yron,

11 Because they rebelled against the wordes of the Lord, and dispised the counsell of the moste High,

12 When he humbled their heart with heauines, [then] they fel downe and there was no helper.

13 Then they cryed vnto the Lord in their trouble, [and] he deliuered the from their distresses.

14 He brought them out of darkenes, & out of the shadowe of death, & brake their bandes a sunder.

15 Let them [therefore] confesse before the Lord his louing kindenes, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brasse and brass the barres of yron a sunder.

17 Fooles by reason of their transgression and because of their iniquities are afflicted.

18 Their soule abhorreth all meat and they are brought to deaths dore.

19 Then they crye vnto the Lord in their trouble, [and] he deliuereth them from their distresses.

20 He sendeth his worde and healeth them, and deliuereth them from their i graues.

21 Let them [therefore] confesse before the Lord his louing kindenes, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of praise,

and declare his workes with reioysing.

23 They that go downe to the sea in shippes, [and] occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the depe.

25 For he commandeth and raiseth the stormie winde, and it listeth vp the waues thereof.

26 They mount vp to the heauen, [and] descend to the depe, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they crye vnto the Lord in their trouble, [and] he bringeth them out of their distresses.

29 He turneth the storme to calme, so that the waues thereof are stil.

30 When they are quieted, they are gladd, and he bringeth them vnto the haven, where they wolde be.

31 Let them [therefore] confesse before the Lord his louing kindenes, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the Congregation of the people, and praise him in the assemblie of the Elders.

33 He turneth the floods into a wildernes, and the springs of waters into drieness,

34 [And] a fruteful land into barrennes for the wickednes of them that dwell therein.

35 [Again] he turneth the wilderness into pooles of water, & the drye land into water springs.

36 And there he placeth the hungrie, and they buyld a citie to dwell in,

37 And sowe the fields, & plant vineyardes, which bring forth fruteful increase.

38 For he blesteth them, and they multiply exceedingly, and he diminisheth not their cattell.

39 [Again] men are diminished, & brought lowe by oppression, euill and sorowe.

40 He powreth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of misery, and maketh him families like a flocke of shepe.

42 The righteous shal see it, and reioyce, and all iniquitie shal stop her mouth.

43 Who is wise that he maie obserue these things: for they shal vnderstand the louing kindenes of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalms before, the seven and fiftieth, & the sixtieth. The matter here contained is, That Dauid giueth him self with thankes and

1 He sheweth by sea what care God hath for his ouer man, for in that he deliuereth them from the great dangers of the sea, he deliuereth the, as it were, fro a thousand deaths. m Their feare & danger is so great. n VVhen their arte & meanes faile them, they are compelled to confesse that onely Gods prouidence doeth preserve them.

o Though before came drop seemed to fight one against another, yet at his comandement they are as still, as though they were frozen.

p This great benefite ought not onely to be considered particularly, but magnified in all places & assemblies. † Or, takenness.

q For the loue he beareth to his Church, he changeth the order of nature for their commodity.

r Continual increase & yearning.

s As God by his prouidence doeth exalte men, so doeth he also humble them by affliction, to knowe their felices. t For their wickednes and tyrannie he causeth people to subiect to contemne them. u They, whose faith is lightened by Gods Spirit, shal reioyce in Gods mercie, vnto the wicked vngodly.

voice to praise the Lord. And assureth himself of the promises of God concerning his kingdome over Israel, and his power against other nations: 11 VWho though he seeme to forsake vs for a time, yet he alone will in the end cast downe our enemies.

A song or Psalm of David.

O God, mine heart [is] prepared, [is] my tongue: I wil sing & giue praise.

2 A wake viole & harpe: I wil awake early.
3 I wil praise thee, o Lord, among the people, and I wil sing vnto thee among the nations.

4 For thy mercie is great about the heauens, and thy trueth vnto the cloudes.

5 Exalt thy self, o God, about the heauens, and [let] thy glorie [be] vpon all the earth,

6 That thy beloued maie be deliuered: ^d helpe with thy right hand and heare me.

7 God hath spoken in his holines: [therefore] I wil reioyce, I shal diuide Shechem and measure the valley of Succoth.

8 Gilead [shalbe] mine, [and] Manasseh [shalbe] mine: Ephraim also [shalbe] the strength of mine head: Iuda [is] my Lawgiuer.

9 Moab [shalbe] my washpot: ouer Edom wil I cast out my shoe: vpon Palestina wil I triumph.

10 Who wil leade me into the strong citie? who wil bring me vnto Edom.

11 Wilt not thou, o God, [which] haddest forsaken vs, & didest not go forthe, o God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shal do valiantly: for he shal tread downe our enemies.

PSAL. CIX.

David being falsely accused by flatterers vnto Saul praeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 37 And desireth so to be deliuered, that his enemies maie knowe the worke to be of God. 30 Then doeth he promise to giue praises vnto God.

To him that excelleth. A Psalm of David.

Holde not thy tongue, o God of my praise.

2 For the mouth of the wicked, and the mouth [ful] of deceit are opened vpon me: thei haue spoken to me with a lying tongue.

3 Thei compassed me about also with wordes of hatred, and foght against me without a cause.

4 For my friendship thei were mine aduersaries, but I gaue my self to prayer.

5 And they haue regarded me euil for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let ^e him be as the wicked Doeg or Saul, or some familiar friend that had betrayed him, he shal not of private affection, but moued by Gods spirit, & will not be a friend to him.

aduersarie stand at his right hand.

7 When he shalbe iudged, let him be condemned, and let his ^d praier be turned into sinne.

8 Let his daies be fewe, and let another take his charge.

9 Let his children be fatherles, & his wife a widowe.

10 Let his childre be vagabunds & begges and seke [bread, comming out] of their places destroyed.

11 Let the extortioner catche all ^f he hath, & let the strangers spoile his labour.

12 Let there be none to extend mercie vnto him: nether let there be anie to shewe mercie vpon his fatherles children.

13 Let his posteritie be destroyed, [&] in the generation following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lord: and let not the sinne of his mother be done awaie.

15 [But] let the alway be before the Lord, that he maie cut of their memorial from the earth:

16 Because ^h he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowful hearted to slaye him.

17 As he loued cursing, ⁱ so shal it come vnto him, [&] as he loued not blessing, so shal it be farre from him.

18 As he clothed him self with cursing like a raiment, so shal it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garmēt to couer him, and for a girdle, wherewith he shalbe alwaie girded.

20 Let this be the rewarde of mine aduersarie ^k from the Lord, and of them, that speake euil against my soule.

21 But thou, o Lord my God, deale with me according vnto thy Name: deliuer me, (for thy mercie is good)

22 Because I am poore and nedie, and mine heart is wounded within me.

23 I departe like ^l shadowe that declineth, and am shaken of as the grasshopper.

24 My knees are weake through fasting, & my flesh ^m hath lost all fatnes.

25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

26 Helpe me, o Lord my God: ⁿ I haue according to thy mercie.

27 And they shal knowe, that this is thine hand, [&] that thou, Lord, hast done it.

28 [Though] they ^o curse, yet thou wilt blesse: they shal arise and be confounded, but thy seruant shal reioyce.

29 Let mine aduersaries be clothed with shame

d As to ^p all things turne to their praier, so to ^q reprobare even those things, that are good, turne to their damnation. ^r This was chiefly accomplished in Iudas, Act. 1. 16. ^s He declared that ^t curse of God lieth vpon the extortioner, who thinking to enrich his children by their vniuersal gottes goods, are by Gods iust iudgement deprived of all. ^u Thus punisheth the Lord to the third, & fourth generation the wickednes of ^v parents in their wicked children.

h He sheweth ^w God accustomed to plague them after a strange sort, ^x shewe them so cruel toward other. ^y Thus giueth the Lord to ^z uerie man the thing, wherein he deliureth, that the reprobate can not accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes.

k For being destitute of mans helpe, he fully trusted in the Lord, that he wolde deliuer him. ^l As ^m art named merciful, gracious and long suffering, so shewe thy self in effect. ⁿ Meaning, ^o he hath on faste nor affluence in this world. ^p For hunger, that came of sorow, he was leane, & his rural moysture failed him. ^q The more grieuous ^r Iudas afflicted him, & more earnestly he impiaied. ^s They shal gaine nothing by cursing him.

a This earnest affection declarereth that he is free from hypocrisie, and that sluggishness staideth him not. ^b Or, my glorie, because it chiefly setteth forth the glorie of God.

b He prophesieth of ^c calling of the Gentiles: for excepte thei were called, they coulde not heare the goodnes of God.

c Let all the worlde see thy iudgements, in that that thou art God ouer all, & so confesse that thou art glorious.

d Vnto God by his benefices maketh vs partakers of his mercies, he admitteth vs to be earnest in praier to desire him to continue & finish his graces.

e As he hath spoken to Samuel concerning me, so wil he shewe him self constant, and holie in his promises, so ^f these nations following shalbe subiect vnto me.

f From ^g sixte verse of this psalme vnto ^h last verse, & exposition in ⁱ three score psalme, & sixte verse.

g Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

h Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

i Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

j Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

k Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

l Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

m Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

n Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

o Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God.

Not only in
confessing it
secretly in my
self, but also in
declaring it be-
fore all the Cō-
gregation.
Hereby he
sheweth that
he had not to
do with them, that
were of little
power, but with
the iudges and
princes of the
worlde.

shame, & let them couer them selues with
their confusion, as with a cloke.

30 I wil giue thanks vnto the Lord great-
ly with my ⁹ mouthe, and praise him a-
mong the multitude.

31 For he wil stand at the right hād of the
poore, to saue him from them that wolde
condemne his soule.

PSAL. CX.

1 Dauid prophesieth of the power and euerslating king-
dome giuen to Christ. 4. And of his Priesthode, which
shulde put an end to the Priesthode of Leui.

A Psalme of Dauid.

1 **T**HE Lord said vnto my Lord, Sit
thou at my right hand, vntil I make
thine enemies thy fote stole.

2 The Lord shal send the rod of thy power
out of ^b Zīon: be thou ruler in the middes
of thine enemies.

3 Thy people [shal come] willingly at the
time [of assembling]: ⁹ thine armie in holie
beautie: the youth of thy wombe [shal be]
as the morning dewe.

4 The Lord sware and wil not repent,
Thou art a Priest for euer after the ordre
of ^d Melchi-zedek.

5 The Lord, [that is] at thy right hand, shal
wounde Kings in the daie of his wrath.

6 He shal be ludge among the heathen: he
shal sit [all] with dead bodies, [and] smite
the ^e head ouer great countreies.

7 He shal drinke of the brooke in ^f waie:
therefore shal he lift vp [his] head.

8 As Melchi-
zedek the square of Christ was bothe King & Priest: so the effect can not be
accomplished in anie King, saue onely in Christ. 1. Chro. 16. 21. e No
power shal be able to resist him. f This similitude of a captaine, that is
to goe to destroy his enemy. g He wil not scarce drinke by the waie,
he sheweth how God wil smite his enemies.

PSAL. CXI.

1 Dauid giueth thanks to the Lord for his mercifull workes
toward his Church. 10. And declareth wherein true
wisdom and right knowledge consisteth.

Praise ye the Lord.

1 I wil ^a praise the Lord with my whole
heart in the assemblie and Congrega-
tion of the iust.

2 The workes of the Lord [are] ^b great, and
ought to be sought out of all them that loue
them.

3 His worke [is] beautiful and glorious, &
his righteousness endureth for euer.

4 He hath made his wonderful workes to
be had in remembrance: the Lord [is] mer-
ciful and full of compassion.

5 He hath giuen ^c a ^d portion vnto them
that feare him: he wil euer be mindful of
his couenant.

6 He hath shewed to his people the pow-
er of his workes in giuing vnto them the
heritage of the heathen.

7 The ^e workes of his hands [are] true: truth
his word is takē. Prou. 30. 5. & 31. 1. 1. Or. prou. 30. 5. 1. 1. 1.
God promised to take the care of his Church: so in effect doeth he declare
true in the gouernement of the same.

and iudgement: all his statutes are true.

8 Thei are stablished for euer & euer, and
are done in trueth and equitie.

9 He sent redemption vnto his people: he
hath commanded his couenāt for euer:
holie and feareful [is] his Name.

10 The ^a beginning of wisdom [is] the
feare of the Lord: all they that obstruc-
t them, haue good vnderstanding: his prai-
se endureth for euer.

PSAL. CXII.

1 He praiseth the felicitie of them, that feare God, 18. And
condemneth the cursed state of the contemners of God.

Praise ye the Lord.

1 **B**lessed [is] the man, that ^a feareth the
Lord, [and] deliteth greatly in his com-
mandments.

2 His sede shal be mightie vpon earth: the
generatiō of the righteous shal be blessed.

3 ^b Riches and treasure [shal be] in his hou-
se, and his righteousness endureth for
euer.

4 Vnto the ^c righteous ariseth light in dar-
kenes: [he is] merciful and full of compas-
sion and righteous.

5 A good man [is] merciful and ^d lendeth,
[and] wil measure his affaires by iudge-
ment.

6 Surely he shal neuer be moued: [but] the
righteous shal be had in euerslating re-
membrance.

7 He wil not be afraid of euil tidings: [for]
his heart is fixed, [and] beleueth in the
Lord.

8 His heart is stablished: [therefore] he wil
not feare, vntil he se [his desire] vpon his
enemies.

9 He hath ^e distributed [and] giuen to the
poore: his righteousness remaineth for e-
uer: his ^f home shal be exalted with glo-
rie.

10 The wicked shal see it and be angrie: he
shal gnash with his teeth, and ^g consume
away: the desire of the wicked shal per-
ish.

power is able. f His power and prosperous estate. g The
vpon his children that cause the wicked to dye for euill.

PSAL. CXIII.

1 An ascription to praise the Lord for his preeminence
in that that contrariety to the course of nature he wrought
in his Church.

Praise ye the Lord.

1 **P**raise, O ye seruants of the Lord, praise
the Name of the Lord.

2 Blessed be the Name of the Lord from
nowe forthe and for euer.

3 The Lords Name is praised from the
rising of the sunne vnto the going downe
of the sunne.

e Thei onely
are wise, that
feare God, and
none haue vn-
derstanding,
but they obey
his worde.
f To wit, his es-
tablishment, as
ver. 7.

a He meaneth
that reuerent
feare, which is
in the children
of God, which
causeth them
to desire onely
in the wordes of
God.
b The godlie
shal haue abun-
dant & con-
tinuance, be-
cause their re-
uerence is satisfied
in God onely.
c The faithful
in all things
themselves knowe
that all shal goe
with them
for God wil be
merciful and
true.
d He sheweth
what is the
fruit of men-
tally and not for
gotten, and so on
measure his do-
ings, that he
may be able to
help when
needs require,
and not to be
flowed all on
himself.
e The godlie
pinche not ni-
gardly, but
diffidence libe-
rally, as the
secretaries of the
poore aspi-
reth, & as his
blessings of God

b If Gods glorie thine
 enough at the
 world, & thine
 fore of all oghs
 to be praised,
 what great con-
 demnation were
 to his people,
 among whom
 chiefly it shi-
 meth, if they
 should not ear-
 nestly extoll
 his Name.
 c By preferring
 the poore to
 high honours,
 and giuing the
 barren children
 ordinarie meanes

4 The Lord is high aboue all^b nations, [&]
 his glorie aboue the heauens.
 5 Who is like vnto the Lord our God, that
 hath his dwelling on high!
 6 Who abaseth him self to beholde [things]
 in the heauen and in the earth,
 7 He raiseth the nedie out of the dust [&]
 lifteth vp the poore out of the dung,
 8 That he maie set him with the princes,
 [euen] with the princes of his people.
 9 He maketh the barren woman to dwell
 with a familie, [&] a ioyful mother of chil-
 dren. Praise ye the Lord.
 he sheweth that God worketh not onely in his Church by
 but also by miracles.

PSAL. CXIII.

How the Israelites were deliuered forth of Egypt, & of
 the wonderful miracles, that God wrought at that time.
 Which put vs in remembrance of Gods great mercie tow-
 ard his Church, who, when the course of nature faileth,
 preserueth his miraculously.

Exod. 14. 15.

a That is, from
 them that were
 of a strange lan-
 guage.

b The whole
 people were
 witnesses of his
 holie maiestie
 in adopting
 them, and of his
 migthie power
 in deliuering
 them.

c Seeing that
 these deade crea-
 tures, felt Gods
 power, & after
 a sorte were it
 much more
 his people ought
 to commend it
 glorie him for
 the same.

d Vnto them
 his people to
 be infensible
 when the Lord
 cometh out of
 the cloud.

e In that admi-
 rable glory
 and splendour
 of his maiestie
 which was
 manifest in
 the cloud.

f That is, when
 he cometh out
 of the cloud.

g That is, when
 he cometh out
 of the cloud.

h That is, when
 he cometh out
 of the cloud.

i That is, when
 he cometh out
 of the cloud.

j That is, when
 he cometh out
 of the cloud.

Vhen^a Israel went out of Egypt,
 [&] the house of Iaakob from
 the^b barbarous people,
 2 Iudah was^b his sanctification, [&] Israel
 his dominion.
 3 The Sea saw it and fled: Iordan was tur-
 ned backe.
 4 The^c mountaines leaped like rames, [&]
 the hilles as lambs.
 5 What ailed thee, o Sea, that thou fleddest?
 o Iordan, [why] wast thou turned backe?
 6 Ye mountaines, [why] leaped ye like
 rams, [and ye] hilles as lambs?
 7 The^d earth trembled at the presence of
 the Lord, at the presence of the God of
 Iaakob:
 8 Which^e turneth the rocke into water-
 pooles, [&] the flint into a fountaine of
 water.

power & maiestie. That is, caused miraculously water to
 come in moult abundance, Exod. 17. 6.

PSAL. CXV.

A prayer of the faithful oppressed by idolatrous tyrants: a
 gainst whom they desire that God would succoure the-
 m. Trusting wholly constantly that God will preserue them in
 this their need, seeing that he hath adopted & received the-
 m to his fauour. Promising finally that they will not be
 vngratefull of so great a benefice, if it wolde please God to
 heare their prayer, & deliuer them by his omnipotent pow-
 er.

NOr vnto vs, o Lord, not vnto vs, but
 vnto thy Name giue the glorie, for
 thy louing mercie [and] for thy truthes
 sake.

Wherefore shall the heathen saie, ^b Where
 is now their God, which hath deliuered
 them out of the hand of the Lord?
 But our God [is] in heauen: he doth
 what he will.

Their idoles [are] silver and golde,
 the worke of mens hands.

Which is to say, that they are made of
 the impudent to let his will. A seeing that the
 same can be moved the idoles, it followeth that there is no
 power in them.

5 Thei haue a mouth and speake not: thei
 haue eyes and se not.

6 Thei haue eares and heare not: thei ha-
 ue noses and smell not.

7 Thei haue^c hands and touche not: thei
 haue fete and walke not: nether make thei
 a founde with their throte.

8 Thei that make them are^c like vnto the:
 [so are] al that trust in them.

9 O Israel, trust thou in the Lord: for [he]
 is their helpe and their shield.

10 O house of Aaron, trust ye in^d the Lord:
 [for] he is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord:
 [for] he is their helper and their shield.

12 The Lord hath bene mindeful of vs:
 he wil blesse, he^e wil blesse the house of
 Israel, he wil blesse the house of Aaron.

13 He wil blesse them that feare the Lord,
 bothe smal and great.

14 The Lord wil increase [his graces] tow-
 ard you, [euen] toward you and toward
 your children.

15 Ye are blessed of the Lord, which^f made
 the heauen and the earth.

16 The^g heauens, [euen] the heauens [are]
 the Lords: but he hath giuen the earth
 to the sonnes of men.

17 The dead praise not the Lord, nether
 canie that^h go downe into the [place of] si-
 lence.

18 But we wil praise the Lord from hence
 forth and for euer. Praise ye the Lord.

PSAL. CXXXV.

1 David being in great danger of Saul in which he was
 perceiving the great and inestimable loue
 him, magnifieth such great merities, and prai-
 seth that he wil be thankfull for the same.

I^a Loue^b the Lord, because he hath heard
 my voyce [and] my prayers.

2 For he hath inclined his eare vnto me,
 when I did call [vpon him]^b in my day-
 es.

3 [When] the soates of death compassed
 me, & the griefs of the graue caught me,
 [when] I founde trouble and sorowe.

4 Then I called vpon the Name of the
 Lord, [saying] I beseeche thee, o Lord, de-
 liuer my soule.

5 The Lord [is]^c mercifull & righteous, &
 our God [is] full of compassion.

6 The Lord preserue the simple: I was in
 miserie and he saued me.

7 Reuenge vnto me, o Lord, my soule: for
 the Lord hath bene beneficial vnto thee.

8 Because thou hast deliuered my soule
 from death, mine eyes from teares, [&]
 my fete from falling.

9 That

10 That

11 That

12 That

e He sheweth
 what great va-
 nities it is to
 kehelpe of the
 which person-
 ly haue no be-
 pe in them, but
 lacke sense and
 reason.

f As much
 without sense,
 as blockes and
 stones.

g For thei were
 appointed by
 God as instru-
 ments, & teachers
 of faith and reli-
 gion for others
 to followe.

h That is, he
 wil continue his
 graces toward
 his people.

i And therefo-
 re doeth his
 gouernment and
 continue all
 things there.

k And thei de-
 clare enough
 his sufficiencie
 to the world.

l The world
 serueth him
 thing but to
 shewe his fa-
 therlie care tow-
 ard men.

m Though the
 dead set forth
 Gods glorie
 yet he appeareth
 here, that the
 praise him now
 in his Church
 and Congrega-
 tion.

n That is, he
 wil continue his
 graces toward
 his people.

o And therefo-
 re doeth his
 gouernment and
 continue all
 things there.

p And thei de-
 clare enough
 his sufficiencie
 to the world.

q The world
 serueth him
 thing but to
 shewe his fa-
 therlie care tow-
 ard men.

r Though the
 dead set forth
 Gods glorie
 yet he appeareth
 here, that the
 praise him now
 in his Church
 and Congrega-
 tion.

s That is, he
 wil continue his
 graces toward
 his people.

t And therefo-
 re doeth his
 gouernment and
 continue all
 things there.

u And thei de-
 clare enough
 his sufficiencie
 to the world.

v The world
 serueth him
 thing but to
 shewe his fa-
 therlie care tow-
 ard men.

w Though the
 dead set forth
 Gods glorie
 yet he appeareth
 here, that the
 praise him now
 in his Church
 and Congrega-
 tion.

x That is, he
 wil continue his
 graces toward
 his people.

y And therefo-
 re doeth his
 gouernment and
 continue all
 things there.

z And thei de-
 clare enough
 his sufficiencie
 to the world.

aa The world
 serueth him
 thing but to
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 therlie care tow-
 ard men.

ab Though the
 dead set forth
 Gods glorie
 yet he appeareth
 here, that the
 praise him now
 in his Church
 and Congrega-
 tion.

ac That is, he
 wil continue his
 graces toward
 his people.

ad And therefo-
 re doeth his
 gouernment and
 continue all
 things there.

ae And thei de-
 clare enough
 his sufficiencie
 to the world.

af The world
 serueth him
 thing but to
 shewe his fa-
 therlie care tow-
 ard men.

ag Though the
 dead set forth
 Gods glorie
 yet he appeareth
 here, that the
 praise him now
 in his Church
 and Congrega-
 tion.

The Lord
will preserve
me, & safe my
life.

I felt all these
things, and the
more was mo-
ved by faith to
confesse them,
1 Cor. 4. 13.
In my great
distresse I
thought God
would not re-
gards man, &
but lies and
vanitie, yet I
overcame this
temptation, and
fok the contra-
rie.

In the Law
he is viled to ma-
ke a banker,
foline thanks
to God, and to
take the cup of
drinke in signe
of thanksgiv-
ing.

I perceive
God hath a
care over his,
so that he both
disposeth their
death and taketh
a iuste payment
for that.

He exhorteth the
Gentiles to praise
God, because he hath
accomplished a
service to them as
to the lawes, the
promises of life
everlasting by Iesu
Christ.

Rom. 15. 11.
That is, the
most certaine
and continual
testimonies of
his fatherlie
grace.

because God
in creating
Dauid King,
showed his mer-
cy toward his
Church, the
father doeth
not only him
thanks God,
ethonach
all the people
do the same.

We are here
taught that this
service that I
doe, is not
for my sake,
but for the
praise of God,
and to the
glorie of his
name.

He assured
Dauid to ha-
ve many ene-
mies, yet he
did not leave
him, but God
would mainteine
him, because he
had placed him,
the heauenly
father had pre-
ferred him to
the kingdom, and
therefore he
was not to be
defeated.

He assured
Dauid to ha-
ve many ene-
mies, yet he
did not leave
him, but God
would mainteine
him, because he
had placed him,
the heauenly
father had pre-
ferred him to
the kingdom, and
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ferred him to
the kingdom, and
therefore he
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Dauid to ha-
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mies, yet he
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him, but God
would mainteine
him, because he
had placed him,
the heauenly
father had pre-
ferred him to
the kingdom, and
therefore he
was not to be
defeated.

9 I shal walke before the Lord in the land
of the living.

10 I beleued, therefore did I speake: [for]
I was fore troubled.

11 I said in my feare, All men are lyers.

12 What shal I rendre vnto the Lord for all
his benefites toward me?

13 I wil take the cup of saluation, and call
vpon the Name of the Lord.

14 I wil paye my vowes vnto the Lord, [euē]
now in the presence of all his people.

15 Precious in the sight of the Lord [is] the
death of his Saints.

16 Beholde, Lord: for I am thy seruant, I
am thy seruant, [and] the sonne of thine had
maide: thou hast broken my bonds.

17 I wil offer to thee a sacrifice of praise, &
wil call vpon the Name of the Lord.

18 I wil paie my vowes vnto the Lord,
[euē] now in the presence all his peo-
ple.

19 In the courtes of the Lords house, [euē]
in the middes of thee, o Ierusalem.
Praise ye the Lord.

20 I wil thank him for his benefites, for that
he is a iuste payment, to confesse that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath
accomplished a service to them as to the lawes, the
promises of life everlasting by Iesu Christ.

1 All nations, praise ye the Lord: all
ye people, praise him.

2 For his louing kindenes is great toward
vs, and the truth of the Lord [endureth]
for euer. Praise ye the Lord.

PSAL. CXVIII.

1 Dauid reioiced of Saul and of the people, at the time ap-
pointed obtained the kingdom. 4 For the which he bid
derh all them, that feare the Lord, to be thankfull. And
vnder his person in all this was Christ liuely for foete,
who shoulde be of his people rejected.

1 Praise ye the Lord, because he is good:
[for] his mercie [endureth] for euer.

2 Let Israel now saie, That his mercie [en-
dureth] for euer.

3 Let the house of Aaron now saie, That
his mercie [endureth] for euer.

4 Let them, that feare the Lord, now saie,
That his mercie [endureth] for euer.

5 I called vpon the Lord in trouble, [and]
the Lord heard me, [and] set me at large.

6 The Lord [is] with me: [therefore] I wil
not feare what man can do vnto me.

7 The Lord [is] with me among them that
helpe me: [therefore] shal I fe [my desire]
vpon mine enemies.

8 It is better to trust in the Lord, then to
haue confidence in man.

9 The Prophet exhorteth the children of God to
liues according to his holie wordes. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

9 It is better to trust in the Lord, then to
haue confidence in princes.

10 All nations haue compassed me: but in
the Name of the Lord shal I destroye
them.

11 Thei haue compassed me yea, they haue
compassed me: but in the Name of the
Lord I shal destroye them.

12 Thei came about me like bees, [but]
they were quenched as a fyre of thornes:
for in the Name of the Lord I shal de-
stroye them.

13 Thou hast thrust fore at me, that I
might fall: but the Lord hath holpen
me.

14 The Lord [is] my strength and song:
for he hath bene my deliuerance.

15 The voice of ioye and deliuerance
[shalbe] in the tabernacles of the righte-
ous, [saying.] The right hand of the Lord
hath done valiantly.

16 The right hand of the Lord is exalted:
the right hand of the Lord hath done
valiantly.

17 I shal not dye, but liue, and declare the
workes of the Lord.

18 The Lord hath chastened me sore, but
he hath not deliuered me to death.

19 Open ye vnto me the gates of righte-
ousnes, [that] I maie go in to the [and] praise
the Lord.

20 This is the gate of the Lord: the righte-
ous shal entre into it.

21 I wil praise thee: for thou hast heard me,
and hast bene my deliuerance.

22 The stone, [which] the buylders refu-
sed, is the head of the corner.

23 This was the Lords doing, [and] it is mar-
uelous in our eyes.

24 This is the daie, [which] the Lord ha-
th made: let ys reioyce and be glad in it.

25 O Lord, I praie thee, saue now: o Lord,
I praie thee now giue prosperitie.

26 Blessed [be he,] that cometh in the Na-
me of the Lord: we haue blessed you
out of the house of the Lord.

27 The Lord [is] mightie, and hath giuen
vs light: binde the sacrifice with cordes
vnto the hornes of the altar.

28 Thou art my God, and I wil praise
thee [euē] my God: therefore I wil exalt
thee.

29 Praise ye the Lord, because he is good:
for his mercie [endureth] for euer.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to
liues according to his holie wordes. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 61

ALEPH.

Blessed [are] ^a those that are vpright in [their] waie, [&] walke in the Lawe of the Lord.

Blessed [are] thei that kepe his testimonies, [&] seke him with their whole heart.

Surely they worke none iniquitie, [that] walke in his waies.

Thou hast commanded to kepe thy precepts diligently.

Oh that my waies were directed to kepe thy statutes.

Then shulde I not be confounded, when I haue respect vnto all thy commandements.

I wil praise thee with an vpright ^d heart, when I shal learne the iudgements of thy righteousness.

I wil kepe thy statutes: forsake me not ^e ouerlong.

BETH.

Wherewith shal ^a yong man redresse his way: in taking hede [thereto] according to thy worde.

With my whole heart haue I sought thee: let me not wander from thy commandements.

I haue ^b hid thy promises in mine heart, that I might not sinne against thee.

Blessed art thou, ^c Lord: teache me thy statutes.

With my lippes haue I declared all the iudgements of thy mouth.

I haue had as great ^e delite in the waie of thy testimonies, as in all riches.

I wil meditate in thy precepts, and consider thy waies.

I wil delite in thy statutes, [&] I wil not forget thy worde.

GIMEL.

Be beneficial vnto thy seruant, [that] I maie ^a liue and kepe thy worde.

Open mine eyes, that I maie see the wonders of thy Law.

I am a ^b stranger vpon earth: hide not thy commandements from me.

Mine heart breaketh for the desire to thy iudgements alwaie.

Thou hast destroyed the proud: cursed are they that do erre from thy commandements.

Remoue from me shame and contempt: for I haue kept thy testimonies.

Princes also did sit, & speake against me: [but] thy seruant did meditate in thy statutes.

Also thy testimonies [are] my delite, [&] my counsellers.

DALETH.

My soule cleaueth to the ^a dust: quicken me according to thy worde.

I haue ^b declared my wayes, and thou heardest me: teache me thy statutes.

Make me to vnderstand the waie of thy precepts, and I wil meditate in thy wonderful workes.

My soule melteth for heauines: raise me vp according vnto thy ^c worde.

Take from me the ^d waie of lying, and grant me graciously thy Law.

I haue chosen the waie of truth, [&] thy iudgements haue I laied [before] me.

I haue cleaued to thy testimonies, ^e Lord: confounde me not.

I wil runne the waye of thy commandements, when ^f thou shalt enlarge mine heart.

HE.

Teach me, ^a Lord: the waie of thy statutes, and I wil kepe it vnto the end.

Give me vnderstanding, and I wil kepe thy Law: yea, I wil kepe it with [my] whole heart.

Direct me in the path of thy commandements: for therein is my delite.

I neline mine heart vnto thy testimonies, and not to ^c couetousnes.

Turne awaie mine ^d eyes fro regarding vanitie, [&] quicken me in thy waie.

Stablish thy promises to thy seruant, because he feareth thee.

Take awaie ^e my rebuke that I feare: for thy iudgements [are] good.

Beholde, I desire thy commandements: quicken me in thy righteousness.

VAV.

And let thy ^a louing kindenes come vnto me, ^b Lord, [&] thy saluatio according to thy promises.

So shal I ^c make answer vnto my blasphemers: for I trust in thy worde.

And take not the worde of truth vtterly out of my mouth: for I wait for thy iudgements.

So shal I alwaie kepe thy Lawe for euer and euer.

And I wil ^d walke at libertie: for I kepe thy precepts.

I wil speake also of thy testimonies before ^e Kings, and wil not be ashamed.

And my delite shal be in thy commandements, which I haue loued.

Mine hands also wil I lift vp vnto thy commandements, which I haue loued, & I wil not forget thy statutes.

ZAIN.

Also I will praise thee, ^a Lord: for thou hast delivered me from all mine iniquities.

Also I will praise thee, ^b Lord: for thou hast delivered me from all mine iniquities.

Also I will praise thee, ^c Lord: for thou hast delivered me from all mine iniquities.

^a Here thei are not called blessed, which thinke them selues wise in their owne iudgement, nor which imagine to the selues a certaine holines, but thei whose conuersation is without hypocrisie.

^b For thei are ruled by Gods spirit and embrace no doctrine but his.

^c Dauid acknowledgeth his imperfection, desiring God to reforme it: that his life maie be conformable to Gods worde.

^d For true religion standeth in fearing God without hypocrisie.

^e That is, thy precepts, & conuincing perfite righteousness.

^f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmities in time.

^g Because youth is most given to licentiousnes, he chiefly warneth them to frame their liues befitting to Gods worde.

^h If Gods worde be grauen in our hearts, we shalbe more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him diligently in his statutes.

ⁱ The Prophet desireth that he may be able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him diligently in his statutes.

^j The Prophet desireth that he may be able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him diligently in his statutes.

^k The Prophet desireth that he may be able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him diligently in his statutes.

^l The Prophet desireth that he may be able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him diligently in his statutes.

^m The Prophet desireth that he may be able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him diligently in his statutes.

ⁿ The Prophet desireth that he may be able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him diligently in his statutes.

^a That is, he almost brought to the graue, & without thy worde I can not liue.

^b I haue confessed mine offences, & now depend wholly on thee.

^c If God did not maintaine vs by his worde, our liues woulde drop awaie like water.

^d Instruct me in thy worde, whereby my minde may be purged fro vanitie & taught to obey thy wil.

^e By this he sheweth that he can nether do good, cleane to Gods worde, nor runne forward in his waie, except he make our hearts large to receiue his grace, & willing to obey.

^f He sheweth that he can not followe on to the end, except God teache him oft times and lead him forward.

^g Not onely outward conuersation, but also inward affection.

^h Herby meaning all other vices, because that conuersion is the root of all euil.

ⁱ Meaning, of his senses.

^j Let me not fall to thy honour, but let mine heart desire in thy glorious worde.

^k Give me strength to continue in thy worde sun to the end.

^l He sheweth Gods mercy and love in the first, cause of our salvation.

^m By trusting in Gods worde he assurth himself to be able to confute the slanderers of his aduersaries.

ⁿ Thei that simply walke in Gods Lawe.

^o Thei that simply walke in Gods Lawe.

^p Thei that simply walke in Gods Lawe.

^q Thei that simply walke in Gods Lawe.

^r Thei that simply walke in Gods Lawe.

^s Thei that simply walke in Gods Lawe.

^t Thei that simply walke in Gods Lawe.

Though he
God. hand
to be vpon
me, yet he re-
sisteth his pro-
mises & comfort-
eth him self
therein.

Meaning the
wicked, & com-
mune Gods
worde, & tread
in religion vani-
tous.

That is, the
examples, whe-
reby thou decla-
rest thy self to
be of the
worde.

That is, a ve-
hement zeale to
thy glorie, & in
digressio against
the wicked.

In the course
of this life and
trouful exile.

Even when
other slepe.

That is, all
such benefits.

I am persua-
ded to kepe
thy Law is an
heritage & gre-
at gain for me.

He sheweth
none can im-
brace & worde
of God, except
he consider his
owne imperfec-
tions & waies.

They haue
gone about to
drawe me into
their companie.

Not onely in
mutual consen-
t, but also with
aide & succour.

For & know-
ledge of Gods
worde is a sin-
gular token of
his fauour.

Having pro-
mised by experi-
ence that God
was true in his
promises, he desi-
reth to be woul-
de increase in
his knowledg
and iudge-
ment.

So Ieremie
saith that befo-
re the Lord thou
art him, he
was like a calfe
vnto me: so &
the word of Gods
was to call
me home to
God.

Their heart
is indurate and
hardened, puff-
ing vp with
prouberie and
vaine estimati-
on of them sel-
ues.

He comforteth
the wicked befo-
re that he was cha-
stised, he was re-
bellious, as ma-
ny naturis, a

Because God lea-
ueth not his worde
without effect, he
desireth a newe
grace: & is that he woulde continue his comfort.

ZAIN.

49 Remembre the promises made to thy
seruant, wherein thou hast caused me to
trust.

50 It is my comfort in my trouble: for thy
promises haue quickened me.

51 The proud haue had me exceedingly
in derision: [yet] haue I not declined fro
thy Law.

52 I remembred thy iudgements of olde,
O Lord, and haue bene comforted.

53 Feare is come vpon me for the wicked,
that forsake thy Law.

54 Thy statutes haue bene my songs in the
house of my pilgrimage.

55 I haue remembred thy Name, O Lord,
in the night, and haue kept thy Law.

56 This I had because I kept thy precepts.

CHETH.

57 O Lord, [that art] my portion, I haue
determined to kepe thy wordes.

58 I made my supplication in thy presence
with [my] whole heart: be merciful vnto
me according to thy promises.

59 I haue considered my wayes, & turned
my fete into thy testimonies.

60 I made haste and delayed not to kepe
thy commandements.

61 The bands of the wicked haue robbed
me: [but] I haue not forgotten thy Law.

62 At midnight wil I rise to giue thanks
vnto thee, because of thy righteous iud-
gements.

63 I am a companion of all them that feare
thee, and kepe thy precepts.

64 The earth, O Lord, is full of thy mercie:
teache me thy statutes.

TETH.

65 O Lord, thou hast dealt graciously with
thy seruant according vnto thy worde.

66 Teache me good iudgement and know-
ledge: for I haue beleued thy comman-
dements.

67 Before I was afflicted, I went astray:
but now I kepe thy worde.

68 Thou art good and gracious: teache
me thy statutes.

69 The proud haue imagined a lie against
me: [but] I wil kepe thy precepts with
[my] whole heart.

70 Their heart is fat as greafe: [but] my
delite is in thy Law.

71 It is good for me, that I haue bene af-
flicted, that I maie learne thy statutes.

72 The Law of thy mouth is better vnto
me, then thousands of golde and siluer.

LOP.

73 Thine hands haue made me & deli-
uered me: giue me vnderstanding [therefore]
that I maie learne thy commandements.

74 So thei feare thee, seing me, that reioy-
ce, because I haue trusted in thy worde.

75 I knowe, O Lord, that thy iudgements
[are] right, and that thou hast afflicted me
truly.

76 I praeie thee that thy mercie maie com-
fort me according to thy promises vnto
thy seruant.

77 Let thy tender mercies come vnto me,
that I maie liue: for thy Law [is] my de-
lite.

78 Let the proud be ashamed: for thei
haue dealt wickedly [and] falsely with me:
[but] I meditate in thy precepts.

79 Let suche as feare thee turne vnto me,
and thei that knowe thy testimonies.

80 Let mine heart be vpight in thy statu-
tes, that I be not ashamed.

COPH.

81 My soule fainteth for thy saluation:
[yet] I waite for thy worde.

82 Mine eyes faile for thy promises, saying,
When wilt thou comfort me?

83 For I am like a bottel in the smoke:
[yet] do I not forget thy statutes.

84 How manie are the daies of thy ser-
uant: when wilt thou execute iudgement
on them that persecute me?

85 The proud haue digged pittes for
me, which is not after thy Law.

86 All thy commandements [are] true:
they persecute me falsely: helpe me.

87 They had almost consumed me vpon
the earth: but I forsoke not thy precepts.

88 Quicken me according to thy louing
kindenes: so that I kepe the testimonie of
thy mouth.

LAMED.

89 O Lord, thy worde endureth for euer
in heauen.

90 Thy truth [is] from generation to ge-
neration: thou hast laied the fundamen-
tation of the earth, and it abideth.

91 They continue [eue] to this daie by thy
ordinances: for all [are] thy seruants.

92 Except thy Law had bene my delite, I
shulde now haue perished in mine affli-
ction.

93 I wil neuer forget thy precepts: for by
them thou hast quickened me.

94 I am thine, saue me: for I haue forgot-
ten thy precepts.

95 The wicked haue waited for me to de-
stroy me: [but] I wil consider thy testi-
monies.

96 I haue seene an end of all persecutions:
[but] thy commandement is exceeding large.

MEM.

97 Oh how loue I thy Law! it is my me-
ditation continually.

98 My heart is ready to burst out of my
throat, because I haue loved thy testimonies.

99 My heart is ready to burst out of my
throat, because I haue loved thy testimonies.

100 My heart is ready to burst out of my
throat, because I haue loved thy testimonies.

101 My heart is ready to burst out of my
throat, because I haue loved thy testimonies.

b VVhen God
sheweth his
grace towards
anie, he resist-
eth to other-
wise: he telleth not
them that trust
in him.

He declar-
eth when he se-
nde Gods mer-
cies, he was de-
ad.

That is, be
comforted by
mine example.

He sheweth
that there can
be no true feare
of God with-
out the know-
ledge of his
worde.

Though my
soule fainteth
for thy saluation,
yet I waite for
thy worde.

Like a skyn
bottel or blad-
der that is parch-
ed in the
smoke.

How long
wilt thou afflict
thy seruant?

They haue
not onely op-
pressed me vni-
tously, but also
truly con-
sidered against me.

He sheweth
himself, & God
will deliuer his
& destroye such
as vniu-
ally persecute them.

Finde no
helpe in earth,
he looketh vnto
his eyes to heauen.

Because none
shulde esteeme
Gods worde ac-
cording to the
changes of things
in this worlde,
he sheweth that
it abideth in
heauen & there-
fore is immu-
table.

Seing & carnal
and all the crea-
tures remaine
in this estate,
wherein I haue
created them,
suche mine
thy creature
remaineth con-
stant in this
estate.

He sheweth
that the wicked
haue waited for
me to destroye
me.

He sheweth
that the wicked
haue waited for
me to destroye
me.

He sheweth
that the wicked
haue waited for
me to destroye
me.

He sheweth
that the wicked
haue waited for
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He sheweth
that the wicked
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He sheweth
that the wicked
haue waited for
me to destroye
me.

He sheweth
that the wicked
haue waited for
me to destroye
me.

He sheweth
that the wicked
haue waited for
me to destroye
me.

V Who neuer
submit
him selfe only
to Gods wor-
de, that not one
of his enemies,
but all his wil-
dome, the
they & profess
in, & are men of
experience.
So then of
our selues we
do nothing,
but when God
doeth inwar-
dly instruct vs
wth his Spirit, we
fele his graces
sweter then he
nie.

O f our selues
we are but dar-
kenes, and can
not se, except
we be lighte-
ned with Gods
worde.

So all the
faithful ought
to binde them
selues to God by
a solemne othe
and promes, to
stir vp their zeale
to imbrace
Gods worde.

That is, my
prayers & than-
kgiuing, w^{ch} sa-
crifice Hosea
callet^h & calues
of the lippes.
Chap. 14. vers.

That is, I am
in continual
danger of my
life.

I ftermed no
worldlie thing,
but made thy
worde mine in-
heritance.

V Who neuer
wil imbrace
Gods worde a-
right, must ab-
horre all fanta-
sies & imagina-
tions bothe of
him selfe & of
others.

And blinde
in the Law
of the Lord.

He desireth
Gods counsaile
in his face, &
he had begon.

The craftie
pretence of the
conterne
Law, that
he brought to
the Law.

AIN.

do not only teach me obedience, but also me to feare, con-
fession, and repentance, which cause a true repentance.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more vnderstanding then all my teachers: for thy testimonies [are] my meditation.

100 I vnderstode more then the ancient, because I kept thy precepts.

101 I haue refrained my fete from euerie euil way, that I might kepe thy worde.

102 I haue not declined from thy iudgements: for thou didest teach me.

103 How swete are thy promises vnto my mouth! [yea,] more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehood.

NVN.

105 Thy worde [is] a lanterne vnto my fete, and a light vnto my path.

106 I haue sworne and wil performe it, that I wil kepe thy righteous iudgements.

107 I am verie sore afflicted: o Lord, quicken me according to thy worde.

108 O Lord, I beseeche thee accept the offerings of my mouth, and teach me thy iudgements.

109 My soule is continually in mine hād: yet do I not forget thy Law.

110 The wicked haue layed a snare for me: but I swaried not from thy precepts.

111 Thy testimonies haue I taken [as] an heritage for euer: for they are the ioye of mine heart.

112 I haue applied mine heart to fulfil thy statutes alwaye, [euen] vnto the end.

SAMECH.

113 I hate vaine inuentions: but thy Law do I loue.

114 Thou art my refuge and shield, [and] I trust in thy worde.

115 Awaie from me, ye wicked: for I wil kepe the commandements of my God.

116 Stablish me according to thy promes, that I maye liue, and disapoint me not of mine hope.

117 Staie thou me, and I shalbe safe, and I wil delite continually in thy statutes.

118 Thou hast troden downe all them that departe from thy statutes: for their de-
cent [is] vaine.

119 Thou hast taken away all the wicked of the earth [like] drossle: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

AIN.

121 I haue executed iudgement & iustice:

leauie me not to mine oppressours.

122 Answer for thy seruant in that, which is good, [and] let not the proude oppress me.

123 Mine eyes haue failed [in waiting] for thy saluation, and for thy iuste promes.

124 Deale with thy seruant according to thy mercie, & teach me thy statutes.

125 I am thy seruant: grante me [therefore] vnderstanding, that I maie knowe thy testimonies.

126 It is time for the Lord to worke, [for] they haue destroyed thy Law.

127 Therefore loue I thy commandements aboute golde, yea, aboute moeste fine golde.

128 Therefore I esteeme all thy precepts moeste iuste, and hate all false waies.

PM.

129 Thy testimonies [are] wonderful: therefore doeth my soule kepe them.

130 The entrance into thy wordes sheweth light, [and] giueth vnderstanding to the simple.

131 I opened my mouth & panted, because I loued thy commandements.

132 Loke vpon me and be merciful vnto me, as thou vtest to do vnto those that loue thy Name.

133 Direct my steppes in thy worde, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppression of men, and I wil kepe thy precepts.

135 Shewe the light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush out with riuers of water, because they kepe not thy Law.

TSADDI.

137 Righteous art thou, o Lord, and iuste [are] thy iudgements.

138 Thou hast commanded iustice by thy testimonies and trueth especially.

139 My zeale hathe euen consumed me, because mine enemies haue forgotten thy wordes.

140 Thy worde is proued moeste pure, and thy seruant loueth it.

141 I am smale and despised: [yet] do I not forget thy precepts.

142 Thy righteousness [is] an euermolde righteousness, and thy Law [is] trueth.

143 Trouble and anguish are come vpon me: [yet] are thy commandements my delite.

144 The righteousness of thy testimonies [is] euermolde: grante me vnderstanding, & I shal liue.

Put thy
betweene
enemies &
as if thou
my pledge.

He boasteth
not that he
Gods seruant,
but thereby
God in
minde, that
he made him
his by his grace,
so he wolde
continue his fauour
toward him.

The Prophet
sheweth
the wicked
brought all
things to confu-
sion, and Gods
worde to vnu-
contempt, there-
fore is it Gods
time to helpe &
remedy.

That is, what
foerer dissen-
teth from the
puritie of thy
worde.

A containing
high & secret
mysteries, so
I am moued wth
admiration &
reuerence.

The simple
idiotes, I
submit them
selues to God,
haue
their eyes
opened, and
their
minde
illumi-
nated so
that they
begin to
read
Gods
worde.

My zeale
and thy
worde
was so
great.

He sheweth
what ought
to be the
zeale of
Gods
children,
when they
in
his
worde
con-
firmed.

My zeale
and thy
worde
was so
great.

He sheweth
what ought
to be the
zeale of
Gods
children,
when they
in
his
worde
con-
firmed.

Ve can
confesse
God to
be
righteous,
except we
liue
vprightly
and
truely, as he
the
comman-
ded.

Psal. 69. 14.
s. pet. 1. 1.
b Golde
hath
need to be
fired
but thy
worde is
purer
than
gold.

This is
the
true
trial, as
praise
God in
aduersitie.

So that
the
life of
man
without
the
knowle-
dge of
God, is
death.

143 I haue cryed with [my] whole heart:
heare me, O Lord, [and] I wil kepe thy sta-
tutes:

145 I called vpon thee: haue me, and I wil
kepe thy testimonies.

147 I preuented the morning light, & cry-
ed: [for] I waited on thy worde.

148 Mine eyes preuent the [night] war-
ches to meditate in thy worde.

149 Heare my voice according to thy lo-
uing kindenes: O Lord, quicken me accor-
ding to thy fludgement.

150 They drawe nere, that followe after
malice, [and] are farre from thy Law.

151 Thou art nere, O Lord: for all thy com-
mandements [are] true.

152 I haue knowen long since by thy te-
stimonies, that thou hast established them
for euer.

RESH.

153 Beholde mine affliction, and deliuer
me: for I haue not forgotten thy Law.

154 Pleade my cause, & deliuer me: quick-
en me according vnto thy worde.

155 Saluation [is] farre from the wicked,
because they seke not thy statutes.

156 Greater thy tender mercies, O Lord:
quicken me according to thy iudge-
ments.

157 My persecutors and mine oppres-
sours [are] many: [yet] do I not swaue
from thy testimonies.

158 I haue the transgressours & was grie-
ued, because they kept not thy worde.

159 Consider, O Lord, how I loue thy
precepts: quicken me according to thy lo-
uing kindenes.

160 The beginning of thy worde is truth,
and all the iudgements of thy righteous-
nes [endure] for euer.

161 Princes haue persecuted me without
cause, but mine heart stood in awe of thy
wordes.

162 I reioyce at thy worde, as one that find-
eth a great spoile.

163 I haue falsehode and abhorre it, [for]
thy Lawe do I loue.

164 Seven times a daie do I praise thee,
because of thy righteous iudgements.

165 They that loue thy Law, shall haue
great prosperitie, and they shall haue none
hurt.

166 Lord, I haue trusted in thy saluation,
and haue done thy commandements.

167 My soule hath kept thy testimonies,
for I loue them exceedingly.

168 I haue kept thy precepts and thy testi-
monies.

169 I haue kept thy precepts and thy testi-
monies.

170 I haue kept thy precepts and thy testi-
monies.

171 I haue kept thy precepts and thy testi-
monies.

172 I haue kept thy precepts and thy testi-
monies.

173 I haue kept thy precepts and thy testi-
monies.

174 I haue kept thy precepts and thy testi-
monies.

monies: for all thy precepts are true:
thee:

TAV.

169 Let my complaint come before thee,
O Lord, [and] giue me vnderstanding
according vnto thy worde.

170 Let my supplication come before thee,
[and] deliuer me according to thy pro-
mes.

171 My lippes shall speake praise, when
thou hast taught me thy statutes.

172 My tongue shall intreate of thy wor-
de: for all thy commandements [are]
righteous.

173 Let thine hand helpe me: for I haue
chosen thy precepts.

174 I haue longed for thy saluation, O Lord,
and thy Law [is] my desire.

175 Let my soule live, & let me praise thee,
and thy iudgements shall helpe me.

176 I haue gone astraye like a lost shee-
pe: seke thy seruant, for I do not forget thy
commandements.

PSAL.

CXX.

The prayer of David being raised by the false report of
Saul's flatterers. And therefore he lamenteth his long
labours among those iniquities. V. We were given to all
kinde of wickednes and contention.

A song of degrees.

1 Called vnto the Lord in my trouble,
and he heard me.

2 Deliuer my soule, O Lord, from lying
lippes, [and] from a deceitful tongue.

3 What doeth [thy] deceitful tongue bring
vnto thee, or what doeth it auail thee?

4 It [is] as the marke arrowes of a mighty
man, and as the coles of iuniper.

5 Wo is to me that I remaine in the
shech, [and] dwell in the tents of Kedar.

6 My soule hath long dwelt with him
that hateth peace.

7 I seke peace, and when I speake re-
ferece, they are bent to warre.

8 I seke peace, and when I seke peace,
they are bent to warre.

9 I seke peace, and when I seke peace,
they are bent to warre.

10 I seke peace, and when I seke peace,
they are bent to warre.

11 I seke peace, and when I seke peace,
they are bent to warre.

12 I seke peace, and when I seke peace,
they are bent to warre.

13 I seke peace, and when I seke peace,
they are bent to warre.

14 I seke peace, and when I seke peace,
they are bent to warre.

15 I seke peace, and when I seke peace,
they are bent to warre.

16 I seke peace, and when I seke peace,
they are bent to warre.

17 I seke peace, and when I seke peace,
they are bent to warre.

18 I seke peace, and when I seke peace,
they are bent to warre.

19 I seke peace, and when I seke peace,
they are bent to warre.

20 I seke peace, and when I seke peace,
they are bent to warre.

21 I seke peace, and when I seke peace,
they are bent to warre.

22 I seke peace, and when I seke peace,
they are bent to warre.

23 I seke peace, and when I seke peace,
they are bent to warre.

A song of degrees.

Lord, remember David with all his affliction.

Who swaie vnto the Lord, & vowed vn to the mightie God of Iaakob, [saying,]

It wil not enter into the tabernacle of mine house, nor come vpon my pallet [or] bed,

Nor suffer mine eyes to slepe, nor mine eyelids to slumber,

Vntil I finde out a place for the Lord, an habitation for the mightie God of Iaakob.

Lo, we heard of it in Ephraim, and founde it in the fields of the forest.

We wil entre into his Tabernacles, and worship before his foteftole.

Arise, O Lord, [to come] into thy rest, thou, and the Arke of thy strength.

Let thy Priests be clothed with righteousness, and let thy Saintes reioyce.

For thy seruant Dauids sake refuse not the face of thine Anointed.

The Lord hath sworne in trueth vnto David, and he wil not shrinke from it, [saying,] Of the fruite of thy bodie wil I set vpon thy throne.

If thy sonnes kepe my couenant, and my testimonies, that I shall teache them, their sonnes also shal sit vpon thy throne for euer.

For the Lord hath chosen Zión, [and] loued to dwell in it, [saying,]

This is my rest for euer: here wil I dwell, for I haue a delite therein.

I wil surely blesse her vitales, [and] wil satisfie her poore with bread,

And wil clothe her Priests with saluation, and her Saintes shal shewe for ioye.

There wil I make the horne of David to bud: [for] I haue ordeined a light for mine Anointed.

His enemies wil I clothe with shame, but on him his crowne shal florish.

Meaning, for his owne sake, and not for the plentifulnes of the place: for he promisseth to blesse it, declaring before, it was barren. That is, with my protection, whereby they shal be safe.

Though this song for a time seemed to be broken, yet he promisseth to restore it.

PSAL. CXXXIII.

This Psalme containeth the commendation of brotherly amitie among the seruants of God.

A song of degrees, or Psalme of David.

Beholde, how good and how comelie a thing it is, brethren to dwell euen together.

[It is] like to the precious ointment vpon the head, that runneth downe vpon the

beard, [euen] vnto Aarons beard, which went downe on the border of his garments:

As the dewe of Hermón, which falleth vpon the mountaines of Zión: for the Lord appointed the blessing [and] life for euer.

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PSAL. CXXXIII.

He exhorteth the Leuites watching in the Temple to praise the Lord.

A song of degrees.

Beholde, praise ye the Lord, all ye, seruants of the Lord, yet that by night stand in the House of the Lord.

Lift vp your hands to the Sanctuarie, & praise the Lord.

The Lord, that hath made heauen and earth, blesse thee out of Zión.

PSAL. CXXXV.

He exhorteth all the faithful, of what estate so euer they be, to praise God for his maruelous works, 13 And specially for his graces toward his people, wherein he hath declared his maiestie, 15 To the confusion of all idolaters and their idoles.

Praise ye the Lord.

Praise the Name of the Lord: ye seruants of the Lord, praise [him.]

Ye that stand in the House of the Lord, [and] in the courtes of the house of our God.

Praise ye the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

For the Lord hath chosen Iaakob to him selfe, [and] Israël for his chief treasure.

For I knowe that the Lord [is] great, & that our Lord [is] aboue all gods.

Whatsoever pleased the Lord, that did he in heauen and in earth, in the sea, and in all the depths.

He bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the winde out of his treasures.

He smote the first borne of Egypt both of man and beast.

He hath sent tokens and wonders into the middes of thee, O Egypt, vnto Pharaoh and vpon all his seruants.

He smote many nations, and slew mightie Kings:

[As] Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of Canaan:

And gaue their land for an inheritance, [euen] an inheritance vnto Israël his people.

Thy Name, O Lord, endureth for euer: O Lord,

By Hermón, he meaneth the plentiful countrey about Ierusalem, & VVherther is such a countrey.

Ye that are Leuites and chief appointed to this office.

For their charge was not onely to kepe the Temple, but to pray there and to give God thanks. And therefore hath the power blesse thee with his fatherly love declared in Zión. Thus the Leuites used to praise the Lord, and blesse the people.

A Ye Leuites are in his Sanctuarie. Meaning, the peoples for the people and the Leuites had their courtes, & were places of the Temple separate.

That is, hath truly loued the posteritie of Abraham.

He meaneth Gods power in his will, so that in his hand we should not separate this and hereby he willett Gods people to depend on his power, by observing his examples.

Isaiah, 10, 13. Ezech, 13, 19.

Isaiah, 10, 13. Ezech, 13, 19.

Isaiah, 10, 13. Ezech, 13, 19.

Isaiah, 10, 13. Ezech, 13, 19.

He sheweth what fruite of godly conuersion of Gods power, whereby they se how he destroyeth his enemies and delivereth his people.

6 Lord, thy remembrance [is] from generation to generation.

14 For the Lord wil iudge his people, & be pacified towards his seruants.

15 The idoles of the heathen [are] siluer & golde, [euen] the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and se not.

17 They haue eares and heare not, nether is there any breath in their mouth.

18 They that make them, are like vnto the: [so are] all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that feare the Lord, praise the Lord.

21 Praised [be] the Lord out of Zión, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which cometh in confessing that he giueth vs all of his mere libe-

Praise ye Lord, because he is good: for his mercie [endureth] for euer.

2 Praise ye the God of gods: for his mercie [endureth] for euer.

3 Praise ye the Lord of lords: for his mercie [endureth] for euer.

4 Which onely doeth great wonders: for his mercie [endureth] for euer.

5 Which by his wilddome made the hea- uens: for his mercie [endureth] for euer.

6 Which hath stretched out the earth vpon the waters: for his mercie [endureth] for euer.

7 Which made great lights: for his mercie [endureth] for euer.

8 [As] the sunne to rule the daie: for his mercie [endureth] for euer.

9 The moone and the starres to gouerne the night: for his mercie [endureth] for euer.

10 Which smote Egypt with their first borne (for his mercie [endureth] for euer)

11 And brought out Israel from among them (for his mercie [endureth] for euer)

12 With a mightie hand and stretched out arme: for his mercie [endureth] for euer.

13 Which deuised the red Sea in two partes: for his mercie [endureth] for euer.

14 And made Israel to passe through the middes of it: for his mercie [endureth] for euer.

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercie [endureth] for euer.

16 Which led his people through the

wildernes: for his mercie [endureth] for euer.

17 Which smote great Kings: for his mercie [endureth] for euer.

18 And slewe mightie Kings: for his mercie [endureth] for euer.

19 [As] Sihon King of the Amorites: for his mercie [endureth] for euer.

20 And Og the King of Bashan: for his mercie [endureth] for euer.

21 And gaue their land for an heritage: for his mercie [endureth] for euer.

22 [Euen] an heritage vnto Israel his people: for his mercie [endureth] for euer.

23 Which remembered vs in our base estate: for his mercie [endureth] for euer.

24 And hath rescued vs from our oppressours: for his mercie [endureth] for euer.

25 Which giueth foode to all fleshe: for his mercie [endureth] for euer.

26 Praise ye the God of heauen: for his mercie [endureth] for euer.

PSAL. CXXXVII.

The people of God in their banishment seeing Gods true religion decay, lined in great anguish and sorowe of heart, the which grief the Chaldeans did so little pittie, 3 That they rather increased the same daylie with tauntes, reproches and blasphemies against God. 7 VVherefore the Israelites desire God first to punish the Edomites, who prouoked the Babylonians against them, 8 And moued by the Spirit of God, prophetic the destruction of Babylon, where they were handled for yannously.

BY the riuers of Babel we sate, and there we wept, when we remembred Zión.

2 We hanged our harpes vpon the willowes in the middes thereof.

3 Then thei that led vs captiues, required of vs songs and mirth, when we had hanged vpon [our harpes, saying,] Sing vs [one] of the songs of Zión.

4 How shal we sing, [said we,] a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget [to play.]

6 If I do not remember thee, let my tongue cleaue to the rofe of my mouth: [yea,] if I preferre not Ierusalem to my chiefe ioye.

7 Remember the children of Edom, O Lord, in the daie of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed [shal he be] that rewardeth thee, as thou hast serued vs.

9 Blessed [shal he be] that taketh & casteth thy children against the stones.

VVhere for space of fortie yeres he shewed infinite & most strange wonders. Declaring the rebey & no power nor autowhie was to dere vnto him, as the loue of his Church.

In our greatest affliction of slavery, when we looked for nothing lesse then to haue had any succour. h Seing God prouideth, euen for the beastes much more hath he care ouer his.

i Seing that all ages haue had moste plain testimonies of Gods benedict.

That is, we abode along time: and alen of the country was pleasant, yet could it not haue our cares, nor turne vs from true seruice of our God.

To wit, of country.

The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God. 5 Albeit I said ful afterthought with their particular griefs, yet the common sorowe of the Church is most grievous vnto them. 7 Archers as they are, but remember and lament. 8 The Sea of Guad leaue their countrey, as they are glad to see them.

According to the 13. & 14. verses of the 137. psalm, which sheweth that the Edomites, who were the enemies of the Jews, were the first to mock them in their captivity. 137. 13. He alludeth to the 137. psalm, which sheweth that the Edomites, who were the enemies of the Jews, were the first to mock them in their captivity.

PSAL. CXXXVIII.

David with great courage praiseth the goodness of God toward him, the which is so great, 4 That it is known to forren princes, who shall praise the Lord together w him. 6 And he is assured to haue the like comfort of God in the time following, as he hath had heretofore.

A Psalme of David.

I Will praise thee with mine whole heart: [euen] before the gods wil I praise thee.

I wil worship toward thine holy Temple and praise thy Name, because of thy louing kindenes and for thy truth: for thou hast magnified thy Name aboue all things by thy worde.

When I called, then thou heardest me, [and] hast increased strength in my soule.

All the Kings of the earth shall praise thee, o Lord: for they haue heard the wordes of thy mouth.

And they shall sing of the wayes of the Lord, because the glorie of the Lord [is] great.

For the Lord is high: yet he beholdeth the lowely, but the proude he knoweth a farre of.

Thogh I walke in the middes of trouble, [yet] wilt thou reuiue me: thou wilt stretch forth the thine hand vpon the wrath of mine enemies, & thy right hand shall saue me.

The Lord wil performe [his worke] toward me: o Lord, thy mercie [endureth] for euer: forsake not the workes of thine hands.

PSAL. CXXXIX.

David to cleanse his heart from all hypocritie sheweth, there is nothing so hid, which God seeth not. 13 VVhich he confirmed by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

To him that excelleth. A Psal. of David.

O Lord, thou hast tryed me & knowen [me.]

Thou knowest my sitting & my rysing: thou vnderstandest my thought a farre of.

Thou compassest my paths, and my lying downe, and art accustomed to all my wayes.

For there is not a worde in my tongue, [but] lo, thou knowest it wholly, o Lord.

Thou holdest me strait behinde and before, and layest thine hand vpon me.

[Thy] knowledge is so wonderfull for me: it is so high that I can not asseigne [it] to it.

Whether shall I go from thy Spirit? or whether shall I flee from thy presence?

If I ascend into heauen, thou art there: if I fly downe in hell, thou art there.

Let the wings of the morning, and shadowe of the evening, embrace me: and let the voice of the Lord be heard.

Yet thether shall thine hand lead me, & thy right hand holde me.

If I saie, Yet the darkenes shall hide me, euen the night [shall be] light about me.

Yea, the darkenes hideth not from thee: but the night shineth as the daie: the darkenes and light are bothe alike.

For thou hast possessed my reins: thou hast couered me in my mothers wombe:

I wil praise thee, for I am fearfully and wonderously made: maruelous [are] thy workes, and my soule knoweth it wel.

My bones are not hid from thee, thogh I was made in a secret [place, &] facioned beneth in the earth.

Thine eyes did see me, when I was with out forme: for in thy boke were all things written, [which] in continuance were facioned, when there was none of them [before.]

Howm dere therefore are thy thoughts vnto me, o God! how great is the summe of them!

If I shulde counte them, they are more than the sand: when I wake, I am still with thee.

Oh that thou woldest slay, o God, the wicked and bloodie men, [to] whome I saie, Departe ye from me:

Which speak wickedly of thee, [and] beign thine enemies are lifted vp in vaine.

Do not I hate them, o Lord, that hate thee? and do not I earnestly contend with those that rise vp against thee?

I hate them with an vnfaigned hatred, as they were mine [vnter] enemies.

Trye me, o God, and knowe mine heart: proue me and knowe my thoughts,

And consider if there be any wickednes in me, and lead me in the waye for euer.

Or any rebellions: meaning, that thogh he were subiect to sinne, yet was he not giuen to wickednes and to provoke God by rebellion. 14 That is, continue thy fauour towards me to the ende.

PSAL. CXL.

David complaineth of the cruell, falsehode and inuention of his enemies. 1 Against the which he prayeth vnto the Lord and asseureth him selfe of his helpe and succour. 12 VVherefore he propoeth the lust to praise the Lord, and to assure them felices of his iustition.

To him that excelleth. A Psal. of David.

Deliver me, o Lord, from the euill man: preferre me from the cruel man:

Which imagine euill things in their heart, [and] make warre continually.

They haue sharpened their tongues like a serpent: adders poyson [is] vnder their lippes. Selah.

Kepe me, o Lord, from the hands of the wicked: preferre me from the cruel man, which purpoeth to cause my steppes to slide.

He declareth the godly, when they are oppressed by the worldlings.

a But in the presence of Angels, and of them, I haue authoritie among men. b Bothe the Temple and ceremoniall seruice at Christs coming were abolished: so I now God wil be worshipped in spirit and truth. c Thou hast strengthened me against mine outward & inward enemies. d All the world shall confesse, I thou hast wonderfully preferred me, & performed thy promise. e Distance of place can not hinder God to shewe mercy to his, & to iudge the wicked, thogh they thinke that he is farre of. f Thogh mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, wil continue his grace to the end.

g He considereth their father our actions, thoughts, or any parte of our life, as behid to God, thogh he seeme to be farre of. h So that they are suddenly knowne to they. i Thou knowest my meaning before I thinke. k I am so grieved with thine hand, that I can not do wayes, where thou wilt.

l Which persequeth me of malice & without cause. m That is, by their false accusations & lies they binde the heart of the wicked against me. n He sheweth what weapons the wicked vs, when power & force faile the. o He declareth the godly, when they are oppressed by the worldlings.

to slide.

5 The proude haue laid a snare for me and spread a net with cordes in my path waie, [and] set gremnes for me. Selah.

6 [Therefore] I said vnto the Lord, Thou art my God: heare, o Lord, the voice of my praier.

7 O Lord God the strength of my saluation, thou hast couered mine head in the daie of battel.

8 Let not the wicked haue his desire, o Lord: performe not his wicked thoght, [lest] thei be proude. Selah.

9 [As for] the chief of them, that compass me about, let the mischief of their owne lippes come vpon them.

10 Let coles fall vpon them: let him cast them into the fyre, [and] into the depe pitres, that thei rise not.

11 [For] the backebiders shal not be established vpon the earth: euil shal hunt the cruel man to destruction.

12 I knowe that the Lord wil auenge the afflicted, [and] iudge the poore.

13 Surely the righteous shal praise thy Name, [and] the iust shal dwell in thy presence.

PSAL. CXLI.

David being grievously persecuted vnder Saul, onely fleeth vnto God to haue succour. 3 Desiring him to bridle his affections that he may patiently abyde til God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.

2 Let my praier be directed in thy sight [as] incense, [and] the lifting vp of mine hands [as] an euening sacrifice.

3 Set a watch, o Lord, before my mouth, [and] kepe the dore of my lippes.

4 Incline not mine heart to euil, that I shulde commit wicked workes with men that worke iniquitie: and let me not eat of their delicates.

5 Let the righteous smite me: [for that is] a benefite: & let him reprove me, [and] it shal be a precious oyle, that shal not breake mine head: for within a while I shal euene praye in their miseries.

6 When their iudges shal be cast downe in stonie places, thei shal heare my wordes, for thei are swete.

7 Our bones lie scattered at the graues mouth, as he that heweth wood for diggeth in the earth.

The people which followed their wicked ruler, punished. Here appeareth that David was deliuered out of many deaths, as 1. Chro. 19.

8 But mine eyes [loke] vnto thee, o Lord God: in thee is my trust: leaue not my soule destitute.

9 Kepe me from the snare, [which] thei haue laied for me, and from the gremnes of the workers of iniquitie.

10 Let the wicked fall into his nettes together, whiles I escape.

PSAL. CXLII.

The Prophet nether astonished with feare, nor caried awaie with angre, nor forced by desperation, wolde kill Saul, but with a quiet minde directed his earnest praier to God, who did preferre him.

A Psalm of David, to giue instruction, and a prayer, when he was in the caue.

I Cryed vnto the Lord with my voyce: with my voyce I praied vnto the Lord.

2 I powred out my meditation before him, [and] declared mine affliction in his presence.

3 Thogh my spirit was in perplexitie in me, yet thou knewest my path: in the waie, wherein I walked, haue thei priuely laied a snare for me.

4 I looked vpo my righthand, and behelde, but there was none that wolde knowe me: all refuge failed me, [and] none feared for my soule.

5 [Then] cryed I vnto thee, o Lord, [and] said, Thou art mine hope, [and] my portion in the land of the liuing.

6 Hearken vnto my crye, for I am brought verie lowe: deliuer me from my persecuters, for they are to strong for me.

7 Bring my soule out of prison, that I may praise thy Name: [then] shal the righteous come about me, when thou art beneficial vnto me.

PSAL. CXLIII.

An earnest prayer for remission of finnes, acknowledging that his enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace. 10 To be gouerned by his holy Spirit, that he may spend the remnant of his lyfe in the true feare and seruice of God.

A Psalm of David.

Hear my prayer, o Lord, [and] hearken vnto my supplication: answer me in thy truth [and] in thy righteousness.

2 [And] entre not into iudgement with thy seruant: for in thy sight shal none that is iust, be iustified.

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laied me in the darkness, as they that haue bene dead long ago.

I knowe Gods nettes, whereby he catcheth & vntred in their own malice. So that none of them escapes.

a Davids patience and instant prayer to God condempned their wicked rage, & in their troubles either despairing or murmuring against God, or els seeking to others, then to God, to haue redres in their miseries.

b Ebr. was folded & wrapped in me, meaning, as a thing I could not haue none yfste.

c Or, fight for my soule.

d Thogh all means failed him, yet he knewe that God wolde neuer forsake him.

e For he was of all sides beleagured by his enemies, as though he had bene in a most strait prison. Esther to reioyce at my victory full deliuerance, as to let a crowe vpon my head.

f Thogh I am a sinner, yet I am iustified by thy truth.

g Thogh I am a sinner, yet I am iustified by thy truth.

h Thogh I am a sinner, yet I am iustified by thy truth.

e So that onely
by faith, and by
the grace of Gods
Spirit he was vp-
bolden.

f To wit, thy
great benefices
of olde, and the
manyfold exam-
ples of thy fa-
uour towards
thine.

g That is spee-
dy and in due sea-
son.

h Let thine ho-
ly Spirit counsel
me how to come
forth of the
great cares &
troubles.

i I hid my self vn-
der the shadow
of thy wings, &
I might be de-
fied by thy
power.

k He confesseth
that bothe the
knowledge and
obedience of
Gods will com-
meth by the Spi-
rit of God, who
teacheth vs by
his worde, gi-
ueth vnderstan-
ding by his Spi-
rit, and frameth
our hearts by his
grace to obey him.

l That is, iustly and aright: for so fone as we decline from
Gods will, we fall into errour. m Which shal be a signe of thy Fatherly kinde
n Relinquing my self wholly vnto thee, and trusting in thy
protection.

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protection.

And my spirit was in perplexitie in me,
[&] mine heart within me was amazed:
[Yea] do I remember the time past: I me-
ditate in all thy workes, [yea,] I do me-
ditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee:
my soule desireth after thee, as the thirftie
land. Selah.

7 Heare me speedely, o Lord, [for] my spi-
rit fealeth: hide not thy face from me, els
I shalbe like vnto them that go downe in
to the pit.

8 Let me heare thy louing kindnes in the
morning, for in thee is my trust: shewe
me the waye, that I shulde walke in, for
I lift vp my soule vnto thee.

9 Deliuer me, o Lord, from mine enemies:
[for] I hid me with thee.

10 Teache me to do thy wil, for thou art
my God: let thy good Spirit lead me vn-
to the land of righteousness.

11 Quicken me, o Lord, for thy Names
sake, [and] for thy righteousness bring my
soule out of trouble.

12 And for thy mercie slay mine eni-
mies, and destroye all them that oppresse my
soule: for I am thy seruant.

1 That is, iustly and aright: for so fone as we decline from
Gods will, we fall into errour. m Which shal be a signe of thy Fatherly kinde
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protection.

8 Whose mouth talketh vanitie, and their
right hand [is] a right hand of falsho-
de.

9 I wil sing a newe song vnto thee, o God,
[and] sing vnto thee vpon a viole, [and]
an instrument of ten strings.

10 [It is he] that giueth deliuerance vnto
Kings, [and] rescueth Dauid his seruant
from the hurtfull sworde.

11 Rescue me, and deliuer me from the hand
of strangers, whose mouth talketh vanitie,
[and] their right hand [is] a right hand of
falsholde:

12 That our sonnes [may] be as the plan-
tes growing vp in their youth, [and] our
daughters as the corner [stones,] grauen
after the similitude of a palace:

13 That our corners [may be] full, [and]
abundant with diuers sortes, [and] that
our shepe may bring forth thousands &
ten thousands in our stretes:

14 That our oxen may be strong to la-
bour: that there be none inuasion, nor go-
ing out, nor no crying in our stretes.

15 Blessed [are] the people, that be so
[yea,] blessed [are] the people, whose God
is the Lord.

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g For though
they shake him,
yet they kepe
no promise.

h That is, strong
and excellent
songs, as thy
great benefices
deserue.

i Though vic-
ked Kings be
called Gods ser-
uants, as Cyrus
Isa. 45. 1, foras-
much as he
suffeth them to ex-
ecute his iudg-
ments: yet Da-
uid because of
Gods promise
& thei that rule
godly, are pro-
perly so called,
because they be-
ue not their owe
ne affectio[n], but
see for the Gods
glorie.

k He desireth
God to cōtinu-
e his benefices
toward his peo-
ple, counting
procreation of
children & the
good education
among the chil-
dren of Gods be-
nefices.

l Great abund-
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8 * The Lord is gracious and * merciful,
slowe to angrer, and of great mercie.

9 The Lord is good to all, and his mercies
[are] ouer all his workes.

10 All thy workes praise thee, O Lord, and
thy Saints blesse thee.

11 They shewe the glorie of thy kingdome
and speake of thy power,

12 To cause his * power to be knowne to
the sonnes of men, & the glorious renowne
of his kingdome.

13 Thy * kingdome [is] an euerlasting king-
dome, & thy dominiō [endureth] through
out all ages.

14 The Lord vpholdeth all^b that fall, and
lifteth vp all that are readie to fall.

15 The eyes of all waite vpon thee, and
thou giuest them their meat in due season.

16 Thou openest thine hand, and fillest all
things liuing of thy good pleasure.

17 The Lord [is] * righteous in all his waies,
and holie in all his workes.

18 The Lord [is] nere vnto all that call vpo
him: [yea], I to all that call vpon him in
truet.

19 He wil fulfil the^m desire of them that
feare him: he also wil heare their crye, and
wil saue them.

20 The Lord preferueth all them that loue
him: but he wil destroye all the wicked.

21 My mouth shal speake the praise of the
Lord, and all^f flesh shal blesse his holie
Name for euer and euer.

^a To wit, of man, as of beast. ^b He praiseth God,
not onely for that he is beneficiall to all his creatures, but also in that he
justly punisheth the wicked, & mercifully examineth his by the crosse, giuing
them strength and deliuering them. ^c VVhich onely apperaineth to ^d faith-
ful: and this vertue is contrarie to infidelitie, doubting, impatience and mur-
muring. ^e For they wil aske or with for nothing, but according to his wil,
1 Joh. 5, 14. ^f That is, all men shal be bounde to praise him.

PSAL. CXLVI.

1 David declareth his great zeale that he hath to praise
God, 3 And teacheth, not to trust in man, but onely in
God alwaies, 7 VVhich deliuereth the afflicted, 9 De-
fendeth the strangers, comforteth the fatherles, and the
widowes, 10 And reigneth for euer.

Praise ye the Lord.

1 PRAISE thou the Lord, O my * soule.
2 I wil praise the Lord during my life:
as long as I haue anie being, I wil sing vnto
my God.

3 Put not your trust in ^b princes, [nor] in
the sonne of man, for there is none helpe
in him.

4 His breath departeth, [and] he returneth
to his earth: then his * thoughts perish.

5 Blessed [is] he, that hath the God of La-
kōb for his helpe, whose hope [is] in the
Lord his God.

^a As their waies
opinions, where
by they flattered
themselves, and so imagined wicked enterprises.

6 Which made^a heauen & earth, the sea,
and all that therein is: which kepeth [his]
fidelitie for euer:

7 Which executeth iustice^a for the oppres-
sed: which giueth bread to the hungrie:
the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the
Lord raiseth vp the croked: the Lord
loueth the righteous:

9 The Lord kepeth the^s strangers: he re-
leueth the fatherles and widowe: but he
ouerthroweth the way of the wicked.

10 The Lord shal^b reigne for euer: O Zīōn,
thy God [endureth] from generation to
generation. Praise ye the Lord.

^a on, hunger, imprisonment and such like, yet his Fatherly love
ouer faileth them, yea, rather to his these are signes of his love.
them that are destitute of worldly meanes and succour. ^b In
Church & God reigneth for euer for the preservation of the same.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisdom, justice
and prouidence of God vpon all his creatures, & espe-
cially vpon his Church, which he gathereth together after
their disperſion, 19 Declaring his worde and iudgements
so vnto them, as he hath done to none other people.

1 PRAISE ye the Lord, for it is good to
sing vnto our God: for it is^a a pleasant
thing, [and] praise is comelie.

2 The Lord doeth^b buyld vp^b Ierusalem,
[and] gather together the disperſed of Isra-
el.

3 He healeth those that are^c broken in he-
art, and bindeth vp their sores.

4 He^d counteth the number of the starres,
[and] calleth them all by their names.

5 Great [is] our Lord, and great [is] his] pow-
er: his wisdom is infinite.

6 The Lord releueth the meke, [and] Jaba-
seth the wicked to the^e grounde,

7 Sing vnto the Lord with^f praiesing vpō
the harpe vnto our God,

8 Which^g couereth the heauē with clou-
des and prepareth raine for the earth, and
maketh the grasse to growe vpon the mo-
untaines:

9 Which giueth to beastes their fode, &
to the yong rauens that^h crye.

10 He hath not pleasure in theⁱ strength
of an horse, neither deliteth he in the leg-
ges of man.

11 [But] the Lord deliteth in them that fea-
re him, and attend vpon his mercie.

12 Praise the Lord, O Ierusalem: praise thy
God, O Zīōn.

13 For he hath made the barres of thy ga-
tes strong, [and] hath blessed thy chil-
dren within thee.

222. liii.

^a In ^b it was a confession of their need, which cannot be
God onely: then if God haue him self mindful of the
soules, can he suffer them to dye with famine, whom he hath called
euerlasting? ^c Though to vie lawfull meanes, but heereof hee
God, yet to put our trust in him, iustly deſerues God of his
esh not onely furnish his Church with all things needfull
for the same, and maketh it strong against all outward force.

^a He encoura-
geth the godly
to trust onely in
the Lord, bothe
for ^b his power
is able to deli-
uer them fro all
danger, and for
his promises take
his wil is moſte
ready to do it.
^c VVhose faith
and patience for
a while herri-
eth, but at length
he punisheth &
adversaries, that
he may be kno-
wen to be iudge
of the worlde.

^d Though he visit
them by afflic-
tion and pite ne-
e Meaning all
He assureth the
same.

^a He sheweth
where we ought
to exercise our
selues continu-
ally, and to take
our pastime: re-
wit, in praising
God.

^b Because the
Lord is the foun-
der of the Church
che, it can not
be destroyed,
though the mem-
bers thereof be
disperſed, & sa-
me, as it were,
for a time to be
cast out.

^c VVith affliction
or sorrows for
sinne.

^d Though it se-
me to man incre-
dible, that God
shulde assemble
his Church, be-
ing so disperſed,
yet nothing can
be so hard to be
done as to be
cast out.

^e For the more
high that ^f vic-
ted clime, the
greater is their
fall in the end.
He sheweth by
the example of
Gods mightie
power, goodnes
and wisdom, &
we may arise
want made in
occasions to
praise God.

^g For the more
high that ^h vic-
ted clime, the
greater is their
fall in the end.
He sheweth by
the example of
Gods mightie
power, goodnes
and wisdom, &
we may arise
want made in
occasions to
praise God.

Gods prouidence.

Psalmes.

The praise of God.

†Ebr. fat.

His secret working in all creatures is a commandment to keep them in order, and to give them moving force.

For immediately and without resisting all things obey him.

As before he called Gods secret working in all his creatures his worde: so he meaneth here, by his worde, the doctrine of life everlasting, which he hath left to his Church, as a most precious treasure.

The cause of this difference is Gods fremercy, which hath elected him in his Sonne Christ Iesus to saluatio: and his iust iudgement, where by he hath appointed the reprobate to eternal damnation.

14 He setteth peace in thy borders, [and] satisfieth thee with the floure of wheat.

15 He sendeth forth his commandment vpon earth, [and] his worde runneth verie swiftly.

16 He giueth snow like wooll, [and] scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the colde thereof?

18 He sendeth his worde and melteth the: he causeth his winde to blowe, [and] the waters flowe.

19 He sheweth his^m worde vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euerie natio, nether haue theyⁿ knowen [his] iudgements. Praise ye the Lord.

21 The cause of this difference is Gods fremercy, which hath elected him in his Sonne Christ Iesus to saluatio: and his iust iudgement, where by he hath appointed the reprobate to eternal damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heaven and earth and all places. 14. Specially his Church for the power that he hath given to the same after that he had chosen them and ioyned them vnto him.

Praise ye the Lord.

1 Praise ye the Lord from the heaven: Praise ye him in the high places.

2 Praise ye him, all ye^a his Angels: praise him, all his armie.

3 Praise ye him, ^bsunne and moone: praise ye him all bright starres.

4 Praise ye him, ^cheauens of heauens, and ^dwaters, that be aboue the heauens.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shal not passe.

7 Praise ye the Lord from the earth, [ye] ^edragons and all depths:

8 ^fFyre and haile, snowe and vapors, stormie winde, which execute his worde:

9 Mountaines and all hilles, fruteful trees and all cedres:

10 Beastes and all cartel, creeping things & feathered foules:

11 ^gKings of the earth and all people, princes and all iudges of the worlde:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, [and] his praise aboue the earth and the heauens.

14 For he hath exalted the^h home of his

Which name not by chance or fortune, but by Gods appointed ordinance. For the greater giftes that any hath received, and the more high that one is preferred, the more bound is he to praise God for the same, but neither high nor low condition or degree can be separated from this praise. b That is, the dignitie, power, and glorie of his Church.

people, [which is] a praise for all his Sanctes, [euen] for theⁱ children of Israel, a people [that is] nere vnto him. Praise ye the Lord.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest that he giueth his Saints against all mans power.

Praise ye the Lord.

1 Sing ye vnto the Lord ^aa new song: let this praise [be heard] in the Congregation of Saints.

2 Let Israel reioyce in him that^b made him, and let the children of Zion reioyce in their^c King.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrel and harpe.

4 For the Lord hath pleasure in his people: he wil make the meke glorious by deliuerance.

5 Let the Saints be ioyful with glorie: let them sing loude vpon their^d beddes.

6 Let the high Actes of God be in their mouth, and a two edged sworde in their hands,

7 ^eTo execute vengeance vpon the heathen, [and] corrections among the people.

8 To binde^f their Kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is^g written: this honour shal be to all his Saints. Praise ye the Lord.

in the kingdom of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the Kings, that were their enemies, shulde be destroyed. g Hereby God bindeth the hands and mindes of all his to enterprise no farther then he appointeth.

PSAL. CL.

1 An exhortation to praise the Lord without cease by all manner of wayes, for all his mightie and wonderfull workes.

Praise ye the Lord.

1 Praise ye God in his^a Sanctuaries: Praise ye him in the^b firmament of his power.

2 Praise ye him in his mightie Actes: praise ye him according to his excellent greatnes.

3 Praise ye him in the sounde of the^c trumpet: praise ye him vpon the viole and the harpe.

4 Praise ye him with timbrel & flute: praise ye him with virginales and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let euerie thing that hath^d breath praise the Lord. Praise ye the Lord.

in the old Law, but vnder Christ the via thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this duty, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdom, which he hath prepared for his, where they shal sing eternall praise.

i By reason of his conuention with Abraham.

a For his part manifeste by his fires bestowed vpon his Church.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95, 6. they were called ^e works of Gods hands.

c For God as he is the Create of the soule and body so wil be borne two serues him, & that his people be continually subiect vnto him as to their moste lawfull King.

d He alludeth to that obsequie, rest, and quietnes, which they shulde haue, if they wolde suffer God to rule them.

e This is chiefly accomplished in the kingdom of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the Kings, that were their enemies, shulde be destroyed. g Hereby God bindeth the hands and mindes of all his to enterprise no farther then he appointeth.

a That is, in the heaven.

b For his wonderfull power appeareth in the firmament, as in Ebr. is called a stretching out or spreading abroad, wherein ^e mightie workes of God be do.

c Exhorting the people continually reioyce in praising God, he maketh mention of these instruments, which by Gods commandment were appointed.



THE wonderful love of God toward his Church is declared in this booke: forasmuche as the summe and effect of the whole Scripture is here set forth in these brief sentences, which partly containe doctrine, and partly maners, and also exhortations to bothe. VVhereof the nine first chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious Jewell to the Church, of these three thousand parables mentioned King. 4. 32, and were gathered and committ to writing by Salomons seruants and indited by him.

The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 VVe may not cōsent to the intifing of sinners. 20 VVifome complaineth that she is contemned. 24 The punishment of them that contemner.



HE Parables of Sa-
lomón the sonne of
Dauid King of Israël,
To knowe wilsdome,
and instruction,
to vnderstand þe wor-
des^b of knowledge.

3 To receiue instruction, to do wisely [by]
4 iustice and iudgement and equitie,

4 To giue vnto the simple sharpenes of wit, [and] to the childe knowledge and discretion.

5 A wife man shal heare and increase in learning, and a man of ^f vnderstanding shal attaine vnto wife counsels.

6 To vnderstand a parable, and the interpretation, the wordes of the wise, & their darke sayings.

7 ¶ The feare of the Lord [is] the begin-
ning of knowledge: [but] fooles despise
wisdome and instruction.

8 My sonne, heare thy fathers instruction,
and forsake not thy mothers teaching.

9 For thei thalbe fa comelie ornament vn-
to thine head, and [as] chaines for thy
necke.

10 ¶ My sonne, if sinners do intise thee,
consent thou not.

11 If they lay, Come with vs, we will lay
wait for^k blood, [and] lie priuclie for the
innocent without a cause:

12 We will swallow the vp alive like a gra-
ue quen whole, as those that go downe
into the pit:

13 We shall finde all precious riches, [and]
fill our houses with spoile:

4. Cast in thy lot among vs: we will all haue
one^m purse:

15 My Sonne, walke northou in the way
words. † Ebr. increase of grace. † Toward the wicked,

with them : refraine thy fote from their
n path.

16 For their fete runne to euil,& make hast
to shed blood.

17 Certainly[as] without cause the net is
spred before the eyes of all that hath
wing:

18 So they lay wait for blood [and] lie pri-
uclie for^o their liues.

19 Suche [are] the wayes of euerie one that
is gredie of gaine: he woldé take away the
life of the owners thereof.

20 ¶ Wildome cryeth without: she vttereth her voyce in the ſtretes.

21 She calleth in the hyc [strete among]
the prease in the entrings of the gates.

[and] uttereth her wordes in the citie, [say-
ing,]

22 O ye foolish, how long wil ye loue foolishnes? and the skorneful take their pleasure in skorning, & the fooles hate knowledge?

23 (Turne you at my correction : lo, I will
powre out my minde vnto you, [and] make
you vnderstand my wordes)

24 Because I haue called, and ye refused: I
haue stretched out mine hand, and none
wolde regarde.

25 But ye haue dispised all my counsel, and
wolde none of my correction.

26 I will also laugh at your destruction,
[and] mocke, when your feare cometh.

27 When^a your feare cometh like [sudden]
desolacion, and your destruction shal co-

me like a whirlle winde: when affliction &
anguish shal come vpon you;

28 Then ſhal they call vpon me, but I wil
not anſwere they ſhal ſeke me early, but
they ſhal not* finde me,

29. Because they hated knowledge, and did not chuse the feare of the Lord.

30 They woldenone of my counsel, [but]
 31 despised all my correction.

31 Therefore shall they eat of the fruit of
their own way, and be filled with their

32 For *ease slayeth the foolish, and the
prosperitie of fooles destroyeth them.

n That is, have
nothing at all to
do with them.

o He sheweth
there is no cause
to moue these
wicked to spoile
the innocents,
but their avarice
and crueltie.
p VVhenby he
concludeth that
the couetous man
is a murdherer.
q This wisdom
is the eternal
worde of
God.

r So that none
can pretend ig-
norance.
¶ VVilldome re-
provieth thre
kindes of men
the foolish or
simple, which
re of ignorance
& the mockers
that can not suf-
fer to be taught,
& the fooles w
are drowned in
worldly lusts,
and hate the
knowledge of
godlines.

t This is spoken
according to our
capacities, signi-
fying y^e wicked,
& mocke
& jest at Gods
worde, that ha-
ue humble re-
wards of their
mocking.
u That is, your
destruction, &
thing you fea-
red.

Because they
ought not with
an affection to
God, but for
sake of their
own grief.
If showing that
richness of
abundance is
not not half
God's work.

They said the
chances were
best with the
champion and
to go on the
to go on the

3 But he that obeyeth me, shall dwell safely, and be quiet from feare of euil.

CHAP. II.

1 Wisdom exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserveth from wickednes.

1 MY sonne, if thou wilt receiue my wordes, and hide my commandements within thee,

2 And cause thine eares to hearken vnto wisdom, [and] incline thine heart to vnderstanding,

3 (For if thou callest after knowledge, [and] cryest for vnderstanding:

4 If thou seekest her as siluer, and searchest for her as for treasures,

5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.

6 For the Lord giueth wisdom, out of his mouth [commeth] knowledge & vnderstanding.

7 He preserveth the state of the righteous: [he is] a shield to them that walke vprightly,

8 That they may kepe the wayes of iudgement: & he preserveth the way of his Saints)

9 Then shalt thou vnderstand righteousness, and iudgement, and equitie, [and] euerie good path.

10 ¶ When wisdom entereth into thine heart, and knowledge deliteth thy soule,

11 [Then] shall counsel preserve thee, [and] vnderstanding shall kepe thee,

12 And deliuer thee from the euil waye, [and] from the man that speaketh frowarde things,

13 [And from] them that leaue the wayes of righteousness to walke in the wayes of darkenes:

14 Which reioyce in doing euil, [and] delight in the frowardnes of the wicked,

15 Whose wayes are croked and they are lewde in their paths.

16 And it shall deliver thee from the strange woman, [euen] from the stranger, which flattereth with her wordes.

17 Which forsaketh the guide of her youth, and forgetteth the couenant of her God.

18 Surely her house tendeth to death, & her pathis vnto the dead.

19 All they that go vnto her, returne not againe, nether take they holde of the wayes of life.

20 Therefore walke thou in the wayes of good men, & kepe the wayes of the righteous.

21 For the iust shall dwell in the land, and the vpright men shall remaine in it.

22 But the wicked men shall be cut off from the earth: and the transgressors shall be rooted out of it.

CHAP. III.

1 The worde of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the worde of God, all things shall succede wel.

1 MY sonne, forget not thou my Law, but let thine heart kepe my commandements.

2 For they shall increase the length of thy dayes, and the yeres of life, and [thy] prosperitie.

3 Let not mercy and trueth forsake thee: binde them on thy necke, [and] write them vpon the table of thine heart.

4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: [but] feare the Lord, and departe from euil.

8 [So] health shall be vnto thy navel, and marow vnto thy bones.

9 Honour the Lord with thy riches, and with the first [frutes] of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall be burst with newe wine.

11 ¶ My sonne, refuse not the chastenig of the Lord, nether be grieued with his correction.

12 For the Lord correcteth him, whom he loueth, euen as the father [doeth] the childe in [whome] he delighteth.

13 Blessed [is] the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof [is better] then golde.

15 It is more precious then pearls: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes [is] in her right hand, [and] in her left hand riches and glorie.

17 Her wayes [are] wayes of pleasure, & all her paths prosperitie.

18 She is a tree of life to them that lay holde on her, & blessed [is] he that retaineth her.

19 The Lord by wisdom hath layed the foundation

20 and hath established the wayes of his sanctuary.

They shall saye the temporal and spiritual promises of God, as the wicked shall be voyde of them.

Deut. 8, 1. 23, 16.

A Long life is a blessing of God which he giueth to his, so farre as it is expedient for him. By mercy and trueth, he meaneth the commandments of the first & second table: or els the mercy and faithfulness that we ought to shew towards our neighbours.

Kepe them as mothe precious iewel.

Haue them euer in remembrance.

By this paine he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law bothe moral and spiritual.

As was commanded in the Lawe, Exod. 13. deuter. 10, 1.

and by this they acknowledge that God was the generall of all things, and that they were ready to bestowe a his commandment.

For to fulfill full distibution God giueth in greater abundance.

Ebr. 12, 1. reuel. 3, 17.

A Meaning that he that feareth wisdom, that is, suffreth himself to be governed by the worde of God, shall haue all prosperitie bothe temporal and spiritual.

Which bringeth forth the fruits of the sanctuary.

and hath established the wayes of his sanctuary.

and hath established the wayes of his sanctuary.

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and hath established the wayes of his sanctuary.

CHAPTER V

Y^e whoredome forbidden. And the diligent in his will
 1 To live on his labours & to helpe others. 2 To love
 his wife. 3 The will taken in their owne wickednes.

cordes of his owne sinne.

23 He shall dye for faulte of instruction, and
 shall go astray through his great folie.

CHAP. VI.

1 Instruction for luerties. 6 The slouthful and sluggard is
 stirred to worke. 14 He describeth the nature of the wic-
 ked. 16 The things that God hateth. 23 To observe
 the worde of God. 24 To see adulterie.

1 MY sonne, if thou be swertie for thy
 neighbour, [and] hast stricken hands
 with the stranger,

2 Thou art snared with the wordes of thy
 mouth: thou art [euē] taken with the wor-
 des of thine owne mouth.

3 Do this now, my sonne, and deliuer thy
 self: seeing thou art come into the hand of
 thy neighbour, go, and humble thy self,
 and solicit thy friends.

4 Giue no slepe to thine eyes, nor slumber
 to thine eyeliddes.

5 Deliuer thy self as a doe from the hand
 [of the hunter,] and as a birde from the
 hand of the fowler.

6 ¶ Go to the pismire, o sluggard: beholde
 her wayes, and be wise.

7 For she hath no guide, gouernour, nor
 ruler,

8 Prepareth her meat in the sommer, [and]
 gathereth her fode in harvest.

9 How long wilt thou slepe, o sluggard:
 when wilt thou arise out of thy slepe?

10 [Yet] a little slepe, a little slumber, a little
 folding of the hands to slepe.

11 Therefore thy powerie cometh as one
 that travaileth by the waie, and thy ne-
 cessitie like an armed man.

12 The vnrhristie man [and] the wicked
 man walketh with a frowarde mouth.

13 He maketh a signe with his eyes: he sig-
 nifieth with his fete: he instructeth with
 his fingers.

14 Lewde things [are] in his heart: he ima-
 gineth euill at all times, and traileth vp co-
 tentions.

15 Therefore shall his destructio come spe-
 dely: he shall be destroyed suddenly with-
 out recouery.

16 ¶ These six things doeth the Lord hate:
 yea, his soule abhorreth seuen.

17 The haunce eye, a lying tongue, and the
 hands that shed innocent blood,

18 An heart that imagineth wicked enter-
 prises, fete that be swift in running to
 mischief,

19 A false witness that speaketh lyes, & him
 that traileth vp contentions among his
 brethren,

20 ¶ My sonne, kepe thy fathers comman-
 dements, and forsake not thy mothers in-
 struction.

1 MY sonne, bestow vnto my wisdom,
 [and] encline thine eare vnto my
 knowledge,

2 That thou maiest regarde counsel, and
 thy lippes obserue knowledge.

3 For the lippes of a strange woman drop
 as an honie combe, and her mouth is
 more soft then oyle.

4 But the end of her is bitter as worme
 wood, [and] sharpe as a two edged sworde.

5 Her fete go downe to death, and her step-
 pes take holde on hel.

6 She weigheth not the way of life: her
 paths are moueable: thou shalt not knowe
 them.

7 Heare ye me now therefore, o children,
 and departe not from the wordes of my
 mouth.

8 Kepe thy walefare from her, and come
 not nere the dore of her house,

9 Left thou give thine honour vnto others,
 and thy yeres to the cruel:

10 Left the stranger shoulde be filled with
 thy strength, and thy labours be in the
 house of a stranger,

11 And thou mourne at thine end, (when
 thou hast consumed thy flesh and thy bo-
 dy)

12 And saie, How haue I hated instruction,
 and mine heart despised correction,

13 And haue not obeyed the voice of them
 that sought me, nor inclined mine eare to
 them that instructed me!

14 I was almost brought into all euill in the
 middes of the Congregation and assem-
 bly.

15 ¶ Drink the water of thy cisterne, and
 of the rivers out of the middes of thine
 owne well.

16 Let thy fountaines flowe forth, and the
 rivers of waters in the streets.

17 But let them be thine, [even] thine one
 and not the strangers with thee.

18 Let thy fountaine be blessed, and reioy-
 ce with the wife of thy youth.

19 ¶ Let her be as the young Wilde and
 pleasant roe in her browne pasture: there at
 all times [and] deliuer her from continu-
 ally.

20 For why shouldest thou deliue, my sonne,
 in a strange woman, or embrace the bos-
 om of a stranger?

21 For the wayes of men [are] before the
 eyes of the Lord, and he pondereth all
 his pathes.

22 His owne iniquities shall take wicked
 him self, and he shall be holden with the

For vnderstan-
 ding.

That is, an har-
 lot & giueth her
 self to another
 then to her hus-
 band.

By oyle and
 honie he mean-
 eth flatter-
 ing & craftie in-
 ducement.

All her doings
 lead to destru-
 ction.

She hath euer
 newe meanes to
 allure to wic-
 kednes.

That is, my
 strength and
 goods to her.

Will haue no pi-
 ties vpon thee: al-
 le is red of Sam-
 son, and y pro-
 digal sonne.

The goods
 gotten by thy
 travail.

Although I
 was faithfully
 instructed in the
 chiefe, yet haue
 almoste fallē to
 utter shame and
 destruction, now
 withstanding my
 good bringing
 vnto the assem-
 bly of the good-
 ly.

He teacheth
 vnto the
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 keepe their
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He teacheth
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 ous woman.

[but] rebuke a wise man, and he wil loue thee.

9 Giue [admonition] to the wife, and he wil be the wiser: teache a righteous man, and he wil increase in learning.

10 The beginning of wisdom [is] the feare of the Lord, and the knowledge of holy things, [is] vnderstanding.

11 For thy dayes shalbe multiplied by me, and the yerres of thy life shalbe augmented.

12 If thou be wise, thou shalt be wise for thy self, [and if] thou be a scorner, thou alone shalt suffice.

13 ¶ A foolish woman [is] troublesome: she [is] ignorant, and knoweth nothing.

14 But she sitteth at the dore of her house on a seat in the hye places of the citie,

15 To call them that passe by the way, that go right on their way, [saying.]

16 Who so is simple, let him come hether: and to him that is destitute of wisdom, she faith also,

17 Stollen waters are swete, and hid bread is pleasant.

18 But he knoweth not, that the dead [are] there, [and that] her ghesies [are] in the depth of hel.

¶ CHAP. X.

In this chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue, and flee vice: and sheweth also what profite cometh of wisdom, and what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

1 A Wise sonne maketh a glad father: but a foolish sonne [is] an heauines to his mother.

2 The treasures of wickednes profite nothing: but righteousness deliuereth fro death.

3 The Lord wil not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A slothful hand maketh poore: but the hand of the diligent maketh riche.

5 He that gathereth in sommer, [is] the sonne of wisdom: but he that slepeth in harvest, [is] the sonne of confusion.

6 Blessings [are] vpon the head of the righteous: but iniquitie shal couer the mouth of the wicked.

7 The memorial of the iust [shalbe] blessed: but the name of the wicked shal rotte.

8 The wise in heart wil receiue commandements: but the foolish in talke shalbe beaten.

9 He that walketh yprightly, walketh bol-

dely: but he that peruerteth his waies, shal be knowen.

10 He that winketh with the eye, worketh sorowe, and he that is foolish in talke, shal be beaten.

11 The mouth of a righteous man is a well spring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding wisdom is founde, and a rod shalbe for the backe of him that is destitute of wisdom.

14 Wise men laye vp knowledge: but the mouth of the foole [is] a present destruction.

15 The riche mans goods are his strong citie: [but] the feare of the nedie [is] their pouertie.

16 The labour of the righteous [tendeth] to life: [but] the reuenues of the wicked to sinne.

17 He that regardeth instruction, [is in] the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lippes, and he that inuenteth scandre, is a foole.

19 In manie wordes there can not want iniquitie: but he that refraineth his lippes, is wise.

20 The tongue of the iust man [is as] fined siluer: [but] the heart of the wicked [is] little worthe.

21 The lippes of the righteous do fede man: but fooles shal dye for want of wisdom.

22 The blessing of the Lord, it maketh riche, and he doeth adde no sorowes with it.

23 [It is] as a passe time to a foole to do wickedly: but wisdom [is] vnderstanding to a man.

24 That which the wicked feareth, shal come vpon him: but [God] wil grante the desire of the righteous.

25 As the whirle winde passeth, so [is] the wicked no more: but the righteous [is as] an euerlasting foundation.

26 As vinegre [is] to the teeth, and as smoke to the eyes, so [is] the slothful to them that send him.

27 The feare of the Lord increaseth the dayes: but the yerres of the wicked shal be diminished.

28 The patient abiding of the righteous [shalbe] gladnes: but the hope of the wicked shal perish.

29 The way of the Lord [is] strength to the

He that beareth a false conscience, imagineth mischief in his heart, as Chap. 6. 13.

For the corruption of his heart is knowne by his talke.

1. Cor. 14. 15.

That is, God wil finde him out to punish him.

And so maketh him bold to do euil, whereas pouertie brideth the poore from many such things.

For he speaketh truth and edifies many by exhortations, admonition and counsel.

Meaning, that all worldly things bring care & sorow, where as they that feele the blessings of God, haue none.

He is but a trouble & grief to him that getteth him about any business.

In the time of their prosperitie shalbe short because of their great fall, as the great fall of the wicked.

^a They enioye in this lyfe by faith, and hope the eternall life.

vpright man: but feare shalbe for the workers of iniquitie.

30 The righteous shal^a neuer be remoued: but the wicked shal not dwell in the land.

31 The mouth of the iuste shalbe fruteful in wisdom: but the tongue of the frowarde shalbe cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of the wicked [speaketh] frowarde things.

CHAP. XI.

^a Vnder this worde he condemneth all false weights, measures and deceit.

^b VVhen man forgetteth him selfe, and thinketh to be exalted about his vocation, the God bringeth him to confusion.

^c Ezek 7, 19. eccle. 5, 10.

1 False^a balances [are] an abomination vnto the Lord: but a perfit^t weight pleaseth him.

2 When pride cometh, then cometh^b shame: but with the lowlie [is] wisdom.

3 The vprightnes of the iuste shal guide them: but the frowardnes of the transgressors shal destroye them.

4 Riches auaille not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shal direct his way: but the wicked shal fall in his owne wickednes.

6 The righteousness of the iuste shal deliuer them: but the transgressors shalbe take in [their] owne wickednes.

^d VVild. 5, 15.

7 When a wicked man dyeth, [his] hope perisheth, and the hope of the vniust shal perish.

8 The righteous escapeth out of trouble, and the wicked shal come in his^e stead.

9 An^d hypocrite with his mouth hurteth his neighbour: but the righteous shalbe deliuered by knowledge.

10 In the prosperitie of the righteous the citie^e reioyeth, and when the wicked perish, [there is] ioye.

11 By the^t blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding wil^t kepe silence.

13 He that goeth about [as] a slanderer, discouereth a secret: but he that is of a faithful heart, conceileth a matter.

14 Where no counsel is, the people fall: but where manie^e counselors are, [there is] health.

15 He shal be sore vexed that is suretie for a^t stranger, and he^t that hateth suretieship, is sure.

16 A^t gracious woman attaineth honour, and the strong men attaine riches.

17 He that is merciful, rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a deceitful worke: but he that soweth righteousness, [shal receiue] a sure rewarde.

19 As righteousness [leadeth] to life: so he followeth euil, [seeketh] his owne death.

20 They that are of a froward heart, [are] abomination to the Lord: but they that are vpright in [their] way, [are] his delite.

21 [Though] hand [ioyne] in hand, the wicked shal not be vn timer: but the seede of the righteous shal escape.

22 [As] a iewel of golde in a swines snoute, [so is] a faire woman, which lacketh discretion.

23 The desire of the righteous [is] onely good: [but] the hope of the wicked^a [is] indignation.

24 There is that scattereth, and is more increased: but he that spareth more^a then is right, surely [cometh] to pouertie.

25 The liberal persone shal haue plentie: and he that watereth, shal also haue raine.

26 He that withdraweth the corne, the people wil curse him: but blessing [shalbe] vpon the head of him that sellerh corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euil, it shal come to him.

28 He that trusteth in his riches, shal fall: but the righteous shal flourish as a leafe.

29 He that troubleth his owne^a house, shal inherite the winde, & the foole [shalbe] seruant to the wise in heart.

30 The frute of the righteous [is as] a tree of life, and he that^t winneth soules, [is] wise.

31 Beholde the righteous shalbe^t recompensed in the earth: how muche more the wicked and the sinner?

CHAP. XII.

1 HE that loneth instruction, loneth knowledge: but he that hateth correction, [is] a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations wil he condemne.

3 A man can not be established by wickednes: but the^a roote of the righteous shal not be moued.

4 A verteous woman [is] the crowne of her housband: but she that maketh [him] ashamed, [is] as corruption in his bones.

5 The thoughts of the iust [are] right: but the counsels of the wicked are deceitful.

6 The talking of the wicked [is] to lye in wait for blood: but^t mouth of the righteous wil^t deliuer them.

7 [God] ouerthroweth the wicked, & they are

¹ Though they make neuer so many friends, nor thinke themselves neuer so sure, yet they shal not escape. ² Or, of vncomely behauiour. ³ They calke for nothing but Gods vengeance. ⁴ Meaning that they giue liberally, whom God blessing. ⁵ That is, the nigard. ⁶ Ebr. the soule of blessing shal be made fat.

⁷ That profiteth for the use of them that are in need.

⁸ The courteous men that spare their riches to the hinderance of their families, shalbe depriued thereof miserably.

⁹ For though the wicked be rich, yet are they but slaves to godly, which are the true possessors of the gifts of God.

¹⁰ That is, bringeth them to the knowledge of God.

¹¹ Shal be punished as he deserveth, as 1. Pet. 4, 15.

¹² They are grounded in the fauour of God, that their conscience shal prosper continually. ¹³ Ebr. strong of person.

¹⁴ As their conscience is vpright, so shal they be able to speake forthem selves against their accusers.

^e That is, shal enter into trouble.

^f A dissembler, that pretendeth friendship, but is a priue enemy.

^g The country is blessed, where there is godlienesse, & they ought to reioyce when the wicked are taken away.

^h Or, prosperitie.

ⁱ VVil not make light reports of others.

^j VVhere God giueth store of men of wisdom, and counsel.

^k VVhose conversation he knoweth not.

^l He that doeth not without judgement, and consideration of the circumstances, putteth himselfe in danger, as Chap. 6, 3.

^m Or, modest.

ⁿ It is better good to be silent, and to others.

are not: but the house of the righteous shal stand.

8 A man shalbe commended for his wisdom: but the froward of heart shalbe despised.

9 He that is despised, and [is] his owne servant, is better then he that boasteth himself and lacketh bread.

10 A righteous man^d regardeth the lyfe of his beast: but the mercies of the wicked [are] cruel.

11 *He that tilleth his land, shal be satisfied with bread: but he that followeth ^fidle, [is] destitute of ^fvnderstanding.

12 The wicked desireth the *net of euils: but the ^froote of the righteous giueth [frute.]

13 The euil man is snared by the wickednes of [his] lippes, but the iust shal come out of aduersitie.

14 A man shal be satiate with good things by the frute of [his] mouth, and the recompense of a mans hands shal [God] giue vnto him.

15 The way of a foole [is] bright in his owne eyes: but he that heareth counsel, [is] wise.

16 A foole in a day shal be known by his angre: but he^b that couereth shame, [is] wise.

17 He that speaketh trueth, wil shewe righteousness: but a false witnes [vseth] disceit.

18 * There is that speaketh [wordes] lyke the prickings ofⁱ a sword: but the tongue of wise men [is] health.

19 The lippe of trueth shalbe stable for euer: but a lying tongue [varieth] incontinently.

20 Disceit [is] in the heart of them that imagine euil: but to the counsellors of peace [shalbe] ioye.

21 There shal none iniquitie come to the iuste: but the wicked are ful of euil.

22 The lying lippes [are] an abomination to the Lord: but they that deale truly [are] his delite.

23 A wise man conceileth knowledge: but the heart of the fooles publisheth foolishnes.

24 * The hand of the diligent shal beare rule: but the idle [shalbe] vnder tribute.

25 Heauines in ^fheart of man doeth bring it downe: but a^k good worde reioyceth it.

26 The righteous^l [is] more excellent then his neighbour: but the way of the wicked wil disceiue them.

27 The disceitful man roseth not, that he stroke in hunting: but the riches of the diligent man [are] precious.

28 Life [is] in the way of righteousness, & [in that] pathway [there is] no death.

¶ CHAP. XIII.

1 A Wife sonne [wil obey] the instruction of his father: but a scorner wil heare no rebuke.

2 A man shal eat good things by the frute^a of [his] mouth: but the soule of the trespassers [shal suffer] violence.

3 He that kepeth his mouthe, kepeth his lyfe: [but] he that openeth his lippes, destruction [shalbe] to him.

4 The sluggarde^b lusteth, but his soule hathe nought: but the soule of the diligent shal haue plentie.

5 A righteous man hateth lying wordes: but the wicked causeth sclander & shame.

6 Righteousnes preserueth the vpright of ^flife: but wickednes ouerthroweth the^f sinner.

7 There is that maketh him self riche, and hathe nothing, [and] that maketh him self poore, hauing great riches.

8 A man [wil giue] his riches for the raunsome of [his] life: but the poore^c can not heare the reproche.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride^d doeth [man] make contention: but with the wel aduised [is] wisdom.

11 The riches of vanitie shal diminish: but he that gathereth with^e the hand, shal increase [them.]

12 The hope that is differred, [is] the fainting of the heart: but when the desire cometh, [it is as] a tre of life.

13 He that despiseth^g the worde, he shalbe destroyed: but he that feareth the commandement, he shal be rewarded.

14 The instruction of a wise man [is as] the well spring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient [is] hated.

16 Euerie wise man wil worke by knowledge: but a foole wil spread abroad follie.

17 * A wicked messenger falleth^h into euil: but a faithful ambassadour [is] preservation.

18 Pouertie and shame [is] to him that refuseth instruction: but he that regardeth correction, shal be honored.

19 A desire accomplished deliteth the soule, but [it is] an abomination to fooles to departe from euil.

20 He that walketh with the wise, shal be

bbb. iij.

a If haue his tongue to Gods glory, & the praise of his neighbour, God shal blesse him.

b He euer desireth, but taketh no paines to get anything.

f Ebr. waye.

c For his pouertie, he is not able to escape the threatnings, & the cruel oppressors vs against him.

d V When as euerie man contendeth to haue the preeminence, and wil not giue place to another.

e That is, goods euil gotten.

f That is, with his owne labour.

g Meaning, the worde of God, whereby he is admonished of his dutie.

h Chap. 25, 15. h Bringeth man into inconueniences both to himself and to others.

ⁱ As he is partaker of their wickednes and beareth with their vices, so shal he be punished alike as they are. k Read Iob, 27, 16.

^l God blesteth & labour of the poore and consumeth their goods, which are negligēt, because they think they haue ynough.

^o Chap. 23, 13. eccles. 30, 1.

^a That is, taketh paine to profite her familie and to do that which concerneth her duetie in her house.

^b Ioh. 12, 4.

^c That is, in vprightnes of heart and without hypocrisie.

^d His proude tongue shal cause him to be punished.

^e By the oxe is ment labour, & by the cribbe ^f barne: meaning without labour there is no profite.

^f For the maintenance of his owne ambition & not for Gods glorie, as Simon magus.

^g Doeth not knowe the grievousnes thereof nor Gods iudgements against ^h same.

ⁱ As a mans conscience is witness of his owne griefe: so another can not see the ioye and comfort, & a man seeleth in himself.

^j Chap. 16, 25.

^k He sheweth ^l the allurements vnto sinne: which are sweete, but the end thereof is destruction.

^m He that forsaketh God, shal be punished, & made wearie of his sinnes when he delieth.

wife: but a companion of fooles shal be afflicted.

21 Affliction followeth sinners: but vnto ^f righteous [God] wil recompense good.

22 The good mā shal giue inheritance vnto [his] childrens childrē: and the ^k riches of the sinner is laied vp for the iuste.

23 Muche foode [is] in the field of the ^l poore: but [the field] is destroyed without discretion.

24 ^a He that spareth his rod, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the bellie of the wicked shal want.

¶ CHAP. XIII.

1 **A** Wise woman ^a buyldeth her house: but the foolish destroyeth it with her owne hands.

2 ^b He that walketh in his ^b righteousness, feareth the Lord: but he that is lewde in his waies, despiseth him.

3 In the mouth of the foolish [is] the ^c rodde of pride: but the lippes of the wise preferue them.

4 Where none ^d oxen [are] there the crib [is] empty: but muche increase [cometh] by the strength of the oxe.

5 A faithful witness wil not lye: but a false recorde wil speake lyes.

6 A scorner ^e seeketh wisdom, and [findeth] it not: but knowledge [is] casie to him that wil vnderstand.

7 Depart from the foolish man, when thou perceiuest not [in him] the lippes of knowledge.

8 The wisdom of the prudent [is] to vnderstand his way: but the foolishnes of the fooles [is] discit.

9 The foole maketh a mocke ^f of sinne: but among the righteous [there is] fauour.

10 The heart knoweth the ^g bitterness of his soule, and the stranger shal not medle with his ioye.

11 The house of the wicked shal be destroyed: but the tabernacle of the righteous shal flourish.

12 ^h There is a way which seemeth right to a man: but the yssues thereof [are] the wayes of death.

13 Euen in laughing the heart is sorowful, ⁱ and the end of that mirth [is] heauines.

14 The heart that declineth, ^j shal be sacrificed with his owne wayes: but a good man [shal departe] from him.

15 The foolish wil beleue euerie thing: but the prudent wil consider his steppes.

16 A wife man feareth, and departeth from euil: but a foole rageth, and is careles.

17 He that is hastie to angrē, committeth folie, and a ^k busie bodie is hated.

18 The foolish do inherite folie: but the prudent are crowned with knowledge.

19 The euil shal bowe before the good, and the wicked ^l at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the riche [are] manie.

21 The sinner despiseth his neighbour: but he that hath mercie on the poore, [is] blessed.

22 Do not they erre that imagine euil: but to them that thinke on good things, [shal be] mercie, and trueth.

23 In all labour there is abundance: but the talke of the lippes [bringeth] onely want.

24 The crowne of the wise [is] their riches, [and] the folie of fooles [is] foolishnes.

25 A faithful witness deliuereth soules: but a disceiuer speaketh lies.

26 In the feare of the Lord [is] an assured strength, and his children shal haue hope.

27 The feare of the Lord [is as] a wel spring of life, to auoide the snares of death.

28 In the multitude of the ^m people is the honour of a King, and for the want of people [cometh] the destruction of the prince.

29 He that is slowe to wrath, [is] of great wisdom: but he that is of an hastie minde exalteth folie.

30 A sound heart [is] the life of the ⁿ flesh: but enuie [is] the rotting of the bones.

31 ^o He that oppresseth the poore, repro- ueth him that made him: but he honoreth him that hath mercie on the poore.

32 The wicked shal be cast away for his malice: but the righteous hath hope ^p in his death.

33 Wisdom resteth in the heart of him that hath vnderstanding, and is known ^q in the middes of fooles.

34 Iustice exalteth a nation, ^r but sinne is a shame to the people.

35 The pleasure of a King [is] in a wise ser- uant: but his wrath shal be toward him that is lewde.

¶ CHAP. XV.

1 **A** ^s Soft answer putteth away wrath: but grievous wordes stirre vp angrē.

2 The tongue of the wise vseth know- ledge aright: but the mouth of fooles ^t ba- bleth out foolishnes.

3 The eyes of the Lord in euerie place beholde the euil and the good.

4 A wholesome tongue [is as] a tre of life: but the

[†] Ebr. the man of imaginatio.

^k If this come not dailie to passe, we must consider that it is because of our sinnes, which let Gods working.

^l That is, the strength of a King standeth in many people.

ⁿ Or, bodie.

^o Chap. 17, 15.

^p For as muche as they are conuict thereby, & put to silence.

^q Or, and ^r mer- cie of the people is a sacrifice for sinne.

^s Chap. 15, 1.

^t Vul. 11.

the frowardnes thereof [is] the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous [hathe] much treasure: but in the reuernes of the wicked is a trouble.

7 The lippes of the wise do spread abroad knowledge: but the heart of the foolish [doeth] not so.

8 The sacrifice of the wicked [is] abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousness.

10 Instruction is euil to him that forsaketh the way, [and] he that hateth correction, shal dye.

11 Hel and destruction [are] before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, nether wil he go vnto the wise.

13 A ioyful heart maketh a cheereful countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hathe vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the daies of the afflicted [are] euil: but a good conscience [is] a continual feast.

16 Better [is] a litle with the feare of the Lord, then great treasure and trouble therewith.

17 Better [is] a dinner of greene hebes where reioyces [is], then a stalled oxe and hatred therewith.

18 An angrie man stirreth vp strife: but he that is slowe to wrath, appeaseth strife.

19 The way of a slouthful man [is] as an hedge of thornes: but the way of the righteous is plaine.

20 A wife sonne reioycest the father: but a foolish man despiseth his mother.

21 Foolishnes [is] ioye to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsel thoghts come to naught: but in the multitude of counsellors there is stedfastnes.

23 A ioye [cometh] to a man by the answer of his mouth: and how good [is] a worde in due season?

24 The waie of life [is] on high to the prudent, to auoide from hel beneth.

25 The Lord wil destroy the house of the proude men: but he wil stablish the borders of the widowe.

26 The thoughts of the wicked are abomination to the Lord: but the pure [haue] pleasant wordes.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth giftes, shal liue.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbeth euil things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioycest the heart, & a good name maketh the bones far.

31 The eare that hearkeneth to the correction of life, shal lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obedieth correction getteth vnderstanding.

33 The feare of the Lord [is] the instruction of wisdom: and before honour [goeth] humilitie.

¶ CHAP. XVI.

1 The preparatiōs of the heart [are] in man: but the answer of the tongue [is] of the Lord.

2 All the waies of a man [are] cleane in his owne eyes: but the Lord pondereth the spirits.

3 Commit thy workes vnto the Lord, and thy thoughts shal be directed.

4 The Lord hathe made all things for his owne sake: yea, euen the wicked for the day of euil.

5 All that are proude in heart, [are] an abomination to the Lord: [though] hand ioyne in hand, he shal not be vnpunished.

6 By mercie and truth iniquitie shal be forgien, and by the feare of the Lord they departe from euil.

7 When the waies of a man please the Lord, he wil make also his enemies at peace with him.

8 Better is a litle with righteousness, then great reuernes without equitie.

9 The heart of man purposeth his way: but the Lord doeth direct his steppes.

10 A diuine sentence [shal be] in the lippes of the King: his mouth shal not transgresse in iudgement.

11 A true weight and balance are of the Lord: all the weights of the bagge [are] his worke.

12 It is an abomination to Kings to commit wickednes: for the throne is stablished by iustice.

13 Righteous lippes are the desire of Kings, and the King loueth him that speaketh right things.

bbb. iij.

h That is, hole
Some and profit
table to the hea
rers.

1 That suffereth
him selfe to be
admonished by
Gods worde, &
bringeth life: &
so amendeth.
k Meaning, that
God exalteth
none, but them
that are truly
humbled.

a He derideth &
presumption of
man, who dare
attribute to him
self any thing, as
to prepare his
heart, or such
like, seeing that
he is not able to
speake a worde,
except God giue
it him.

b He sheweth
hereby, that mā
flattereth his self
in his doings:
calling that vertue
which God
termeth vice.

c So that the in
flice of God
shal appeare to
his glorie, euen
in the destructi
on of the wicked.

* Chap. 11, 21.
d Their vpright
and repenting
life shal be a to
ken that their
sinnes are forgie
uen.

* Chap. 15, 16.
e psal. 17, 16.

f He sheweth &
folie of man &
thinketh that his
wayes are in his
owne hand: &
yet is not able to
remoue one foote
except God giue
force.

* Chap. 11, 1.
g If they be true
and iust, they
doe Gods worke
and he delieth
therein, but o
therwise if they
be false, they are
the worke of
euil, & to their
condemnation
that vs them.

h They are ap
pointed by God
to rule according
to equitie and
iustice.

after thogh thei
haue much, yet
is full of trou
ble and care.

h That thing is
abominable be
fore God, which
the wicked thinke
to be moste ex
cellent, & whe
reby they thinke
moste to be ac
cepted.

i He that swar
meth from the
worde of God,
can not abide to
be admonished.

d There is no
thing so depe, or
secret that ca
be hid from the
eyes of God, much
lesse mens tho
ghts.

* Chap. 17, 22.

* Ebr. heart.

* psal. 37, 16.

* Chap. 29, 21.

g That is, he
uer findeth so
me let or stay, &
dare not go for
warde.

* Chap. 10, 1.

f Read Chap.
11, 14.

g If we will that
our talke be co
fortable, we
must waite for
time and season

n That is, he sheweth out manie meanes to execute his wrath. *i* VVhich is moſte comfortable to the drye grownde, Deut. 11, 14. * Chap. 8, 10.

* Pſal. 125, 1.

k The ſweete wordes of conſolation, which come forth of a godly heart. *l* Either that the wicked teacheth others, or elſe it is folie to teacheth that are malicious.

* Chap. 14, 13.

† Ebr. boweth vpon him.

m For he conſueth him ſelfe and others.

n VVith his whole induer he laboreth to bring his wickednes to paſſe. *o* That is, when it is ioynd with vertue: or elſe the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attribute to fortune: for al things are determined in the counſell of God which ſhall come to paſſe.

q For where as were many ſacrifices, there were many portions giuen to people, where with they feared.

- 14 The wrath of a King [is as] ^h messengers of death: but a wiſe man wil pacifie it.
- 15 In the light of the Kings countenance [is] life: and his fauour [is] ⁱ as a cloude of the latter raine.
- 16 *How muche better is it to get wiſdome then golde: and to get vnderſtanding, is more to be deſired then ſiluer.
- 17 The path of the righteous is to decline from euil, [and] he kepeth his ſoule, that kepeth his way.
- 18 Pride [goeth] before deſtruction, and an high minde before the fall.
- 19 Better it is to be of humble minde with the lowlie, then to deuide the ſpoiles with the proude.
- 20 He that is wiſe in [his] buſines, ſhal finde good: and ^{*} he that truſteth in the Lord, he is bleſſed.
- 21 The wiſe in heart ſhal be called prudēt: and ^k the ſweetenes of the lippes ſhal increaſe doctrine.
- 22 Vnderſtanding [is] a well ſpring of life vnto them that haue it: and the ^l inſtruction of fooles [is] folie.
- 23 The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lippes.
- 24 Faire wordes [are as] an honie combe, ſweetenes to the ſoule, and health to the bones.
- 25 *There is a way that ſemeth right vnto man: but the yſſue thereof [are] the waies of death.
- 26 The perſone that trauaileth, trauaileth for him ſelf: for his mouth [†] craueth it of him.
- 27 A wicked man diggeth vp euil, and in his lippes [is] like ^m burning fyre.
- 28 A froward perſone ſoweth ſtriſe: and a tale teller maketh diuiſion among princes.
- 29 A wicked mā diſciueſh his neighbour, and leadeth him into the way that is not good.
- 30 *He ſhutteth his eyes to deuife wickednes: he moueth his lippes, [and] bringeth euil to paſſe.
- 31 Age is a crowne of glorie, [when] it is founde in the way of ^{*} righteouſnes.
- 32 He that is ſlowe vnto angrē, is better then the mightie man: and he that ruleth his owne minde, [is better] then he that winneth a citie.
- 33 The lot is caſt into the lappe: but the whole diſpoſitiō thereof [is] ^p of the Lord.

CHAP. XVII.

Better is a drye morſel, if peace [be] with Bit, then an houſe ful of ^q ſacrifices

[with] ſtriſe.

- 2 *A diſcrete ſeruant ſhal haue rule over a lewde ſonne, and he ſhal deuide the ^b heritage among the brethren.
- 3 [As is] the ſining pot for ſiluer, and the fornace for golde, ſo the Lord tryeth the hearts.
- 4 The wicked giueth hede to falſe lippes, [and] a lyer hearkeneth to the naughtie tongue.
- 5 *He that mocketh the poore, reprocheth him that made him: and he that reioyceth at deſtruction, ſhal not be vnpuniſhed.
- 6 Childrens children are the crowne of the elders: and the glorie of the children [are] their fathers.
- 7 † He talke becometh not a ſoole, muche leſſe a lying talke a prince.
- 8 A rewarde [is as] a ſtone pleaſant in the eyes of them that haue it: it proſpereth, whether ſoeuer it ^c turneth.
- 9 He that couereth a tranſgreſſion ſeketh loue: but he that repeateth a matter, ſeparateth the ^d prince.
- 10 A reprove entreth more into him that hathe vnderſtanding, then an hundreth ſtripes into a ſoole.
- 11 A ſedicious perſone ſeketh onely euil, and a cruel ^e meſſenger ſhal be ſent againſt him.
- 12 [It is better] for a man to mete a beare robbed of her whelpes, then ^f a ſoole in his folie.
- 13 *He that rewardeth euil for good, euil ſhal not departe from his houſe.
- 14 The beginning of ſtriſe [is as] one that openeth the waters: therefore or the contention be medled with, leaue of.
- 15 *He that iuſtifieth the wicked, and he that condemneth the iuſt, euen thei bothe are abomination to the Lord.
- 16 Wherefore is there a ^g price in the hand of the ſoole to get wiſdome, and [he hathe] none heart?
- 17 A friend loueth at all times: and ^h a brother is borne for aduerſitie.
- 18 A man deſtitute of vnderſtanding ⁱ toucheth the hand, and becometh ſuretie for his neighbour.
- 19 He loueth tranſgreſſion, that loueth ſtriſe: [and] he that exalteth his ^k gate, ſeketh deſtruction.
- 20 The frowarde heart findeth no good: and he that hathe a naughtie tongue, ſhal fall into euil.
- 21 He that begetteth a ſoole, [getteth] him ſelf ſorowe, and the father of a ſoole can haue no ioye.
- 22 *A ioyful heart cauſeth good health: but a ſorowful minde dryeth the bones.
- 23 A wicked

* Eccleſ. 10, 30.

b That is, ſhal be made gouernour ouer the children.

* Chap. 14, 31.

† Ebr. the lippe of excellencie.

c The rewarde hathe great force to gaine the hearts of men. *d* He that admoniſheth the prince of his fault, maketh him his enemy.

e By the meſſenger is ment ſuch meanes, as God viſeth to puniſh the rebelles. *f* VVhereby he meaneth ^g wicked in his rage, who hathe no feare of God.

* Rom. 12, 17. 1. theſſ. 5, 15. 1. pet. 3, 9.

* Iſa. 5, 23. chap. 24, 24.

g VVhat auiſeth it the wicked to be rich, ſeing he ſecretly not his mindeto wiſdome. *h* So that he is more then a friend, euen a brother ⁱ helpeth in time of aduerſitie.

i Read Chap 6,

k Liſteth vp hiſ ſelfe about his degree.

* Chap. 15, 13.

23 A wicked man taketh a gift out of the bosome to wrest the wayes of iudgement.

24 * Wisdome [is] in the face of him that hath vnderstanding: but the eyes of a foole [are] in the^m corners of the worlde.

25 A foolish sone is a grief vnto his father, and a * heauines vnto her that bare him.

26 Surely it is not good to condemne the iuste, nor that the princes shulde smite [suche]^a for equitie.

27 He that hath knoweledge, spareth his wordes, and a man of vnderstanding [is] of an excellent spirit.

28 Euen a foole (when he holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.

¶ CHAP. XVIII.

1 For the desire thereof he wil * separate him self to seke it, [and] occupie him self in all wisdome.

2 A foole hath no delite in vnderstanding: but that his heart may be ^b discovered.

3 When the wicked commeth, then commeth * contempt, and with the vile man reproche.

4 The wordes of a mans mouth [are like] depe^a waters, [and] the well spring of wisdome [is like] a flowing riuier.

5 It is not good to * accept the persone of the wicked, to cause the righteous to fall in iudgement.

6 A foolles lippes come with strife, and his mouth calleth for stripes.

7 A foolles mouth [is] his owne destruction, and his lippes [are] a snare for his soule.

8 The wordes of a tale bearer [are] as flatteringings, and they go downe into the bowels of the bellie.

9 He also that is slouthful in his worke, is euē the brother of him that is a great waster.

10 The Name of the Lord [is] a strong tower: the righteous runneth vnto it, and is exalted.

11 * The riche mans riches [are] his strong citie: and as an hie wall in his imaginatiō.

12 * Before destruction the heart of a man is haucie, and before glorie [goeth] lowliness.

13 * He that answereth a matter before he heare it, it is folie and shame vnto him.

14 The spirit of a mā wil susteine his infirmitie: but * a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, & the

care of the wise seketh learning.

16 A mans giftⁱ enlargeth him, and leadeh him before great men.

17 * [He that is] first in his owne cause, [is] iust: then cometh his neighbour, and maketh inquirie of him.

18 The lorⁱ causeth contentions to cease, and^m maketh a partition among the mightie.

19 A brother offended [is harder to winne] then a strong citie, and [their] contentions [are] like the^a barie of a palace.

20 With the frute of a mans mouthe shal his bellie be satisfied [and] with the increase of his lippes shal he be filled.

21 Death and life [are] in the power of the tongue, and they that^o loue it, shal eat the frute thereof.

22 He that findeth a^p wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh [with] prayers: but the riche answereth roughly.

24 A man [that hath] friends, [ought] to shewe him self friendly: for a friend is nearer^q then a brother.

¶ CHAP. XIX.

1 Better^r * is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3 The foolishnes of a man peruerteth his way, and his heart freareth against the Lord.

4 Riches gather many friends: but^s poore is separated from his neighbour.

5 * A false witnes shal not be vnpunished: and he that speaketh lies shal not escape.

6 Many reuerence the face of the prince, & euerie man [is] friend to him that giueth giftes.

6 All the brethren of the poore do hate him: how muche more wil his friends departe farre from him? though he be instant^t with wordes, [yet] they wil not.

8 He that possesseth vnderstanding, ^b lo- ueth his owne soule, & kepeth wisdome to finde goodnes.

9 A false witnes shal not be vnpunished: & he that speaketh lies shal perish.

10 * Pleasure is not comely for a foole, muche lesse for a seruāt to haue rule ouer princes.

11 The discretion of a man differeth his angre: and his glorie [is] ^d to passe by an offence.

12 * The Kings wrath [is] like the roaring

Getteth him li- bertie to speake, and fauour of the that are mo- ste in estimation k He that speak- eth first is best heard of & wic- ked iudge, but when his aduer- sarie inquires out the matter, it turneth to his shame.

l If a controuer- sie ca not other- wise be decided, it is best to cast lottes to knowe whose & thing shalbe.

m Appeaseth their controuer- sie, which are so stout & can not otherwise be pa- cified.

n V Which for & strength thereof wil not bowe nor yelde.

o By the sting of the tongue wal- or euil, cometh the frute thereof either good or bad.

p He that is ioy- ned with a ver- teous woman in marriage, is blec- sed of the Lord, as Chap. 19, 14

q That is, oltē times suche are- foid which are more ready to do pleasure the- her than is more bounde by duty.

* Chap. 23, 6.

* Dent. 19, 19, dan. 9, 3, 60.

a To have com- fort of them. b He that is vpr- ight in iudge- ment, findeth fa- uour of God.

c The frute of things, are not to be permitted to him that can not vse them a- right.

d That is, to co- uer it by chari- ties, and in the charitee as may moste serue to Gods glorie. * Chap. 24, 4.

* Chap. 17, 21.

* Chap. 21, 9.

e Arraine that droppeth and rotteth his house.

* Chap. 18, 22.

f Though for a time he giue place to counsel, yet sone after wil he giue place to his raging affections.

g Mans deuice shal not haue successe, except God gouerne it, whose purpose is vncchangeable. That is, that he be honest: for the poore man that is honest, is to be esteemed above the riche which is not vertuous.

* Chap. 26, 15.

* Chap. 21, 18.

i That is, simple and ignorant, which they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkardes in delicate meats and drinckes.

l By wine here James him that is giue to wine, and so by sinne drinke.

* Chap. 19, 22.

m Prouoketh his neighbour to anger.

of a lyon: but his fauour [is] like the dewe vpon the grasle.

13 * A foolish sonne [is] the calamitie of his father, * and the contentions of a wife [are like] a continual dropping.

14 House and riches [are] the inheritance of the fathers: but * a prudent wife [cometh] of the Lord.

15 Slouthfulnes causeth to fall a slepe, and a disceitful personie shal be affamished.

16 He that kepeth the commandement, keepeth his owne soule: [but] he that despiseth his waies, shal dye.

17 He that hathe mercie vpon the poore, lendeth vnto the Lord: and the Lord wil recompense him that which he hathe giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 [A man] of muche angre shal suffer punishment: and though thou deliuer [him,] yet wil [his angre] come againe.

20 Heare counsel, and receiue instruction, that thou maiest be wise in thy latter end.

21 Manie deuises [are] in a mans heart: but the counsel of the Lord shal stand.

22 That that is to be desired of a man, [is] his goodnes, and a poore man is better then a lyer.

23 The feare of the Lord [leadeth] to life: and he that is filled [therewith,] shal continue, [and] shal not be visited with euil.

24 * The slouthful hideth his hand in [his] bosome, and wil not put it to his mouth againe.

25 * Smite a scorner, and the foolish wil beware: and reprove the prudent, and he wil vnderstand knowledge.

26 He that destroyeth [his] father, [or] chafeth away [his] mother, [is] a lewde and shameful childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnes mocketh at iudgement, & the mouth of the wicked [swalloweth] vp iniquitie.

29 [But] iudgements are prepared for scorner, & stripes for the backe of the foolcs.

CHAP. XX.

VVine [is] a mocker [and] strong drinke is raging: and whoeuer is deceiued thereby, is not wise.

* The feare of the King, [is] like the roaring of a lyon: he that prouoketh him vnto angre, sinneth against his owne soule.

[It is] a mans honour to cease from strife:

but euerie foole wil be meddling.

4 The slouthful wil not plowe, because of winter: [therefore] shal he begge in sommer, but haue nothing.

5 The counsel in the heart of man [is like] depe waters: but a man that hathe vnderstanding, wil drawe it out.

6 Manie men wil boast, euerie one of his owne goodnes: but who can finde a faithful man?

7 He that walketh in his integritie, [is] iuste: [and] blessed [shal] his children [be] after him.

8 A King that sitteth in the throne of iudgement, chafeth away all euil with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from sinne?

10 Diuers [are] weights, and diuers measures, bothe these are euen abomination vnto the Lord.

11 A childe also is knowne by his doings, whether his worke be pure and right.

12 The Lord hathe made bothe these, eu[e] the eare to heare, and the eye to see.

13 Loue not slepe, lest thou come vnto pouertie: open thine eyes, [and] thou shalt be satisfied with bread.

14 It is naught, is it naught, saith the byer, but when he is gone a parte, he boasteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge [are] a precious iewel.

16 * Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit [is] swete to a man: but afterwarde his mouth shal be filled with grauel.

18 Establish the thoughts by counsel: and by counsel make warre.

19 He that goeth about [as] a scelerer, discovereth secrets: therefore medle not with him that flattereth with his lippes.

20 * He that curseth his father or his mother, his light shal be put out in obscure darkenes.

21 An heritage [is] hastily gotten at the beginning, but the end thereof shal not be blessed.

22 Say not thou, * I wil recompense euil: [but] waite vpon the Lord, and he shal saue thee.

23 * Diuers weights [are] an abomination vnto the Lord, and disceitful balances [are] not good.

24 * The steppes of man [are ruled] by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to be deuoure that

It is hard to find one: for it is as depe waters, whose bottom can not be found: yet the wise man will knowe a man other by his words or actions.

d VVhen righteous iudgement is executed, there shall be some weeping & vice damned appears.

* 1. King 8, 24. 1. chro. 6, 48. eccle. 7, 27.

1. ioh. 1, 8.

† Ebr stone and stone, ephah & ephah.

e Read Chap. 16, 18.

* Chap. 14, 31. f Teache him wit, that he shal not him selfe falling into danger.

* Chap. 11, 9.

* Exod. 21, 17. leuit. 20, 9. mat. 15, 4.

* Deut. 33, 16. chap. 17, 17. & 24, 19.

rom. 12, 17. 1. ches. 5, 15.

1. pet. 3, 9.

* Chap. 13, 12.

& ver. 10.

1. ierem. 10, 23.

† That is, to applyt, or make it to his owne use, which was applied to God, and then he might knowe the way.

be excepted, for the fault.

h God that cause
th that to fall on
their own hea-
des, which they
intended against
the iust, by deli-
uering the iust,
& putting the
wicked in their
place.

Wifdom & strength and confidence in worldly things.

He thinketh to
true by wishing
and desiring all
things, but will
take no pain to
get oght.
* Chap. 13, l.
iff. 1, 13.
eccle. 10, 11.

Chap. 19, 1—
in He may bol-
dely testify the
truth that he
hath heard.

*Ecclef. 7; 2.
a V Which comes
up by wri de
ing.

Chap. 17, 1-10
 I have together
 have made
 one of the other
 Chap. 17, 1-10
 c That is, I have
 made one of the other
 Chap. 17, 1-10
 I have together
 have made
 one of the other

CHAP. XXII.

31 The horse is prepared against the day
of battle: but salvation [is] of the Lord.

go: but of the pure man, his worke [is]
right.

a failure to take due care or judgment; but destruction is justified if it is done in ignorance.

7—The people reach the pool, and the

a His authority, whereby he did oppress others, shall be taken from him.
* Eccles. 3, 28.
f He that is merciful, and liberal
g He sheweth y^e princes shulde v^e their famili-
aritie, whose confidence is good, and their talke wise and godly.
h Favour them that loue know-
ledge.
i He derideth them that inue-
nt vaine excuses, because they wolde not do their dutie.
k So God punisheth one sinne by another, wh^e he suffreth the wicked to fall into the acquaintance of an harlot.
l He is naturally giuen vnto it.

m He sheweth what the end of wisdom is: to direct vs to the Lord.
n That is, to the Lord.

† Ebr. in the gate.

Chap. 23, 11.

o Have not to do with him, if he is not able to rule his tongue, for he will seduce thee into evil counsel.

p Which is, to be a companion with him, for he will seduce thee into evil counsel.

power [is] servant to the man that lendeth.
8 He that soweth iniquitie, shall reape affliction, and the ^e rodde of his angre shall faile.
9 * He that hathe a good^e eye, he shall be blessed: for he giueth of his bread vnto the poore.
10 Cast out the scorner, and strife shall go out: so contentiō and reproche shall cease.
11 He that loueth purenes of heart [for] the grace of his lips, the ^e King [shall be] his friend.
12 The eyes of the Lord^e preferre know-
ledge: but he overthroweth the wordes of the transgressour.
13 The slouthful man saith, ⁱ A lyon [is] without, I shall be slaine in the strete.
14 The mouth of strange women [is as] a depe pit: he with whome the Lord is angrie, shall fall therein.
15 Foolishnes is bounde^l in the heart of a childe: but the rodde of correction shall driue it away from him.
16 He that oppresseth the poore to increase him self, [and] giueth vnto the riche, [shall] surely [come] to pouertie.
17 ¶ Incline thine eare, and heare the wordes of the wise, and applie thine heart vnto my knowledge.
18 For it shall be pleasant, if thou kepe the in thy bellie, [and if] they be directed together in thy lippes.
19 That thy confidence may be in^m the Lord, I haue shewed thee this day: thou therefore [take hede].
20 Haue not I writē vnto theeⁿ thre times in counsels and knowledge,
21 That I might shewe thee the assurāce of the wordes of truth to answer the wordes of truth to them that send to thee?
22 Robbe not the poore, because he is poore, nether oppress the afflicted in iudgement.
23 For the Lord^{*} wil defend their cause & spoile the soule of those that spoile them.
24 Make^o no friendship with an angrie mā, nether go with the furious man,
25 Lest thou learne his wayes, and receiue destruction to thy soule.
26 Be not thou of them that^p touche the hand, [not] among them that are suretie for dettes.
27 If thou hast nothing to paye, why caus-
est thou that he shulde take thy bed from vnder thee?
28 Thou shalt not^r remove the ancient bou-
dex which thy fathers haue made.
29 The seede that a diligent mā in his busi-
nes, standeth before Kings, [and] standeth not before the base lord.

¶ **V**hen thou sittest to eat with a ruler, consider diligently what is before thee,
2 And put the knife to thy throte, if thou be a man giuen to the appetite,
3 Be not desirous of his deintie meats: for it is a disceivable meat.
4 Trauail not to muche to be riche: [but] cease from thy^d wisdom.
5 Wilt thou cast thine eyes vpon it, which is nothing? for [riches] taketh her to her wings, as an eagle, and flieth into the hea-
uen.
6 Eat thou not the bread of him that hathe an^e euill eye, nether desire his deintie meats.
7 For as thogh he thought it in his heart, so wil he say vnto thee, Eat and drinke: but his heart is not with thee.
8 Thou shalt vomit thy^f morsels that thou hast eaten, and thou shalt lose thy sweet wordes.
9 Speake not in the eares of a foole, for he wil despise the wisdom of thy wordes.
10 Remoue not the ancient boundes, and entre not into the fields of the fatherles.
11 For he that redemeth the, is bought: he wil defende their cause against thee.
12 Applie thine heart to instruction, & thine eares to the wordes of knowledge.
13 Withholde not correction from the childe, if thou smite him with the rod, he shall not dye.
14 Thou shalt smite him with the rodde, and shalt deliuer his soule from hel.
15 My sonne, if thine heart be wise, mine heart shall reioyce and I also.
16 And my reines shall reioyce, when thy lippes speake righteous things.
17 Let not thine heart be enuious against sinners: but [let it be] in the feare of the Lord continually.
18 For surely there is an end, and thy hope shall not be cut of.
19 O thou my sonne, beare and be wise, & guide thine heart in the^v way.
20 Kepe not companie with drunkards, [nor] with gluttons.
21 For the drunkard and the glutton shall be poore, and the sleper shall be clothed with ragges.
22 Obey thy father that haue begotten thee, and despise not thy mother when she is old.
23 Bye^w the truth, but sell it not: [like] wife] wisdom, and instruction, and vnderstand-
ing.
24 The father of the righteous shall greatly reioyce,

a Eat with a
briele.
b Briele that
appears, as
were by force
violence.
c For oft times
the riche, when
they bid their
seruants to be
furious to the
tables, it is not
for y^e lone
beare them, but
for their own
safer purpose.
d Beloue not
the gifts of
God, haue
thee to get
deli riches.
e That is, com-
tous, as com-
rie a good eye
taken for li-
rakes Chap. 11.
f He wil not
se, til he haue
done other
baine, and
flattering
des shall come
no vie.

* Deut. 32, 17.
chap. 23, 26.

* Chap. 22, 11.

* Chap. 1, 24.
de 19, 11.
eccle. 30, 16.

g That is, from
destruction.

* Psal. 37, 1.
chap. 24, 1.

h The profit
tis of the
ked shall ac-
tinue.
i In the obser-
uance of Gods
mandements.
† Ebr. wine-
bers.
‡ Ebr. de-
vours of flesh.

k Spend no
for truth, but
together, draw
from it few
pains.

reioyce, and he that begetteth a wise child, shall haue ioye of him.

25 Thy father and thy mother shall be glad, and she that bare thee, shall reioyce.

26 My sonne, giue me thine heart, and let thine eyes desire in my wayes.

27 For a whore is as a deepe ditch, and a strange woman (is as) a narrow pit.

28 Also she lieth in waite as for a pray, and she increaseth the transgressors among men.

29 To whome is woe to whome is sorrowe to whome is strife? to whome is murmuringe to whome are woundes without cause? [and] to whome is the rednes of the eyes?

30 [Even] to them that tarry long at the wine, to them that go, and seke mixt wine.

31 Loke not thou vpon the wine, when it is red, [and] when it sheweth his colour in the cuppe, for goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall loke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepeth in the middes of the sea, and as he that sleepeth in the top of the mast.

35 They haue stricken me, [saith] thou say, but I was not sick: they haue beaten me, [but] I knewe not, when I awoke, I founde me as I seke it yet still.

CHAP. XXIII.

BE not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, & their lippes speake mischief.

3 Through wisdom is an house builded, and with vnderstandinge it is established.

4 And by knowledge shall the chambers be filled with all precious, and pleasant riches.

5 A wise man is strong for a man of vnderstandinge encreaseth his strength.

6 For with counsel shalt thou shalt enterpriue thy waye, and in the multitude of them that can giue counsel, is health.

7 Wisdom is high as a castle, therefore shall he can not open his mouth in the gate.

8 He that imagineth to do euill, men shall call him an auctor of wickednes.

9 The wicked thought of a fooler is [saith] the scorner is an abomination vnto men.

10 If thou be hurt in the day of reuenge, thy strength is small.

11 Deliuere them that are drawn to death, and wilt thou not perseuere them that

led to be slaine?

12 If thou say, Beholde, we knewe not of it: he that pondereth the hearts, doeth not he vnderstand it? and he that kepeth thy soule, knoweth he it not? wilt not he also recompense euery man according to his workes?

13 My sonne, eat thou home, for it is good, & the honie combe, [for it is] sweete vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shall be an end, and thine hope shall not be cut of.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a righteous man falleth seuen times, and riseth againe: but the wicked fall into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth.

18 Lest the Lord see it, and it displease him, and he turne his wrath from him.

19 Breake not thy self because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to the cruel man, the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, [and] meddle not with them that are seditions.

22 For their destruction shall come suddenly, and who knoweth the ruine of them? be thou.

23 ALSO THESE THINGS PERTEINE TO THE WISE.

24 He that saith to the wicked, Thou art righteous, him shall the people curse, [and] the multitude shall abhorre him.

25 But to them that rebuke thine euill pleasure, and vpon them shall come the blessing of goodness.

26 They shall liue the lippes of him that answereth with right wordes.

27 Prepare thy worke without, and make ready thy things in the field, and after, buyde thine house.

28 Be not a witness against thy neighbour without cause: for wilt thou dispute with thy neighbour?

29 Say not, I will do to him, as he hath done to me, I will recompense euery man according to his workes.

30 I passed by the field of the sountill, & by the vineyarde of the man deliuous vnderstanding.

nie to a foole.

9 [As] a thorne standing vpon in the hand of a drunkard, so [is] a parable in the mouth of fooles.

10 The excellent that formed all things, bothe rewardeth the foole and rewardeth the transgressors.

11 As a dogge turneth againe to his owne vomite, so a foole turneth to his foolishnes.

12 Seest thou a man wise in his owne conceite: more hope [is] of a foole then of him.

13 The slouthful man saith, A lyon [is] in the waye: a lyon [is] in the stretes.

14 [As] the dore turneth vpon his hinges, so [doeth] the slouthful man vpon his bed.

15 The slouthful hideth his hand in [his] bosome, [and] it grieveth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then [eu]en [men] that can rendre a reason.

17 He that passeth by and medleth with the strife [that belongeth] not vnto him, [is as] one that taketh a dogge by the eares.

18 As he that faineth him self mad, casteth fyre brandes, arrowes and mortal things,

19 So [dealeth] the deceitful man with his friend and saith, Am not I in sporte?

20 Without wood the fyre is quenched, & without a tale bearer strife ceaseth.

21 [As] the cole [maketh] burning coles, and wood a fyre, so the contentious man [is apt] to kindle strife.

22 The wordes of a tale bearer [are] as flatterings, and they go downe into the bowels of the bellie.

23 [As] siluer drosse ouerlaid vpon a potshard, [so are] burning lippes, and an euil heart.

24 He that hateth, wil counterfait with his lippes, but in his heart he layeth vpon deceit.

25 Thogh he speake fauorably, beleue him not: for [there are] ¹seuen abominations in his heart.

26 Hatred may be couered by deceit: [but] the malice thereof shalbe discovered in the ^mCongregation.

27 He that diggeth a pit, shal fall therein, and he that rolleth a stone, it shal returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

Boast not thy self of to morowe: for thou knowest not what a day may

bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 A stone [is] heauie, and the sand weightie: but a fooles wrath [is] heauier then them bothe.

4 Anger [is] cruel, and wrath [is] raging: but who can stand before ^benueie?

5 Open rebuke [is] better then secret loue.

6 The woundes of a louer [are] faithful, & the kisses of an enemy [are] ^cpleasant.

7 The persone that is full, despiseth an honie combe: but vnto the hungrie soule euerie bitter thing is swete.

8 As a birde that wadereth from her nest, so [is] a man that wandereth fro his owne place.

9 [As] iointement and perfume reioyce the heart, so [doeth] the sweteness of a mans friend by heartie counsel.

10 Thine owne friend & thy fathers friend forsake thou not: neither entre into thy brothers ^dhouse in the day of thy calamities: for better [is] a neighbour [that is] ^enefe, then a brother farre of.

11 My sonne, be wise, and reioyce mine heart, that I may answer him that reprocheth me.

12 A prudent man seeth the plague, and hideth him self: [but] the foolish go on still, [and] are punished.

13 Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

14 He that ^fpraiseth his friend with a lowdeuoyce, rising ^gearly in the morning, shalbe counted to him as a curse.

15 A continual dropping in the day of raine, and a contentious woman are alike.

16 He that hideth her, hideth the winde, & [she is as] the oyle in his right hand, that vttereth it self.

17 Yron sharpeneth yron, so doeth ^hman sharpen the face of his friend.

18 He that kepeth the figge tre, shal eat the frute thereof: so he that waiteth vpon his master, shal come to honour.

19 As in water face [answereth] to face, ⁱso the heart of man to man.

20 The grane & destruction can neuer be full, so ^jthe eyes of man can neuer be satisfied.

21 [As is] the fining pot for siluer and the fornace for golde, so [is] ^keuerie man according to his dignitie.

22 Thogh thou shuldest braye a foole in a mortar among wheat brayed with a pestel, [yet] wil not his foolishnes departe from him.

Whereby he bothe hurteth him self and others.

(Meaning, God

1. Pet. 3, 22.

For the foole wil rather be counseled then be: also a foole sinneth of ignorance and the other of malice.

Read Chap. 23, 23.

Chap. 29, 24.

Which differeth him selfe to be that which he is not.

Eccle. 3, 12.

Chap. 18, 8.

They wil force break out & utter them selves.

Meaning manye yfeth the number certeine for the vncertaine.

In the assembly of the godlie.

Eccle. 10, 8. Eccle. 17, 30.

Delays not time, but take occasion when thou offered.

Eccle. 22, 18.

b For the enuious are obstinate and can not be reconciled. c They are flattering and seeme friendly. d Job. 6, 6.

d Trust not to anye worldly helpe in the day of thy troubles.

e Read Chap. 22, 3.

f Chap. 20, 16.

g Ebr. blesteth. f Hastely and without cause.

h Chap. 19, 20. & 22, 9.

i One hath man prouoketh another to anger.

j There is no difference between man and man by nature, but onely the grace of God maketh difference.

k Eccle. 14, 9.

l Chap. 17, 3.

m That is, he is either knowe to be ambitious & glorious, or humble and modest.

Whole prayer God hateth. Proverbs.

23 Be diligent to knowe the state of thy flocke, and take hede to the heards.

24 For riches [remai]ne not alwaye, nor the crowne from generation to generation.

25 The heye discouereth it self, and the graspe appeareth, and the herbes of the mountaines are gathered.

26 The ^klambes [are] for thy clothing, and the goats [are] the price of the field.

27 And let the milke of the goats [be] sufficient for thy foode, for the foode of thy familie, and for the sustinance of thy maidens.

¶ CHAP. XXVIII.

THe wicked ^aflee when none pursueth: but the righteous are bolde as a lyon.

2 For the transgression of the land ^b[there are] manie princes thereof: but by a man of vnderstanding and knowledge [a realme] likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that [leaueth] no foode.

4 They that forsake the Law, praise the wicked: but thei that kepe the Law, set the selues against them.

5 Wicked men vnderstand not iudgement: but they that seke the Lord, vnderstand all things.

6 ^cBetter is the poore that walketh in his vprightnes, then he that peruerteth [his] waies, though he be riche.

7 He that kepeth the law, [is] a childe of vnderstanding: but he that fedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth ^ethem for him that wil be merciful vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his praier shal be ^dabominable.

10 He that causeth the righteous to go astray by an euil way, shal fall into his owne pit, and the vpright shal inherit good things.

11 The riche man is wise in his owne conceit: but the poore ^ethat hathe vnderstanding, can trye ^fhim.

12 ^gWhen righteous men reioyce, [there is] great glorie: but whē the wicked come vp, the man ^fis tryed.

13 He that hideth his finnes, shal not prosper: but he that confesseth, and forsaketh [them], shal haue mercie.

14 Blessed [is] the man that ^hfeareth alwaye: but he that hardeneth his heart shal fall into euil.

15 [As] a roaring lyon, and an hungrie beere, [so is] ^ha wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shal prolong [his] daies.

17 A man that doeth violence against the blood of a persone, shal flee vnto the graue, [and] thei shal not ⁱstay him.

18 He that walketh vprightly, shal be saved: but he that is froward in [his] waies, shal once fall.

19 ⁱHe that tilleth his land, shal be satisfied with bread: but he that followeth the ydle, shal be filled with pouertie.

20 A faithful man shal abounde in blessings, and ⁱhe that maketh haste to be riche, shal not be innocent.

21 To haue respect of persones is not good: for [that] man wil transgresse for a peace of ^kbread.

22 A man with a wicked ^jeye hasteth to riches, and knoweth not that pouertie shal come vpon him.

23 He that rebuketh a man, shal finde more fauour at the length, then he that flattereth with [his] tongue.

24 He that robbeth his father and mother, & faith, it is no transgression, is the companion of a man that destroieth.

25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shal be ^mfat.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom shal be deliuered.

27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, [shal haue] many curses.

28 ⁿWhen the wicked rise vp, men hide them selues: but whē they perish, the righteous increase.

¶ CHAP. XXIX.

A Man that hardeneth his necke, whē he is rebuked, shal suddenly be destroyed and can not be cured.

2 ^oWhen the righteous ^oare in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: ^pbut he that fedeth harlots, wasteth [his] substance.

4 A King by iudgement mainteineth the countrey: but a man [receiuing] giftes, destroieth it.

5 A man ^qflattereth his neighbour, ^qspreadeth a net for his steppes.

6 In the transgression of an euil man [is] his

^k This declar-
eth the great
goodnes of
God towards
man, and the di-
ligence that he
requireth of him
for the prefer-
uation of his
giftes.

^a Because their
owne consciences
accuseth them.

^b The state of
the commune-
weale is often
times changed.

^c Chap. 19, 1.

^e For God will
take away the
wicked vsurer,
and giue his
goods to him
that bestowe
them wel.
^f Because it is
not of faith,
it is grounded
on Gods worde,
or Law, which
the wicked
contemne.

^g And iudge
he is not wise.
^h Chap. 29, 3.

ⁱ He is known
by his doings
to be wicked.

^j Which stan-
deth in awe of
God, and is
afraid to offend
him.

^h For he can
never be satisfied,
but euer oppres-
seth & spoileth.

ⁱ None shal be
able to deliuer
him.

^j Chap. 12, 11.
eccl. 10, 30.

^k Chap. 13, 11.
& 20, 31.

^k He wil be
busied for no-
thing.
^l Meaning him
that is counten-

^m Shal haue all
things in abun-
dance.

ⁿ Chap. 19, 3.

^o Chap. 28, 12
& 28.
^p Or, are increas-
ed.

^q Luk. 15, 13.

^r He that
giveth eare to the
flatterer, trim-
meth as the bird
before ^sfoolish

CHAP. XXX.

2 To humble our selues in consideration of Gods workes.
5 The worde of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer faciate. 18 Of others that are wonderful.

THE WORDES OF AGVR THE SONNE OF IAKEH.

- 1 The prophecie [which] the man spake vnto Ithiel, [euen] to Ithiel, and Vcal.
- 2 Surely I am more * foolish then any mā, and haue not the vnderstanding of a man in me.
- 3 For I haue not learned wisdome, nor attained to the knowledge of holy things.
- 4 Who hathe ascended vp to ^dheauen, and descended? Who hathe gathered the winde in his fist? Who hathe bounde the waters in a garmēt? Who hathe established all the ends of the worlde? What is his name, & what is his sonnes name, if thou canst tel?
- 5 * Euerie worde of God is pure: he is a shield to those, that trust in him.
- 6 * Put nothing vnto his wordes, lest he reprove thee, and thou be founde a lyer.
- 7 Two * things haue I required of thee: deny me them not before I dye.
- 8 Remoue farre from me vanitie and lies: giue me not pouertie, nor riches: fede me with foode conuenient for me,
- 9 Left I be full, and deny [thee,] and say, * Who is the Lord? or lest I be poore and steale, and take the Name of my God [in vaine.]
- 10 Accuse not a seruant vnto his master, lest he curse thee, & when thou hast offended.
- 11 [There is] a generatiō that curseth their father, and doeth not blesse their mother.
- 12 [There is] a generatiō that are pure in their owne conceit, and [yet] are not washed from their filthines.
- 13 [There is] a generatiō, whose eyes are haucie, and their eye liddes are lifted vp.
- 14 [There is] a generatiō, whose teeth [are as] swordes, and their chawes [as] kniues to eat vp the afflicted out of the earth, and the poore from among men.
- 15 The horse leache hathe two ^a daughters [which crie,] Gine, gine. There be three things that wil not be satisfiēd: [yea,] foure that say not, It is ynough.
- 16 The graue, and the baren wombe, the earth that can not be satisfiēd with water, and the fyre that saith not, It is ynough.
- 17 The eye that mocketh [his] father and

a VWho was an excellent mā in vertue & knowledge in tyme of Salomon.

b VWhich were Agurs scholars or friends.

c Herein he declareth his great humilitie who wolde not attribute any wifdome to him selfe, but al vnto God d Meaning, to knowe the secretes of God, as though he wolde saye, None.

* Psal. 19, 8.

* Deut. 4, 2. & 12, 32.

e He maketh this request to God.

f Meaning, that they that put their trust in their riches, forget God, & that by to much wealth men haue an occasion to be false. In accusing him without cause.

h The leache hathe two forkes in her foug which here he calleth her two daughters, who rebyle she sucketh the blood: & is neuer faciate: & uen so are & conuicious extortioners insatiable.

ecc. iij.

He neuer ready to fall into y^e snare that he layeth for others.

e He can bear, no admonition, in what sorte soeuer it is spoken

* Chap. 22, 3.

* Chap. 20, 28.

d VWhere there are not faithfull ministers of the worde of God. e He that is of a seruile and rebellious nature. f Or, regarde.

* Chap. 15, 18.

* Job. 22, 29.

f He y^e feareth man more then God falleth into a snare and is destroyed.

g He needeth not to flatter the ruler: for what God hathe appointed, y^e shall come to him.

- his ^b snare: but the righteous doeth sing and reioyce.
- 7 The righteous knoweth the cause of the poore: [but] the wicked regardeth not knowledge.
- 8 Scorneful men bring a citie into a snare: but wise men turne away wrath.
- 9 [If] a wise man contend with * a foolish man, whether he be angrie or laugh, there [is] no rest.
- 10 Bloodie men hate him that is vpriight: but the iuste haue care of his soule.
- 11 A foole powreth out all his minde: but a wise man kepeth it in til afterwarde.
- 12 Of a prince that hearkeneth to lyes, all his seruants [are] wicked.
- 13 * The poore and the vsurer mete together, [and] the Lord lighteneth bothe their eyes.
- 14 * A King that iudgeth the poore in truth, his throne shalbe established for euer.
- 15 The rodde and correction giue wifdome: but a childe set at libertie, maketh his mother ashamed.
- 16 When the wicked are increased, transgression increaseth: but the righteous shal see their fall.
- 17 Correct thy sonne & he wil giue thee rest, and wil giue pleasures to thy soule.
- 18 ^d Where there [is] no vision, the people decay: but he that kepeth the Law, [is] blessed.
- 19 A * seruant wil not be chastised with wordes: though he vnderstand, yet he will not answer.
- 20 Seekest thou a man hastie in his matters? [there is] more hope of a foole, then of him.
- 21 He that delicately bringeth vp his seruant from youth, at length he wil be euen [as] his sonne.
- 22 * An angrie man stirreth vp strife, and a furious man aboundeth in transgression.
- 23 * The pride of a man shal bring him lowe: but the humble in spirit shal enioye glorie.
- 24 He that is partaner with a thief, hateth his owne soule: he heareth cursing, & declareth it not.
- 25 The feare of man bringeth a ^f snare: but he that trusteth in the Lord, shalbe exalted.
- 26 Many do seke the face of the ruler: but euerie mans iudgement [commeth] from the Lord.
- 27 A wicked man [is] abomination to the iust, and he that is vpriight in [his] way, is abomination to the wicked.

The proude and couetous. Prouerbes. An exhortation to rulers.

i VWhich hante
in the valley for
raions.

& She hath her
desires, and af-
ter counterfai-
teth as though she
were an honest
woman.

These com-
muni abuse the
state whereun-
to they are cal-
led.
m VWhich is
married to her
master after the
death of her ma-
stres.
n They contei-
ne great doctri-
ne & wisdom.

o If man be not
able to copasse
these commune
things by his wis-
dome, we can
not attribute
wisdom to ma-
but folie.

p Make a staye
and cotinpenot
in doing euil.

a That is, of Sa-
lomō, who was
called Lemuel,
that is, of God,
because God
had ordained hi
to be King ouer
Israel.

b The doctrine,
which his mo-
ther Bathsheba
taught him.
c Her affection.
they hante them

despise the instruction of [his] mother,
let the rauens of the valley picke it out, &
the yong egles cat it.

18 There be thre things hid from me: yea,
foure that I knowe not.

19 The way of an egle in the aire, the way
of a serpent vpon a stone, the way of a
shippe in the middes of the sea, and the
way of a man with a maide.

20 Suche is the way also of an aduouterous
woman: she eateth & k wipeth her mouth,
and faith, I haue not committed iniqui-
tie.

21 For thre things the earth is moued: yea,
for foure it can not susteine it self:

22 For a seruant when he reigneth, and a
foole when he is filled with meat,

23 For the hateful woman, whē she is mar-
ried, and for a handmaid that is m heire to
her maistres.

24 These be foure smal things in the earth,
yet they are n wise and ful of wisdom:

25 The pismires a people not strong, yet
prepare they their meat in sommer:

26 The conies a people not mightie, yet
make they their houses in the rocke:

27 The greshopper hath no King, yet go
they for the all by bandes:

28 The spider taketh holde o with [her]
hands, and is in Kings palaces.

29 There be thre things that order wel
[there] going: yea, foure are comely in
going,

30 A lyon which is strong among beastes,
and turneth not at the sight of anye:

31 A lustie grayhound, and a goat, and a
King against whome there is no rising
vp.

32 If thou hast bene foolish in lifting thy
self vp, and if thou hast thought wickedly,
[lay] thine hand p vpon [thy] mouth.

33 When one churneth milke, he bringeth
for the butter: and he that wringeth his
nose, causeth blood to come out: so he that
forceth wrath, bringeth for the strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth
the conditions of a wife and worthie woman.

THE WORDES OF KING

Lemuel: The b prophēcie which his mo-
ther taught him.

Vhat my sonnel and what the
sonne of my wombe! & what,
o sonne of my desires!

3 Giue not thy strength vnto womē, n
thy waies, [which] is to destroy Kings.

By this often repetition of one thing she declareth her mo-
d Meaning, that women are the destruction of Kings if

4 It is not for Kings, o Lemuel, it is not for
Kings to drinke wine, nor for princes
strong drinke,

5 Lest he drinke, and forget the decree, &
change the iudgement of all the children
of affliction.

6 Giue ye strong drinke vnto him, that is
ready to perishe, and wine vnto them that
haue grief of heart.

7 Let him drinke, that he may forget his
pouertie, and remember his miserie no
more.

8 Open thy mouth for the o domme in the
cause of all the children of destruction.

9 Open thy mouth: iudge righteously, &
iudge the afflicted, and the poore.

10 ¶ Who shal finde a vertuous womā? for
her price [is] farre aboue the pearles.

11 The heart of her housband trusteth in
her, and he shal haue no nede of h spoile.

12 She wil do him good, and not euil all
the dayes of her life.

13 She seketh woll and flaxe, and laboreth
cherefully with her hands.

14 She is like the shippes of marchants: she
bringeth her fode from a farre.

15 And she riseth, while it is yet night: &
giueth t the portion to her housholde, and
the ordinarie to her maids.

16 She considereth a field, and k getteth it:
[and] with the frute of her hands she plan-
teth a vineyarde.

17 She girdeth her loynes with strength, &
strengtheneth her armes.

18 She seleteth that her marchādise is good:
her candle is not put out by night.

19 She putteth her hands to the wherue, &
her hands handle the spindle.

20 She stretcheth out her hād to the poore,
& putteth for the her hands to the nedie.

21 She feareth not the snowe for her fami-
lie: for all her familie is clothed with
t skarlet.

22 She maketh her self carpets: fine linen
and purple [is] her garment.

23 Her housband is knowen in the l gates,
when he sitteth with the Elders of the
land.

24 She maketh t shetes, and selleth them, &
giueth girdels vnto the marchant.

25 m Strength & honour [is] her clothing,
and in the latter day she shal reioyce.

26 She openeth her mouth with wisdom,
and the n law of grace is in her tongue.

27 She ouerseeth the wayes of her hous-
holde, & eateth not the bread of ydlenes.

28 Her children rise vp, and o call her bless-
ed: her housband also shal praise her, [say-
ing,]

29 Many daughters haue done vertuously:
but

e That is, the
King must not
giue him self to
wantones and
neglect his offi-
ce, which is to
execute iudge-
ment.

f For wine do-
eth comforte h
heart, as Psal.
104, 15.

g Defend their
cause y are not
able to helpe
them selues.

h He shal not
nede to vse any
vnlawfull mean-
es to gaine his
liuing.

i Or, meat, as
Psal. 111, 5.
i She prepareth
their meat beti-
me.

k She purcha-
seth it with the
gaines of her
trauaile.

l Or, with dou-
ble.

m In the assem-
blies and places
of iudgement.

n Or, linen cloth

o After that he
had spokē of h
apparel of the
body, he now
declareth the ap-
parel of h spiri-
t in Her tongue
as a boke where
by one might le-
arne many good
things: for she
delieth to talke
of the wordes of
God.

o That is, do her
reuerence.

but thou surmountest them all.

30 Favour [is] deceitful, and beautie [is] vanitie: [but] a woman that feareth the Lord, she shall be praised.

31 Giue her of the frute of her hands, and let her owne workes praise her in the ages.

Confesse her diligent labour and commend her therefore. For as much as the most honorable are clad in the apparel of the made.

ECCLESIASTES, OR the Preacher.



THE ARGUMENT.

Salomon, as a preacher, and one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this worlde, that man shulde not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly lyfe: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnitied with God and shal inioye his presence: so that all other things must be reiected, save in as much as they further vs to attaine to this heavenly treasure, which is sure & permanent, and can not be founde in any other save in God alone.

CHAP. I.

2 All things in this worlde are ful of vanitie, and of none indurance. 3 All mans wisdom is but folie and grief.



HE wordes of the Preacher, the sonne of Dauid King of Ierusalem.

Vanitie of vanities, saith the Preacher: vanitie of vanities, all

[is] vanitie.

3 What remaineth vnto man in all his travail, which he suffereth vnder the sunne? 4 [One] generation passeth, and [another] generation succedeth: but the earth remaineth for euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The winde goeth roward the South, & compasseth toward the North: the winde goeth rounde about, and returneth by his circuit.

7 All the riuers go into the sea, yet the sea is not full: [for] the riuers go into the place, whence they returne, and go.

8 All things are ful of labour: man cannot ytter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath bene? that that shalbe: & what is it that hath bene done? that which shalbe done: and there [is] no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Beholde this, it is newe? it hath bene

already in the olde time that was before vs.

11 There is no memorie of former, neither shal there be a remembrance of the latter that shalbe, with them that shal come after.

12 I the Preacher haue bene King ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search, and finde out wisdom by all things that are done vnder the heauen: (this sore travail hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and beholde, all [is] vanitie, and vexation of the spirit.

15 That which is crooked can none make straight: and that which faileth, can not be nombred.

16 I thought in mine heart, and said, Beholde, I am become great, and excel in wisdom all them that haue bene before me in Ierusalem: and mine heart hath sent muche wisdom and knowledge.

17 And I gaue mine heart to knowe wisdom and knowledge, madnes and foolishnes: I knewe also that this is a vexation of the spirit.

18 For in the multitude of wisdom [is] muche grief: and he that encreaseth knowledge, encreaseth sorrow.

He proueth if any colde haue attained to felicitie in this worlde by labour and study, he chiefly shuld haue obtained it, because he had giftes & aydes of God thereunto above al other.

Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teache him to depend onely vpon God.

Man is not able by all his diligence to cause things to go otherwise than they do: neither can he number the fautes that are committed, muche lesse remedie them.

1 That is, vaine things, which serued vnto pleasure, wherein was no commodity, but grief and trouble of conscience. 2 V Wisdom and knowledge can not be come by without great paine of body and minde, for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches & possessions are but vanitie. 14 The wise and the foole haue both one end, touching the bodily death.

^a Salomon maketh this discourse with him self, as though he wold try whether there were contentation in ease and pleasures.
† Ebr. draw my flesh to wine.
b Albeit I gaue my self to pleasures, yet I thought to kepe wisdom and feare of God in mine heart, and gouerne mine affaires by the same.
† Ebr. do.

† Ebr. paradises

c Meaning, of seruants or slaves, which he had bought: so children borne in their seruitude, were the manner.

d That is, what fouer man taketh pleasure in. e V Which were the most beautiful of them. f were taken in warre, as Iudg. 5. 30. Some vnderstand by these wordes, not women but instruments of musike. f For all this God did not take his gift of wisdom from me.

g This was the frute of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought w my self whether it were better to followe wisdom, or mine owne affections: & pleasures, which he calleth made nes.

† Or, compare with the King. * Prover. 17. 14. i He foretelleth things, which a foole can not forsake of wisdom.

k For both dye and are forgotten, as verse 16. or they bothe like haue profited, or aduanti-

I Said in mine heart, Go to now, I will proue^a thee with ioye: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioye, What is this that thou doest?

3 I sought in mine heart[†] to giue my self to wine, and to lead mine heart in^b wisdom, and to take holde of folie, til I might see where is that goodnes of the children of men, which they[†] enioye vnder the sunne: the [whole] number of the daies of the ir life.

4 I haue made my great workes: I haue buylt me houses: I haue planted me vineyards.

5 I haue made me gardens and orchardes, and planted in them trees of all frute.

6 I haue made me cisternes of water, to watter therewith the woods that growe with trees.

7 I haue gotten seruants & maids, and had children [borne] in the^c house: also I had great possession of beues and shepe aboute all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chief treasures of Kings & prouinces: I haue prouided me me^d fingers and women fingers, and the^d delites of the sonnes of men, [as] a woman^e taken captiue, and women taken captiues.

9 And I was great, and encreased aboute all that were before me in Ierusalem: also my wisdom^f remained with me.

10 And what fouer mine eyes desired, I withheld it not from the: I withdrew not mine heart from anie ioye: for mine heart reioyced in all my labour: and this was my^g portion of all my trauail.

11 The^h I loked on all my workes that mine hands had wrought, and on the trauail that I had labored to do: and beholde, all [is] vanitie and vexation of the spirit: and there [is] no profite vnder the sunne.

12 ¶ And I turned to beholde^h wisdom, and madnes and folie: (for who is the ma that wil come after the King in things, w men now haue done?)

13 Then I sawe that there is profite in wisdom, more then in folie: as light is more excellent then darkenes.

14 * For the wise mansⁱ eyes [are] in his head, but the foole walketh in darkenes: yet I knowe also that the same^k condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore do I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shalbe no remembrance of the wise, nor of the foole^l for euer: for that that now is, in the daies to come shal all be forgotten. And^m how dyeth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grievous vnto me: for all [is] vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shal leaue to the man that shalbe after me.

19 And who knoweth whether he shalbe wise or foolish? yet shal he haue rule ouer all my labour, wherein I haue trauailed, & wherein I haue shewed my self wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heartⁿ abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauail is in wisdom, & in knowledge and in equities: yet to a man that hath not trauailed herein, shal he^o giue his portion: this also is vanitie and a great grief.

22 For what hathe man of all his trauail and grief of his heart, wherein he hathe trauailed vnder the sunne?

23 For all his dayes are sorowes, & all his trauail grief: his heart also taketh not rest in the night, which also is vanitie.

24 There [is] no profite to ma: but that he eat, and drinke, and^p deliue his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who colde eat, and who colde haste to^q outward things more then I?

26 Surely to a man that is good in his sight, [God] giueth wisdom, and knowledge, & ioye: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, & vexation of the spirit.

¶ CHAP. III.

¹ All things haue their time. ¹⁴ The workes of God are perfite, and cause vs to feare him. ¹⁷ God shal iudge both the iust, and iniuste.

TO all things [there is] an^a appointed time, & a time to euerie purpose vnder the heauen.

2 A time to be borne, and a time to dye: a time to plant, and a time to plucke vp that, which is planted.

3 A time to slay, & a time to heale: a time to breake downe, and a time to buyld.

4 A time to wepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time

^l Meaning, in this worlde.

^m He wondereth that me forget a wise man being dead, as one as they do a foole.

ⁿ That I might seeke the true felicitie which is in God.

^o Among other griefes this was not the least to leaue^q which he had gotten by great trauail, yet one that had taken no paine therefore, and whome he knewe not whether he were a wise man or a foole.

^p V When man hathe all laboured, he can get no more then fode, & refreshing: yet he confelleth also that this cometh of Gods blessing, as Chap. 3. 13. ^q Meaning, to pleasures.

^a He speaketh of time for two causes, first to declare that there is nothing in this worlde perpetuall: next to teache vs not to be grieved, if we haue not all things at once accordig to our desires, neither enioye them so long as we wold de wish.

time to be farre from embracing.

6 A time to seke, and a time to lose: a time to kepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to kepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite[th] he that worketh, of the thing wherein he trauaileth?

10 I haue sene the trauail that God hath giuen to the sonnes of men ^b to humble them thereby.

11 He hath made euerie thing beautiful in his time: also he hath set the ^c worlde in their heart, yet can not man finde out the worke that God hath wrought from the beginning euen to the end.

12 I knowe that there is nothing good in them, but to reioyce, and to do good in his life.

13 And also that euerie mā eateth and drinketh, and seeth the commoditie of all his labour. this is the ^d gift of God.

14 I knowe that whatsoeuer God shal do, it shal be for ^e euer: to it can no man adde: and from it can none diminish: for God hath done it, that they shulde feare before him.

15 That that hath bene, is now: and that that shal be, hath now bene: for God ^f requireth that which is past.

16 And moreover I haue sene vnder the sunne the place of iudgement, where [was] wickednes, and the place of iustice where [was] iniquitie.

17 I thought in mine heart, God wil iudge the iuste & the wicked: for time is there for euerie purpose and for euerie worke.

18 I considered in mine heart the state of the children of men that God had ^h purged them: yet to se to, they are in the selues [as] beasts.

19 For the condition of the children of men, and the condition of beastes [are] euen [as] one ⁱ condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all [is] vanitie.

20 All go to one place, and all was of the dust, and all shal returne to the dust.

21 Who ^k knoweth whether the spirit of man ascende vpward, and the spirit of the beast descend downward to the earth?

22 Therefore I se that there is nothing better then that a man shulde ^l reioyce in

his affaires, because that is his portion.

For who shal bring him to se what shal be after him?

CHAP. IIIII.

¹ The innocents are oppressed. ⁴ Mens labours are full of abuse and vanitie. ⁹ Mans societie is necessarie. ¹³ A yong man poore and wise is to be preferred to an olde King that is a foole.

¹ **S**O I turned, and considered all the oppressions that are wrought vnder the sunne, and beholde, the teares of the oppressed, and none comforteth them: and [lo,] the strength [is] of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praised the ^b dead which now are dead, aboue the liuing, which are yet alieue.

3 And [I counte] him ^c better then them both, which hath not yet bene: for he hath the not sene the euil workes which are wrought vnder the sunne.

4 Also I behelde all trauail, and all ^d perfection of workes, that this is the enuie of a man against his neighbour: this also [is] vanitie and vexation of spirit.

5 The foole foldeth his hands, and ^e eateth vp his owne flesh.

6 Better is an handfull with quietnes, then two handfulls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one [alone,] and there [is] not a seconde, which hath nether sonne nor brother, yet [is] there none end of all his trauail, nether can his eye be satisfied with riches: nether [doeth he thinke,] For whom do I trauail and defraude my soule of pleasure? this also is vanitie, and this is an euil trauail.

9 ^f Two [are] better then one: for they haue better wages for their labour.

10 For if they fall, the one wil lift vp his fellowe: but wo vnto him [that is] alone: for he falleth, and there [is] not a seconde to lift him vp.

11 Also if two slepe [together,] then shal they haue heat: bot to one how shulde there be heat?

12 And if one ouercome him, two shal stande against him: and a threholde ^g is coard is not easely broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil not more be admonished.

14 For out of the ^h prison he cometh forth to reigne: when as he that is ⁱ borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, ^k with the seconde childe,

^a He maketh here another discourse with himself concerning the tyrannie of them that oppressed the poore.

^b Because they are no more subiect to these oppressions.

^c He speaketh according to the iudgement of flesh, which cannot abyde to feele, or se troubles. ^d The more profit the more is the enuie of the wicked.

^e For ydleness he is compelled to destroy himself.

^f Forasmuche as when man is alone, he can neither helpe himself nor others, he sheweth that men ought to liue in mutual societie, to the intent they may be profitable one to another, and that their things may increase.

^g By this proverbe he declareth how necessarie it is, for men shulde liue in societie.

^h That is, from a poore, and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.

ⁱ Meaning, borne a King.

^k VVhich follow, and flatter the Kings, or him that shal succede: to enter into credit with them in hope of gain.

^b Read Chap. 3, 13.

^c God hath giuen man a desire and affection to seke out the things of this worlde & to labour therein.

^d Read Chap. 2, 14, and these places declare that we shulde do a things with sobriety, and in feare of God forasmuche as he giueth not his giftes to the intent that they shulde be abused.

^e That is, man shal neuer be able to let God worke, but as he hath determined, so it shal come to passe.

^f God onely causeth that, which is past, to returne.

^g Meaning, w God, howsoeuer man neglect his dutie.

^h And made the pure in their first creation.

ⁱ Man is notable by his reason, and iudgement to put difference betwene man & beast, as touching those things whereunto both are subiect: for yf we can iudge any other way of a man being dead, the of a beast, w is dead: yet by the word of God & faith we easily knowe the difference, as ver. 21.

^k Meaning, that reason can not comprehend that which faith beleueth here. ¹ By the often repetition of this sentence, as Chap. 2, 14, and Chap. 3, 12, and 33. chap. 5, 17, and chap. 8, 15, he declareth that man by reason can comprehend nothing better in this life than to vse the giftes of God soberly and comfortably: for so knowe farther is a special gift of God reueiled by his Spirit.

1 They neuer cease by all meanes to crepe in to fauour: but when they obtaine not their greedie desires, they thinke the felues abused, as other haue bene in time past, & so care no more for him.

m That is, with what affectioⁿ cometh to heare to please God wth

which shal stande vp in his place.

6 There is none¹ end of all the people, [nor] of all that were before them; & they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

7 Take hede to thy^m foote when thou entrest into the House of God; and be mote nere to heare then to giue the sacrifice of^a fooles: for they knowe not that they do euil.

^a The worde of God. ⁿ Meaning, of the wicked, which thinke the ceremonies, and haue nether faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The laborers slepe is swete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfullie, and with a contented minde is the gift of God.

BE not^a rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God [is] in the heauens, and thou art on the earth: therefore let thy wordes be^b fewe.

2 For [as] a dreame cometh by the multitude of busines: so the voice of a foole [is] in the multitude of wordes.

3^a When thou hast vowed a vow to God, deferre not to pay it: for he deliteth not in fooles: pay therefore that thou hast^c vowed.

4 It is better that thou shuldest not vowe, then that thou shuldest vowe and not paye it.

5 Suffer not thy mouth to make thy^d flesh to sinne: nether say before the^e Angel, that this is ignorance: wherefore shal God be angrie by thy voyce, and destroye^f worke of thine hands?

6 For in the multitude of dreames, & vanities [are] also many wordes: but feare thou God.

7 If in a countrie thou seest the oppression of the poore, & the defrauding of iudgement and iustice, be not astonied at the matter: for he that is^g higher then the highest, regardeth, and [there be] higher then they.

8 And the^h abundance of the earth is ouer all: the Kingⁱ [also] consisteth by the field that is tilled.

9 He that toucheth siluer shal not be satisfied with siluer, and he that toucheth riches, [shal be] without the frute [thereof]: this also is vanitie.

10 When goods encrease, they are encreased that eat them: and what good cometh to the owners thereof, but the beholding [thereof] with their eyes?

11 The slepe of him^j that traualleth, [is] swete, whether he eat litle or much: but the

societie of the riche wil not suffer him to slepe.

12 There is an euil sickenes [that] I haue sene vnder the sunne: [to wit] riches^k referred to the owners thereof for their euil.

13 And these riches perish by euil^l traual, and he begetteth a sonne, and in his^m hand [is] nothing.

14ⁿ As he came forth of his mothers belly, he shal returne naked to go as he came, and shal beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euil sickenes [that] in all pointes as he came, so shal he go, and what profite hath he that he hath traualled for the^o winde?

16 Also all his dayes he eateth in^p darkenes, with muche grief, and [in] his sorow and angre.

17 Beholde then, what I haue sene good, that it is comelie to^q eat, and to drinke, & to take pleasure in all his labour, wherein he traualleth vnder the sunne, the^r whole^s n^ober of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euerie man to whome God hath giuen riches and treasures, and giueth him power to eat thereof, and to take his parte, and to enioye his labour: this is the gift of God.

19 Surely he wil not muche remember the dayes of his^t life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whome God hath giuen riches, and not the grace to vse them.

THERE is an euil, which I sawe vnder the sunne, and it is muche among men.

2 A man to whome God hath giue^u riches and treasures and honour, & he wanteth nothing for his soule of all that it desireth: but^v God giueth him not power to eat thereof, but a strange man shal eat it vp: this is vanitie, and this is an euil sickenes.

3 If a man beget an hundreth [children] and liue manie yeres, and the dayes of his yeres be multiplied, and his soule be not^w satisfied with good things, and he be not^x buried, I say that an vntimely frute is better then he.

4 For^y he cometh into vanitie and goeth into darkenes: & his name shal be couered with darkenes.

5 Also he hath not sene the sunne, nor knowen it: [therefore] this hath more rest the^z other.

6 And if he had liued a thousand yeres twice tolde, and had sene no good, shal not all

That is, his great abundance of riches, or¹ suffering, which cometh by his great feeding.

k VVhen couetous men heape vp riches, which turne to their destruction.

l He doeth not enioye his fathers riches.

m Job. 1. 1. 7. 6. 1. tim. 6. 7.

n Meaning, in vaine, and with our profite.

o In affliction, & grief of minde.

p Read Chap. 3. 21.

q He wil take no great thought for

r peines that he hath endured in time past.

s He sheweth¹ it is the plague of God w^h the riche man hath not a liberal heart to vse his riches.

t If he can neuer haue ynough.

u As we se often times, that the couetous man either falleth into crimes² & deserve death, or is murdered or drowned or

hageth him self or such like, & so lacketh³ honour of buryall which is the last office of humanity.

v Meaning, the vntimely frute whose life did nether pr⁴ise nor hurt any.

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go to one place.

7 All the labour of man [is] for his mouth: yet his soule is not filled.

8 For what hathe the wife man more then the fooler: what hathe the poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lustes: this also is vanitie and vexation of spirit.

10 What is that that hathe bene the name thereof is now named: and it is knowen that it is man: and he can not strite with him that is stronger then he.

CHAP. VII.

Preacher prayes to followe that which is good, and to avoid the contrary.

1 Vrely there be manie things that in seeme vanitie: and what augileth it

For who knoweth what is good for mā in the life, and in the number of the dayes of the life of his vanitie, being he maketh them as a shadowe. For who can shewe vnto man what shalbe after him vnder the sunne.

2 A good name [is] better then a good ornament, and the day of death, then the day that one is borne.

3 It is better to go to the house of mourning, then to go to the house of feasting, because this is the end of all men, and the liuing shal lay it to his heart.

4 Anger is better then laughter: for by a sad looe the heart is made better.

5 The heart of the wise [is] in the house of mourning: but the heart of fooler [is] in the house of mirth.

6 Better it is to heare the rebuke of a wife man, then that a mā shulde heare the song of fooler.

7 For like the noise of the thornes vnder the pot, so [is] the laughter of the fooler: this also is vanitie.

8 Surely oppressio maketh a wife mā mad: and the rewarde destroyeth the heart.

9 The end of a thing is better then the beginning thereof: & the patient in spirit is better then the proude in spirit.

10 Benot of an hatis spirit to be angrie: for angrie resteth in the bosome of fooler.

11 Say not thou, Why is it that the former daies were better then these: for thou doest not enquire wisely of this thing.

12 Wisdome is good with an inheritance, and excellent to them that se the sunne.

13 For man shal rest in the shadowe of wisdome, & in shadowe of liuer: but the excellencie of the knowledge of wisdome giueth life to the possessers thereof.

14 Beholde the worke of God: for who

can make straight that which he hath made croked?

15 In the day of wealth be of good confort, & in the day of affliction consider: God also hathe made this contrary to that, to the intent that man shulde finde nothing after him.

16 I haue sene all things in the daies of my vanitie: there is a iuste man that perisheth in his iustice, and there is a wicked man that continueth long in his mallice.

17 Be not thou iuste ouermuche, nether make thy self ouer wife: wherefore shuldest thou be desolate?

18 Be not thou wicked ouermuche, nether be thou foolish: wherefore shuldest thou perish nor in thy time.

19 It is good that thou laie holde on this: but yet withdrawe not thine hand from that: for he that feareth God, shal come forth of them all.

20 Wisdome shal strengthen the wife man more then ten mightie princes that are in the citie.

21 Surely there is no man iust in the earth that doeth good and sinneth not.

22 Giue not thine heart also, to all wordes that men speake, lest thou do heare thy servant cursing thee.

23 For often times also thine heart knoweth that thou likewise hast cursed others.

24 All this haue I proued by wisdome: I thought I wil be wise, but it went farre frome.

25 It is fame of what maie it be, and it is a profound depenes, who can finde it.

26 I haue compassed about, [both] land and mine heart to knowe and to enquire, and to searche wisdome and reason, and to knowe the wickednes of folie, and the foolishnes of madnes,

27 And I finde more bitter then death the womā whose heart is as a snare, & her hands [as] bads: he that is good before God, shalbe deliuered from her, but the sinner shalbe taken by her.

28 Beholde, saith the Preacher, this haue I founde, [seeking] one by one to finde the counte:

29 And yet my soule seeketh, but I finde it not: I haue founde one man of a thousand: but a woman among them all haue I not founde.

30 Onely so, this haue I founde, that God hath made man righteous: but they haue sought manie inuentions.

CHAP. VIII.

Preacher prayes to followe that which is good, and to avoid the contrary.

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 9. ninth of these is the fact that the
 10. tenth of these is the fact that the

15 And I praised ioye: for there is no good-
nes to man vnder the sunne, faueⁿ to eat
and to drinke and to reioyce: for this is
his ioye vnto his labour: the dayes of his

CHAPTER. IX.

io All that thine hand hath finde to do, do
it with [all] thy power: for there is neither

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A Meaning, what
things he ought
to chuse of
life: or what
knoweth not
these outward
things, that he
prospere or
perish, when
God doth
in his
favour of him
for he sendeth
them as well to
wicked as to
godly.

b In outward things, a rich and powerful sickness and health, there is no difference between the godly, and the wicked: but the difference is that the godly are assisted by faith of God, favour and assistance.

c He notwith-
Epicires, an
carnal men, v
made their bel
lie their god, &
had no pleasur
But in this life
wishing rather
to be an abject
and vile perfo
in this life, tha
man of autori
tie, & to to eye
which is meet

the dog & hye.
d They flatter
the flatterer
in Gedraye,
because they
use all things
in abundance.
A Kioyte, a
mery, and
for no cost, this
speaker the
wicked belligerent
Ebr. regards
the lyfe.

worke, nor inuention, nor knowledge, nor wisdom in the graue whether thou goest.

11 I returned, & I sawe vnder the sunne the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance cometh to them all.

12 For nether doeth man knowe his time, [but] as the fishes, which are taken in an euil net, & as the birdes that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

13 I haue also sene this wisdom vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, and compassed it about, and buylded fortes against it.

15 And there was founde therein a poore and wise man, and he deliuered the citie by his wisdom: but none remembred this poore man.

16 Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnes, then the crye of him that ruleth among fooles.

18 Better is wisdom then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisdom. 11 A slanderer is like a serpent that can not be charmed. 15 Of foolish Kinges, and drunken princes. 17 And of good King, and prince.

DEAD flies cause to stinke, and purifie the ointment of the apoticarie: [so doeth] a litle folie him that is in estimation for wisdom, [and] for glorie.

2 The heart of a wise man [is] at his right hand: but the heart of a foole [is] at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great sinnes.

5 There is an euil [that] I haue sene vnder the sunne, as an error that procedeth from the face of him that ruleth.

6 Folie is set in great excellencie, and the riche set in the lowe place.

7 I haue sene seruants on horses, & princes walking as seruants on the grounde.

8 He that diggeth a pit, shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 He that remoueth stones, shall hurt himself thereby, [&] he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdom.

11 If the serpent bite when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man [haue] grace: but the lippes of a foole deuoure him self.

13 The beginning of wordes of his mouth [is] foolishnes, and the latter end of his mouth [is] wicked madnes.

14 For the foole multiplieth wordes, [saying,] Man knoweth not what shall be: and who can tel him what shall be after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the citie.

16 Wo to thee, o land, when thy King is a child, and thy princes eat in the morning.

17 Blessed art thou, o land, when thy King [is] the sonne of nobles, and thy princes eat in time, for strength and not for drunkennes.

18 By slouthfulnes the roose of the house goeth to decay, and by the ydlenes of the hands, the house droppeth through.

19 They prepare bread for laughter, & wine comforte the liuing, but siluer answereth to all.

20 Curse not the King, no nor in thy thought nether curse the riche in thy bed chamber for the soule of the heauen shall cary the voyce, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doubt of Gods providence. 8 All worldlye prosperitie is but vanitie. 9 God will iudge all.

CAST thy bread vpon the waters: for after manie dayes thou shalt finde it.

2 Giue a portion to seuen and also to eight, for thou knowest not what euil shall be vpon the earth.

3 If the cloudes be full, they will powre for the raine vpon the earth: and if the tre do fall toward the South, or toward the North, in the place that the tre falleth, there it shall be.

4 He that obserueth the winde, shall not sowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, [nor] how the bones do growe in the wombe of her that is with childe: so

Without wisdom what fauour a man taketh in hand, turneth to his owne hurte.

The ignorantie and beastliness of the wicked is such, that they knowe not commune things, & yet will they discusse his matters. That is, with out wisdom and counsel. Are giuen to their lustes and pleasures. Meaning, when he is noble for vertue & wisdom, & with the gifts of God.

Thou canst not worke euil so secretly, but it shall be known.

That is, be liberal to the poore, & though it seeme to be as a thing ventred on the sea, yet it shall bring thee profits.

As the cloudes that are full powre out raine, so the riche that haue abundance, must distribute it liberally.

He that seeketh to be liberal while he liueth, for after there is no power.

We that see reth in conuention, where we see frie requireth that we do as duties.

Thus wordes say to prove that all things are lawfull for them & attribute that to chance and fortune, which is done by the providence of God. That is, he doeth not force to what shall come.

So that he doeth all things well, and iustly, where as the foole doeth the contrary. By his doings he be raich him self. If thy superiour be angry with thee, be thou discrete, & not moued.

Meaning, if it is an euil thing, when that are in euillie faile, & do not their duty.

They that are rich in wisdom and vertue. Psal. 7. 16. prou. 16. 17. eccl. 17. 30.

thou knowest not the worke of God that worketh all.

In the morning sowe thy sede, and in the evening: let not thine hand rest: for thou knowest not whether thou shalt prosper, this or that, or whether bothe shall be alike good.

Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

Though a man liue manie yeres, [and] in them all he reioyce, yet he shall remember the daies of darkness, because they are manie, all that cometh [is] vanitie.

Reioyce, o yong man, in thy youth, & let thine heart chere thee in the dayes of thy youth: & walke in the waies of thine heart, and in the sight of thine eyes: but knowe that for all these things, God will bring thee to iudgement.

Therefore take away grief out of thine heart, and cause euil to departe from thy flesh: for childehode and youth [are] vanitie.

CHAP. XII.

To thinke on God in youth and not to differre til age.

The soule returneth to God, 11 VVildome is the gift of God and consisteth in fearing him and keeping his commandements.

Remember now thy Creator in the daies of thy youth, whiles the euil daies come not, nor the yeres approche wherein thou shalt say, I haue no pleasure in them:

Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor clouds returne after the raine:

When the keepers of the house shall tremble, and the strong men shall bowe them selues, and the grinders shall cease, because they are fewe, and they waxe darke that looke out by the windowes:

And the dorres shall be shut without by the base founde of the grinding, and he

shall rise vp at the voyce of the birde: & all the daughters of singing shall be abased.

Also they shall be afraied of the hie thing, and feare [shall be] in the waye, and the almonde tree shall flourish, & the grasshopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners go about in strete.

Whiles silver corde is not lengthened, nor the golden pewer broken, nor a pitcher broken at the well, nor the wheele broken at the cistern:

And dust returne to the earth as it was, & the spirit returne to God that gaue it.

Vanitie of vanities, saith the Preacher, all is vanitie.

And the more wise the Preacher was, the more he taught the people knowledge, & caused them to heare, & searched for the, and prepared manie parables.

The Preacher sought to finde out pleasant wordes, & an vpright writing, [even] the wordes of truth.

The wordes of the wise are like goades, and like nailes fastened by the masters of the assemblies, [which] are giuen by one pastour.

And of other things besides these, my sonne, take thou hede: for there is none end in making manie bokes: and much reading is a wearines of the flesh.

Let vs heare the end of all: feare God & kepe his commandements: for this is the whole [duetic] of man.

For God wil bring euerie worke vnto iudgement, with euerie secret thing, whether it be good or euil.

These things can not be comprehended in bokes, or learned of studie, but God must instruct the heart that thou maiest onely knowe the true felicitie, and the way thereunto is to feare God.

AN EXCELLENT SONG

which was Salomons.

THE ARGUMENT

In this Song, Salomon by moste sweete and comfortable allegories & parables describeth the perfect loue of Iesus Christ, the true Salomon & King of peace, & the faithful soule or his Church which he haue sanctified & appointed to be his spouse, both with and without reprehension. It is declared the singular loue of the bridegome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure holinesse and grace without any other deservings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in love and fellowship for a full and perfect felicitie that is in him.

CHAP. I.

The familiar talke and mystical communication of the spiritual liue betweene Iesus Christ and his Church. The domestical remedies that preclude the Church.



Et him kisse me with the kisses of his mouth: for thy loue is better then wine. Because of the fauour

of thy good ointments thy name [is as] an ointment powred out: therefore the virgines loue thee.

Drawe me: we wil runne after thee: the King hath brought me into his chambers: we wil reioyce and be glad in thee, we wil remember thy loue more then wine: the righteous do loue thee.

4 I am

b Be not weary of wolding.

f That is, wof thy workes are moste agreeable to God.

g That is, of affliction and trouble.

h He derideth them that set their delise in worldlie pleasures, as though God wolde not call them to an account.

i To wit, anger and enue.

k Meaning ear halutes wherunto youth is prone.

a Before thou come to a continual miserie: for when the cloudes remaine after raine mans grief is increased.

b The hands, which kepe the bodie.

c The legs.

d The teche.

e The eyes.

f The lips.

g VVhen the chawes shall scarce open and not be able to chewe no more.

a That is, spoken in the person of the Church, or of the faithful soule, inflamed with the desire of Christ, who me the loued.

h He shall not be able to sleepe.

i That is, the winde pipes, or the eares shall be deafe & not able to heare singing.

k To climbe his because of these weaknes.

l Thei shal be able to beare nothing.

m Meaning the marowe of the backe bone and the sinewes.

n The little kinne that covereth the braine.

o It is in colour like gold.

p That is, the vaines.

q Meaning, the liuer.

r VVhich is the head.

s That is, the heart, out of which, the head draweth the powers of life.

t The soules continually ethe goeth to ioy or torment, & sleepeth not at the wicked imagination.

u VVhich are well applied by the ministers, whom he calleth masters.

v That is, by God.

w These things can not be comprehended in bokes, or learned of studie, but God must instruct the heart that thou maiest onely knowe the true felicitie, and the way thereunto is to feare God.

x Ebr. a song of songs: so called because it is the chiefest of these 1005, which Salomon made as is mentioned 1 King. 4. 32.

y That is, by God.

z These things can not be comprehended in bokes, or learned of studie, but God must instruct the heart that thou maiest onely knowe the true felicitie, and the way thereunto is to feare God.

aa Meaning, the liuer.

ab VVhich is the head.

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ah Meaning, the liuer.

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ao Meaning, the liuer.

ap VVhich is the head.

aq That is, the heart, out of which, the head draweth the powers of life.

ar The soules continually ethe goeth to ioy or torment, & sleepeth not at the wicked imagination.

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at That is, by God.

au These things can not be comprehended in bokes, or learned of studie, but God must instruct the heart that thou maiest onely knowe the true felicitie, and the way thereunto is to feare God.

av Meaning, the liuer.

aw VVhich is the head.

ax That is, the heart, out of which, the head draweth the powers of life.

ay The soules continually ethe goeth to ioy or torment, & sleepeth not at the wicked imagination.

az VVhich are well applied by the ministers, whom he calleth masters.

¹ The Church confesseth her spots and sinne, but hath confidence in the favour of Christ. ² Kedar was Ishaels sonne, of whome came the Arabians that dwelt in tentes. ³ Which with- in were all set with precious stones & ier- shal.

⁴ Consider not the Church by the outward appearance.

⁵ The corrup- tion of nature through sinne, and afflictions.

⁶ Mine owne heart, which shal- have more fauour to me.

⁷ She confesseth her owne negligence.

⁸ The spouse filling her fauour, fleeeth to her husband one for succour.

⁹ VVhose I haue called to the dignitie of pastore, and shal set forth their owne doctrine.

¹⁰ Christ speaketh to his Church, bidding them that are ignorant, to go to the pa- trons to learne.

¹¹ For thy spiri- tual beautie and excellencie there was no worldlie treasure to be compared vnto thee.

¹² The Church reioyeth that she is admitted to the companie of Christ.

¹³ He shal be moste deare vnto me. ¹⁴ Christ accepteth his Church and commendeth her beautie. ¹⁵ That is, the heart of the faithful wherein Christ dwelleth by his Spirit.

¹⁶ Thus Christ comforteth his Church above all other things.

¹⁷ The spouse witheth her great desire toward her husband, but her strength sufficeth her, and therefore she desireth to be comforted, and

¹⁸ His left hand [is] vnder mine head, and his right hand doeth embrace me.

¹⁹ I Am the rose of the field, [and] the lillie of the valles.

²⁰ Like a lillie among the thornes, so [is] my loue among the daughters.

²¹ Like the apple tree among the trees of the forest: so [is] my welbeloued among the sonnes [of men:] vnder his shadowe had I delite, and sat downe: and his frute [was] swete vnto my mouth.

²² He brought me into the wine celler, and loue [was] his banner ouer me.

²³ Stay me with flagons, and comfort me with apples: for I am sicke of loue.

²⁴ His left hand [is] vnder mine head, and his right hand doeth embrace me.

1 I am blacke & daughters of Ierusalem, but comelie, as the frutes of Kedar, [&] as the curtines of Salomon.

2 Regarde ye me not because I am blacke: for the sunne hath looked vpon me. The sonnes of my mother were angrie against me: thei made me the keper of the vines: but I kept not mine owne vine.

3 Shewe me, [&] thou whome my soule loueth, where thou fedest, where thou liest at noone: for why shulde I be as she that turneth aside to the flockes of thy companions?

4 If thou knowe not, & thou the fairest among women, get thee forth by the steps of the flocke, and fede thy kiddes by the tents of the shepherdes.

5 I haue compared thee, & my loue, to the troupe of horses in the charrets of Pharaoh.

6 Thy chekes are comelie w rowes of stones, and thy necke with chaines.

7 We wil make thee borders of golde w studdes of siluer.

8 Whiles the King was at his repast, my spikenarde gaue the smel thereof.

9 My welbeloued [is as] a bundle of myrrhe vnto me: he shal lie betwene my breastes.

10 My welbeloued [is as] a clustre of camphire vnto me in the vines of Engedi.

11 My loue, beholde, thou art faire: beholde, thou art faire: thine eyes [are like] the dooues.

12 My welbeloued, beholde, thou art faire and pleasant: also our bed [is] greene: the beames of our house [are] cedres.

13 There was no worldlie treasure to be compared vnto thee.

14 The Church reioyeth that she is admitted to the companie of Christ.

15 He shal be moste deare vnto me. ¹⁶ Christ accepteth his Church and commendeth her beautie. ¹⁷ That is, the heart of the faithful wherein Christ dwelleth by his Spirit.

CHAP. II.

The Church desireth to rest vnder the shadowe of Christ. ⁸ She heareth his voyce. ¹⁴ She is compared to the dooue. ¹⁵ And the enemies to the foxes.

I Am the rose of the field, [and] the lillie of the valles.

2 Like a lillie among the thornes, so [is] my loue among the daughters.

3 Like the apple tree among the trees of the forest: so [is] my welbeloued among the sonnes [of men:] vnder his shadowe had I delite, and sat downe: and his frute [was] swete vnto my mouth.

4 He brought me into the wine celler, and loue [was] his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand [is] vnder mine head, and his right hand doeth embrace me.

7 I charge you, & daughters of Ierusalem, by the roes & by the hindes of the field, that ye stirre not vp, nor waken [my] loue, vntill she please.

8 [It is] the voice of my welbeloued: beholde, he cometh leaping by the mountaines, and skipping by the hilles.

9 My welbeloued is like a roe, or a yong heart: lo, he standeth behinde our wall, looking forthe of the windowes, shewing him selfe through the grates.

10 My welbeloued spake & said vnto me, Arise, my loue, my faire one, & come thy way.

11 For beholde, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birdes is come, & the voice of the turtle is heard in our land.

13 The figtre hath brought forth the her yong figges: & the vines with [their] small grapes haue cast a fauour: arise my loue, my faire one, and come away.

14 My dooue, that art in the holes of the rocke, in secret places of staires, shewe me thy sight, let me heare thy voice: for thy voyce is swete, and thy sight comelie.

15 Take vs the foxes, the litle foxes, which destroy the vines: for our vines [haue] small grapes.

16 My welbeloued [is] mine, and I am his: he fedeth among the lillies.

17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, [and] be like a roe, or a yong hart vpon the mountaines of Bethor.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. ⁶ Her deliuerance out of the wilderness.

1 I N my bed by night I sought him that my soule loued: I sought him, but I founde him not.

2 I wil rise [therefore] now, and go about in the citie, by the stretes, and by the open places, [&] wil seke him that my soule loueth: I sought him, but I founde him not.

3 The watchmen that went about the citie, founde me: [to whome I said,] Haue you sene him whome my soule loueth?

4 When I had past a litle from them, then I founde him whome my soule loued: I toke holde on him & left him not: I had brought him vnto my mothers house, into the chamber of her that conceiued me.

5 I charge you, & daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken [my] loue vntill she please.

6 Who is she that cometh vp out of the

Christ chargeth them & saue to do in the Church, as it were by a forme othe, & their trouble not the quietnes thereof.

This is spoken of Christ, who toke vpon him our nature to come to helpe his Church.

For asmuche as his diuinitie was hid vnder the clocke of our flesh.

So that we can not haue full knowledge of him in this life.

That is, mine & erroris drine backed by com- ming of Christ which is here described by spring time, when all things flourish.

Thou art affirmed of thy sinnes, come & shewe thy self vnto me.

Suppresse the heretikes whiles they are yong, that is, when they be- ginne to shewe their malice & destroy the vine of the Lord.

The Church desireth Christ to be more ready to helpe her in all dangers.

The Church by night, that is in troubles, se- keth to Christ, but is vnto him a needy house.

Shewing that although she be not hardhearted, yet she is not yett come to the full knowledge of Christ.

VVhen I had past a litle from them, then I founde him whome my soule loued: I toke holde on him & left him not: I had brought him vnto my mothers house, into the chamber of her that conceiued me.

And Christ

The fountaine of grace.

The song of

Wicked watchmen.

e This is referred to the Church of Israel, which was led by the wilderness forie years.

f Ebr. powdre. f By the bed is meant the Temple, which Salomon made.

g He alludeth to the watche, which kept the Temple.

h Or, charer.

i All ye, that are of the number of the faithful.

j Christ became man was crowned by the Ioue of God, with the glorious crowne of his diuinitie.

k Because Christ delieth in his Church, he commendeth all that is in her.

l Chap. 6.4.

m He hath respect to the multitude of the faithful, & are manie in number.

n VWherein are knowledge, & heale, two precious Jewels.

o Christ pre-mised his Church to call him faithful from all the corners of the worlde.

p Christ calleth his Church his sister in respect he had taken the flesh of man.

q In ye made his Church beautiful, and rich, he loued his graces in her.

wildernes like pillers of smoke perfumed with myrrhe and incense, [and] with all the spices of the marchant.

7 Beholde his bed, which is Salomons threcore strong men [are] round about it, of the valiant men of Israel.

8 Thei all handle the sworde, [and are] expert in warre, euerie one [hathe] his sworde vpon his thigh for the feare by night.

9 King Salomón made him selfe a palace of the trees of Lebanón.

10 He made the pillers thereof of siluer, [and] the pauement thereof of golde, the hangigs thereof of purple, whose middes [was] paved wth the loue of the daughters of Ierusalém.

11 Come forth, ye daughters of Zión, and beholde the King Salomón with the crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnes of his heart.

CHAP. IIII.

2 The praises of the Church. 7 She is without blemish in his sight. 9 The Ioue of Christ towards her.

1 Beholde, thou art faire, my loue: beholde, thou art faire: thine eyes, [are like] the dooues, among thy lockes thine heere is like the flocke of goates, w^{ch} loke downe from the mountaine of Gilead.

2 Thy tethe [are] like a flocke of [shepe] in good ordre, which go vp from washing: which euerie one bring out twinnes, and none is barren among them,

3 Thy lippes are like a threde of scarlet and thy talke is comelie: thy temples [are] within thy lockes as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid buylt for defense: a thousand shields hang therein, [and] all the targates of the strong men.

5 Thy two breastes [are] as two yong roes that are twinnes, feding among the lilies.

6 Vntil the day breake, and the shadowes flee away, I wil go into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 Come with me from Lebanón, [my] spouse, [euen] with me from Lebanón, [and] loke from the top of Amanah, from the top of Shenir and Hermón, from the denpes of the Lyons, [and] from the mountaines of the leopardes.

9 My sister, [my] spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, [and] with a chaine of thy necke.

10 My sister, [my] spouse, how faire is thy

loue: how muche better is thy loue then wine: & the sauour of thine ointments then all spices.

11 Thy lippes, [my] spouse, droppe as honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments [is] as the sauour of Lebanón.

12 My sister my spouse [is as] a garden inclosed, as a spring shut vp, [and] a fountaine sealed vp.

13 Thy plantes [are as] an orchafde of pomegranates with swete frutes, [as] camphire, spikenarde,

14 [Euē] spikenarde, and safran, calamus, and cynamom with all the trees of incense, myrrhe and aloes, with all the chief spices.

15 O fountaine of the gardens, o well of liuing waters, and the springs of Lebanón.

16 Arise, o North, and come o South, [and] blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 4 She heareth his voyce. 6 She confesseth her nakednes. 10 She praifeth Christ her husband.

1 I Am come into my garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honie combe with mine honie, I dranke my wine with my milke: eat, o friends, drinke, and make you merry, o welbeloued.

2 I slepe, but mine heart waketh, [it is] the voyce of my welbeloued that knocketh, [saying] Open vnto me, my sister, my loue, my dooue, my vndefiled: for mine head is ful of dewe, and my lockes with the droppes of the night.

3 I haue put of my coate, how shal I put it on: I haue washed my fete, how shal I defile them?

4 My welbeloued put in his hand by the hole of the dore, [and] mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued and mine hands did droppe downe myrrhe, & my fingers pure myrrhe vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, & past: mine heart was gone when he did speake: I sought him, but I coulde not finde him: I called him, but he answered me not.

7 The watchmen that went about the citie, founde me: they smote me, & wounded me: the watchmen of the walles toke

l Because of thy confition and thanksgiving.

m She is called a garden because of her chastitee.

n She is called a garden because of her chastitee.

o The Church confesseth her glorie, and beautie cometh of Christ who is her true fountaine of all graces.

p She declarith Christ to comfort her, and to powre graces on his Spirit vpon her.

q Spirit is man by North and South wind.

r The garden signifieth the kingdome of Christ where he prepareth banquet for his elect.

s The spirit faith that she is troubled wth the cares of worldly things, & is ment by the long patience of Lord toward sinners.

t The spouse confesseth her nakednes, and of her self she hath nothing: or seing she is once made cleane, she promisseth not to defile her self againe.

u Ebr. Myrrhe. ele were ment toward him.

v The spouse w^{ch} shal be appointed of Christ, shal not finde himselfe thinke to another him w^{ch} he good worke.

w These are the false teachers, w^{ch} wounde the conscience with their tradition.

away my vaile from me.

8 I charge you, ^o daughters of Ierusalém, if you finde my welbeloued, that you tel him that I am sicke of loue.

9 ^hO the fairest among women, what is thy welbeloued more then [other] welbeloued? what is thy welbeloued more then [another] louer, that thou doest so charge vs?

10 My welbeloued is white and ruddy, the chiefest of ten thousand.

11 His ⁱ head is as fine golde, his lockes curled, [and] blacke as a rauen.

12 His eyes [are] like dooues vpon the ri- uers of waters, which are washt with mil- ke, [and] remaine by the ful [vessels.]

13 His chekes [are] as a bed of spices, [and] as [swete] flowres, [and] his lippes [like] li- lies dropping downe pure myrrhe.

14 His hands [as] rings of golde set with the chrysolite: his bellie like white yuorie couered with sapphirs.

15 His leggs [are as] pillars of marble, set vpon sockets of fine golde: his countenan- ce as Libanón, excellent as the cedres.

16 His mouth [is as] swete things, and he is wholly delectable: this is my welbelo- ued, and this is my louer, ^o daughters of Ierusalém,

17 ^kO the fairest among women, whether is thy welbeloued turned aside, that we may seeke him with thee?

¶ CHAP. VI.

¹ The Church assureth her selfe of the loue of Christ. ³ The praises of the Church. ³ She is but one and vn- defiled.

1 MY welbeloued is gone downe into his ^a garden to the beds of spices, to fede in the gardens, and to gather li- lies.

2 I am my welbeloueds, and my welbe- loued is mine, who fedeth among the li- lies.

3 Thou art beautiful, my loue, as ^b Tirzáh, comelie as Ierusalém, terrible as an armie with banners.

4 ^c Turne away thine eyes from me: for they overcome me: ^a thine heere is like a flocke of goats, which loke downe from Gileád.

5 Thy ^e rethe [are] like a flocke of shepe, which go vp from the washing, which e- uerie one bring out twins, & none is bare among them.

6 Thy tempels [are] within thy lockes as a piece of a pomegranate.

7 There are ^d thre score Quenes & foure sco- re concubines, and of the damesels with- out number,

8 [But] my dooue is alone, [and] my vnde- filed she is the onely [daughter] of her mother, and she is deare to her that bare her: the daughters haue sene her and cou- ted her blessed: [euén] the Quenes & the concubines, and they haue praised her.

9 ^e Who is she that loketh forthe as the mor- ning, faire as the moone, pure as the sun- ne, terrible as an armie with banners?

10 I went downe to the ^f garden of nattes, to se the frutes of the valley, to se if the vine budded, [and if] the pomegranates florished.

11 ^g I knewe nothing, my soule set me ^h as the charets of my noble people.

12 Returne, returne, ⁱ Shulamite, returne that we may beholde thee. What shal you se in the Shulamite, [but] as the companie of an armie?

¶ CHAP. VII.

¹ The beautie of the Church in al her members. ¹⁰ She is assured of Christs loue towards her.

1 ^HOW beautiful are thy ^a goings with shoes, ^o prices daughter: the iointes of thy thighs [are] like iewels: the worke of the hand of a cunning workeman.

2 They nauel [is as] a rounde cuppe ^y wan- reth not lickour: thy belly [is as] an heape of wheat compassed about with lilies.

3 ^b Thy two breastes [are] as two yong- roes that are twinnes.

4 Thy necke [is] like a towre of yuorie: thine eyes [are] like ^y fish pooles in Hesh- bón by the gate of Bath-rabbim: thy nose [is] as the towre of Libanón, that loketh toward Damascus.

5 Thine head vpon thee [is] as [scarlet], and the bushe of thine head like purple: the King [is] tyed ^e in the ^f rafters.

6 How faire art thou, and how pleasant art thou, ^o [my] loue, in pleasures!

7 This thy stature is like a palme tree, and thy breastes like clusters.

8 I said, I wil go vp into the palme tree, I wil take holde of her boughes: thy brea- stes shal now be like the clusters of the vi- ne: and the sauour of thy nose like ap- ples.

9 And the roose of thy mouth like good wine, which goeth straight to my welbe- loued, and causeth the lippes of the anci- ent to speake.

10 ^d I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forthe into the field: let vs remaine in the villa- ges.

12 Let vs get vp early to the vines, let vs se-
dd. iij.

^e He sheweth that the begin- ning of the Church was male, but that it grew vp to a great multitu-
^f He wēt downe into ^g S, na- gogue to se what frutes came of the lawe, & ^h Prophets. ⁱ I founde nothing but rebellion.

^j I ran as swift as the nobles of my people in their charets. ^k O ye people of Ierusalem: for Ierusalem was called Sha- lem, which sig- nifieth peace.

^l He describeth the comelie be- autie of the Church in e- uerie parte, which is to be vnder- stande spiritual- ly.

^m He describeth the comelie be- autie of the Church in e- uerie parte, which is to be vnder- stande spiritual- ly.

ⁿ Read Chap. 4.5.

^o He desireth to come nere thee and to be in thy companie. ^p Orgaleries.

^q This ^r speaketh.

¹ She asketh of them which are godlie (for asmuch as the law & saluacio shulde come out of Zion & Ierusalem) that they wolde direct her to Christ.

² Thus say they of Ierusalem. ³ She describeth Christ to be of perfitte beautie, & comelines.

⁴ Mr. Tactish.

⁵ Hearing of ⁶ excellencie of Christ, ⁷ faith- ful desire to knowe how to finde him.

⁸ That is, is conuerfant here in earth among men.

⁹ which was a faire & strong one. 1. King. 14.17.

¹⁰ This declar- eth the exce- dding loue of Christ toward his Church. Chap. 4.1.

¹¹ Measig, that the giftes the heuene which Christ giueth to his Church: so that his rich- esse manie in- somber.

¶ If the people
that are called
to Christ, bring
forth anie
fruite.

if the vine flourish, [whether] it hath bud-
ded the small grape, [or whether] the po-
megranates flourish, there will I giue thee
my loue.

13 The mandrakes haue giuen a smell, and
in our gates are all swete things, newe and
olde: my welbeloued, I haue kept [them]
for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 3 She is vp-
holden by him. 6 The vehement loue wherewith Christ lo-
ueth her. 11 She is the vine that bringeth forth fruite to
the spiritual Salomon, which is Iesus Christ.

¶ The Church
called of the
Gentiles, spea-
keth thus to
the Church of Ie-
rusalem.
† Or, me.

1 O H that thou werest as my brother:
I sucked the breasts of my mother: I
wolde finde thee without, I wolde kisse
thee, then thou shouldest not despise me.

2 I will lead thee [and] bring thee into my
mothers house: [there] thou shalt teache
me: [and] I will cause thee to drinke spiced
wine, [and] newe wine of the pomegra-
nate.

3 His left hand [shall be] vnder mine head,
& his right hand shall embrace me.

¶ Read Chap.
3, 6.

¶ Read Chap.
3-5.

4 I charge you, O daughters of Ierusalem,
that you stirre not vp, nor waken [my] loue,
vntill she please.

5 Who is this that commeth vp out of the
wildernes, leaning vpon her welbeloued?
I raised thee vp vnder an apple tree: there
thy mother conceived thee: there she con-
ceiued that bare thee.

6 Set me as a seal vpon thine heart, & as a
signet vpon thine arme: for loue is
strong as death: ielousie is cruel as the gra-
ue: the coles thereof [are] fyrie coles, & a
vehement flame.

7 Muche water can not quenche loue, ne-
ther can the floods drowne it: if a man
shulde giue all the substance of his house
for loue, they wolde greatly contemne it.

8 We haue a little sister, and she hath no
breasties: what shall we do for our sister
when she shall be spoken for?

9 If she be a walle, we will buyde vpon her
a silver palace: and if she be a dote, we will
keepe her in with borders of cedre.

10 I am a walle & my breasties [are] as tow-
res: then was I in his eyes as one that findeth
peace.

11 Salomon had a vine in Baal-hamon:
he gaue the vineyard vnto keepers: euerie
one bringeth forth the fruite thereof as thou-
sand [pieces] of silver.

12 [But] my vineyard which is mine, [is]
before me: to thee, O Salomon, I appertei-
neth a thousand [pieces] of silver, & two
thousand to them that keepe the fruite thereof.

13 O thou that dwellest in the gardens,
the companions hearken vnto thy voyce:
cause me to heare it.

14 O my welbeloued, flee away, and be
like vnto the roe, or to the yong heart vpon
the mountaines of spices.

¶ The spouse
desireth Christ
to be ioyned in
perpetual loue
with him.

¶ The Iewish
Church spea-
keth thus to the
Church of the
Gentiles:
¶ If she be strong
and fast, she is
metre for the
household to
dwell in.
¶ The Church
promiseth fide-
lity and con-
stancie.
¶ This is the
vineyard of the
Lord hired out,
Mat. 21, 33.

¶ Christ dwell-
eth in his
Church whole
voyce the faith-
ful heare.
¶ The Church
desireth Christ
that if he depart
from them, yet
that he wolde
haue to helpe
them in their
troubles.

ISAIAH.

THE ARGUMENT.

GOD, according to his promes Deut. 18, 15. that he wolde neuer leaue his Church destitute of a Prophet, hath from
time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, wherof
they had a special reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine, contained
briefly therein, to the vtilitie & profite of those, to whome they thought it chiefly to appertene, & as the time & state of things
required. And principally in the declaration of the Lawe they had respect to three things, which were the groundes of their
doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatenings of the Law:
& thirdly, to the covenant of grace and reconciliation, grounded vpon our Sauour Iesus Christ, who is the end of the
Law. VVhereunto they nether added nor diminished, but faithfully expounded the sense and meaning thereof. And ac-
cording as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church &
the members thereof, and also denounced the menaces against the enemies of the same: not for anie care or regard to the e-
nemies, but to assure the Church of their sauergarde by the destruction of their enemies. And as touching the doctrine of
reconciliation they haue more clearly intreated it then Moses, and set forth more liuely Iesus Christ, in whome this coue-
nant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out
the same, with most vehement admonitions, reprehensions, and consolations: euery applying the doctrine, as he sawe that
the disease of the people required. He declareth also manie notable prophecies which he had receiued of God, as tou-
ching the promes of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocati-
on of the Gentiles, and their vnion with the Iewes. VVhich are as most principal pointes contained in this booke, and a
gathering of his sermons that he preached. VVhich after certaine daies that they had stand vpon the Temple dore (for the
maner of the Prophets was to set vp the summe of their doctrine for certaine daies that the people might the better marke
it, as Isa. 8, 1. and Habak. 2, 2.) the Priests toke it downe and referred it among their registers: and so by Gods prouidence
these booke were preserved as a monument to the Church for euer. As touching his persone and time, he was of the Kings
stocke: for Amos his father was brother to Azariah King of Iudah, as the best writers agree, and prophesied more then 64
yeres, from the time of Vzziah vnto the reigne of Manasse, whose father in lawe he was (as the Hebrewes write) and of
whome he was put to death. And in reading of the Prophecies this one thing among other is to be obserued, that he speake
of things to come as though they were now past, because of the certaintie thereof, and that they coulde not but come to passe,
because God had ordeined them in his secret counsel, and so reueiled them to his Prophets.

CHAP. I.

15. *Isaiah* reproareth the *Iewes* of their ingratitude and Stub-
bornes, that neither for benefices nor punishment wolde a-
mend. 11 He sheweth way these sacrifices are rejected,
and wherein Gods true service standeth. 24 He proph-
etieth of the destruction of *Ierusalem*. 35 And of the re-
stitution thereof.



vision of Iſaiah, the
ſonne of Amôz, w
he ſawe ^b concer-
ning Iudâh and Ieru-
ſalem, in the daies
of ^c Vzziah, Iothâm,
Ahaz [&] Hezekiah
Kings of Iudâh.

Heare, O^d heauens, and hearken, O earth:
for the Lord hath said, I haue nourished
and brought vp * children, but they haue
rebelled against me.

The foxe knoweth his owner, & passe
his masters cryb, [but] Israel hath not
knowē: my people hath not vnderstand.

Ah, sinful nation, a people laden with
 iniquitie: a seede of the wicked, corrupt
 children: they haue forsaken ^{the} Lord: they
 haue prouoked the ^{holy} one of Israel to
 anger: they are gone backwarde.

Wherefore shulde ye be smitten anie
more: for ye fall away more and more: the
whole^k head is sicke; and the whole heart
is heauie.

From the sole of the foote vnto y head,
there [is] nothing whole therein, [but]
woundes, & swelling, and fores ful of cor
ruptiō: thei haue not bene wrapped, nor
bounde vp. nor mollified with oyle.

Your land is waste: your cities [are] burnt with fyre: strangers deuoure your land in your presence, and [it is] desolate like the overthrowe of strangers.

And the daughter of °Ziōn shal remain like a cottage in a vineyarde, like a lodge in a garden of cucumbers, [and] like a besieged citie.

Except the Lord of hostes had reserved
vnto vs, euen a smale remnant: we shulde
haue bene^e as Sodòm, [and] shulde haue
bene like vnto Gomorrah.

Heare the worde of the Lord, o' princes of Sodóm : hearken vnto the Law of our God, o' people of Gomorrah.

What have I to do with the multitude
of your sacrifices, saith the Lord: I am ful
of the burnt offerings of rams, & of the fat

offed beastes: and I desire not the blood
of bullockes, nor of lābes, nor of goates.

11 When ye come to appear before me,
who required this of your hands to tread
in my courtes?

3 Bring no more oblations in vaine: In-
cense is an abomination vnto me: I can
not suffer [your] newe moones, nor sab-
baths, [nor] solemne daies, (yea) iniqui-
tie) nor solemne assemblies,

4 My foule hateth your ⁴sewe moones
& your appointed feastes: they are a bur-
den vnto me: I am weary to beare [them.]

5 And when you shal stretch out your hands, I will hide mine eyes from you: and though ye make manie prayers, I will not heare: [for] your hands are full ² of blood.

6 Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to do euill:

7 Learne to do wel: seeke iudgement, re-
lieue the oppressed: iudge the fatherles
and defend the widowe.

8 Come now,^a & let vs reason together,
saith the Lord: though your finnes were as
crimson, they shalbe made^b white as
snowe: though they were red like skarlet,
they shalbe as woll.

10 If ye consent and obey, ye shall eat the
good [things] of the land.

But if ye refuse and be rebellious, ye shall be deuoured with the sworde: for the mouth of the Lord hath spoken it.

How is this faithful citie become an har-
 bor: it was full of iudgement, (&) iustice lod-
 ged therei, but now [there] murderers.

Thy¹ filuer is become droffe: thy wine
s mixt with water.

Thy princes [are] rebellious & compa-
nions of sheues: euerie one loueth gifts,
& followeth after rewards: they iudge
not the fatherles, nether doeth the wi-
dowes cause come before them.

Therefore saith the Lord God of hostes, the ^h mightie one of Israel, Ah, I will ease me of mine aduersaries, and auenge me of mine enemies.

Then I wil turne mine hand vpon thee,
and burne out thy drosse, til it^k be pure, &
take away all thy tynne.

ods parte, he onely willesh them to be pure in heart, and be
 sinners, were they neuer in manie or great. c He shew
 their aduerſitie man inueth, it ought to be attributed to his pi
 ety and disobedience. d That is, Ierusalem, which had prom
 ised, as a wife to her husband. e Given to courtesans, as
 which he signified before by blood, verſ. 15. f VVhen
 thee before, is now corrupt, though thou haue an outward
 they mainteine the wicked and the extortioners, and not one
 in them, but are them selues such. h VVhen God will
 merciful to his Church, he calleth him self, The holie one of Ira
 hath to do with his enemies, he is called Mightie, as again
 verſe is able to resist. i I will take vengeance of mine aduerſa
 ry, so far as I desire by punishing them. VVhich thing yet
 left because of his cōuenant. k Left the faithfull among
 his enemies with this threatening, he addeeth this consolation.

ddd. iij.

a Thar is, a re-
 melation or pro-
 phetic, w was
 one of the two
 means, where-
 by God declar-
 ed him selfe to
 his seruants in
 alde time, as
 Nom. 12. 6. and
 therefore the
 Prophetes were
 called *Seris*,
 1. Sam. 9. 9.
 & Iſaiah was
 chiefly sent to
 Iudah & Ieru-
 ſalem, but not
 onely: for in
 this booke are
 prophecies con-
 cerning other
 nations alſo.
 e Called alſo
 Azariah 2.
 King. 15. 1. of
 theſe Kings
 read 2. King.
 from Chap. 14.
 vnto Chap. 21.
 and 2. Chron.
 from Chap. 35.
 vnto Chap. 33.
 d Because men
 were obſtinate
 and inſenſible,
 he calleth to ſe-
 duſine creatur-
 es, w were mo-
 re prompte to
 obey Gods wor-
 de, as Deu. 32. 1.
 e He declareth
 his great mercie
 towards Iew-
 es, for ſomuche
 as he choſe the
 above all other
 nations to be
 his people and
 children, as
 Deut. 10. 15.
 f The moſt
 brute and ſil-
 beaſts do more
 acknowledge
 their ducta
 toward their
 maſters, than
 my people do
 toward me, of
 whom they
 haue receiued
 benefices with-
 out compariſon.
 g They were
 not onely wic-
 ked, as were
 their fathers,
 but utterly cor-
 rupt, and by
 their euill ex-
 ample i VVhat auaileth
 correct you the
 bodie, he ſignifieth
 fire from his ruddes
 ſelfe was plagued.
 table, and yet they
 of which, becauſe
 theye all before
 haue a Church to
 for your vices deſ-
 of his mercie reſer-

1 It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promes, made concerning the saluation of his Church.
m By iustice is meant Gods faithful promes, & is the cause of the deliuerance of his Church.
n The wicked shal not be partakers of Gods promes, Psal. 93.9.
o That is, the trees and pleasant places, where yecommitt idolatrie, which was forbidden, Deut. 16.32.
p The false god, wherein ye put your confidence, shal be consumed as easily, as a piece of towre.

2 Mich. 4.1.
a The decre & ordinance of God, touching the restauration of his Church, & is chiefly ment of the time of Christ.
b In an euident place to be seene & discerned.
c VVhen the kingdome of Christ shalbe enlarged by the preaching of his doctrine. Here also is declared the zeale of the childre of God, when they are called.
d Alluding to mount Zion, where his visible Church shewas.
e Meaning, the whole doctrine of saluation.
f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went through all the world.
g The Lord, & is Christ, shal haue all power giuen him.
h That they may acknowledge their finnes, & turne to him.
i He sheweth the fruite of the peace, & the Gospel shalbe bring to wit, men shalbe good one to another, where as before they were enemies.
k He sheweth not against the use of weapons & lawfull warre, but sheweth howe the minde of God shalbe affected one toward another: & peace & loue doth beginne & growe in this life, but shal be perfected, when we are loyned w our head Christ Iesus.
l Seing the Gentiles will be soe readie, make you haste and shewe them the way to worship God.
m The Prophet seing the small hope, that the Iewes wolde shew, complaineth to God, as though he had utterly forsaken them for their finnes.
n Full of corruptions & reigned chiefly in the East part.
o They altogether giue them selues to the factions of other nations.

26 And I wil restore thy iudges as at the first, and thy counsellors as at the beginning: afterwarde shalt thou be called a citie of righteousness, and a faithful citie.
27 Zion shalbe redeemed in iudgement, & they that returne in her, in iustice.
28 And the destruction of the transgressours and of the sinners shalbe together: and they that forsake the Lord, shalbe consumed.
29 For they shal be confounded for the ookes, which ye haue desired, & ye shalbe ashamed of the gardens, that ye haue chosen.
30 For ye shalbe as an oke, whose leafe fadeth: & as a garden that hath no water.
31 And the strong shalbe as towre, and the maker thereof, as a sparke: and they shal bothe burne together, and none shal quench them.]

CHAP. II.

1 The Church shalbe restored by Christ, and the Gentiles called. 6 The punishment of the rebellious & obstinate.

The worde that Isaiāh the sonne of Amoz sawe vpon Iudāh and Ierusalem.

1 It shalbe in the last dayes, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, and shalbe exalted aboue the hilles, and all nations shal flowe vnto it.
2 And manie people shal go, & say, Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iacob, and he wil teache vs his waies, and we wil walke in his paths: for the Law shal go forth of Zion, & the worde of the Lord from Ierusalem.
3 And he shal iudge among the nations, & rebuke manie people: they shal breake their swordes also into mattocks, and their speares into sithes: nation shal not lift vp a sworde against nation, nether shal they learne to fight anie more.
4 O house of Iacob, come ye, and let vs walke in the light of the Lord.
5 Surely thou hast forsaken thy people, the house of Iacob, because they are full of the East [maners,] and [are] forcerers as the Philistims, & abunde with strange children.

7 Their land also was full of silver and golde, and there [was] none end of their treasures: and their land was full of horses, and their charrets [were] infinite.
8 Their land also was full of idoles: they worshipped the worke of their owne hands, which their owne fingers haue made.
9 And a man bowed him self, and a man humbled him self: therefore spare them not.
10 Enter into the rocke, & hide thee in the dust from before the feare of the Lord, and from the glorie of his maiestie.
11 The hie lode of man shalbe humbled, and the losines of men shalbe abased, & the Lord onely shalbe exalted in that day.
12 For the day of the Lord of hostes [is] vpon all the proude and haurie, and vpon all that is exalted: & it shalbe made lowe.
13 Euen vpon all the cedres of Lebanon, that are hie and exalted, and vpon all the ookes of Bashan.

14 And vpon all the high mountaines, & vpon all the hilles that are lifted vp,
15 And vpon euerie hie towre, and vpon euerie strong wall,
16 And vpon all the shippes of Tarshish, and vpon all pleasant pictures.
17 And the hautines of men shalbe brought lowe, and the losines of men shalbe abased, and the Lord shal onely be exalted in that day.
18 And the idoles wil he utterly destroye.
19 Then they shal go into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, & from the glorie of his maiestie, when he shal arise to destroye the earth.
20 At that day shal man cast away his silver idoles, and his golden idoles (which they had made them selues to worship them) to the mowles and to the backes,
21 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lord, and from the glorie of his maiestie, when he shal rise to destroye the earth.
22 Cease you from the man whose breath is in his nostrilles: for wherein is he to be esteemed?

CHAP. III.

For the sinne of the people God wil take away the wise men, and giue them foolish princes. 14 The couetousnes of the gouernours. 16 The pride of the women.

For lo, the Lord God of hostes wil take away from Ierusalem and from Iudāh the stay, and the strength: [euen] all the stay of bread, and all the stay of water.

p The Prophet first condemned their superstitious and idolatrie: next their couetousnes, and thirdly, their vaine trust in worldly meanes.
q He noteth the nature of idoles, which are neuer satisfied in their satisfactions.
r Thus the prophet spake, being inflamed w the zeale of Gods glorie, and that he might feare them w Gods iudgement.
s Meaning, as God shal begin to execute his iudgements.

t By high trees & mountaines are met them: they are proude, and losine, & think them selues more strong in this world.
u He condemneth their vaine confidence, w they had in strong holdes, & in their rich marchandise, w brought in vaine pleasures, wherewith mens mindes became effeminate.
v Hoseah. 10.8. Iuk. 23.30. reuel. 6.3. & 9.6.
x They shal cast them into most vile and filthy places, where they perceiue they are not able to helpe them.
y Cast of your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, & consider that you haue to do with God.

z Because that trusted in their abundance and prosperitie, he sheweth they shalbe bereaued from them.

The strong man, and the man of warre,
the iudge and the Prophet, the prudent
and the aged,

The captaine of officie, and the honorable,
and the counseller, and the cunning ar-
tificer, and the eloquent man.

And I wil appoint children (to be) their
princes, and babes shal rule ouer them.

The people shalbe oppressed one of an-
other, & euerie one by his neighbour: the
children shal presume against the ancient,
& the wife against the honorable.

When euerie one shal take holde of his
brother of the house of his father, [and
say,] Thou hast clothing: thou shalt be our
prince, and let this fall be vnder thine
hand.

In that day he shal sweare, saying, I can
not be an helper: for there is no bread in
mine house, nor clothing: [therefore] make
me no prince of the people.

Douteles Ierusalem is fallen, and Iudah
is fallen downe, because their tongue and
workes [are] against the Lord, to prouoke
the eyes of his glorie.

The tryal of their countenance testifi-
eth against them, yea, they declare their
sinnes, as Sodom, they hide them not.
Wo be vnto their soules: for they haue re-
warded euil vnto them selues.

Say ye, Surely it shalbe wel with the
iuste: for they shal eat the frute of their
workes.

Wo be to the wicked, it shalbe euil
[with him:] for the rewarde of his hands
shalbe giuen him.

Children [are] extortioners of my
people, and women haue rule ouer them:
o my people, they plead thee, cause thee
to erre, & destroye the way of thy paths.

The Lord standeth vp to pleade, yea,
he standeth to iudge the people.

The Lord shal entre into iudgement
with the Ancients of his people & the
princes thereof, for ye haue eaten vp the
vineyarde: the spoyle of the poore [is] in
your houses.

What haue ye to do, that ye beat my
people to pieces, and grinde the faces of
the poore, saith the Lord, [even] the Lord
of hostes?

The Lord also saith, Because the daugh-
ters of Zion are haucie, and walke vv
stretched out neckes, and with vv
drawing eyes, walking and minning as they
go, and making a tinkling with their
feet.

Therefore shall I be to them as a
signe, that they were not chaste. vv Which
they desired then in slippers that did cracke, or had litle plates
vpon them, which they tickled as they went.

Therefore shal the Lord make the heads
of the daughters of Zion belde, and the
Lord shal discover their secret purues.

In that day shal the Lord take away the
ornament of the slippers, & the calles, &
the rounde tyres,

The swete balles, and the brasselets, and
the bonnets,

The tyres of the head, and the sloppes,
& the head bands, and the tablets, & the
earings,

The rings and the mufflers,

The costelie apparel and the vailles, and
the wimpels, and the crisping pinnes,

And the glasse, and the fyne linen, and
the hoodes, and the lawnes,

And in stead of swete sauour, there shal-
be stinke, and in stead of a girdle, a rent,
& in stead of dressing of the hure, bel-
dnes, and in stead of a stomach, a girding
of sacke cloth, [&] burning in stead of be-
autie,

Thy men shal fall by the sworde, and
thy strength in the battell.

Then shal her gates mourne and lament,
and she, being desolate, shal sit vpon the
grounde.

CHAP. III.

The finale remnant of men after the destruction of Ieru-
salem. 2 The graces of God vpon them that remaine.

And in that day shal seven women
take holde of one man, saying, We
wil eat our owne bread, and we wil weare
our owne garments: onely let vs be cal-
led by thy name, [and] take away our reproche.

In that day shal the budde of the Lord
be beautiful and glorious, and the frute
of the earth shalbe excellent and pleasant
for them that are escaped of Israel.

Then he that shalbe left in Zion, and he
that shal remaine in Ierusalem, shalbe called
holie, [and] euerie one shalbe written a-
mong the liuing in Ierusalem.

When the Lord shal wash the filthines
of the daughters of Zion, and purge the
blood of Ierusalem out of midders the-
reof by the spirit of iudgement, and by
the spirit of burning,

And the Lord shal creat vpon euerie pla-
ce of mount Zion, and vpon the assem-
blies thereof, a cloude & smoke by day,
and the shining of a flaming fyre by
night: for vpon all the glorie shalbe a
defense.

Chapter 4. 1. Someby the bud of Lord meaneth Christ. 2. He alludeth to the
boke of Ieremias, whereof read Jerod. 32, 33. Meaning Gods secret counsell, whereby
his elect are predestinate to life euermoring. 3. That is, the true way of iustification,
auarice, & all wickednes. 4. VVhen things shalbe iudged, & reuenged.
5. He alludeth to the pillar of the cloude, Exod. 13, 21. meaning Gods
labour & protection shalbe appeare in euery place. 6. The which shalbe
the glory of God, & shall be his image, & tokens of his gracie shalbe in them.

Oppression of the poore.

Isaiah.

The worldly wife.

k God promi-
sheth to be the
defence of his
Church against
all troubles and
dangers.

6 And a couering shal be for a shadowe in
day for the heat, and a place of refuge and
a couert for the storme & for the raine.

¶ CHAP. V.

1 Under the similitude of the vine he describeth the state of
the people. 8 Of their auarice. 11 Their drunkennes.
13 Of their captiuitie.

a The Prophet
by this long
doeth set be-
fore & peoples
eyes their in-
gratitude, and
Gods mercie.
b That is, to
God.
c Iern. 2, 21.
d Meaning, &
he had planted
his Church in
a place moſte
plentiful and
abundant.
e He spared no
diligence nor
cost.
f In & ſeuenth
verſe he decla-
reth what they
were.
g He maketh
them iudges in
their owne cau-
ſe, for ſomuche
as it was eu-
ident that they
were the cauſe
of their owne
ruine.
h I wil take no
more care for
it: meaning that
he wolde take
from them his
worde & mini-
ſters, and all
other comfortes,
and ſend them
contrarie
plagues.
i Iudgement
and righteous-
nes are true
frutes of the
feare of God,
and therefore in
the cruel op-
preſſion there is
no religion.
k Of them that
are oppreſſed.
l To wit, for
the poore to
dwell in.
m I haue heard
the complaint,
and crye of the
poore.
n VVhich con-
ſiſteth about
ten portels: ſo
that euery acre
ſhulde be yel-
de one portel.
o VVhich con-
ſiſteth an hun-
dred portels.
p An Ephah
conteyneth ten
portels & is in
differences as the
meaſure of the
ſiluer. q That ſpares no paine nor dili-
gence to followe their iuſtice. r VVhich are neuer weary of their rioting
and exceſſiue pleaſures: but vie all means to procure to the ſame.

NOW wil I ſing to my beloued a
ſong of my beloued to his vineyard.
My beloued had a vineyard in a verie
fruteful hil,

2 And he hedged it, and gathered out the
ſtones of it, and he planted it with the beſt
plants, and he buylt a towre in the mid-
des thereof, and made a wine preſſe there-
in: then he looked that it ſhuld bring forth
the grapes: but it brought forth the wilde
grapes.

3 Now therefore, o inhabitants of Ieruſa-
lem and men of Iudah, iudge, I pray you,
betwene me and my vineyard.

4 What colde I haue done anie more to
my vineyard that I haue not done vnto
it: why haue I looked that it ſhulde bring
forth the grapes, and it bringeth forth the wilde
grapes?

5 And now I wil tel you what I wil do to
my vineyard: I wil take away the hedge
thereof, and it ſhal be eaten vp: I wil breake
the wall thereof, and it ſhal be troden
downe:

6 And I will lay it waſte: it ſhal not be cut,
nor digged, but briers, and thornes ſhal
growe vp: I wil alſo commande the clou-
des that they raine no raine vpon it.

7 Surely the vineyard of the Lord of
hoſtes is the houſe of Iſrael, and the men
of Iudah are his pleaſant plant, and he
looked for iudgement, but beholde op-
preſſion: for righteousnes, but beholde a
crying.

8 Wo vnto them that ioyne houſe to hou-
ſe, and lay field to field, til there be no
place, that ye may be placed by your ſel-
ues in the middes of the earth.

9 [This is] in mine cares, [ſaith] the Lord
of hoſtes. Surely manie houſes ſhal be de-
ſolate, ſeuene great, and faire without inha-
bitant.

10 For ten acres of vines ſhal yeld one
bath, and the ſede of an homer ſhal yel-
de an ephah.

11 Wo vnto them, that riſe vp early to
followe drunkennes, and to them that con-
tinue vntil night, till the wine do inflame
them.

12 And the harpe and viole, timbrel, and
pipe, and wine are in their feaſtes: but
they regard not the worke of the Lord,
neither conſider the worke of his hands.

13 Therefore my people is gone into
captiuitie, becauſe they had no know-
ledge, and the glorie thereof are men fa-
miſhed, and the multitude thereof is dry-
ed vp with thirſt.

14 Therefore he hath enlarged it ſelf,
and hath opened his mouth, without
meaſure, and their glorie, and their multi-
tude, and their pompe, and he that reioy-
ceth among them, ſhal deſcende into
it.]

15 And man ſhal be brought downe, and
man ſhal be humbled, euē the eyes of the
proude ſhal be humbled.

16 And the Lord of hoſtes ſhal be exalted
in iudgement, and the holie God ſhal be
ſanctified in iuſtice.

17 Then ſhal the lambes fede after their
maner, and the ſtrangers ſhal eat the de-
ſolate places of the fat.

18 Wo vnto them, that drawe iniquitie
w cords of vanitie, and ſinne, as with
cartropes:

19 Which ſay, Let him make ſpede: let
him haſten his worke, that we may ſe it:
and let the counſel of the holie one of Iſ-
rael drawe nere and come, that we may
knowe it.

20 Wo vnto them that ſpeake good of e-
uill, and euill of good, which put darkenes
for light, and light for darkenes, that put
bitter for ſwete, and ſwete for ſowre.

21 Wo vnto them that are wiſe in their
owne eyes, and prudent in their own
ſight.

22 Wo vnto them that are mightie to
drinke wine, and to them that are ſtrong
to powre in ſtrong drinke.

23 Which iuſtifie the wicked for a rewar-
de, and take away the righteousnes of the
righteous from him.

24 Therefore as the flame of fyre deuou-
reth the ſtubble, and as the chaffe is con-
ſumed of the flame: ſo their roote
ſhal be as rottenneſſe, and their budde ſhal
riſe vp like duſt, becauſe they haue caſt of
the Law of the Lord of Hoſtes, and con-
temned the worde of the holie one of Iſ-
rael.

25 Therefore is the wrath of the Lord kin-
dled againſt his people, & he hath ſtretch-
ed out his hand vpon them, and hath
ſmitten them, that the mountaines did

r They regard
not the provid-
ent care of
God ouer the
Church, nor for what
end he hath
created them.
s That is, ſhal
certainly goe
for ſo the Pro-
phets vie an
ſpeake, as
though ſomething
which ſhal
come to paſſe,
were done al-
ready.
t Becauſe they
wolde not o-
bey the worde
of God.
u Meaning the
grave ſhal
ſwallowe vp
them that ſhal
dye for hunge
and thirſt, and
yet for all this
great deſtru-
ction it ſhal
neuer be ſa-
tiſied.
x God comfor-
teth the poore
lambes of his
Church, which
bene ſtrangers
in other coun-
treys, promiſing
that they ſhal
dwell in thoſe
places againe,
whereof they
had bene deſti-
tuted by the ſar,
and cruel ty-
rants.
y VVhich vie
all allurements,
occasions, and
excuses to har-
den their con-
ſciences in ſinne.
z He ſheweth
what are the
wordes of the
wicked, when
they are men-
aced with Gods
iudgements.
1. Pet. 3. 4.
a VVhich are
not aſhamed of
ſinne, nor care
for honeſtie,
but are growen
to a deſperate
impetie.
b VVhich are
contemners of
all doctrine and
admonition.
c VVhich are
neuer weary,
but ſhew their
ſtrength, and
bragge in their
owne and drin-
kenneſſe.
d Both they
and their po-
ſteritie, ſo that
nothing ſhal
eſcape.
e He ſheweth
that God had
ſo fore ſeene
that they
wolde haue bene
more ſinfulle,
and therefore his
plagues muſt
continue til they
begin to
repent.

ple, that the ſumme creatures, if they had bene ſo plagued wolde haue bene more ſinfulle, and therefore his plagues muſt continue til they begin to repent.

tremble: and their carcases were torne in the middes of the stretes, [and] for all this his wrath was not turned away, but his hand was stretched out stil.

16 And he wil lift vp a signe vnto the nations a farre, and wil hysse vnto them from the end of the earth: & beholde, they shal come hastily with spede.

17 None shal faint nor fall among them: none shal slumber nor slepe, nether shal the girdle of his loynes be losed, nor the latcher of his shoes be broken.

18 Whose arrowes shal be sharpe, & all his bowes bent: his horse hooves shal be thought like flint, and his wheles like a whirle winde.

19 His roaring [shal be] like a lyon, and he shal roare like lyons whelpes: they shal take it away, and none shal deliuer it.

20 And in that day they shal roare vpon them, as the roaring of the sea: & if they looke vnto the earth, beholde darkenes, [and] sorow, and the light shal be darkened in their skie.

CHAP. VI.

Isaiāh sheweth his vocation by the vision of the diuine maiestie. 9 He sheweth the obstinate of the people. 11 The destruction of the land. 13 The remnant rescued.

IN the yere of the death of King Vzziah, I sawe also the Lord sitting vpon an high throne, and lifted vp, and the lower partes thereof filled the temple.

The Seraphims stode vpon it: euery one had six wings: with twaine he couered his face, and with twaine he couered his feete, and with twaine he dids flie.

And one cryed to another, and said, Holy, holy, holy [is] the Lord of hostes, the whole worlde is ful of his glorie.

And the lintels of the dore chekes moued at the voyce of him that cryed, and the house was filled with smoke.

Then I said, Wo is me: for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of polluted lippes: for mine eyes haue sene the King [and] Lord of hostes.

Then fiewe one of the Seraphims vnto me w an hote cole in his hand, [which] he had raken from the altar with the tongs:

And he touched my mouth, & said, Lo, this hath touched thy lippes, and thine

eyes shal be opened, and thou shalt see: and thou shalt say, Woe is me, because I am polluted.

Then answered he, and said, Thy iniquities shal be purged, and thou shalt be called righteous: and thou shalt be called a man of truth, and thou shalt be called a man of peace.

Then said he, Whom shall I call? and he answered, A man of truth, and a man of peace, and a man of righteousness, and a man of holiness.

iniquitie shal be taken away, and thy iniquitie shal be purged.

8 Also I heard the voyce of the Lord, saying, Whome shal I send? and who shal go for vs? Then I said, Here am I, send me.

9 And he said, Go, and say vnto this people, Ye shal heare in dede, but ye shal not vnderstand: ye shal plainly se, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they se with their eyes, & heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lord, how long? And he answered, Vntil the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate.

12 And the Lord haue remoued men farre away, and [there be] a great desolation in the middes of the land.

13 But yet in it [shal be] a tenth, and shal returne, and shal be eaten vp as an elme, or as an oke, which haue a substance in them, when they cast [their leaues: for] the holie sede shal be the substance thereof.

ble affectio toward the people. q Meaning, the tenth part: it was reuiled to Isaiāh for the confirmation of his prophesie, that ten Kings shulde come before their captiuitie, as were from Vzziah to Zedekiah. r For fewenes they shal seme to be eaten vp: yet they shal after flourish as a tree, which in winter loseth his leaues, and [seemeth] to be dead, yet in sommer is fresh, and grene.

CHAP. VII.

1 Jerusalem besieged. 4 Isaiāh comforteth the King. 14 Christ is promised.

AND in the dayes of Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin the King of Aram came vp, and Pekah the sonne of Remaliah King of Israel, to Ierusalem to fight against it, but he coldenot ouercome it.

2 And it was tolde the house of David, saying, Aram is ioyned with Ephraim: therefore his heart was moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 Then said the Lord vnto Isaiāh, Go, for the now to mete Ahaz [thou and Shear-iashub thy sonne] at the end of the conduit of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take hede, & be stille: feare not, nether be faint hearted for the two tailles of these smoking fyrebrandes, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsel against thee, [and] Ephraim, & Remaliahs sonne, saying,

6 Let vs go vp against Iudah, and let vs waken them vp, and make a breche therein for vs, and set a King in the middes thereof, [euen] the sonne of Tabeal.

7 VVhich thing declared I prompt obedience of Angels to execute Gods commaundments. h This oft repetition signifieth, that holy Angels can not satisfie them selues in praising God, to reach in all our lines vs shulde giue our selues to the continual praise of God.

ing one doeth not onely appeare in the heauens, but through all the worlde, he sheweth all creatures are bound to praise him. k VVhich things were to confirme a Prophet, it was not the voyce of man, & by the smoke was signified the iudgements shulde come vpon this Iewes. l He sheweth this spirit can be moued, because he was a mortall creature, and therefore had more neede to be moued by God then the Angels, did it not: and the other, because the more man appoetheth to God, the more doeth he knowe his owne floures, & corruption. m Of the burnt offerings, here the fyre neuer went out.

In This declaration I am can not render the obedience to God, as he haue purged vs.

14 VVhereby is declared, that for the sake of his God, we shal not immediately take away this order, but he wil cause it to be preached to the redeemed nation, when as they wil not learne hereby to obey his wil, and be saved: hereby he sheweth that his ministers to de their due tie, and answer to the wicked men.

15 Theough the thornes shall ke their heart is hardened. Mar. 23. 38. Act. 28. 26. rom. 9. 8.

16 As he was moued with the zeale of Gods glorie, for was he turned with a charita-

ble affectio toward the people. q Meaning, the tenth part: it was reuiled to Isaiāh for the confirmation of his prophesie, that ten Kings shulde come before their captiuitie, as were from Vzziah to Zedekiah. r For fewenes they shal seme to be eaten vp: yet they shal after flourish as a tree, which in winter loseth his leaues, and [seemeth] to be dead, yet in sommer is fresh, and grene.

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20 As he was moued with the zeale of Gods glorie, for was he turned with a charita-

ble affectio toward the people. q Meaning, the tenth part: it was reuiled to Isaiāh for the confirmation of his prophesie, that ten Kings shulde come before their captiuitie, as were from Vzziah to Zedekiah. r For fewenes they shal seme to be eaten vp: yet they shal after flourish as a tree, which in winter loseth his leaues, and [seemeth] to be dead, yet in sommer is fresh, and grene.

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22 As he was moued with the zeale of Gods glorie, for was he turned with a charita-

Counting fro
f line & twen
tieth yere of
reigne of Vasi
ah, as what ti
me Amos pro
phesied / this
thing, and woe
Istian confir
mation & Iste
lites should be
led into perpetual
captiuitie, &
thing came to
pass: would
twelve yere af
ter & Isteah did
his message.

For the confir
mation of this
thing, & thine e
nemies shalbe
destroyed, and
thou preferred:
A Nunc beleue
Gods worde
without a signe
into tpr: God:
but to refuse a
signe whi God
offeth it, & r
aide & helpe o
our infirmite,
is to rebel a
gainst him.

You thinke
you haue to do
women, whi ye
cōtinue Gods
messengers: but
it is God, aga
st whome you
bed your selues.
m. Forasmuche
as thou art vn
worthy, & Lord
for his owne
promes sake
will giue a signe
A shalbe that
Christ the Sa
uour of his
Church: & ef
fect of all signes
& miracles shal
be reueiled.

Or, God with
vs, which name
can agree to no
ne, but to him,
that is bothe
God and man.
n Meaning, that
Christ is not o
nely God, but
man also, be
cause he shalbe
nourished w
other men, until
the age of dis
cretion.

Not meaning
Christ, but a
childe, for befo
re a childe, & a
yere of
discretion, the
Kings of Syria
shd be destroyed.

Since & time
that & twelue
tribes rebelled
vnder Roboam.
q In whome &
hath put thy trust.

Meaning, the Egyptians: for by reason & courtesie is how
and moiste, it is ful of fies, as Assyria is ful of bees: & Signifying, & no place
shalbe free from them. & That is, that which is from the belly downward:
meaning, that he wolde destroy bothe great and smale. u He that before
had a great number of cattle, shalbe content with one house & two shepe.
v The number of reyn shal be so smale, that a fewe beastes shalbe able to
with all abundantly.

Thus saith the Lord God, It shal not
stand, nether shal it be.

8 For the head of Aram [is] Damascus, &
the head of Damascus [is] Rezin: & with
in fife & thre score yere, Ephraim shalbe
destroyed from being a people.

9 And the head of Ephraim [is] Samaria,
and the head of Samaria [is] Remaliahs
sonne, If ye beleue not, surely ye shal not
be established.

10 And the Lord spake againe vnto A
haz, saying,

11 Alke a signe for thee of the Lord thy
God: as keit [et] in the depth of in the
height about

12 But Ahaz said, I wil not alke, nether wil
I tempt the Lord.

13 Then he said, Heare you now, o house
of David, Is it a smale thing for you to
griue men, that ye wil also griue my
God?

14 Therefore the Lord m him self wil giue
you a signe. Beholde, the virgine shal con
ceiue and beare a sonne, and she shal call
his name Immanu-el.

15 Butter and honie shal he eat, til he ha
ue knowledge to refuse the euil, & to chu
se the good.

16 For afore & childe shal haue knowled
ge to eschewe the euil, and to chuse the
good, the land, that thou abhorrest, shal
be forsaken of bothe her kings.

17 The Lord shal bring vpon thee and vpon
thy people, and vpon thy fathers house
(the daies that I aue not come from the
daie that Ephraim departed from Iudah)
[euē] the King of Asshur.

18 And in that day shal the Lord hisse for
the fire that is at the vttermoste parte of
the floods of Egypt, & for the bee which
is in the land of Asshur.

19 And ther shal come and shal light all in
the desolate valles, and in the holes of the
rockes, and vpon all thornie places, and
vpon all busshie places.

20 In that day shal the Lord shaue with a
razer that is hired, [euē] by them beyonde
the River, by the King of Asshur, the head
and the heere of the fete, and it shal con
sume the beard.

21 And in the same day shal a man nouri
sh a yong kowe, and two shepe.

22 And for the abundance of milke, that
they shal giue, he shal eat butter: for but
ter and honie shal euenie one eat, which is
left within the land.

23 And at the same day euerie place, where
in shalbe a thousand vines, shalbe at a
thousand [pieces] of siluer: [fo] it shalbe
for the briers and for the thornes.

24 With arrowes and with bowe shal one
come thether: because all the land shalbe
briers and thornes.

25 But on all the mountaines, which shal
be digged with mattocke, there shal not
come thether the feare of briers & thor
nes: but they shalbe for the sending out of
bullockes and for the treading of shepe.

CHAP. VIII.

The captiuitie of Israel & Iudah by the Assyrians. 6 The
infidencie of the leues. 9 The destruction of the Assy
rians. 12 Christ the stone of stumbling to the wicked.
19 The worde of God must be inquired.

1 Moreouer, the Lord said vnto me,
Take thee a great role, and write
in it with a mans penne, Make spede to
the spoyle: haste to the pray.

2 Then I toke vnto me faithful wittnes
ses to recorde, Vriah the Priest, & Zechariah
the sonne of Ieberechiah.

3 After, I came vnto the Prophetesse, W
conceiued, and bare a sonne. Then said
the Lord to me, Call his name, Maher
shalal hash-baz.

4 For before the childe shal haue know
ledge to crye, My father, and my mother,
he shal take away the riches of Damal
cus and the spoile of Samaria, before the
King of Asshur.

5 And the Lord spake yet againe vnto
me, saying,

6 Because this people hath refused the
waters of Shiloah that runne softly, and
reioyce with Rezin, and the sonne of Re
maliah,

7 Now therefore beholde, the Lord bring
eth vp vpon them the waters of the Ri
uer mightie and great, [euē] the King of
Asshur with all his glorie, and he shal co
me vp vpon all their riuers, and go ouer
all their bankes,

8 And shal breake into Iudah, & shal ouer
flowe and passe through, & shal come vp
to the necke, & the stretching out of his
wings shal fil the breadth of thy land, o
Immanu-el.

9 Gather together on heapes, o ye peo
ple, and ye shalbe broken in picces, and
hearken all ye of farre countreis: girde
your selues, and you shalbe broken in pic
ces: girde your selues, & you shalbe bro
ken in picces.

10 Take counsel together, yet it shalbe
brought to naught: pronounce a decre, yet
shal it not stand: for God is with vs.

11 For
wold not suffer his Church to be destroyed utterly. I To
enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

7 As thei sh
go to fide
wide be
among
bushes.
8 The mou
taines contin
to their w
shalbe filled
tuche as
flee to them
succour.

a That I m
write in gra
letters to in
tent it may
more easily
red.

b Meaning
the common
re iacob: be
cause all men
might vnder
e a cause the
thing was of
great import
ce, he toke such
to wittnes, &
were of credit
v the people,
whi he let me
vp vpon y
of the temple,
albeit Vriah
was a flatterer
hypocrite, &
King, &c.

c Meaning, to
his wife, & she
was come in a
vision.

d Or, make the
deceitful
haste to pray.
e Before a
childe be able
to speake.

f Iste is, & lo
mie of Assyria.
g Vriah was a
fountaine of
force of mou
Zion, out of
the which ran
a smale riue
through y
meaning the
thei of Iudah,
distrusting
owne power
was smale, de
red such power
and it was
thei sawe in
ria and Iste.

h That is, the
Assyrians, which
dwelt beyonde
Euphrates.

i It walke
dy to destroy
them.

k He spake
this to Malch
or Christ, in
whome I shal
ful, was
fettered, & he
wit, ye shal
enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

To encourage me that I shoulde not shrinke for the indignities of this people, and so neglect mine office.

A Content not yet are godlie, as y^e ligue and friendship that this people seke with strangers & idolaters.

A Meaning, that they shoulde not feare the thing that they feare, for we have no hope in God.

In putting your trust onely in him, in calling upon him in aduersitie, patiently looking for his helpe, & desiring to do a good thing contrary to his wil.

He wil defend you which are his elect, & defend all y^e rest. There is men of Christ against whom y^e law is shuld stonke & fall, Luk. 11. 14. roman. 9. 31. 1. pet. 2. 7.

Though all forsake me, yet y^e elect are mine, keepe my worde sure sealed in your hearts.

A Meaning that those were willing to heare & obey y^e worde of God, whom the worlde hated as though they were moles, and not worthy to live.

This was a consolation in their troubles, knowing that nothing goldene cometh into shew, but by the way of the Lord. Answer the wicked thus, Shulde not Gods people seeke favour onely at him. 2. That y^e will refuse to be taught of the Prophet, who is the mouth of God, and take helpe at the dead, which is the illusion of Satan. y^e Seeke remedie in the worde of God where his wil is declared.

They have no knowledge, but are blinde leaders of the blinde. 4. That is, in Iudah, where they shoulde have had rest, if they had not this grievously offended God. 5. In whom afore they put their trust. 6. That shal thinke that heathen and earth and all creatures are bent against them to trouble them.

He comforteth the Church, saying after these great tribulations, promising to restore them to great glory in Messiah. That which was a light scourge in respect of that which they suffered afterwards, that is, the Babylonian captivity.

11. For the Lord spake thus to me in taking of [mine] hand, and taught me, that I shoulde not walke in y^e way of this people, saying,

12. Say ye not, A confederacie to all the, to whome this people saith a confederacie, nether feare you^e their feare, nor be afraid of them.

13. Sanctifie the Lord of hostes, & let him be your feare, and let him be your dread,

14. And he shalbe as a Sanctuary. [but] as a stonbling stone & as a rocke to fall vpon, to bothe the houses of Israel, [&] as a snare and as a net to the inhabitants of Ierusalem.

15. And manie among them shal stonble, and shal fall, & shal be broken, and shalbe snared, & shalbe taken.

16. Binde vp the testimonie: scale vp the Law among my disciples.

17. Therefore I wil wait vpon the Lord that hathe hid his face from the house of Iacob, and I wil loke for him.

18. Beholde I, & the children whome the Lord hathe giue me, [are] as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19. And whic thei shal say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper and murmur. Shulde not a people enquire at their God: from the liuing to the dead?

20. To the Lawe, and to the testimonie, if they speake not according to this worde: [it is] because there [is] no light in them.

21. Then he y^e is afflicted & famished, shal go to and fro in a it: & when he shalbe hungrie, he shal euen freat him self, and curse his King and his gods, and shal loke vpwarde.

22. And when he shal loke to the earth, beholde trouble, & darkenes, vexation [&] anguish, and he [is] driuen to darkenes.

Answer the wicked thus, Shulde not Gods people seeke favour onely at him. 2. That y^e will refuse to be taught of the Prophet, who is the mouth of God, and take helpe at the dead, which is the illusion of Satan. y^e Seeke remedie in the worde of God where his wil is declared.

They have no knowledge, but are blinde leaders of the blinde. 4. That is, in Iudah, where they shoulde have had rest, if they had not this grievously offended God. 5. In whom afore they put their trust. 6. That shal thinke that heathen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1. The reuocation of the Gentiles. 5. A prophete of Christ. 14. The destruction of the ten tribes for their pride and contempt of God.

Y^e darkness shal not be according to the affliction, that it had when at the first he touched lightly the land of Zebulun and the land of Naphthali, nor afterward [when] he was more

VVherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterwards, that is, the Babylonian captivity.

griuous by the way of the sea beyonde Iorden in Galilee of the Gentiles.

2. The people that walked in darkenes, hauefene a great light: thei that dwelled in the land of the shadow of death, vpon them hathe the light shined.

3. Thou hast multiplied the nation, [and] not increased [their] ioye: thei haue reioyced before thee according to the ioye in harvest, [and] as men reioyce whe they diuide a spoile.

4. For the yoke of their burden, and the staffe of their shulder, [and] the rodde of their oppressour hast thou broken as in the day of Midian.

5. Surely euerie battel of the warriour [is] with noise, & with tumbling of garments in blood: but [this] shalbe with burning [and] deuouring of fyre.

6. For vnto vs a Childe is borne, [&] vnto vs a sonne is giuen: & the gouernement is vpon his shulder, and he shal call his name Wonderful, Counsellor, The mightie God, The euerlasting Father, The prince of peace.

7. The increase of his gouernement and peace shal haue none end: he shal sit vpon the throne of David, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from hence forth, [euen] for euer: the zeale of the Lord of hostes wil performe this.

8. The Lord hathe sent a worde into Iacob, and it hathe lighted vpon Israel.

9. And all the people shal knowe, [euen] Ephraim, and the inhabitant of Samaria, that saie in the pride and presumption of the heart,

10. The bricke are falle, but we wil buylde it with hewen stones: the wilde figtrees are cut downe, but we wil change them into cedres.

11. Neuertheles the Lord wil raise vp the aduersaries of Rezin against him, & ioyne his enemies together.

12. Aram before & the Philistims behind, and thei shal deuoure Israel with open mouth: [yet] for all this his wrath is not turned awaie, but his hand [is] stretched out still.

13. For the people turneth not vnto him that smiteth them, nether do thei seeke the Lord of hostes.

14. Therefore wil the Lord cut off from Israel head and taile, branch and rull in one daie.

VVith mockers and contemptors of Gods promys and menaces. VVhen the enemy overcame vs, but we wil make ourselues strong, that we wil neither care for our enemies, nor feare Gods threatening. Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians after whose death Aram, that is, the Syrians were againe against Israel, which on the other side were assailed by the Philistims.

VVhere as y^e lawes & Gentiles dwell together by reason of those twentie ciues, which Salomon gaue to Hyram.

VVhich were captiue in Babylon: & y^e Prophet speaketh of that thing, which shulde come to passe thre score yeres alter, as though it were nowe done.

A Meaning, the colour of their deliuerance.

This captiue & deliuerance were figures of our captiue by sinne, and of our deliuerance by Christ through y^e preaching of y^e Gospel, Mat. 4. 13. Their bondage was greater when they were into captiuitie then when they returned, but their ioye was greater at their returne, Hag. 2. 10.

Thou gauest the pacific ioye, by deliuering them & by destroying y^e tyrants y^e had kept them in cruel bondage, as y^e didest deuiet the by Gideon from y^e Midianites, Iud. 7. 32.

He speaketh of y^e deliuerance of his Church, where he hath deliuered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesied in y^e next verse.

The author of eternitie, and by whose life Church & euery manner there of shalbe preserved for euer, & haue an eternal life.

His singular love and care for his elect. This is another prophesie against the of Samaria.

VVhen the enemy overcame vs, but we wil make ourselues strong, that we wil neither care for our enemies, nor feare Gods threatening. Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians after whose death Aram, that is, the Syrians were againe against Israel, which on the other side were assailed by the Philistims.

...of their own...

6 I wil send him to a dissembling nation,
 Against the Jewes, which shall prosper in this
 world as declared the difference of the work of God in the
 Christian and Jewe; for Gods servants are called them for
 ever, and the Adversary part of us do change them to make
 the report of Gods sake, it is Gods will, he is helped
 alie in the works of the devil.

25

p This is f
of Gods pla
gues toward
his, to bring
them to him
to forsake

the river, and shal smite him in [his] scuen
streames, & cause men to walke [therein]
with shoes.

16 And there shalbe a path to the remnant
of his people, which are left of Asshur, like
as it was vnto Israel in the day that he ca-
me vp out of the land of Egypt.

¶ CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

a He sheweth
how the Church
shal praise God,
when they are
delivered from
their captiuitie.
b Our saluati-
on standeth onely
in God, who gi-
ueth vs an as-
sured confidence,
consolation and
occasion to prai-
se him for the
same.
* Exod. 15, 2.
* Psal. 113, 14.
c The graces of
God shalbe so
abundant, that
ye may receive
them in as great
placencie, as wa-
ter out of a foun-
taine that is full.
* 1. Chro. 16, 8.
d Ye that are
of the Church.

1 And thou shalt say in that day, O
Lord, I wil praise thee: though thou
wast angrie with me, thy wrath is turned
away, and thou comfortest me.

2 Beholde, God [is] my saluation: I wil
trust, and wil not feare: for the Lord God
[is] my strength and song: he also is beco-
me my saluation.

3 Therefore with ioy shal ye drawe wa-
ters out of the welles of saluation.

4 And ye shal say in that day, * Praise the
Lord: call vpon his Name: declare his
workes among the people: make mention
of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done
excellent things: this is knowen in all the
worlde.

6 Crye out, and shoute, o inhabitant of
Zion: for great [is] the holy one of Israel
in the middes of thee.

¶ CHAP. XIII.

The Medes and Persians shal destroye Babylon.

a That is, the
great calamitie,
which was pro-
phesied to co-
me on Babel, as
a most grie-
uous burden,
which they were
not able to bea-
re. In these 13
Chapters, fol-
lowing, he spea-
keth of the pla-
gues, where-
with God wol-
deth smite these
strange nationes,
(whome they
knew) to de-
clare that God
chastised the Is-
raelites: as his
children, and
these other as
his enemies: &
alfo that if God
spare not these
which are igno-
rant, they must
not stand strange,
if he punisheth
them: & haue
knowledge of
his love and
kindnes.
b To wit, the
Medes, & the Persians.

1 The burden of Babel, which Isaiah
the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountai-
ne: lift vp the voyce vnto them: wagge
the hand, that they may go into the ga-
tes of the nobles.

3 I haue commaded them, that I haue san-
ctified, and I haue called the mightie to
my wrath, [and] them that reioyce in my
glorie.

4 The noyse of a multitude [is] in the moun-
taines, like a great people: a tumultuous
voyce of kingdoms of the nations ga-
thered together: the Lord of hostes nom-
breth the hoste of the battel.

5 They come from a farre countrey, from
the end of the heauen: [euen] the Lord
with the weapons of his wrath to destroy
the whole land.

6 Howle you, for the day of the Lord is
at hand: it shal come as a destroyer from
the Almighty.

7 Therefore shal all hands be weakened,
and all mens heares shal melt,

c That is, prepared & appointed to execute my iud-
gements. d Which willingly go about f works, whereunto I appointe the,
for how the wicked do this read Chap. 10, 6. e The army of the Medes
and the Persians against Babylon. f Ye Babylonians.

8 And they shalbe affrayed: anguish & so-
row shal take [them], & they shal haue
peine, as a woman travaileth: euerie one
shalbe amazed at his neighbour, and their
faces [shalbe like] flames of fyre.

9 Beholde, the daye of the Lord cometh,
cruel, with wrath and fierce angrie to lay
the land waste: and he shal destroy the sin-
ners out of it.

10 For the starres of heauen and the pla-
nets thereof shal not giue their light: the
sunne shalbe darkened in his going for-
the, & the moone shal not cause her light
to shine.

11 And I wil visite the wickednes vpō the
worlde, and their iniquitie vpon the wic-
ked, and I wil cause the arrogantie of the
proude to cease, and wil cast downe the
pride of tyrants.

12 I wil make a man more precious then
fine golde, euen a man about the wedge
of golde of Ophir.

13 Therefore I wil shake the heauen, and
the earth shal remoue out of her place in
wrath of the Lord of hostes, and in the day
of his fierce angrie.

14 And it shalbe as a chased doe, and as a
shepe that no man taketh vp. euerie man
shal turne to his owne people, & flee eche
one to his owne land.

15 Euerie one that is found, shalbe stricken
through: and whosoever ioyneth him
self, shal fall by the sworde.

16 Their children also shalbe broken in
pieces before their eies: their houses shal-
be spoiled, and their wiues rauished.

17 Beholde, I wil stirre vp the Medes against
them, which shal not regard siluer, nor be
desirous of golde.

18 With bowes also shal they destroye the
children, & shal haue no compassion vpon
the frute of the wombe, and their eies shal
not spare the children.

19 And Babel the glorie of kingdomes, the
beautie & pride of the Chaldeans, shalbe
as the destruction of God in Sodóm and
Gomorah.

20 It shal not be inhabited for euer, nether
shal it be dwelled in from generation to
generation: nether shal the Arabian pic-
che his tents there, nether shal the shep-
herdes make their foldes there.

21 But Zim shal lodge there, and their
houses shalbe ful of Ohim: Ostriches
shal dwell there, and the Satyrs shal dance
there.

22 And lim shal crye in their palaces, and
dragons in their pleasant palaces: and the
time thereof is readie to come, & the day-
es thereof shal not be prolonged.

Chap.

g The Baby-
nians angrie
grief shalbe
much, & their
faces shal burne
as fyre.
h They that are
ouercome, shal
thanke that the
power of hea-
uen & earth
are against the
wicked. * Jerk. 1, 23.
* Joel 2, 10.
* 24, 29.
i He compar-
eth Babylon to the
whole worlde,
because they so
esteemed them-
selues by reason
of their great
empire.
k He noteth the
principall vices,
whereunto they
were most gi-
uen, as are all
that abuse the
world.

l He noteth the
great slaughte-
r shalbe, being
the enemye shal
neither for gol-
de, or siluer, be-
re a mans life,
as ver, 17.
m Meaning, the
power of Baby-
lon with their
hired souldiers.

* Psal. 137, 9.
n This was not
accomplished
when Cyrus
toke Babylon,
but after the
death of Alex-
ander the Great.

* Genes. 19, 11.
* 10, 40.

o VVho wish
to goe to coun-
try to finde pasture
for their beasts,
but shal find none.
p VVhich were
either wilde bea-
stes, or foules,
or yched bea-
stes, whereby
Sodóm was de-
stroyed, as by the
Flood. q Babylon
and Sodom were
famous.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The destruction of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistines.

a He sheweth why God will kill to destroy his enemies: to wit, because he wil deliuer his Church.

b Meaning, that the Gentiles shalbe ioyned with the Church and worship God.

c Signifying, that the lawes should be superiours to the Gentiles, & that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 1. Cor. 10. 3.

d That is, he suffered all violence and iniuries to be done. e Meaning, that when tyrants reigne, there can be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared lest thou shouldest trouble the dead, as thou diddest the liuing: & here he d. rideth the pride of tyrants of the wicked, & knowe not that all creatures with the destruction of them maie reioyce.

g In stead of thy costly carpets and couerings.

h Thou that thoughtest thy self most glorious, and as it were, placed in the heauen: for the morning starre, that goeth before the sunne, is called lucifer to whom Nebuchadnezzar compared North side, as psal. 138. 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, & would set them selues in his place.

For the Lord wil haue compassion of Iakob, and wil yet chuse Israel, and cause them to rest in their owne land: and the stranger^b shal ioine him self vnto them, and they shal cleaue to the house of Iakob.

2 And the people shal receiue them, and bring them to their owne place, and the house of Israel shal possesse them in the land of the Lord, for seruants and handmaids: and they shal take them prisoners, whose captiues they were, and haue rule ouer their oppressors.

3 And in that day when the Lord shal giue thee rest from thy sorow, & from thy feare, & from the sore bondage, wherein thou didest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressor ceased: and the golde thirstie [Babel] rested?

5 The Lord hath broken the rodde of the wicked, [and] the sceptre of the rulers:

6 Which smote the people in angre with a continual plague, [and] ruled the nations in wrath: if aie were persecuted, he did not let.

7 The whole worlde is at rest [and] is quiet: they sing for ioye.

8 Also the fyre trees reioyced of thee, [and] the cedres of Lebanon, [saying,] Since thou art laide downe, no hewer came vp against vs.

9 Hell beneth is moued for thee to mete thee at thy comming, raising vp the dead for thee, [euen] all the prices of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shal crye, & say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is broght downe to the graue, [and] the sounde of thy viols: the wormes is spread vnder thee, & the wormes couer thee.

12 How art thou fallen from heauē, o^h Lucifer, sonne of the morning? [and] cut downe to the ground, which didest cast lottes vpon the nations?

13 Yet thou saidest in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the staries of God: I wil sit also vpon the mount of the Congregation in the sides of the North.

i Meaning, Jerusalem, whereof the Temple was on the North side, as psal. 138. 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, & would set them selues in his place.

14 I wil ascend aboue the height of the cloudes, [and] I wil be like the moste high.

15 But thou shalt be broght downe to the graue, to the sides of the pit.

16 They that se thee, shal looke vpon thee [and] consider thee, [saying,] Is this the man that made the earth to tremble, [and] that did shake the kingdomes?

17 He made the worlde as a wilderness, & destroyed the cities thereof, [and] opened not the house of his prisoners.

18 All the Kings of the nations, [euen] they all slepe in glorie, euerie one in his owne house.

19 But thou art cast out of thy graue like an abominable branche: [like] the raiment of those that are slaine, [and] thrust thorow with a sworde, which go downe to the stones of the pit, as a carkeise troden vnder fete.

20 Thou shalt not be ioyned with the in the graue, because thou hast destroyed thine owne land, [and] slaine thy people: the sede of the wicked shal not be renoumed for euer.

21 Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fil the face of the worlde with enemies.

22 For I wil raise vp against the Lord of hostes) and wil cut of from Babel the name, and the remnant, & the sonne, and the nephewe, saith the Lord:

23 And I wil make it a possession to the hedgehog, and pooles of water, and I wil swepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworn, saying, Surely like as I haue purposed, so shal it come to passe, and as I haue consulted, it shal stand:

25 That I wil breake to pieces Asshur in my land, and vpon my mountaines wil I treade him vnder fote: so his yoke shal departe from them, and his burden shal be taken from of their shuldre.

26 This is the counsel that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations;

27 Because the Lord of hostes hath determined it, and who shal disanul it, and his hand is stretched out, and who shal turne it away?

28 In the yere that King Ahaz dyed, was this burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beat thee is broke: for out of the serpents roote shal come forth a cockatrice, & the frute thereof [shal be] a syrie flying serpent.

30 For the first borne of the poore shal be eee. ij.

k In marueling at this.

l To see them at libertie: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers: thy tyrannie was so abhorred.

n Recallect to the Medes and Persians and all those that shal execute Gods vengeance.

† Or, hurehona

o As I haue begunne to destroy the Assyrians in Samaria, so wil I continue, & destroye them wholly, when I shal deliuer you from Babylon.

p From the lawes.

q Read Chap. 13. 1.

r He willett the Philistines not to reioyce because the lawes are diminished in their power for their strength shal be from then on.

s The Israelites, which were brought to the extreme suffering.

the river, and shal smite him in [his] seven streames, & cause men to walke [therein] with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

1 **A**ND thou shalt say in that day, O Lord, I wil praise thee: though thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Beholde, God [is] my ^bsaluation: I wil trust, and wil not feare: for the Lord God [is] my strength and song: he also is become my saluation.

3 Therefore with ioy shal ye drawe waters out of the welles of saluation.

4 And ye shal say in that day, Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the worlde.

6 Crye out, and shoute, O inhabitant of Zion: for great [is] the holy one of Israel in the middes of thee.

CHAP. XIII.

The Medes and Persians shal destroye Babylon.

1 **T**HE burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountain: lift vp the voyce vnto them: wagge the hand, that they may go into the gates of the nobles.

3 I haue commaded them, that I haue sanctified, and I haue called the mightie to my wrath, [and] them that reioyce in my glorie.

4 The noyse of a multitude [is] in y^e mountaines, like a great people: a tumultuous voyce of y^e kingdomes of the nations gathered together: the Lord of hostes nombreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heaven: [euen] the Lord with the weapons of his wrath to destroy the whole land.

6 Howle ye you, for the day of the Lord is at hand: it shal come as a destroyer from the Almighty.

7 Therefore shal all hands be weakened, and all mens hearts shal melt.

8 And they shalbe affrayed: anguish & sorrow shal take [them], and they shal haue peine, as a woman y^etrauileth: cruel one shalbe amased at his neighbour, and their faces [shalbe like] flames of fyre.

9 Beholde, the day of the Lord cometh, cruel, with wrath and fierce angre to lay the land waste: and he shal destroy the sinners out of it.

10 For the ^bstarres of heauen and the planets thereof shal not giue their light: the sunne shalbe darkened in his going forth, & the moone shal not cause her light to shine.

11 And I wil visite the wickednes vp^o the worlde, and their iniquitie vpon the wicked, and I wil cause the arrogantie of the ^bproude to cease, and wil cast downe the pride of tyrants.

12 I wil make a ^bman more precious then fine golde, euen a man about the wedge of golde of Ophir.

13 Therefore I wil shake the heauen, and the earth shal remoue out of her place in y^e wrath of the Lord of hostes, and in y^e day of his fierce angre.

14 And ^bit shalbe as a chased doe, and as a shepe that no man taketh vp. euerie man shal turne to his owne people, & flee eche one to his owne land.

15 Euerie one that is found, shalbe stricken through: and whosoever ioyneth himself, shal fall by the sword.

16 ^bTheir children also shalbe broken in pieces before their eies: their houses shalbe spoiled, and their wiues rauished.

17 Beholde, I wil stirre vp y^e Medes against them, which shal not regard siluer, nor be desirous of golde.

18 With bowes also shal they destroye the children, & shal haue no compassion vpon the frute of the wombe, and their eies shal not spare the children.

19 And Babel the glorie of kingdomes, the beautie & pride of the Chaldeans, shalbe as the destruction of God ^bin Sodóm and Gomorah.

20 It shal not be inhabited for euer, nether shal it be dwelled in from generation to generation: nether shal the Arabian pitch his tents there, nether shal the shepherdes make their foldes there.

21 But y^e Ziiim shal lodge there, and their houses shalbe ful of Ohim: Ostriches shal dwell there, and the Satyrns shal dance there.

22 And Iim shal crye in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, & the dayes thereof shal not be prolonged.

Chap.

a He sheweth how y^e Church shal praise God, when they are deliuered from their captiuitie. b Our saluatiō standeth onely in God, who giueth vs an assured confidence, constantie and occasion to praise him for the same.

*Exod. 15, 1. psal. 113, 14. c The graces of God shalbe so abundant, that ye may receive therein as great pleasure, as was sorrow of a forsake that is full. *1. Chro. 16, 8. d Ye that are of the Church.

a That is, the great calamitie, which was prophesied to come on Babel, as a moste grievous burden, & they were notable to beare. In these 13 Chapters, following, he speaketh of the plagues, where with God would smite these strange nationes, (whome they knew) to declare that God chastised the Iraculiers: as his children, and these other as his enemies: & al that if God spare not these, they must perishe strange, if he punisheth them: & haue knowledge of his Iere and mercies.

b To wit, the Medes and the Persians. c That is, prepared & appointed to execute my iudgements. d VVhich willingly go about y^e works, whereunto I appointe the, but how the wicked do this read Chap. 10, 6. e The armies of the Medes and the Persians against Babylon. f Ye Babylonians.

g The Babylonians angrie and griefe shalbe so muche, & their faces shal burne as fyre. h I he that overcome, shal haue the power of heauen & earth against the. Ezek. 9, 21. Joel 2, 13. m. 24, 29. n He is comparable to Babylon in the whole worlde, because they esteemed themselves by reason of their great empire.

k He noteth the principall vice, when unto them were moste giuen, as are all that abun- dantly welth. l He noteth the great slaughter y^e shalbe, using the enemye that neither for golde, or siluer, nor for a mans life, as ver. 17. m Meaning, y^e power of Babylon with their hired souldiers.

*Psal. 137, 9. n This was not accomplished when Cyrus toke Babylon, but after the death of Alexander y^e Great.

*Genes. 19, 11. ier. 50, 40.

o VVho wish to go to countrey to kinde pasture for their beastes, but there shal they finde none. p VVhich were either wilde beasts, or foules, or wicked persons, who were so called, because they were so full of sinne, as by the foules, and beasts they were called.

¶ CHAP. XIII.

1 The returne of the people from captiuitie. 4 The destruction of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistines.

FOR the Lord wil haue compassion of Izaakob, and wil yet chuse Israël, and cause them to rest in their owne land: and the stranger^b shal ioine him self vnto them, and they shal cleaue to the house of Izaakob.

2 And the people shal receiue them, and bring them to their owne place, and the house of Israël shal possesse them in the land of the Lord, for seruants and handmaids: and they shal take them prisoners, whose captiues they were, and haue rule ouer their oppressors.

3 ¶ And in that day when the Lord shal giue thee rest from thy sorow, & from thy feare, & from the sore bondage, wherein thou didest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressor ceased: and the golde thirskie [Babel] rested?

5 The Lord hath broken the rodde of wicked, [and] the sceptre of the rulers:

6 Which smote the people in angre with a continual plague, [and] ruled the nations in wrath: if aile were persecuted, he did not let.

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9 Hell beneth is moued for thee to mete thee at thy comming, raising vp the dead for thee, [euen] all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shal crye, & say vnto thee, Art thou become weak also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the grate, [and] the sounde of thy viols: the worme is spread vnder thee, & the wormes couer thee.

12 How art thou fallen from heauē, o⁶ Lucifer, sonne of the morning? [and] cut downe to the ground, which didest cast lottes vpon the nations?

13 Yet thou saidest in thine heart, I wil ascend into heauen, and exalt my throne aboue beside the starres of God: I wil sit also vpon the mount of the Congregation in the sides of the North.

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20 Thou shalt not be ioyned with the in the graue, because thou hast destroyed thine owne lād, [and] slaine thy people: the sede of the wicked shal not be renowned for euer.

21 Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fill the face of the worlde with enemies.

22 ¶ For I wil raise vp against the (saith the Lord of hostes) and wil cut of from Babel the name, and the remnant, & the sonne, and the nephewe, saith the Lord:

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26 This is the counsel that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations;

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29 Reioyce not, (thou whole Palestina) because the rod of him that did beat thee is broke: for out of the serpents roote shal come forth a cockatrice, & the frute thereof shal be a fyrie flying serpent.

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l To see them at libertie: noting his cruelty.

m Thou wast not buried in the sepulchre of thy fathers thy tyrannie was so abhorred.

n Heallert to the Medes and Persians and all about to execute Gods vengeance.

† Or, hurehona

o As I haue begunne to destroy the Assyrians in Samaria, so wil I continue, & destroye them wholly, when I shal deliuer you from Babylon. p From the lawes.

q Read Chap. 13. 1.

r He willett & Philistines doe to reioyce because the lawes are diminished in their power for their strength shalbe weaker then ouer it was.

s The lizards, which were brought to the extreme part.

1 To wit, my people.
 2 That is, from the Jews, or Assyrians: for they were both North from Palestina.
 3 But they shall be all ready, & joine together.
 4 VVhich shall come to enquire of the state of the Church.
 5 Thei shall answer, & the Lord doeth defend his Church, & the that ioyne them shalues thereunto.

a Read Chap.

b The chief citie, whereby the whole countrey was ment.

c The Moabites shal flee to their idoles for succour, but it shalbe to late.

d VVhich were cities of Moab.

e For as in the VVest partes of people vied to let their heere growe long, when they mourned, so in the east partes they cut it of.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great judgement of God & shulde come vpon them.

g Meaning, that it was a citie that ever lived in pleasure, & neuer felt sorowe.

h He describeth the miserable disposition, and flight of Moabites.

i To hide them selves, and their goodsthere.

k Of them that remaine, not so that by no means they shulde escape of hand of God: thus wil God punish the enemies of his Church.

fed, & the nedie shal lye downe in safety: and I wil kil thy roote with famine, & it shal slay thy remnant.

31 Howle, o gate, crye, o citie: thou whole land of Palestina art dissolued, for there shal come from the North a smoke, and none [shalbe] alone, at his time appointed.

32 What shal then one answer the messengers of the Gentiles? That the Lord hath established Zion, and the poore of his people shal trust in it.

CHAP. XV.

A prophesie against Moab.

THE burden of Moab. Surely Ar of Moab was destroyed [and] brought to silence in a night: surely Kir of Moab was destroyed, [and] brought to silence in a night.

2 He shal go vp to the temple, and to Dibon to the hie places to wepe: for Nebó and for Medeba shal Moab howle: vpon all their heads [shalbe] beldenes, & euery beard shauen.

3 In their stretes shal they be girded with sackcloth: on the toppes of their houses, and in their stretes euerie one shal howle, [and] come downe with weping.

4 And Heshbón shal crye, and Elcaléh: their voyce shalbe heard vnto Iahaz: therefore the warriors of Moab shal showte: the soule of euerie one shal lament in himself.

5 Mine heart shal crye for Moab: his fugitiues [shal flee] vnto Zoar, & an heiffer of thre yere olde: for they shal go vp w weping by the mounting vp of Luhith: and by the way of Horonáim they shal raise vp a crye of destruction.

6 For the waters of Nimrim shal be dried vp: therefore the grasse is withered, the herbes consumed, [and] there was no grene herbe.

7 Therefore what [euerie man] hath left, and their substance shal they beare to the broke of the willowes.

8 For the crye went rounde aboute borders of Moab: [and] the howling thereof vnto Eglaim, & the shriking thereof vnto Beer Elim.

9 Because the waters of Dimón shal be full of blood: for I wil bring more vpon Dimón, euen Lyons vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEND ye a lambe to the ruler of the Sworde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shalbe as a birde that flyeth, and a nest forsaken: daughters of Moab shal be at the fordes of Arnón.

3 Gather a counsel, execute iudgement: make thy shadowe as the night in midday: hide them that are chased out, bewraye not him that is fled.

4 Let my banished dwel with thee: Moab be thou their covert from the face of the destroyer: for the extorcionier shal end: the destroyer shalbe consumed, [and] the oppressour shal cease out of the land.

5 And in mercie shal the throne be prepared, & he shal sit vpon it in stedfastnes, in the tabernacle of Dauid, iudging, and seking iudgement, and hastening iustice.

6 We haue heard of the pride of Moab (he is verie proud) [euen] his pride, and his arrogancy, and his indignation, [but] his lies [shal] not [be] so.

7 Therefore shal Moab howle vnto Moab: euerie one shal howle: for the foundations of Kir-hareseth shal ye mourne, yet they shal be stricken.

8 For the vineyardes of Heshbón are cut downe, [and] the vine of Sibmah: the lords of the heathen haue broken the principal vines thereof: they are come vnto Iazzar: they wandred in the wilderness: her goodlie branches stretched out them selues, [and] went over the sea.

9 Therefore wil I wepe with the weping of Iazzer, and of the vine of Sibmah, o Heshbón: and Elealeh, I wil make thee drunke with my teares: because vpon thy sommer frutes, and vpon thy harvest showing is fallen.

10 And gladnes is taken away, & ioye out of the plentiful field: and in the vineyardes shalbe no singing nor shouting for ioye: the treader shal not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my bowels shal sounde like an harpe for Moab, & mine inward partes for Ker-harësh.

12 And when it shal appeare that Moab shalbe wearie of his hie places, then shal he come to his temple to pray, but he shal not preuaile.

13 This is the worde that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spokē, saying, In thre yeres, as the yeres of a phyrcling, shal not be able to helpe them.

He appointed a certeyne time to punish the enemies in. who wil obserue iustly the time, for the which he is hyed, and serue no longer, but wil euerling for it.

CHAP.

a That is, offer a sacrifice: whereby he desireth their long stay, & wolde not repent what the Lord called them, shewing them that it is now to late, saying the vengeance of God is vpon them.
 b There is no remedie, but you must flee.
 c He sheweth what Moab shulde haue done, when Israel their neighbor was in affliction, to whom he because they wolde giue no shadowe, nor comfort, they are now less comfortles.
 d The Assyrians shal oppress the Iherusalem, but for a while.
 e Meaning, Christ.
 f Their vaine confidence, and proude bragges shal deceiue them, as Iere. 48. 2.
 g For all your mourning, yet the citie shalbe destroyed, euen vnto the foundations.
 h That is, the Assyrians, and other enemies.
 i Meaning, that the countrey of Moab was now destroyed and all the precious things thereof were caried into the borders, yea, into other countreys, and ouer the sea.
 k He sheweth that their plague was so great, that it wolde haue moued a nie man to lament with them, as Psal. 141. 5.
 l The enemies are come vpon thee, & shewte for ioye, when they carie thy commodities from thee, as Iere. 48. 33.
 m For verie sorow and compassion.
 n They shal vse all meanes to seke helpe of their idoles and all in vaine: for Chemosh, their great god shal not be able to helpe them.
 o He appointed a certeyne time to punish the enemies in. who wil obserue iustly the time, for the which he is hyed, and serue no longer, but wil euerling for it.

and the glorie of Moab shalbe cōtemned
in all the great multitude, & the remnant
shalbe very smale (&) feble.

¶ CHAP. XVII.

**A prophecy of the destruction of Damascus and Ephraim.
7 Calamitie mouth to repentance.**

THe burden of ^b Damascus. Beholde, Damascus is take away frō being a citie, for it shalbe a ruinous heape.

2 The cities of Aroér [shalbe] forsaken:
they shalbe for flockes: for they shal lye
[there:] & none shal make them afraide.

3 The munition also shal cease from ^dEphraim, & ^kkingdome from Damascus, and the remnant of Aram shalbe as the ^eglorie of the children of Israel, saith the Lord of hostes.

4 And in that day the glorie of^f Iaakób
shalbe impouerished, and the fatnes of his
flesh shal be made leane.

5 And it shall be as when the haruest man gathereth the corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the valley of ^b Rephaim.

6 Yet a gathering of grapes shal be left in it, as the shaking of an oliue tre, two [or] three berries [are] in the top of the vpmoste boughs, [&] foure [or] five in þe hie branches of the frute thereof, saith the Lord God of Israël.

7 At that day shal a man loke to his ^k maker, and his eyes shal loke to the holie one of Israēl.

8 And he shal not loke to the altars, the
workes of his owne hands, neither shal he
loke to those things, which his owne fin-
gers haue made, as groues and images.

9 In that day shal the cities of their strength
be as the forsaking of boughs & brāches,
which ¹ they did forsake, because of the
children of Israel, and there shalbe deso-
lation.

10 Because thou hast forgotten the God
of thy saluation, and hast not remembred
the God of thy strength, therefore shalt
thou set pleasant plants, and shalt graffe
strange vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy sede to flourish: [but] the haruest shall be gone in the day^e of possession, & [there shall be] desperate sorrow.

12. ° Ah ¹ multitude of manie people, they
 13. plies to him. 1 As the Canaanites left their cities, when

the Israelites there, so the cities of Israel shall no more be able
inhabitants, then buffaloes, when God shall send the enemy to
ruin. Which are excellent, and brought out of the city counsel.

Lord threateth the wicked in his Law, Levit. 26. 16.
 Lam. 3. 46. considering the horrible plague that was prepa-

by the Assyrians, which were infinite in number, and gations.

1940

shal make a sounde like the noyse of the sea : for the noyse of the people shal make a sounde like the noyse of mightie waters.

13 The people shall make a sounde like the
noyse of manie waters: but God shall pre-
buke them, and they shall flee farre of, and
shalbe chased as the chaffe of the moun-
taines before the winde, and as a rolling
thing before the whirle winde.

14 And lo, in the euening there [is]⁹ trouble: [but] afore the morning it is gone. This is the portion of them that spoile vs, and the lot of them that robbe vs.

CHAP. XVIII.

Of the enemies of the Church, 7 And of the vocation
of the Gentiles.

OH, the land shadowing with wings,
which is beyonde the riuers of E-
thiopia,

2 Sending ambassadours by the sea, euen
in vessels of^b reedes vpon the waters, [say-
ing,]^c Go, ye swift messengers, to a na-
tion that is scatred abroad, and spoiled, vn-
to a terrible^d people from their begin-
ning euen hitherto: a nation by litle and
litle, euen troden vnder fote, whose land
the^e floods haue spoiled.

3 All ye the inhabitants of the worlde and dwellers in the earth, shal se, when^e he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shal heare.

¶ For so the Lord said vnto me, I will rest
& beholde in my tabernacle, as^h the heat
drying vp the raine, [and] as a cloude of
dewe in the heat of haruest.

5 For afore the haruest when the floure is
finished, and the frute is riping in the flou-
re, then he shal cut downe the branches wth
hookes, and shal take away, [and] cut of the
boughs:

6 They shal be left together vnto the fowles
of the mountaines, and to the beastes of
the earth: for the foule shal feede vpon
it, and euery beaste of the earth shal winter
vpon it.

7 At that time shal a^k present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hither to, a nation, by litle and litle euertrode vnder fote, whose land the rivers haue spoiled) to the place of the Name of the Lord of hostes [euertrode] the mount Zion.

nishing the wicked. h VVhich two seasons are most profitable of fruites: whereby he meaneth, & he will come to favour the abundance for a time, but he will suddenly cut them of. i contentment them, but the true blessing. k Meaping, the Church, and receive that life remaine as an offering unto him.

9 He addeth
this for the con-
solation of the
faithful which
were in Israel.
10 He compar-
eth the enemies
the Assyrians
to a tempest, &
crieth ^{sup} ~~sup~~ ^{sup}
night, and in
the morning is
gone.

a He meaneth
that parte of E-
thiopia, which
lieth toward
the sea, which
was so full of
shippes that the
sails (which be
compareth to
wings) seemed
to shadow the
sea.

b VVhich in
those countreies
were great: in-
so much as
they made ship-
pes of them for
swiftnesse.

c This may be taken that they sent other comforts the lewes, and to promise them helpe against their enemies, and so the Loew did threaten to take away their strength that lewes should not trust therein: or that they did sollicite the Egyptians, and promised them aide to go againe into Iudah.

of d To wit, the
n Jewes, who be
r cause of God
n plagues made
is all other nation
afraid of the li
ke, as God th
stened, Deu
28.37.

r- e Meaning the
 Affyrians, e
 r- Chap. 17.

n f V When the
e Lord prepares
to fight against

ne \$ Echlopa
I will buy
Lil. G. L. L.

profitable for 7 years
term, and gives the

Not only me but
at God will give
himself.

Destruction of Egypt.

Isaiah.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians.
16 Of their conversion to the Lord.

2 Read Chap.
13, 1.

b Because the Egyptians trusted in the defense of their country in the multitude of their idols, and in the valianties of their men, the Lord sheweth that he will come over all their munitions in a swift cloude, & that their idols shall tremble at his coming, and mens hearts shall faint.
c As he caused the Ammonites, Moabites, and Idumeans to kill one another when they came to destroy the Church of God, 2. Chron. 20, 22. chap. 49, 26.

d Meaning, their policie, & wisdom.

e He sheweth that the sea & Nilus their great river, whereby they thought themselves most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them that should keep them vnder as slaves.

f For Nilus ran into the sea by seven streames, as though they were so many rivers.

g The Hebrew word is mouth, whereby they meant the spring, out of which water gusheth as out of a mouth.

h The Scripture is to describe the destruction of a country by taking away of the commodities thereof, as by vines, fish, fish, and such other things, whereby countries are enriched.

i Called also Pans, a famous city vpon Nilus. k He noteth the flatterers of Pharaoh, who persuaded the King that he was wise, and noble, and that his house was more ancient, & so flattered him self, saying, I am wise. l Or Memphis, others Alexandria, and now called the great Cair. m The principal vpholders thereof are the chiefest cause of their destruction.

1 The burden of Egypt. Beholde, the Lord rideth vpon a swift cloude, & shall come into Egypt, and the idoles of Egypt shall be moued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall fight against his brother, and euery one against his neighbour, citie against citie, [and] kingdom against kingdom.

3 And the spirit of Egypt shall faile in the middes of her, & I will destroye their counsel, & they shall seke at the idoles, & at the forcerers, & at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruel Lords, and a mightie King shall rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shall faile, & the riuer shall be dryed vp, and wasted.

6 And the riuers shall go farre away: the riuers of defense shall be emptied and dryed vp: the reedes & flagges shall be cut downe.

7 The grasse in the riuer, [and] at the head of the riuers, and all that groweth by the riuer, shall wither, [and] be driuen away, & be no more.

8 The fishers also shall mourne, & all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreouer, they that worke in flax of diuers sortes, shall be confounded, and they that weaue nettes.

10 For their nettes shall be broken, and all they that make ponds, [shall be] heauie in heart.

11 Surely the prices of Zoan are foolcs: the counsel of the wise counselors of Pharaoh is become foolish: how say ye vnto Pharaoh, I am the sonne of the wise: I am the sonne of the ancient Kings?

12 Where are now thy wise men, that they may tel thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become foolcs: the princes of Noph are deceiued, they haue deceiued Egypt, [euery] the corners of the tribes thereof.

14 The Lord hath mingled among them the flatterers of Pharaoh, who persuaded the King that he was wise, and noble, and that his house was more ancient, & so flattered him self, saying, I am wise. l Or Memphis, others Alexandria, and now called the great Cair. m The principal vpholders thereof are the chiefest cause of their destruction.

the spirit of errorrs: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Nether shall there be any worke in Egypt, which the head maie do, nor the taile, the branche, nor the rush.

16 In that daie shall Egypt be like vnto women: for it shall be afraide & feare because of the mouing of the had of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a fear vnto Egypt: euery one shall maketh mention of it, shall be afraid thereof, because of the counsel of the Lord of hostes, which he hath determined vpon it.

18 In that daie shall fiue cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the citie of destruction.

19 In that daie shall the altar of the Lord be in the middes of the land of Egypt, and a pillar by the border thereof vnto the Lord,

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressers, and he shall send them a Sauour and a great man, and shall deliuer them.

21 And the Lord shall be known of the Egyptians, & the Egyptians shall knowe the Lord in that daie, and do sacrifice & oblation, & shall vowe vnto the Lord, and performe [them].

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shall be intreated of them, and shall heale them.

23 In that daie shall there be a path from Egypt to Asshur, & Asshur shall come into Egypt, & Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that daie shall Israel be the third with Egypt and Asshur, [euery] a blessing in the middes of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed [be] my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

spiritual seruice vnder Christ. y By these two nations, which were then chief enemies of the Church, he sheweth that the Gentiles, & the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shepherd.

CHAP. XX.

1 The three yeres captivity of Egypt and Ethiopia described by the three yeres going naked of Isaiah.

1 In the yere that Tartan came to Asshur, (where Sargon King of Asshur sent him) and had fought against Ashdod, and taken it,

n For the Spirit of wisdom he hath made them drunken & giddy with the spirit of error.

o Nether the great nor the small, & strong nor weak.

p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare lest they be like them vpon them.

q Shall make one confession of faith with the people of God: by the speache of Canaan meaning the language wherein God was then serued.

r Shall renounce their superstitions and protest to serue God aright.

f Meaning, of six cities that should serue God, and the six remaine in their wickednes: and so of these six parts the shulde be but one loke.

t There shall be euident signes & tokens, that Gods religion is there: which manner of speech is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full manner how he would be worshipped.

u This declarereth that this prophesie should be accomplished in the time of Christ.

x By these ceremonies he comprehended the

spiritual seruice vnder Christ. y By these two nations, which were then chief enemies of the Church, he sheweth that the Gentiles, & the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shepherd.

a VWho was captain of Sennacherib, 2. King. 19.

b A citie of the Philistines.

c The Hebrew writeth that Sennacherib was called.

a At

As the same time spake the Lord by the hand of Isaiāh the sonne of Amōz, saying, Go, and loſe the ſakeclothe from thy loynes, and put of thy ſhoe from thy fote, And he did ſo, walking naked and barefote.

And the Lord ſaid, Like as my ſeruant Isaiāh hath walked naked, and barefote thre yerres, [as] a ſigne and wondre vpon Egypt, & Ethiopia,

So ſhal the King of Aſſhur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, [bothe] yong men & olde men, naked and barefote, with their buttockes vncovered, to the ſhame of Egypt.

And they ſhal feare, and be aſhamed of Ethiopia their expectation, and of Egypt their glorie.

Then ſhal the inhabitant of this ſyle ſaie in that day, Beholde, ſuche is our expectation, whether we ſted for helpe to be deliuered from the King of Aſſhur, and how ſhal we be delynered?

¶ CHAP. XXI.

Of the deſtruction of Babylon by the Perſians and Medes. 12 The ruine of Idumea, 13 And of Arabia.

THe burden of a the deſert ſea. As the whirlwindes in the South yſe to paſſe from the wildernes, [ſo] ſhal it come fro the horrible land.

A grieuous viſion was ſhewed vnto me, The tranſgreſſour [againſt] a tranſgreſſour and the deſtroyer [againſt] a deſtroyer. Go vp Elām, beſiege Media: I haue cauſed all the mourning thereof to ceaſe.

Therefore are my ſloines filled with ſorrow: ſorowes haue takē me as the ſorowes of a woman that trauiſeth: I was bowed downe when I hearde it, [and] I was aſeſed when I ſawe it.

Mine heart failed: fearefulnes troubled me: the night of my pleaſures hath he turned into feare vnto me.

Prepare thou the table: waſche in water thoure eat, drinke: ariſe ye princes, anoint the ſhield.

For thus hath the Lord ſaid vnto me, Go, ſet a watchman, to tel what he ſeeth.

And he ſawe a charēt with two horſemen: a charēt of an aſſe, [and] a charēt of a camel: and he hearkened [and] toke diligent hede.

And he cryed, A lyon: my Lord, I ſtand continually vpon the watche towre in the day time, and I am ſet in my watche euerie night.

And beholde, this mans charēt cometh with two horſemen, And he answered and ſaid, Babel is fallen: it is fallen, & all the images of her gods hath he broken to the ground.

O my threshing, and I come of my floore. That which I haue heard of Lord of hoſtes, the God of Iſrael, haue I ſhewed vnto you.

The burden of Dumah, He calleth vnto me out of ſcīt, Watchman, what was in the night? Watchman, what was in the night?

The watchman ſaid, The morning cometh, and alſo the night. If ye wil aſke, enquire: returne [and] come.

The burden againſt Arabia. In the foreſt of Arabia ſhal ye tary all night, [euen] in the waies of Dedanim.

O inhabitants of the land of Temā, bring forth the water to mete the thirſtie, [and] prevent him that ſeeth with his bread.

For they flee from the drawn ſwordes, [euen] from the drawn ſworde, & from the bent bowe, and from the grieuousnes of warre.

For thus hath the Lord ſaid vnto me, Yet a yere according to the yerres of an hyreling, and all the glorie of Kedār ſhal faile.

And the reſidue of the number of the ſtrong archers of the ſonnes of Kedār ſhal be ſewe: for the Lord God of Iſrael hath ſpoken it.

and then they ſhulde be deſtroyed. Read Chap. 16, 14. Which was the name of a people of Arabia: and by the horrible deſtruction of all theſe nations, he teacheth the Iewes that there is no place for refuge or to eſcape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

¶ CHAP. XXII.

He prophetieth of the deſtruction of Ieruſalem by Nebuchadnezzar. 13 A threatening againſt Shebna, 20 To whoſe office Eliakim is preferred.

THe burden of the valley of viſion. What ſaileth thee now that thou art wholly gone vp vnto the houſe toppre?

Thou art ful of noiſe, a citie ful of brute, a idyous citie: thy ſlaine men ſhal not [be] ſlaine with the ſworde; nor dye in bartel.

All thy princes ſhal flee together from bowe: they ſhal be bounde all that ſhal be founde in thee, ſhal be bounde together which haue fled from ſarre.

Therefore ſaid I, Turne away from me: I wil wepe bitterly: labour not ſo comfort me for the deſtruction of the daughter of my people.

For it is a day of trouble, & of ruine, and a day for hunger. And let into captiuitie. Which haue fled from the place to Ieruſalem for ſuccour. He ſaith what is the dole of the godlie, when Gods plagues hang ouer the Church, and ſpecially of the miniſters, Ierem. 9, 1.

In The watche man, whom I ſaith, vnto him, who ſaith toward Babylon, & the Angel declared that it ſhulde be deſtroyed: all this was done in a yere. Ierem. 5, 1.

Meaning Dumah.

Meaning Dumah.

A mountaine of the Idumea.

He ſaith, I teach the waies of the geople of Dumah, who were night and day in feare of their enemies, and euer can go and fro to conquire newes.

For feare, the Arabians ſhal flee into the woods, and be appointe.

What way they ſhal take.

Signifying that for feare they ſhal not tary to eat or drinke.

He appointeth them ſeruit for one yere onely.

Which was the name of a people of Arabia: and by the horrible deſtruction of all theſe nations, he teacheth the Iewes that there is no place for refuge or to eſcape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

Meaning Idumea, which was compaſſed about by mountaines, & was called the valley of viſions, becauſe of the Prophecies, & were alwaies there, whom they named Seren.

His ſeruitant, Ieruſalem, which ſhal be taken, & the Iewes ſhal be captiue.

Which ſhal be captiue.

Which ſhal be captiue.

Which ſhal be captiue.

Which ſhal be captiue.

Which ſhal be captiue.

Which ſhal be captiue.

Which ſhal be captiue.

That is, the
showe of the
enemies who-
me God had ap-
pointed to de-
stroy the chie.

He putteth the
in minde how
God deliuered
them once fro
Sangerib, who
brought the Per-
sians & Cyre-
nians with him,
that they might
by returning to
God auoyd a
great plague w
they shoulde els
suffer by Nebu-
chad-nezzar.

The secret
place where the
armour was: to
wit in the hou-
se of the forest.

Ye fortified
ruinous places,
which were ne-
glected in time
of peace: intan-
ning, the whole
cite & the time
of David which
was within the
compasse of the
other.

Either to pul-
downe such as
might hurt, or
els to knowe
what men they
were able to
make.

To provide
if neede shoulde
be of water.

To God that
miser Ierusa-
lem that is, their
trasted more in
these worldly
meanes then in
God.

In stead of re-
pentance, ye wa-
re ioyful & ma-
de great there,
contemning the
admonitions of
the Prophetes,
saying, Let vs
eat and drinke:
for our Prophe-
cie say, that we
shal dye no mo-
re.

Because the
Ihrew words
doeth also sig-
nifie one that
doeth hurth
& detrim, there-
fore of the fear-
had I thinke,
that this wit-
ness man did

secret friendship with the Assyrians and Egyptians, to betray the
Church and to provide for him self against all dangers: in the meane season
he receiued crantly and gate of the best offices into his hand vnder Hezekiah,
vnto the chiefe of the chiefe. Meaning that he was a stranger and a chiefe
of nothing. VVhere as he ought to make his name knowne by his
famous sepulchre, he dyed most miserably among the Assyrians. Signi-
fying that whosoer dignitie the wicked ascribe vnto, at last it will turne
to the shame of those Princes by whom they are vnto.

of perplexitie by the Lord God of hostes
in the valley of vision, breaking downe
the cite: and a crying vnto the moun-
taines.

¶ And Elam bare the quincinians
charret with horsemen, and Kir vncou-
ered the shield.

¶ And the chief valles were ful of charrets,
and the horsemen set them selues in aray
against the gate.

¶ And he discovered the couering of Iu-
dah: & thou didest loke in that day to the
armour of the house of the forest.

¶ And ye haue sene the breaches of the ci-
tie of David: for they were manie, and ye
gathered the waters of the lower poole.

¶ And ye nombred the houses of Ieru-
salem, & the houses haue ye broken downe
to fortifie the wall.

¶ And haue also made a ditch betwene
the two walles, for the waters of the olde
poole, and haue not looked vnto the maker
thereof, nether had respect vnto him
that formed it of olde.

¶ And in that day did the Lord God of hos-
tes call vnto weping & mourning, and to
beldnes and girding with sackcloth.

¶ And beholde, ioye and gladnes, slaying
oxen and killing shepe, eating flesh, and
drinking wine, & eating and drinking: for
to morowe we shal dye.

¶ And it was declared in the eares of the
Lord of hostes. Surely this iniquitie shal
not be purged from you, til ye dye, saith
the Lord God of hostes.

¶ Thus saith the Lord God of hostes, Go,
get thee to that treasurer, to Shebna, the
steward of the house, [& say,]

¶ What hast thou to do here? & whome
hast thou here, that thou shouldest here
hewe thee out a sepulchre, as he heweth
out his sepulchre in an hie place, or that
graueth an habitation for him self in a
rocke.

¶ Beholde, the Lord wil carye thee awaye
with a great captiuitie, and wil surely co-
uer thee.

¶ He wil surely rolle [&] turne thee like a
ball in a large countrey: there shalt thou
dye, and there the charrets of thy glorie
shalbe the shame of thy Lords house.

¶ And I wil drie thee from thy station,
and out of thy dwelling wil he destroy
thee.

¶ Secret friendship with the Assyrians and Egyptians, to betray the
Church and to provide for him self against all dangers: in the meane season
he receiued crantly and gate of the best offices into his hand vnder Hezekiah,
vnto the chiefe of the chiefe. Meaning that he was a stranger and a chiefe
of nothing. VVhere as he ought to make his name knowne by his
famous sepulchre, he dyed most miserably among the Assyrians. Signi-
fying that whosoer dignitie the wicked ascribe vnto, at last it will turne
to the shame of those Princes by whom they are vnto.

¶ And in that day will I call my seruant
Eliakim the sonne of Hilkiah.

¶ And with thy garments will I clothe him,
and with thy girdle will I strengthen him:
thy power also will I commit into his hand,
and he shalbe a father of the inhabitants
of Ierusalem, & of the house of Iudah.

¶ And the keye of the house of David
will I laie vpon his shoulder: so he shal open
and no man shal shut: and he shal shut, &
no man shal open.

¶ And I wil fasten him as a naile in a sure
place, and he shalbe for the throne of glo-
rie to his fathers house.

¶ And they shal hang vpon him all the
glorie of his fathers house, [euen] of the
nephewes & posteritie: all sinale vessels
from the vessels of the cuppes, euen to all
the instruments of musike.

¶ In that daie, saith the Lord of hostes,
shal the naile, that is fastened in the sure
place, departe, & shal be broken, and fall:
and the burden, that was vpon it, shal be
cut of: for the Lord hathe spoken it.

¶ CHAP. XXIII.

1 A prophetic against Tyrus. 17 A promise that it shalbe
restored.

¶ The burden of Tyrus. Howle, ye
shippes of Tarshish: for it is des-
troied, so that there is none house: none
shal come from the land of Chittim: it is
reuicled vnto them.

¶ Be stil, ye that dwell in the yles: the mar-
chants of Zidon, [&] such as passe ouer the
sea, haue replenished thee.

¶ The fede of Nilus [growing] by the a-
bundance of waters, [&] the haruest of the
riuer [was] her reuenues, and she was a
marte of the nations.

¶ Be ashamed, thou Zidon: for the sea ha-
the spoken, [euen] the strength of the sea,
saying, I haue not trauailed, nor brought
forthe children, nether nourished yong
men [nor] brought vp virgins.

¶ When the same commeth to the Eryp-
tians, they shalbe sorie, concerning the
rumor of Tyrus.

¶ Go you ouer to Tarshish: howle, ye that
dwell in the yles.

¶ Is not this that your glorious [cite:] her
antiquitie [is] of ancient daies: her owne
fete shal lead her a farre of to be a sojour-
ner.

¶ Who hathe decreed this against Tyrus
(that crowneth [men]) whose marchants
[are] princes, whose chapmen [are] the
nobles of the worlde?

¶ Come ye more there. ¶ VVho maketh her marchants like
princes.

9 The

To be know-
ard againe, one
of the which
of he had be-
ne put by the
craft of Shebna.

Two reasons
vnto him the
ful charge and
gouernement
of the Kings
house.

I wil esta-
blish him and
confirm him
in his office: of
this phrase read
Ezra. 9.9.

Meaning the
bothe finally
greater that
come of Eli-
kim, shal haue
praise & glorie
by this fastid
office. He meaneth
Shebna, who
mans indignite
shulde neuer
haue fallen.

Read Chap.
13. 1. b Ye of Cilicia
that come thither for mar-
chandise.

c Tyrus is de-
stroyed by Ne-
buchadnezar.

d By Chittim
they ment all
the yles and
countreys west-
ward from Pa-
lestina.

e All men knowe
of this de-
struction.

f Haue haun-
ted thee & en-
riched thee.

g Meaning the
corne of Egypt
which was sup-
plied by the ouer-
flowing of Ni-
lus.

h That is, Ty-
rus, which was
the chief port
of the sea.

i I haue no poe-
ple left in me, &
am as a barren
woman: I neuer
had a child: k
Because their
two countreys
were ioynt in
league together.

l Tyrus wel-
lith other mar-
chantes to go
Cilicia and
princes.

9 The Lord of hostes hath decreed this, to staine the pride of all glorie; and to bring to contempt all them that be glorious in the earth.

10 Passethrough thy land like a flood (to) the daughter of Tarsish: there is no more strength.

11 He stretched out his hand vpon the sea: he shoke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroye & power thereof.

12 And he said, Thou shalt no more reioyce when thou art oppressed, o virgine daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Beholde the land of the Chaldeans: this was no people: Asshur founded it by the inhabitants of the wilderness, they set vp the towres thereof: they raised & palaces thereof: [&] he brought it to ruine.

14 How theye shippes of Tarsish, for your strength is destroyed.

15 And in that daie shall Tyrus be forgotten seuentie yeres, (according to the yeres of one King) at the end of seuentie yeres shall Tyrus be as an harlot.

16 Take an harpe, [&] go about the citie: (thou harlot that hast bene forgotten) make sweete melodie, sing mo songs that thou maiest be remembered.

17 And at the end of seuentie yeres shall the Lord visite Tyrus, and she shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the worlde.

18 Yet her occupying and her wages, shall be holie vnto the Lord: it shall not be laid vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

19 The Lord hath decreed this, that the long forgotten, shall be remembered by all men, to entertaine her to his house, and for aigne shall give herself to all men, like a harlot. He sayeth & God yet by the preaching of the Gospel will call her to worshipping of God and libeallitie toward his Saints.

CHAP. XXXIII.

A prophesie of the curse of God for the sinners of the people.

1 Beholde, the Lord maketh the earth desolate, & he maketh it waste: he turneth it upside downe, & scattereth abroad the inhabitants thereof.

2 And there shall be like people, like Priest, and like sernant, like master, like maide, like man of warre, like buyer, like seller, like lender, like borrower, like giuer, like taker, so shall be the curse of God vpon them.

3 Also applied to them, which were not of Aarons familie, & so forth, as 2 Sam. 8. 13. & 20. 15. 1 Chron. 13. 17. and by these wordes the Prophet signifieth an horrible confusion, which shall be vnto the people, and not policie, Hoies. 4. 9.

3 The earth shall be cleane emptied, and utterly spoyled: for the Lord hath spoken this worde.

4 The earth lamenteth and sadeth away: the worlde is febled & decayed: the people of the earth are weakened.

5 The earth also deceiveth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, [&] brake the euerlasting euenant.

6 Therefore hath the Lord cursed, & deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are burned vp, and fewe men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, do mourne.

8 The mirth of tabrets ceaseth, the noise of them that reioyce, endeth: the ioye of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of vanity is broken downe: euerie house is shut vp, that no man may come in.

11 There is a crying for wine in stretes: all ioye is darkened: the mirth of the worlde is gone away.

12 In the citie is left desolation, & the gate is smitten with destruction.

13 Surely thus shall it be in the middes of the earth, among the people, as the shaking of an olive tree, [and] as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from the sea.

15 Wherefore praise ye the Lord in & valdeis, & euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the uttermost part of the earth we haue heard praises, & euen glorie to the Lord, and I said, My leaneenes, my leaneenes, wo is me: the transgressors haue offended: yea, the transgressors haue grievously offended.

17 Feare, and the pit, and the snare (are) vpon thee, O inhabitant of the earth.

18 And he that heeth fro the noise of the feare, shall fall into the pit: and he that cometh vp out of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken downe: the earth is cleane dissolved: the earth is mooued exceedingly.

20 Meaning, that Gods wrath, and vengeance shal be vnto the people, & vnderstanding so that they shal not escape his iudgement.

That is, re-
drith not her
face for the sin
ne of the people
whom the earth
deceiued of the
iniquities, be-
cause they decei-
ued God of his
honour.
Vnto the
Law, as Leuiti-
16. 14. deu. 28.
16. thus the Pro-
phets vied to ap-
ply particularly
the menaces, &
promises which
are general in
the Law.
VWith heat &
drought, or ch-
that they were
consumed with
the fire of Gods
wrath.
Which as it
was without sin-
der, so now shal
it be brought
to desolation &
confusion: and
this was not on-
ly ment of Ieru-
salem, but of al-
the other wicked
cities.
Because they
did not re-
turne to
Gods benefi-
cence, their
pleasures shal
be false, & they
fall to mourning
like the faithful,
declaring in this
great desolation
the Lord will as-
semble his Church,
which shall
praise his name,
as Chap. 10. 22.
From the ut-
most coastes of
the worlde, where
the Gospel
shall be preached
as ver. 16.
Meaning, O
God, who wilt
publish in Gos-
pel through all
the worlde.
I am con-
firmed with care,
considering the
afflictions of the
Church, & the
by force of sin-
ners, and the
cal. Some say,
my forme, my
strength, my
courage is, I
was reuelled
in the Prophet.
The good shal
be preserved
and the wicked
destroyed.
Meaning, that Gods wrath, and vengeance shal be vnto the people, & vnderstanding
so that they shal not escape his iudgement.

That is, the
shows of the
enemies who
me God had ap
pointed to de
stroy the chie
He putteth the
in mude how
God deluſted
them once fro
Saneherib, who
brought the Per
ſians & Cyme
nians with him,
that they might
by returning to
God amoyd
great plague w
they ſhulde eis
ſuffer by Nebu
chadnezzar.
The ſecre
place where the
armour was; to
wit, in the hou
ſe of the forreſt.
King 2.
Ye fortified y
ruiſed places,
which were ne
glected in time
of peace: milt
taining, the whole
citie & the citie
of David which
was within the
compaſſe of the
other.

to ether to pul
lowne (ſuche as
might hurt, or
els to knowe
what men they
were able to
make.

n To provide
if neede ſhulde
be of water.

o To God that
made Jeruſa
lem that is, thei
traſted more in
theſe worldly
meanes then in
God.

p In ſtead of re
pentance, ye we
reioyful & ma
de great there,
contemning the
admonitions of
the Prophetes,
ſaying; Let vs
eat and drinke:
for our Prophe
cie ſay; that we
ſhal dye by mo
rowe.

q Becauſe the
Hebreu word
doeth alſo ſig
nifie one that
waite in birth
& therein, there
is one of the hea
renly children,
that this wiſe
did ſay.

r ſecre frien
ſhip with the
Aſſyrians and
Egyptians, to be
ray the Church
and to provide
for him ſelfe a
gainſt all dangers
in the meane
ſeaſon he craue
ly and gate of
the beſt offices
into his hand
vnder Hea
liah, who ſp
king to the chie
f. V Where as
he thought to
make his name
immortal by
his famous ſepul
chre, that what
ſoeuer might
the wicked ſinne
man, at length
it will come
to the ſhame
of thoſe Princes
by whom he was
ſupported.

of perplexitie by the Lord God of hoſtes
in the valley of viſion, breaking downe
the citie: and a crying vnto the moun
taines.

¶ And Elam bare the quene in mans
charret with horſemen, and Kir vncou
red the ſhield.

¶ And the chief valles were ful of charers,
and the horſemen ſet them ſelues in aray
againſt the gate.

¶ And he diſcovered the covering of Iu
dah: & thou dideſt loke in that day to the
armour of the houſe of the forreſt.

¶ And ye haue ſene the breaches of the ci
tie of David: for they were manie, and ye
gathered the waters of the lower poole.

¶ And ye named the houſes of Ieru
ſalem, & the houſes haue ye broken downe
to fortiſie the wall.

¶ And haue alſo made a ditch betwene
the two walles, for the waters of the olde
poole, and haue not loke d vnto the maker
thereof, nether had reſpect vnto him
that formed it of olde.

¶ And in that day did the Lord God of ho
ſtes call vnto weeping & mourning, and to
beldnes and girding with ſackcloth.

¶ And beholde, ioye and gladnes, ſlaying
oxen and killing ſhepe, eating fleſh, and
drinking wine, & eating and drinking: for
to morowe we ſhal dye.

¶ And it was declared in the eares of the
Lord of hoſtes. Surely this iniquitie ſhal
not be purged from you, til ye dye, ſaith
the Lord God of hoſtes.

¶ Thus ſaith the Lord God of hoſtes, Go,
get thee to that treaſurer, to Shebna, the
ſteward of the houſe, & ſay.

¶ What haſt thou to do here? & whome
haſt thou here, that thou ſhuldeſt here
hewe thee out a ſepulchre, as he heweth
out his ſepulchre in an hie place, or that
graueth an habitation for him ſelf in a
rocke.

¶ Beholde, the Lord wil carye thee awaye
with a great captiuitie, and wil ſurely co
uer thee.

¶ He wil ſurely rolle (&) turne thee like a
ball in a large countrey: there ſhalt thou
dye, and there the charrets of thy glorie
ſhal be the ſhame of thy Lords houſe.

¶ And I wil drie thee from thy ſtation,
and out of thy dwelling wil he deſtroy
thee.

¶ Meaning that he was a Prince and a chieftain
of the army. V Where as he thought to make his name
immortal by his famous ſepulchre, that what ſoeuer might
the wicked ſinne man, at length it will come
to the ſhame of thoſe Princes by whom he was
ſupported.

¶ And in that day will I call my ſeruant
Eliakim the ſonne of Hilkiah.

¶ And with thy garments will I clothe him,
and with thy girdle will I ſtrengthen him,
thy power alſo will I commit into his hand,
and he ſhal be a father of the inhabitants
of Ieruſalem, & of the houſe of Iudah.

¶ And the keye of the houſe of David
will I lay vpon his ſhoulder: ſo he ſhal open
and no man ſhal ſhut: and he ſhal ſhut, &
no man ſhal open.

¶ And I wil faſten him as a naile in a ſure
place, and he ſhal be for the throne of glo
rie to his fathers houſe.

¶ And they ſhal hang vpon him all the
glorie of his fathers houſe, [euen] of the
nephewes & poſteritie: all ſimale veſſels,
from the veſſels of the cuppes, euen to all
the instruments of muſike.

¶ In that daie, ſaith the Lord of hoſtes,
ſhal the naile, that is faſtened in the ſure
place, departe, & ſhal be broken, and fall:
and the burden, that was vpon it, ſhal be
cut of: for the Lord hath ſpoken it.

¶ CHAP. XXIII.

1 A prophecie againſt Tyrus. 17 A promiſe that it ſhal be
reſtored.

¶ The burden of Tyrus. Howle, ye
ſhippes of Tarſhiſh: for it is de
ſtroyed, ſo that there is none houſe: none
ſhal come from the land of Chittim: it is
reueiled vnto them.

2 Be ſtil, ye that dwell in the yles: the mar
chants of Zidon, (&) ſuch as paſſe ouer the
ſea, haue replenished thee.

3 The ſede of Nilus [growing] by the a
bundance of waters, (&) the harueſt of the
riuer [was] her reuenues, and ſhe was a
marke of the nations.

4 Be aſhamed, thou Zidon: for the ſea ha
th ſpoken, [euen] the ſtrength of the ſea,
ſaying, I haue not trauailed, nor brought
forth the children, nether nourished yong
men [nor] brought vp virgins.

5 When the ſame commeth to the Egyp
tians, they ſhal be ſorie, concerning the
rumor of Tyrus.

6 Go you ouer to Tarſhiſh: howle, ye that
dwell in the yles.

7 Is not this that your glorious [citie?] her
antiquitie [is] of ancient daies: her owne
fete ſhal lead her a farre of to be a ſoiour
ner.

8 Who hath decreed this againſt Tyrus
(that crowneth [men]) whoſe marchants
[are] princes, whoſe chapmen [are] the
nobles of the worlde?

¶ Meaning that he was a Prince and a chieftain
of the army. V Where as he thought to make his name
immortal by his famous ſepulchre, that what ſoeuer might
the wicked ſinne man, at length it will come
to the ſhame of thoſe Princes by whom he was
ſupported.

u To be ſhow
ard againe, out
of the which
of he had be
ne put by the
craft of Shebna.

v I will eſta
bliſh him
vnto him the
ful charge and
gouernement
of the Kings
houſe.

y I will eſta
bliſh him
vnto him the
ful charge and
gouernement
of the Kings
houſe.

z Ezra 9,9.

Meaning the
bothe ſimale &
gear that ſhal
come of Eliakim,
ſhal haue
praiſe & glorie
by this faſt
office.
a He meaneth
Shebna, who
mans iudgement
ſhulde neuer
haue fallen.

a Read Chap.
13,1.

b Ye of Cilicia
that come th
ther for mar
chandize.

c Tyrus is de
ſtroyed by Ne
buchadnezzar.

d By Chittim
they ment all
the yles and
countreys west
ward from Pa
leſtina.

e All men knowe
of this de
ſtruction.

f Haue haun
ted thee & en
riched thee.

g Meaning the
come of Egypt
which was fed
by the ouer
flowing of Ni
lus.

h That is, Ty
rus, which was
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of the ſea.

i I haue no peo
ple left in me, &
am as a barren
woman, nor
uer had a child.

k Becauſe their
two countreys
were iyned in
league toge
ther.

l Tyrus
leth other mar
chantes to go
Cilicia and
come no more there.

m V Who maketh her marchants like princes.

...good that
be professed
d the wicked
stroyed.
under the

a There is no power so high or mightie, our God wil visite him with his rodde.
 e Not with his rodde, as verſ. 31. but ſhalbe comforted.
 p VVhen God ſhal reſtore his Church, the glorie thereof ſhal ſo ſhine and his miniſters (who are called his an- cient men) that the ſunne & the moone ſhal be darke in compariſon thereof.

a Thus the Prophet giueth thanks to God, becauſe he wil bring vnder ſubiectiō theſe nations by his corrections, & make the of his Church wherefore were his enemies.
 b Not onely of Ieruſalem, but alſo of theſe other cities, who haue bene ſub- iect to enemies.
 c That is a place where as all vagabōdes may live without danger, and as ſlowly as eaſt, as in a palace.
 d The arrogant and proud: who before in violence out of knowe- thee ſhal by thy corrections feare and glorifie thee.
 e The rage of the wicked is furious; al God breaketh & force thereof.
 f Meaning that as the heart is agitated by fire, ſo ſhal God bring downe the rage of the wicked.
 g As a cloude ſhadoweth fro the heat of the ſunne, ſo ſhal God ſavage & reioycing of the wicked againſt the godlie.
 h To wit, in Zion, where by he meaneth his and the Gentiles, and is here deſcribed vnder the figure of a coſtly handiſe as Marth 22. 2.
 i Meaning that ignorance and blindnes, whereby we are kept backe from Chriſt.
 k He wil take away all occaſions of ſorrow and fill his with pure ioye, Rom. 7. 17. & 11. 4.

20 The earth ſhal reſe to & fro like a drunken man, and ſhalbe remoued like a tent, and the iniquitie thereof ſhalbe heauie vpon it: ſo that it ſhal fall, & riſe no more.

21 ¶ And in that day ſhal the Lord viſite the hoſte about that is on hie, euē Kings of the worlde that are vpon the earth.

22 And they ſhalbe gathered together, as the priſoners in the pit: & thei ſhalbe ſhut vp in the priſon, and after manie daies ſhal they be viſited.

23 ¶ Then the moone ſhalbe abaiſhed, and the ſunne aſhamed, when the Lord of hoſtes ſhal reigne in mount Zion & in Ieruſalem: and glorie ſhalbe before his ancient men.

CHAP. XXV.

A thankſgiving to God in that that he ſeruech him ſelfe iudge of the worlde, by puniſhing the wicked and maintaining the godly.

1 O Lord, thou art my God: I wil exalte thee, I wil praiſe thy Name: for thou haſt done wonderful things, [according] to the counſels of olde, with a ſtable truth.

2 For thou haſt made of a citie an heape, of a ſtrong citie, a ruine: [euē] the palace of ſtrangers of a citie, it ſhal neuer be buylt.

3 Therefore ſhal the mightie people giue glorie vnto thee: the citie of the ſtrong nations ſhal feare thee.

4 For thou haſt bene a ſtrength vnto the poore, [euē] a ſtrength to the nedie in his trouble, a refuge againſt the tempeſt, a ſhadow againſt the heat: for the blaſt of the mightie is like a ſtorme [againſt] the wal.

5 Thou ſhalt bring downe the noiſe of the ſtrangers, as the heat in a drye place: he wil bring downe the ſong of the mightie [as] the heate in the ſhadowe of a cloude.

6 And in this mountaine ſhal the Lord of hoſtes make vnto all people a feaſt of fat things, [euē] a feaſt of fined [wines, and] of fat things ful of marrowe, of [wines] fined, [and] purified.

7 And he wil deſtroye in this mountaine the couering that couereth all people, & the vail that is ſpred vpon all nations.

8 He wil deſtroye death for euer; and the Lord God wil wipe away the teares fro all faces, and the rebuke of his people wil he take away out of all the earth: for the Lord hath ſpoken it.

Church, which ſhould vnder Chriſt be aſſembled of Iewes and the Gentiles, and is here deſcribed vnder the figure of a coſtly handiſe as Marth 22. 2.
 i Meaning that ignorance and blindnes, whereby we are kept backe from Chriſt.
 k He wil take away all occaſions of ſorrow and fill his with pure ioye, Rom. 7. 17. & 11. 4.

9 And in that day ſhal men ſay, Lo, this is our God: we haue waited for him, and he wil ſane vs. This is the Lord, we haue waited for him: we wil reioyce and be ioyful in his ſaluation.

10 For in this mountaine ſhal the hand of the Lord reſt, and Moab ſhalbe threſhed vnder him, euē as ſtrawe is threſhed in Madmenah.

11 And he ſhal ſtretch out his hand in the middes of them (as he ſwimmeth, ſtretcheth them) out to swimme) and with the ſtrength of his hands ſhal he bring downe their pride.

12 The defence alſo of the height of thy walles ſhal he bring downe & lay lowe, & caſt them to the grounde, [euē] vnto the duſt.

CHAP. XXVI.

A ſong of the faithfull, wherein is declared, in what conſiſteth the ſaluation of the Church, and wherein they ought to truſt.

1 In that day ſhal this ſong be ſung in the land of Iudah, We haue a ſtrong citie: ſaluation ſhal [God] ſet for walles and bulwarkes.

2 Open ye the gates that righteous nation, which kepeth the truth, may entre in.

3 By an aſſured purpoſe wilt thou preferue perſite peace, becauſe they truſted in thee.

4 Truſt in the Lord for euer: for in Lord God [is] ſtrength for euer more.

5 For he wil bring downe them that dwell on hie: the hie citie he wil abate: [euē] vnto the grounde wil he caſt it downe & bring it vnto duſt.

6 The ſore ſhal treade it downe, [euē] the ſete of the poore, [and] the ſteps of the nedie.

7 The way of the iuſte [is] righteousnes: thou wilt make equal the righteous path of the iuſt.

8 Alſo we, O Lord, haue waited for thee in the way of thy iudgements: the deſire of [our] ſoule [is] to thy Name, and to the remembrance of thee.

9 With my ſoule haue I deſired thee in the night: and with my ſpirit within me wil I ſee thee in the morning: for ſeing thy iudgements [are] in the earth, the inhabitants of the worlde ſhal learne righteousnes.

10 Let mercie be ſhewed to the wicked, [yet] he wil not learne righteousnes: in the land of vprightnes wil he do wickedly, and wil not beholde the maiestie of the Lord.

11 O Lord, they wil not beholde thine hie hands:

1 By Moab meant all the enemies of his Church.
 2 There were two cities of this name: one in Iudah, 1. Chro. 2. 49. and another in the land of Moab, Gen. 48. 2. which ſeemeth to haue bene a plentiful place of corn, Chap. 19. 31.

2 This ſong was made in conſideration of the ſaluation of the Church, when their captiuitie ſhould come, allowing them alſo of their encouragement, for the which they ſhould ſing this ſong.
 3 God's protection and defence ſhal be ſufficient for vs.
 4 He aſſured the godlie to returne after the captiuitie to Ieruſalem.
 5 Thou haſt decreed, and thy purpoſe can not be changed.
 6 There is no power ſo he, that can let God, when he wil deliuer him.
 7 God wil ſee the poore afflicted out of the power of the wicked.
 8 VVhen we haue conſtantly abid in the aduerſities wherewith we haſt afflicted vs.

9 Meaning by afflictions when that leaue to ſee God.
 10 The wicked though God ſhew them the way of righteousnes, yet they wil not beholde the maiestie of the Lord.
 11 At appoyntment Th his power his w proph here e ſtrict tan kingd der r of I Afflu gye. e Me wing

hand: but they shal see it, and be confounded wth the zeale of the people, & fyre of thine enemies shal deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, [other] lords beside thee haue ruled ys, [but] we wil remember thee onely, [and] thy Name.

14 The dead shal not liue, [neither] shal the dead arise, because thou hast visited & scattered them, & destroyed all their memorie.

15 Thou hast encreased ^o nation, O Lord: thou hast encreased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lord, in trouble haue they visited thee: they powred out a prayer when thy chastening [was] vpon them.

17 Like as a woman with childe, draweth nere to the trauail, is in sorow, & cryeth in her peines, so haue we bene in thy sight, O Lord.

18 We haue conceiued, we haue borne in peine, as thogh we shulde haue brought forth ^{the} winde: there was no helpe in the earth, neither did the inhabitants of the worlde fall.

19 Thy dead men shal liue: [euen] wth my bodie shal they rise. Awake, & sing, ye that dwell in dust: for thy dewe [is as] dewe of herbes, & the earth shal cast out the dead.

20 Come, my people: entre thou into thy chambers, and shutte thy doores after thee: hide thy self for a very litle while, vntil the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shal disclose her blood, and shal no more hide her slayne.

22 As herbes, dead in winter, flourish againe by the raine in the spring time: so they lie in the dust, shal rise vp to ioye when they see dewe of Gods grace.

23 He exhorteth the faithful to be patient in their afflictions, & so waite vpon Gods worke. 24 The earth shal vomit & cast out the innocent blood, which hath drunke, that it may crye for vengeance against the wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan. 2 And of the ioye of the Church for their deliuerance.

In that day the Lord with his sore and great & mightie sworde shal visite Liuiathan, that percing serpent, euen Liuiathan, that croked serpent, and he shal slay the dragon that is in the sea.

2 In that day sing of the vineyard of red wine.

3 I the Lord do kepe it: I wil water it euery moment lest anie assaile it, I wil kepe it night and day.

Meaning, of the best wine, which this vineyard, that is the Church, shulde bring forth the most agreeable to the Lord.

4 Anger is not in me: who wolde set the briers and the thornes [against] me in battel? I wolde go through them, I wolde burne them together.

5 Or wil he fele my strength, that he may make peace with me, [and] be at one with me?

6 Here after, Iakob shal take rote: Israel shal flourish and growe, and the worlde shal be filled with fruite.

7 Hathe he smitten him as he smote those that smote him? or is he slayne according to the slaughter of them that were slaine by him?

8 In measure in the branches thereof wilt thou contend with it, [when] he bloweth with his rough winde in the day of East winde.

9 By this therefore shal the iniquitie of Iakob be purged, & this is all the fruite, the taking away of his sinne: when he shal make all the stones of the altars, as calke stones, broken in pieces, [that] the groues & images may not stand vp.

10 Yet the defended citie [shalbe] desolate, [and] the habitation [shalbe] forsaken, & left like a wilderness. There shal the calfe fede, and there shal he lie, & consume the branches thereof.

11 When the boughs of it are drye, they shalbe broken: the women come, and fet them on fyre: for it is a people of none vnderstanding: therefore he that made them, shal not haue compassion of them, and he that formed them, shal haue no mercie on them.

12 And in that day shal the Lord thresh from the chanel of the Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shal the great trumpet be blown, and they shal come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shal worship the Lord in the holy mount of Ierusalem.

Meaning, for the wise women shal do it to their great shame. In the day shal destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped. In the time of Cyrus, by whom they shulde be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride & drunkennes of Israel. 9 The vntowardnes of them that shulde learne the wordes of God. 14 God doth all things in time and place.

Vnto the crowne of pride, the drunkenards of Ephraim: for his glorious beautie shalbe a fading floure, which is vpon the head of the valley of them that be fat, [and] are overcome with wine.

Because the Israelites for the most parte dwelt in plentiful valleys, he meaneth here by the valley of them, that had abundance of worldly prosperitie, and were as it were crowned therewith, as with garlands.

Therefore he wil destroy the kingdome of Satan, because he lough his Church for his owne murcies sake, & can not be angry wth it, but witheth he may powre his anger vpon the wicked iniquities, whom he meaneth by briers & thornes.

He marueleth that Israel wil not come by gentleness, except God make the to fele his rodde, & so bring this vnto him.

Thogh I afflict & diminish my people for a time, yet shal they rote spring againe, & bring forth in great abundance.

He sheweth that God punisheth his iniquities, and his enemies in iudice.

That is, thou wilt not destroy the rote of thy Church thogh the branches thereof shall meo perish by the sharpe winde of affliction.

He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, & the monuments thereof destroyed.

Not withstanding his fauour he wil shew them after, yet Ierusalem shalbe destroyed, & the grasse fouled.

God shal not haue neede of mightie enemies: for the wise women shal do it to their great shame. In the day shal destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

In the time of Cyrus, by whom they shulde be deliuered: but this was chiefly accomplished vnder Christ.

Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperitie.

Because the Israelites for the most parte dwelt in plentiful valleys, he meaneth here by the valley of them, that had abundance of worldly prosperitie, and were as it were crowned therewith, as with garlands.

I Ah

A H^e altar, altar of the citie that Dauid dwelt in: adde yere vnto yere: let them kill lambes.

But I will bring the altar into distress, and there shall be heaumes and sorowe, and it shall be vnto me like an altar.

And I will besiege thee as a circle, & fight against thee on a mount, & wil cast vpram parts against thee.

So shalt thou be humbled, & shalt speake out of the ground, and thy speache shall be (as) out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

Moreover, the multitude of thy strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away, and it shall be in a moment, [cuen] suddenly.

Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noise, a whirlewinde, and a tempest, and a flame of deuouring fyre.

And the multitude of all nations that fight against the altar, shall be as a dreame [or] vision by night: eue all they that make the waite against it, and strong holdes against it and laye siege vnto it.

And it shall be like as an hungry man dreameth, and behold, he eateth: & when he awaketh, his soule is empty: or like as a thurstie man dreameth, and lo, he is drin king, & when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

Stay your selues and wonder: they are blinde, and make [you] blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

For the Lord hath covered you with a spirit of slomber, & hath shute vp your eyes: the Prophets, and your chief Seers hath he covered.

And the vision of them all is become vnto you as the wordes of a booke that is sealed vp, which they deliuer to one that can read, saying, Read this, I pray thee. Then shall he say, I can not: for it is sealed.

And the booke is giuen vnto him that can not read, saying, Read this I pray thee. And he shall say, I can not read.

Therefore the Lord said, Because this people come nere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart faile from me, and their feare towards me was taught by the precept of men,

Therefore beholde, I wil againe do a

maruelous worke in this people, (euen) a maruelous worke and a wonder: for the wisdom of their wisemen shall perishe, & the vnderstanding of their prudent men shall be hid.

W^e vnto them that seeke depe to hide [their] counsel fro the Lord: for their workes are in darkenes, and they say, Who seeth vs? and who knoweth vs?

Your turning [of deuises] shall it not be esteemed as the potters claye: for shall the worke say of him that made it, He made me not: or the thing formed, say of him that facient it, He had none vnderstanding?

Is it not yete but a litle while, and Lebanon shall be turned into Carmel: and Carmel shall be counted as a forest?

And in that day shall the deafe heare the wordes of the booke, and the eyes of the blind shall be out of obscuritie, and out of darkenes.

The meke in the Lord shall receiue ioye againe, and the poore men shall reioyce in the holie one of Israel.

For the cruel man shall cease, and the scornful shall be consumed: and all that hastied to iniquitie, shall be cut of:

Which made a man to sinne in the sword, and toke him in a snare: which reprobated [them] in the gate, and made the iust to fall without cause.

Therefore thus saith the Lord vnto the house of Iacob, [cuen] he that redeemed Abraham, Iacob shall not now be comforted, neither now shall his face be pale.

But when he seeth his children, the worke of mine hands, in the middes of him, they shall sanctifie my Name, and sanctifie the holie one of Iacob, & shall feare the God of Israel.

Then they that erred in spirit, shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

He reprobeth the Iewes which in their aduersitie used their owne counsels, and sought helpe of the Egyptians, 10 Dispensing the Prophetes. 16 Therefore he sheweth what distress shall come vpon them, 18 But effecteth mercie to the repentant.

VO to the rebellious children saith the Lord, that take counsell but not of me, and couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

Which walke forthe to go downe into Egypt, & haue not asked at my mouth, to strengthen them selues with the strength of Pharaon, and trust in the shadowe of Egypt:

fff. ij.

m Mean'g, that
where as God
is not vnder-
stood according
to his worde,
both magistra-
tes, and mini-
sters are busi-
bodies, & vnder-
stand vnderstand-
ing.
n This is the
ken of a man
in least vnder-
stand. God's wor-
de, & moued
at the acq. opo-
nions, but vnder-
standly bare a
good face.
For all your
counsels, saith the
Lord, you can
not be able to
escape mine
hands, no more
than the slayes,
that is in the
potters hands,
both power
to destroy in
itself.
p Shall there
not be a change
of all things
and Carmel?
q A plentiful
place in respect
of that it shall be
then, may be
ken as a forest,
as Chap. 33.
15. and thus he
saith to
comfort Iacob
full.
r They that
went about to
flee saue by
the Prophetes
wordes, and
would not abide
admoniti-
ons, but would
inangle them
and bring them
into danger.
s Signifying, I
except God's
vnderstand-
ing & know-
ledge, man can
not but erre,
and it vnder-
stand against him.

a The Hebrew
wordes. Arie
signifieth the
lion of God, &
signifieth the
altar because the
altar was fixed to
demonstrate the
cruelty that was
offered to God,
as Ier. 17. 6.
b Your vaine
confidence in
your sacrifices
shall not last
long.

c Your citie
shall be full of
blood, as an
altar where on
sacrifices.

d Thy speache
shall be no more
so lusty, but
as a whisper, and
as the very char-
mery, & are in
lowe places, &
whisper, so that
their voyce can
scarcely be heard.

e These hired
soldiers, in
whome thou
trusted, shall be
destroyed, as
sift or chaffe
in a whirle
winde.

f The enemies
that I wil bring
to destroye
thee, and that
which thou ma-
kest thy vaine
trust, shall come
at vntowares, eue
as a dreame in
the night. Some
read, as if this
were a comfort
to the Church
for the destru-
ction of their e-
nemies.

g That is, he
thinketh that
he eateth.

h Mute hereon
as long as ye
live, yet shall ye
suffer nothing,
but occasion to
be shamed for
your Prophetes
are blinde, and
therefore can
not direct you.

i Meaning, that
it is all alike,
whether to read, or
not to read, ex-
cept God open
the heart to vnder-
stand.

k Because they
are hypocrites
and not sincere
in heart, as
Ier. 17. 9.

l That is, their
instruction was
learned by mans
doctrine, & not
by my wordes.

The chief of
Israel went into
Egypt in amb
falsely to take
sins and abo
de at these citi
es.

That is, a
heavy sentence
or prophetic a
gainst the bea
sties that caried
their treasures
into Egypt, by
the wilderness.
It was South
from Iudah: sig
nifying that if
the beastes shal
be not be spaw
ed, the men
shulde be pani
shed muche mo
re grievously.
To wit, to Ie
rusalem.

And not to
come to & fro
as like helpe.
That is, this
prophetic.

That is, may
be a witness, a
gainst them for
all posteritie.

He sheweth
what was the
cause of their
destruction, &
bringeth also
all miserie to
man: to wit, be
cause they wol
de not heare
the wordes of
God, but deli
ted to be flatter
ed and in error.

Threaten vs
not by wordes
of God, neither
be so rigorous,
nor talke vnto
vs in the name
of the Lord, as
Ier. 11. 22.

Meaning, in
their stubber
nes against
God, & the ad
monitions of
his Prophetes.

In signifying,
the destruction
of the wicked
shalbe without
recouerie.

Of times by
his Prophetes
he put you in
remembrance
of this, that you
shulde onely de
pend on him.

Vvill trust
as escape by
our horses.

Vvhen all
the trees are cut
downe, Ioue
two or thre to
make mastes.

3 But the strength of Pharaoh shalbe your shame, and the trust in the shadowe of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadours came vnto Hanes.

5 They shalbe all ashamed of the people that can not profite them, nor helpe nor do them good, but shalbe a shame and also a reproche.

6 ¶ The burden of the beasts of the South, in a land of trouble and anguish, from whence shal come the yong & olde lyon, the viper and fyrie flying serpent (against them) shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bounches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therefore haue I cryed vnto her, Their strength [is] to sit stil.

8 Now go, [&] write it before them in a table, and note it in a booke that it may be for the last day for euer and euer:

9 That it is a rebellious people, lying children, [&] children that wolde not heare the Law of the Lord.

10 Which say vnto the Seers, Se not: & to the Prophetes, Prophecie not vnto vs right things: but speake flattering things vnto vs: prophecie errors.

11 Departe out of the way: go aside out of the path: cause the holie one of Israel to cease from vs.

12 Therefore thus saith the holie one of Israel, Because you haue cast of this worde and trust in violence, and wickednes, & stay thereupon.

13 Therefore this iniquite shalbe vnto you as a breache that falleth, [or] a swelling in an hie wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not founde a sheard to take fyre out of the herth, or to take water out of a pit.

15 For thus said the Lord God, the holie one of Israel, In rest and quietnes shal ye be saued: in quietnes and in confidence shalbe your strength: but ye wolde not.

16 For ye haue said, No, but we wil flee away vpon horses. Therefore shal ye flee. We wil ride vpon the swiftest. Therefore shal your persecuters be swifter.

17 A thousand [as] one shal flee at the rebuke of one: at the rebuke of fise shal ye flee, til ye be left as a shippe mast vpon the top of a mountaine, and as a broken vpon an hill.

18 Yet therefore wil the Lord waite, that he may haue mercy vpon you, and therefore wil he be exalted, that he may haue compassion vpon you: for the Lord [is] the God of iudgement. Blessed [are] all they that waite for him.

19 Surely a people shal dwell in Zion, [&] in Ierusalem: thou shalt wepe no more: he wil certainly haue mercie vpon thee at the voyce of thy crye: when he heareth thee, he wil answer thee.

20 And when the Lord hathe giue you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shal see thy raine.

21 And thine eares shal heare a worde behinde thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shal pollute the couering of the images of siluer, and the riche ornament of thine images of golde, [&] cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.

23 Then shal he giue raine vnto thy sedge, when thou shalt sowe the grounde, and bread of the increase of the earth, and it shalbe fat and as oyle: in that day shal thy cattel be fed in large pastures.

24 The oxen also and the yong asses, that til the groude, shal cat cleane prouendre, which is winowed with the shoouel and with the fanne.

25 And vpon euerie hie mountaine, and vpon euerie hie hill shal there be riuers [&] streames of waters, in the day of the great slaughter, when the towers shal fall.

26 Moreover, the light of the moone shalbe as the light of the sunne, and the light of the sunne shalbe seven folde, and like the light of seven dayes in the day that the Lord shal binde vp the breache of his people, & heale the stroke of their wounde.

27 Beholde, the Name of the Lord cometh from farre, his face is burning, and the burden thereof [is] heauie: his lippes are ful of indignation, and his tongue [is] as a deuouring fyre.

28 And his Spirit [is] as a riuer & overfloweth vp to the necke: it diuideth alongre, to fanne the nations with the fanne of vanitie, & there shalbe a bridle to cause them to erre in the chawes of the people.

29 [But] there shalbe a song vnto you as in the night, when a solemd feast is kept: & gladnes of heart, as he cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lord shal cause his glorious voyce

He, vnto
out, the
mercy of
the
with
ance, vnto
call, sowe
to
repentance.

Not onely
punishing
in ying
reparation
of sinnes,
at hand.

God shal
reueall
all thy
sinnes,
and appoy
nteth how
longe
other
habitation
there.

Ye shal
not
away
your
idols,
which you
haue made
of golde &
siluer,
with all
these
longe
time,
as
the filthie
thing
and polluted.

Shewing
that
there can
be no
true repentance
except both
heart and de
eds shew
the
sinnes
to idolatry.

By alie
disser
uice man
of speache
in shew
of the
falsitie of
the Church
shulde
so greatly
in able
indiffer
ently to aspi
re it.

Vvhen
the
Church
shalbe
restored, &
the
glorie thereof
shal
passe
seven
times
the bright
nes of sunne
for by the
sunne
and moone,
which are
two
excellence
creatures,
he sheweth
what shalbe
the
glorie of
children
of God in
the kingdome
of Christ.

This threat
ning is again
st the Assyrians,
chief enemies
of the people
of God.

To drive
them
nothing:
and
thus God
con
sumeth
the
wicked
by
a
sudden
whereby
he
deliuereth
his
people.

Ye shal
reioyce
at the
destruction
of your
enemies,
as they
that sing
the
psalms
of the
kingdome
of God.

Ye shal
reioyce
at the
destruction
of your
enemies,
as they
that sing
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psalms
of the
kingdome
of God.

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of God.

Ye shal
reioyce
at the
destruction
of your
enemies,
as they
that sing
the
psalms
of the
kingdome
of God.

voicce to be heard, and shal declare the lighting downe of his arme with the angre of [his] countenance, and flame of a deuouring fyre, with scattering and tempest, and haile stones.

31 For with the voicce of the Lord shal Ashur be destroyed, which smote with the rodde.

32 And in euerie place that the staffe shal passe, it shal cleave fast, which the Lord shal lay vpon him with tabrets and harpes: and with battels, [and] lifting vp [of] hands shal he fight against it.

33 For Tophet is prepared of olde: it is euen prepared for the King: he hathe made it depe and large: the burning thereof [is] fyre & muche wood: the breath of the Lord, like a riuer of brimstone, doeth kinde it.

¶ CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

1 **V**Vnto them that go downe into Egypt for helpe, and stay vpon horses, and trust in charettes, because they are manie, and in horsemen, because they be very strong: but they loke not vnto the holic one of Israel, nor seeke vnto the Lord.

2 But he yet is wisest: therefore he wil bring euil, and not turne backe his worde, but he wil arise against the house of the wicked, & against the helpe of them that worke vanitie.

3 Now the Egyptians [are] men, & not God, and their horses flesh and not spirit: and when the Lord shal stretch out his hand, the helper shal fall, & he that is holpen shal fall, and they shal altogether faile.

4 For thus hathe the Lord spokē vnto me, As the lion or lions whelpē roareth vpon his praie, against whome [is] a multitude of shepherds be called, he wil not be afraid at their voice, nether wil humble himself at their noise: so shal the Lord of hostes come downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, so shal the Lord of hostes defend Ierusalem by defending and delyuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as ye are sunken depe in rebellion.

7 For in that day euerie man shal cast out his idoles of siluer, and his idoles of golde: his yong whiche euer lieth about them for his defence: which haue taught the Scripture [is] in diuers places, as Deut. 32. 1. Mat. 23. 37. f. He teacheth their conscience, & they might earnestly seeke their gramine sinnes, & be truly repēt, forasmuch as now they are almost drowned in past rebellions. g. By these statutes your repentance shalbe knowne, in Chap. 58.

which your hands haue made you, [euen] a sinne.

8 Then shal Ashur fall by the sworde, not of man, nether shal the sworde of man deuoure him, and he shal flie from the sworde, and his yong men shal faint.

9 And he shal go for feare to his towre, & his princes shal be afraide of the standert, saith the Lord, whose fyre is in Zion, & his fornaie in Ierusalem.

¶ CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

1 Beholde, a King shal reigne in iustice, and the princes shal rule in iudgement.

2 And [that] man shal be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drye place, [and] as the shadowe of a great rocke in a wearie land.

3 The eyes of the seing shal not be shut, and the eares of them that heare, shal hearken.

4 And the heart of the foolish shal vnderstand knowledge, and the tongue of the stutters shal be ready to speake distinctly.

5 A nigarde shal no more be called liberal, nor the churle riche.

6 But the nigarde wil speake of nigardnes, and his heart wil worke iniquitie, and do wickedly, and speake falsely against the Lord, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle [are] wicked: he diuileth wicked counsels, to vndo the poore with lying wordes: and to speake [against] the poore in iudgement.

8 But the liberal man wil diuise of liberal things, & he wil continue [his] liberalitie.

9 Rise vp, ye women that are at ease: heare my voicce, ye careles daughters: hearken to my wordes.

10 Ye women, that are careles, shal be in feare about a yere in dayes: for the vintage shal faile, [and] the gathering shal come no more.

11 Ye women, that are at ease, be astonished: feare, O ye careles women: put of the clothes: make bare, and girde [sacketclothe] vpon the loynes.

12 Men shal lament for the teates, [euen] for the pleasant fields, [and] for the fruitful vine.

13 Vpon the land of my people shal growe thornes, [and] briars: yea, vpon all houses dance of worldly goods. i. By the teares he meaneth the whereby men are nourished, as children with the teares: as shew, and lechones shal lase in the.

h VVhen your repentance appeareth.

i This was accomplished soon after when Sennacheribs armie was discomfited and he fled to his castle in Ninineveh for succour.

k To destroy his sinners.

l This prophesie is of Hezekiah who was a figure of Christ, & therefore it ought chiefly to be referred to him.

m By iudgement and iustice is meant an vpright gouernment, both in pollicie and religion.

n Where men are weake with traveling, for lacke of water, he promisseth to giue the thirstie liquid, which is the pure doctrine of Gods worde, and vnderstanding, and scale of the same, contrary to the threatening against the wicked, Chap. 69. and 29. 10.

o Vice shal no more be called vertue, nor vertue esteemed by power and riches.

p He prophesie of such calamities to come, that they will not spare the women and children, and therefore willett them to make heads and provide.

q Meaning, that the affliction shalbe continue long, and when one yere were past, yet they shalbe loke for some plagues.

r God wil take from you the meates and occasions, which made you to be careles to wit, about plentiful fields, the abundance of

The chief of
him went into
Egypt in amb
faded to fcha
also, and abo
at these chi
m.

That is, a
many function
of prophetic
against the bea
ties that caried
their treasures
into Egypt, by
the wilderness,
it was South
from Iudah: sig
nifying that if
the beastes shal
be not be sp
red, the men
shoulde be peni
shed muche mo
re grievously.
To wit, to f
usalem.

And not to
come to & fro
to like helpe.

That is, this
prophetic.

That is, may
be a witness, a
gainst them for
all posteritie.

He sheweth
what was the
cause of their
destruction, &
bringeth also
all miserie to
man: to wit, be
cause they wol
de not heare
wordes of God,
but delited to
be flattered, and
not in error.

Threaten vs
not by wordes
of God, neither
be so rigorous,
nor talke vnto
vs in the name
of the Lord, as
Isa. 11, 21.

Meaning, in
their stubber
nes against
God, & the ad
monitions of
his Prophetes.

Signifying, &
the destruction
of the wicked
shalbe without
recouerie.

Of times by
his Prophetes
he put you in
remembrance
of this, that you
shoulde onely de
pend on him.

Ve wil trust
to escape by
our horses.

Where as all
the trees are cut
downe, save
one or thre to
make mastes.

3 But the strength of Pharaoh shalbe your shame, and the trust in the shadowe of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadours came vnto Hanes.

5 They shalbe all ashamed of the people that can not profite them, nor helpe nor do them good, but shalbe a shame and also a reproche.

6 ¶ The burden of the beastes of the South, in a land of trouble and anguish, from whence shal come the yong & olde lyon, the viper and fyrie flying serpent (against them) shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bouches of the camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shal helpe in vaine. Therefore haue I cryed vnto her, Their strength [is] to sit still.

8 Now go, [&] write it before them in a table, and note it in a booke that it may be for the last day for euer and euer.

9 That it is a rebellious people, lying children, [&] children that wolde not heare the Law of the Lord.

10 Which say vnto the Seers, Se not: & to the Prophetes, Prophecie not vnto vs right things: but speake flattering things vnto vs: prophecie errors.

11 Depart out of the way: go aside out of the path: cause the holie one of Israel to cease from vs.

12 Therefore thus saith the holie one of Israel, Because you haue cast of this worde and trust in violence, and wickednes, & stay thereupon.

13 Therefore this iniquite shalbe vnto you as a breache that falleth, [or] a swelling in an hie wall, whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not founde a sheard to take fyre out of the herth, or to take water out of a pit.

15 For thus said the Lord God, the holie one of Israel, In rest and quietnes shal ye be saued: in quietnes and in confidence shalbe your strength: but ye wolde not.

16 For ye haue said, No, but we wil flee away vpon horses. Therefore shal ye flee. We wil ride vpon the swiftest. Therefore shal your persecuters be swifter.

17 A thousand [as] one shal flee at the rebuke of one: at the rebuke of five shal ye flee, til ye be left as a shippe mast vpon the top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore wil the Lord waite, that he may haue mercy vpon you, and therefore wil he be exalted, that he may haue compassion vpon you: for the Lord [is] the God of iudgement. Blessed [are] all they that waite for him.

19 Surely a people shal dwell in Zion, [&] in Ierusalem: thou shalt wepe no more: he wil certainly haue mercie vpon thee at the voyce of thy crye: when he heareth thee, he wil answer thee.

20 And when the Lord hath giue you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shal see thy raine.

21 And thine eares shal heare a worde bebinde thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shal pollute the couering of the images of siluer, and the riche ornament of thine images of golde, [&] cast them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.

23 Then shal he giue raine vnto thy sedge, when thou shalt sowe the ground, and bread of the increase of the earth, and it shalbe fat and as oyle: in that day shal thy cattel be fed in large pastures.

24 The oxen also and the yong asses, that til the grounde, shal eat cleane prouender, which is winowed with the shoouel and with the fanne.

25 And vpon euerie hie mountaine, and vpon euerie hie hill shal there be riuer [&] streames of waters, in the day of the great slaughter, when the towers shal fall.

26 Moreover, the light of the moone shalbe as the light of the sunne, and the light of the sunne shalbe seuen folde, and like the light of seuen dayes in the day that the Lord shal binde vp the breache of his people, & heale the stroke of their wounde.

27 Beholde, the Name of the Lord cometh from farre, his face is burning, and the burden thereof [is] heauie: his lippes are ful of indignation, and his tongue [is] as a deuouring fyre.

28 And his Spirit [is] as a riuer, & ouerfloweth vp to the necke: it diuideth alongre, to fanne the nations with the fanne of vanitie, & there shalbe a bridle to cause the to erre in the chawes of the people.

29 [But] there shalbe a song vnto you as in the night, when a solemd feast is kept: & gladnes of heart, as he cometh with a pipe to go vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lord shal cause his glorious voyce

q He cometh
forth, the
burden of the
wordes of the
Lord, which
shall be
to the people
of Ierusalem.

2 He shall be
in punishment
in the day of
the Lord, when
he shall be
in the day of
the Lord.

3 He shall be
in the day of
the Lord, when
he shall be
in the day of
the Lord.

4 He shall be
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in the day of
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the Lord.

13 He shall be
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the Lord, when
he shall be
in the day of
the Lord.

14 He shall be
in the day of
the Lord, when
he shall be
in the day of
the Lord.

15 He shall be
in the day of
the Lord, when
he shall be
in the day of
the Lord.

voicce to be heard, and shal declare the lighting downe of his arme with the angre of [his] countenance, and flame of a deuouring fyre, with scattering and tempest, and haile stones.

31 For with the voicce of the Lord shal Ashhur be destroyed, which smote with the rodde.

32 And in euerie place that the staffe shal passe, it shal cleaue fast, which the Lord shal lay vpon him with tabrets and harpes: and with battels, [and] lifting vp [of] hands shal he fight against it.

33 For Tophet is prepared of olde: it is euen prepared for the King: he hathe made it depe and large: the burning thereof [is] fyre & much wood: the breath of the Lord, like a riuer of brimstone, doeth kinde it.

¶ CHAP. XXXI.

1 He curseth them that forsake God, and seke for the helpe of men.

1 **V**O vnto them that go downe into Egypt for helpe, and stay vpon horses, and trust in charettes, because they are manie, and in horsemen, because they be very strong: but they loke not vnto the holie one of Israel, nor seke vnto the Lord.

2 But he yet is wisest: therefore he wil bring euil, and not turne backe his worde, but he wil arise against the house of the wicked, & against the helpe of them that worke vanitie.

3 Now the Egyptians [are] men, & not God, and their horses flesh and not spirit: and when the Lord shal stretch out his hand, the helper shal fall, & he that is holpen shal fall, and they shal altogether faile.

4 For thus hathe the Lord spokē vnto me, As the lion or lions whelpē roareth vpon his prae, against whome [is] a multitude of shepherds be called, he wil not be afraid at their voice, nether wil humble himself at their noise: so shal the Lord of hostes come downe to fight for mount Zión, and for the hill thereof.

5 As birdes that flie, so shal the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and prestering it.

6 O ye children of Israel, turne againe, in as much as ye are sunken depe in rebellion.

7 For in that day euerie man shal cast out his idoles of siluer, and his idoles of golde his yong, which euer lieth about them for their defence: which thing the Scripture vseth in diuers places, as Deut. 32. 1. Mat. 23. 17. He toucheth their conscience & they might earnestly seke their gramine sinnes & earnestly repent, forasmuch as now they are almost drowned in past reprobation. By these sinnes your repentance shal be known, as Chap. 45. 1.

which your hands haue made you, [such] a sinne.

8 Then shal Ashhur fall by the sworde, not of man, nether shal the sworde of man deuoure him, and he shal flie from the sworde, and his yong men shal faint.

9 And he shal go for feare to his towre, & his princes shal be afraid of the stander, saith the Lord, whose fyre is in Zión, & his fornaie in Ierusalem.

¶ CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

1 Beholde, a King shal reigne in iustice, and the princes shal rule in iudgement.

2 And [that] man shal be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drye place, [and] as the shadowe of a great rocke in a wearie land.

3 The eyes of the seing shal not be shut, and the cares of them that heare, shal hearken.

4 And the heart of the foolish shal vnderstand knowledge, and the tongue of the stutters shal be ready to speake distinctly.

5 A nigarde shal no more be called liberal, nor the churle riche.

6 But the nigarde wil speake of nigardnes, and his heart wil worke iniquitie, and do wickedly, and speake falsely against the Lord, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

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7 Meaning, that the affliction shalbe continual long, and when one yere were past, yet they shalbe like for newe plagues.

8 God will take from you the meates and pleasures, which made you so to become hable to wit, about plentiful fields, the habitation of

† Or, multitu-

de. k That is, when
the Church shall
be restored:
thus the Prophe-
tes after they
have denoun-
ced Gods iud-
gements against
the wicked, vse
to comfort the
godlie, lest they
shoulde faint.

l The field is
now fruitful, shul-
be but as a
barren forest in
comparison of
that it shalbe
then, as Chap.
29, 17. which
shalbe fulfilled
in Christs time:
for then they y
were before as
the barren wil-
dernes, beinge
generat, shalbe
fruitful, & they
that had some
beginning of
godlines, shal-
bring forth fru-
tes in such abun-
dāce, that their
former life shal seme but as a wilderness, where no frutes were.

m They
shal net ned to
buyld it in his
places for feare of
the enemye: for
God wil defend
it and turne away
the stormes from
hurting of their
commodities.

n That is, upon
far ground, and wel
watered, which
bringeth forth in
abundance: or in
places which be-
fore were couered
with waters, and
now made dry
for your vices. o
The fields shalbe
for rancke, that
they shal send
out their cattel
to ear vp the
first croppe, which
abundance shal
signes of Gods
fauour and loue
towards them.

a Meaning the
enemies of the
Church, as we
see by Chaldeans
and Assyrians:
but chiefly of
Saneherib, but
not onely.

b VVhen thine
appointed time
shal come that
God shal take
away thy pow-
er, and y which
y hast wrong-
fully gotten
shalbe giuen to
others, as Amos
5, 12.

c The Chalde-
ans shal do like
to the Assyrians,
as the Assyrians
did to Israel: &
the Medes, and
Persians shal do
the same to the
Chaldeans.

of ioye in the cite of reioycing.

14 Because the palace shalbe forsaken, [and] the noise of the cite shalbe left: the towre and fortresse shal be denies for euer, [and] the delite of wilde asses, [and] a pasture for flockes,

15 Vntil the Spirit be powred vpon vs from above, and the wilderness become a fruteful field, and the plenteous field be counted as a forest.

16 And iudgement shal dwell in desert, & iustice shal remaine in the fruteful field.

17 And the worke of iustice shalbe peace, euen the worke of iustice & quietnes, and assurance for euer.

18 And my people shal dwell in the tabernacle of peace and in sure dwellings, & in safe resting places.

19 When it haleth, it shal fall on the forest, and the cite shalbe set in the lowe place.

20 Blessed are ye that sowe vpon all the waters, and driue [thether] the fete of oxe and the asse.

m They
shal net ned to
buyld it in his
places for feare of
the enemye: for
God wil defend
it and turne away
the stormes from
hurting of their
commodities.

CHAP. XXXIII.

The destruction of them, by whom God hath punished his Church.

VV O to thee that spoilest, & wast not spoiled: and doest wickedly, and thei did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoyled: when thou shalt make an end of doing wickedly, they shal do wickedly against thee.

2 O Lord, haue mercie vpon vs, we haue waited for thee: be thou, [which wast] their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the people fled: at thine exalting the nations were scattered.

4 And your spoile shal be gathered [like] gathering of caterpillers: & he shal go against him like leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high: he hath filled Zión with iudgement and iustice.

6 And there shalbe stabilitie of thy times, strength, saluation, wisdom and knowledge: [for] the feare of the Lord shalbe his treasure.

f That is, the Assyrians
fled before the arme of the Chaldeans, or Chaldeans for feare of Medes and Persians. g VVhen thou O Lord, didst lift vp thine arme to punish thine enemies. h Ye that as caterpillers destroyed with your number whole crops, shal haue no strength to resist your enemies the Chaldeans, but shal be gathered up as heape and destroyed. i Meaning the Medes and Persians against the Chaldeans. k That is, in the daies of Hezekiah.

7 Beholde, their messengers shal crye without, and the ambassadours of peace shal wepe bitterly.

8 The paths are waste: the waifaring man ceaseth: he hath broken the couenant: he hath contemned the cities: he regarded no man.

9 The earth mourneth & fainteth: Lebanon is ashamed, and hewen downe: Sharon is like a wilderness, and Bashan is shaken and Carmel.

10 Now wil I arise, faith the Lord: now wil I be exalted, now wil I lift vp my self.

11 Ye shal conceiue chaffe, [and] bring forth the stubble: the fyre of your breth shal deuoure you.

12 And the people shalbe [as] the burning of lime: [and as] the thornes cut vp, shal they be burnt in the fyre.

13 Heare, ye that are farre of, what I haue done, and ye that are nere, knowe my power.

14 The sinners in Zión are afraid: a feare is come vpon the hypocrites: who among vs shal dwell with the deuouring fyre: who among vs shal dwell with the euerslitting burnings?

15 He that walketh in iustice, and speaketh righteous thigs, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seing euil.

16 He shal dwell on hye: his defence shal be the munitions of rockes: bread shalbe giuen him, [and] his waters shalbe sure.

17 Thine eyes shal se the King in his glorie: they shal beholde the land farre of.

18 Thine heart shal meditate feare: Where is the scribe, where is the receauer: where is he that counted the towres?

19 Thou shalt not se a fierce people, a people of a darke speache, that thou canst not perceiue, [and] of a stammering tongue that thou canst not vnderstand.

20 Loke vpon Zión the cite of our solenne feastes: thine eyes shal se Ierusalem a quiet habitation, a Tabernacle that can not be remoued: & the stakes thereof can neuer be taken away, nether shal any of the cordes thereof be broken.

21 For surely there the mightie Lord [wil be] vnto vs, [as] a place of floods [and] brode riuers, whereby shal passe no shippe with oares, nether shal great ship passe the rebys.

22 For the Lord [is] our iudge, the Lord [is] our law giuer: the Lord [is] our King, he wil saue vs.

23 Let vs be content with this small river of Shiloah, & not desire the great

I Sent from Sa-

ntherib. m VVhich they of Ierusalem sent to in- treat of peace. n That is, the wordes of the ambassadours, when they returned from Saneherib.

o VVhich was a plentiful coun- trey, meaning, Saneherib woulde destroy all.

p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shal be in vaine, & that the fyre, which they had kindled for others, shoulde consume them.

r His vengeance shalbe so great, that all the world shal talke thereof.

s VVhich do not beleue the wordes of the Prophet and the assurance of their deliuerance.

t Meaning that God wil be a sure defence to all them that liue according to his wordes.

u They shal se Hezekiah deliuered from his enemies and restored to honour and glorie.

x They shal be no more shut in as they were by Saneherib, but go where it pleaseth them.

y Before that this liberie cometh, thou shalt thinke that thou art in great danger: for the enemy shal so sharply assaile you, that one shal cry, VVhere is the Clarke that writeth names of them that are taxed another, VVhere is the receiuer? another shal crye for him that valseth the rich houses, but God wil deliuer you from this feare.

z Let vs be content with this small river of Shiloah, & not desire the great

strawes & riuers, whereby enemies may bring in shippe, & destroy vs.

23. Thy^a cordes are loosed: they colde not wel strengthen their mast; nether colde thei spread the saile: then shal the^b pray be deuided for a great spoyle: yea, the lame shal take away the pray.

24. And none inhabitant shal say, I am sicke: the people that dwell therein, shal haue their iniquitie forgien.

CHAP. XXXIII.

1. He sheweth that God punisheth the wicked for the love that he beareth toward his Church.

1. Come nere, ye^a nations, and heare, & hearken, ye people: let the earth heare and all that is therein; the worlde & all that procedeth thereof.

2. For the indignation of the Lord [is] vpon all nations, [and] his wrath vpon all their armies: he hath destroyed them [and] delivered them to the slaughter.

3. And their staine shal be cast out, and their stincke shal come vp out of their bodies, and the mountaines shal be melted with their blood.

4. And all the hoste of heauen shal be dissolved, and the heauens shal be folded like a boke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the figtree.

5. For my sworde shal be^a drunken in the heauen; beholde, it shal come downe vpon Edom, euen vpon the people of^b my curse to iudgement.

6. The sworde of the Lord is filled with blood: it is made fat with the fat [and] with the blood of the^c lambes and the goats, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7. And the^d unicornes shal come downe with them & the heiffers with the bulles; and their land shal be drunken w^e blood, and their dust made fat with fatnes.

8. For [it is] the day of the Lords vengeance, [and] the yere of recompence for the iudgement of Zion.

9. And the riuers thereof shal be turned in to pitch, and the dust thereof in to^a brimstone, & the land thereof shal be burning pitch.

10. It shal not be quenched night nor day: the smoke thereof shal go vp euen more: it shal be desolate fro^b generation to generation: none shal passe through it for ever.

11. But the pellicane^c & the hedgehog shal possesse it, & the great owle, & the rauen shal dwell in it, and he shal stretch ouer vpon it the line of vanitie, and the stones of emptines.

12. The nobles thereof shal call to the kingdome, and there shal be none, and all the princes thereof shal be [as] nothing.

13. And it shal bring forth the thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shal be an habitation for dragons, and a court for ostriches.

14. There shal^d mete also Zim and lim, & the Saryre shal crye to his fellowe, & the shriche owle shal rest there; and shal finde for her self a quiet dwelling.

15. There^e shal the owle make her nest, & lay, and hatche, & gather them vnder her shadowe: there shal the vultures also be gathered, euerie one with her make.

16. Seke in the^f booke of the Lord & read: none of^g these shal faile, none shal want her make: for his mouth hath commanded, and his verie spirit hath gathered them.

17. And he hath cast the^h lot for them, and his hand hath diuided it vnto them by line: they shal possesse it for ever: from generation to generation shal they dwell in it.

CHAP. XXXV.

1. The great ioye of them that beleeue in Christ. 2. The effect which preache the Gospel. 3. The fruites that followe thereof.

1. The^a desert and the wildernes shal reioyce: and the waste ground shal be glad and flourish as the rose.

2. It shal flourish abundantly & shal greatly reioyce also and ioy: the glorie of Lebanon shal be given vnto it: the beautie of Carmel, and of Sharon, they shal see the glorie of the Lord, [and] the excellencie of our God.

3. Strengthen the weake hands, and comfort the feeble knees.

4. Say vnto them that are feareful, Be ye strong, feare not: beholde, your God cometh with vengeance: [euen] God with a recompence, he wil come and save you.

5. Then shal the eyes of the^b blinde be lightened, and the eares of the deafe be opened.

6. Then shal the lame man leape as an hart, and the domme mans tongue shal sing: for in the^c wildernes shal waters breake out, and riuers in the desert.

7. And^d drye ground shal be as a poole, and the thirstie (as springs of water in the habitation of dragons: where they lay, [shal be] a place for reedes and rushes.

8. When the knowledge of Christ is reuelled, & they are brought out of the grace of God, shal haue them given by Christ.

m Meaning, that shal be neither quiet nor polluted, nor state of common weale.

n Read Chap. 13. 21.

o Signifying, Iouma shal be an horrible desolation and bare wilderness.

p That is, in Lawe where the curses are threatened against the wicked. q To wit, beastes and foules. r That is, among the of Lord. s He hath gathered the beastes and foules Iouma for an habitation.

t The Church.

u The Church.

v He prophesied of the full restoration of the Church both of the Iewes & Gentiles vnder Christ. w shal be fully accomplished at the day: albeit as yet it is compared to a desert wilderness.

x The Church was before compared to a desert wilderness, shal by Christ be made most plentiful & beautiful.

y He sheweth the presence of God in the cause that Church bring forth the fruit and flourish.

z He will be all to encourage one another, & specially the weaker to the stronger, that they may partly by abiding the coming of God be strengthened.

aa To destroy your enemies.

It shalbe for the Saints of God & not for the wicked. & God shal lead & guide them, alluding to the bringing forth of Egypt. & As he threatened to be destroyed hereby, Chap. 30. 6. I VVhose the Lord shal deliver from the captivity of Babylon.

a This historie is rehearsed, because it is as a seale & confirmation of the doctrine afore, both for the threatnings & promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliverance.

b VVhen he had abolished superstition & idolatrie, and restored religion, yet God would exercise his Church to trye their faith and patience. & For he was now restored to his office, as Isaiah had prophesied, Chap. 22. 30.

c This declaration that there were fewe gods, shoulde be founde in the Kings house, when he was driven to send this wicked man in such a weightie matter.

d Sanherib was chief captaine. & He speaketh this in the person of Hezekiah, falsely charging him, that he put his trust in his wit and eloquence, where as his onlie confidence was in the Lord.

e Satan labored to put the godlie King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weak and would deceive them, to yelde him self to the Assyrians, and so note hope for any helpe of God. † Or, turne backe. h He reprocheth to Hezekiah his small power, which is not able to resist one of Sanheribs least captaine.

8 And there shalbe a path and a way, and the way shalbe called ^h holy: the polluted shal not passe by it: for ⁱ he shalbe with them, and walke in the way, and the fooles shal not erre.

9 There shalbe ^k no lyon, nor noisome beastes shal ascend by it; nether shal they be founde there, that the redeemed may walke.

10 Therefore the ^l redeemed of the Lord shal returne & come to Zⁱon with praise, and eu^erlasting ioy shal be vpon their heads: they shal obtaine ioy and gladnes, & sorow and mourning shal flee away.

¶ CHAP. XXXVI.

a Sanherib sendeth Rabshakeh to beseege Ierusalem. 19. His blasphemies against God.

NOW ^a in the ^b fourteenth yere of King Hezekiah, Sanherib King of Asshur came vp against all the strong cities of Iudah, and toke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great hoste, and he stode by the conduite of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the ^c steward of the house, and Shebna ^d the chancellor, and Ioah the sonne of Alaph the recorder.

4 And ^e Rabshakeh, said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I saie, ^f Surely [I haue] eloquence, [but] counsel and strength [are] for the warre: on whome then doest thou trust, y^{thou} rebellest against me?

6 Lo, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it wil go into his hand, and perceit: so [is]

^g Pharaoh King of Egypt, vnto all y^{thou} trust in him.

7 But if thou say to me, We trust in ^h Lord our God, Is not that he, whose hie places and whose altars Hezekiah toke downe, and said to Iudah and to Ierusalem, Ye shal worship before this altar?

8 Now therefore giue hostages to my lord the King of Asshur, & I wil giue thee two thousand horses, if thou be able on thy parte to set riders vpon them.

9 For how canst thou ⁱ despise anie captaine of the ^k least of my lords seruants?

and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, ^l Go vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna and Ioah vnto Rabshakeh, ^m Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) & talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hathe my master sent me to thy master and to thee to speake these wordes, and not to the men that sit on the wall? that they may eat their owne dounge, and drinke their owne piss with you?

13 So Rabshakeh stode, and cryed with a loude voyce in the Iewes language, and said, Heare the wordes of the great King, the King of Asshur,

14 Thus saith the King, Let not Hezekiah deceiue you: for he shal not be able to deliuer you.

15 Nether let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs: this citie shal not be giuen ouer into the hand of the King of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make ⁿ appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figre, and drinke euerie man the water of his owne well,

17 Til I come and bring you to a land like your owne land, [euery] a land of wheat and wine, a land of bread and vineyardes,

18 Lest Hezekiah disceiue you, saying, The Lord wil deliuer vs. Hathe anie of ^o gods of the nations deliuered his land out of the hand of the King of Asshur?

19 Where is the god of ^p Hamath, and of Arpad? Where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hathe deliuered their countrey out of mine hand, that the Lord shulde deliuer Ierusalem out of mine hand?

21 Then they ^q kept silence, and answered him not a worde: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Alaph the recorder, vnto Hezekiah with re-

son that they did desert his blasphemie, for they had now rent their clothes: but they knewe it was in vaine so vs long reasoning with this infidel: wherefore they shoulde haue so much more prouoked.

i Thus the wicked, wil pretend the Name of the Lord: but we must trye this spirit, whether they be of God or no. k They were afraid, lest by his wordes he shoulde haue stirred the people against the King, and also recended to growe to some appointment with him. † Ebt. the wound of their flesh.

l The Hebrew word signifieth blessing: whereby this wicked captaine wolde haue persuaded the people, that their condition shoulde be better vnder Sanherib then vnder Hezekiah.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole and how the wicked make God an idole, because they do not vnderstand that God smeth them by scourges and punishment for sinne.

n Northward did not shew by euident signes that they did desert his blasphemie, for they had now rent their clothes: but they knewe it was in vaine so vs long reasoning with this infidel: wherefore they shoulde haue so much more prouoked.

clothes

clothes, & raile him the wordes of Rabshaké.

CHAP. XXXVII.

Hezekiah asketh counsel of Isaiah, who promitteth him victory. 10 The blasphemie of Saneherib. 16 Hezekiah's prayer. 16 The arme of Saneherib is slaine of the Angel. 18 And he him selfe of his owne finnes.

AND when King Hezekiah heard it, he rent his clothes and put on sackcloth, and came into the house of the Lord.

And he sent Eliakim the steward of his house, and Shebna the chancellor, with the Elders of the Priests, clothed in sackcloth vnto Esaiâh the Prophet, the sonne of Amôz.

And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation & of rebuke and blasphemie: for the childre are come to birth, & there is no strength to bring forth.

Ifso be the Lord thy God hath heard the wordes of Rabshaké, whome King of Asshur his master hath sent to raile on the living God, and to reprove him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

So the seruants of the King Hezekiah, came to Isaiâh.

And Isaiâh said vnto them, Thus say vnto your master. Thus saith the Lord, Be not afraid of the wordes: thou hast heard wherewith the seruants of the King of Asshur haue blasphemed me.

Beholde I wil send a blast vpon him, and he shal heare a noise, and returne til his owne land, and I wil cause him to fall by the sworde in his owne land.

So Rabshaké returned, & founde the King of Asshur fighting against Libnâh: for he had heard that he was departed fro Lachish.

He heard also men say of Tirhakah, King of Ethiopia, Beholde, he is come out to fight against thee: and when he heard it, he sent [other] messengers to Hezekiah, saying,

Thus shal ye speake to Hezekiah King of Iudah, saying, Let not thy God deceiue thee in whome thou trustest, saying, Ierusalem shal not be giuen into the hand of the King of Asshur.

Beholde thou hast heard what the Kings of Asshur haue done to all lands, in destroying them, and that thou be deliuered.

Haue the gods of the nations deliuered them, which my fathers haue destroyed:

[as] Gozan, and Haran, and Rezeph, & the children of Eden, which were at Telassar.

Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuim, Hena and Iuah?

So Hezekiah receiued the letter of the hand of the messengers and red it, and he went vp into the House of the Lord, and Hezekiah spred it before the Lord.

And Hezekiah praied vnto the Lord, saying,

O Lord of hostes, God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

Encline thine eare, O Lord, and heare open thine eyes, O Lord, and le, and heare all the wordes of Saneherib, who hath sent to blaspheme the living God.

Truth it is, O Lord, that the Kings of Asshur haue destroyed all lands, & their country,

And haue cast their gods in the fyre: for they were not gods, but the worke of mans hands, reuenjered of stone: therefore they destroyed them.

Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may knowe, that thou onely art the Lord.

Then Isaiâh the sonne of Amôz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib King of Asshur,

This is the worde that the Lord hath spoken against him, O virgin, daughter of Zion, he hath despised thee, & laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

Whome hast thou railed on & blasphemed? and against whome hast thou exalted [thy] voyce; and lifted vp thine eyes en hie against the holy one of Israel.

By thy seruants hast thou railed on the Lord, and said, By the multitude of my charrets I am come vp to the top of the mountains, to the sides of Lebanon, & wil cut downe the hig cedres thereof, & the faire syttees thereof, and I wil go vp to the heights of his toppe, and to the forest of his fruitful places.

I haue digged, and dronke the waters, and with the plant of my feet haue I dried all the riuers closed in.

Hast thou not heard how I haue of olde time made it, & haue formed it long

Which was a cite of the Medes.

Called also Charre: & this in Mesopotamia, wherby Saneherib came after his fathers death.

Hezekiah's prayer.

Hezekiah's prayer.

Meaning of the cherubims.

Whome God had chosen him selfe as a chaste virgin, and out whome he had care to preferre her from the lust of sinners.

Declaring hereby, that they that are enemies to Gods Church, fight against her, whoe quarrell his Church as they would.

He boasteth of his power, in that he can smite, & overthrow his enemies: & is end of his power, in that his arm is able to reach vnto the toppe of the mountains, which the Iewes had chosen.

God made up his Church as a chaste virgin, which he formed in his owne image, which he had chosen.

72 br. are short in hand.

5 He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for ever, because God is the maintainer the roof.

6 Meaning, his counsels and enterprises.

7 Because Sancherib shewed him self, as a devouring fish, detestous beast, he vnto these similitudes, to reache how he wil take him & guide him.

8 Thou shalt looke thy labour.

9 God giueth signe, after two sortes: some go before the thing, as the signes that Moses wrought in Egypt, which were a confirmation of their faith: and some go after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these are to keepe the remembrance of God in our remembrance, of the which sorte this here is.

10 He promisseth that for two yeres the ground of it self shulde fede them.

11 They whom God had deliuered out of the hands of the Assyrians, shal prosper: and this properly belongeth to the Church.

12 For my promise sake made to David.

13 1. King. 19.

14 2. Chron. 23. 31.

15 2. Chron. 28. 22.

16 1. Sam. 7. 21.

17 1. Sam. 1. 9.

ago: & shulde I now bring it, that it shulde be destroyed, [and layed] on ruinous heapes, [as] cities defended?

27 Whose inhabitants haue smale power, [and] are afraied & confounded: they are like the grasse of the field & grene herbe, [or] grasse on the house toppes, or come blasted afore it be growen.

28 But I knowe thy dwelling, and thy going out, and thy comming in, & thy furie against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore wil I put mine ^a hooke in thy nostrils, and my bridle in thy lippes, and wil bring thee backe againe the same way thou ^a camest.

30 And this shal be a signe vnto thee, so Hezekiah, Thou shalt eat this yere such as groweth of it self: and the ^a second yere, such things as grow without sowing: and in the third yere, sow ye and reape, and plant vineyardes, and eat the fruite thereof.

31 And the remnant that is escaped of the house of Iudah, shal againe take roote downward and beare fruite vpward.

32 For out of Ierusalem shal go a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shal do this.

33 Therefore thus saith the Lord concerning the King of Asshur, He shal not enter into this citie, nor shooe an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shal returne, and not come into this citie, saith the Lord.

35 For I wil defend this citie to saue it, for mine owne sake, and for my seruant ^a Davids sake.

36 ¶ Then the Angel of the Lord went out, and smote in the campe of Asshur an hundred, foure score, and sixe thousand: so when they arose early in the morning, beholde, they were all dead corpses.

37 So Sancherib King of Asshur departed, and went away and returned & dwelt at Nineueh.

38 And as he was in the temple worshipping Nisroch his god, Adramelch and Sharezzer his sonnes slawe him with the sword, and they escaped into the land of Ararat: and Elashaddon his sonne reigned in his stead.

¶ Or, Attenuis. ¶ This was also called Sancherib in whose daies reigned after Sancherib death, the Chaldeans beginning the Assyrians by Merodach their King.

¶ 1. Chron. 31. 21. ¶ 2. Chron. 28. 22. ¶ 1. Sam. 7. 21. ¶ 1. Sam. 1. 9.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeres after. 10 He giueth thanks for his benefite.

1 About that time was Hezekiah sicke vnto the death, and the Prophet Iaiāh sonne of Amōz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an ordre, for thou shalt dye, and not liue.

2 Then Hezekiah ^a turned his face to the wall, and praied to the Lord,

3 And said, I beseeche thee, Lord, remember now how I haue walked before thee in trueth, & with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the worde of the Lord to Iaiāh, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lord God of David thy father, I haue heard thy prayer, [and] sene thy teares: beholde, I wil adde vnto thy dayes fiftene yeres.

6 And I wil deliuer thee ^a out of the hand of the King of Asshur, and this citie: for I wil defend this citie.

7 And ^a this signe shalt thou haue of the Lord, that the Lord wil do this thing, that he hath spoken.

8 Beholde, I wil bring againe the shadowe of the degrees (whereby it is gone downe in the dial of Ahaz by the ^a sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 ¶ The writing of Hezekiah King of Iudah, when he had bene sicke, and was recovered of his sickenes.

10 I said in the ^a cutting of my dayes, I shal go to the gates of the graue: I am depriued of the residue of my yeres.

11 I said, ^a I shal not se the Lord, [euē] the Lord in the land of the liuing: I shal se man no more among the inhabitants of the worlde.

12 Mine habitation is departed, and is removed from me, like a shepherds tent: I haue cut of like a weauer my life: he wil cut me of from the height: from day ^a to night, thou wilt make an end of me.

13 I rekepned ^a to the morning: but he brake

¶ Hezekiah's long of his lamentation and thanksgiving to all posteritie, as a monument of his owne infirmities and thankful heart for Gods benefites, as David did, Psal. 111.

¶ At what time it was tolde me, that I shulde dye, I had no more praise the Lord: but in his temple among the faithful: thus God suffreth his dearest children to want his consolation for a time, that his grace afterward may the more appeare vnto them: so that they may seeke him. ¶ By 28. yeres I haue promoted God to take my life from me.

¶ That is, in one day, or shortly.

¶ One night I thought that I shulde liue til morning, but my paine in the night perswaded me the contrary: he sheweth the honour of his faithfull seruants, when they vnderstand Gods iudgement against their sinne.

2. King. 20. 1.

2. Chron. 32. 24.

3. A Some after that the Assyrians were slayne, so that God

will haue the exercise of his

childrens continuall: that they may learne easily.

ly. 20. depend vpon God and

signes. 20. the

cheuons. 20. For his heart

was touched with fears of

Gods iudgement, being he

had appointed him to dye. 20.

quikely after his delictances

from so great calamities, as

2. Chron. 20. 20. to remaine in

that effect, and altho foretelling

the great change, that shulde

come vnto the Church, foretold

much. 20. he liueth so long

him: for as yet Manassih was

not borne: and when he

igned, we se what a tyrant

he was.

20. He doth not onely

prolong his life, but to

giue him rest and quietnes

from the Assyrians, who

might haue renewed their

armie to reuenge their former

discomfiture.

20. For Hezekiah had asked

for the confirmation of his

faith a signe, as ver. 22. and 2.

King. 20. 1.

whereunto he was moved by

the singular motion of Gods

Spirit.

20. Read 2. King. 20. 1.

20. 1.

20. 1.

20. 1.

20. 1.

20. 1.

20. 1.

20. 1.

20. 1.

all my bones, like alon: from daie to night wilt thou make an end of me.

14 Like a crane [or] a swallow, so did I chatter: I did mourne as a doue: mine eyes were lift vp on hie: O Lord, ^a it hath oppressed me, comfort me.

15 What shal I saie? for he hath said it to me, and he hath done it: I shal walke weakely all my yeres in the bitterness of my soule.

16 O Lord, ^a [to them] that ouerliue them, & to all [that are] in them, & life of my spirit [shalbe] knowen, that thou causedst me to slepe and hast giuen life to me.

17 Beholde, for ^a felicitie I had bitter grief, but it was thy pleasure [to deliuer] my soule from the pit of corruption: for thou hast cast all my ^a sinnes behinde thy backe.

18 For ^a the graue can not confesse thee: death can not praise thee: they that go downe into the pit, can not hope for thy trueth.

19 [But] the liuing, the liuing, he shal confesse thee, as I [do] this day: the father to the ^a children shal declare thy trueth.

20 The Lord [was ready] to saue me: therefore we wil sing my song, all the dayes of ^a our life in the House of the Lord.

21 Then said Isaiāh, Take a lumpe of drye figges and ^a laie it vpon the boile, and he shal recouer.

22 Also Hezekiah ^a had said, What is the signe, that I shal go vp into the house of the Lord?

¶ CHAP. XXXIX.

Hezekiah is reuolued, because he shewed his treasures vnto the ambassadeurs of Babylon.

1 ^a T^a the same time, ^a Merodach Bala-dan, the sonne of Baladan, King of Babel, sent letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

2 And Hezekiah was ^a glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, & the precious ointment, and all the house of his armour, & all that was found in his treasures: there was no thing in his house, nor in all his kingdome that Hezekiah shewed them not.

God favoured, and ar d haue their helpe, if o c c o n s t r u c t u r d. c Read 2. King. 20, 13, and 2 chro. 32, 35.

3 Then came Isaiāh the Prophet vnto King Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a faire countrey vnto me, from Babel.

4 Then said he, What haue ^a they sene in thine house? And Hezekiah answered, All that is in mine house haue they sene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiāh said to Hezekiah, Heare the worde of the Lord of hostes,

6 Beholde, the dayes come that all that is in thine house, & which thy fathers haue laid vp in store vntil this day, shalbe ^a carryed to Babel: nothing shalbe left, saith the Lord.

7 And of thy sonnes, that shal procede out of thee, [and] which thou shalt beget, shal they take away, & they shalbe ^a eunuches in the palace of the King of Babel.

8 ^a Then said Hezekiah to Isaiāh, The worde of the Lord is good, which thou hast spoken: & he said, Yet let there be peace, and trueth in my dayes.

¶ CHAP. XL.

2 Remission of sinnes by Christ. 3 The coming of Iohn Baptist. 4 The Prophet reproveth the idolaters and them that trust not in the Lord.

1 ^a Comfort ^a ye, comfort ye my people, say your God say,

2 Speake comfortably to Ierusalem, & crye vnto her, that her ^a warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords ^a had ^a double for all her sinnes.

3 A ^a voyce cryeth in the ^a wildernes, ^a Prepare ye the way of ^a Lord: make streight in the desert a path for our God.

4 Euerie valley shalbe exalted, and euerie ^a mountaine and hill shalbe made lowe: & the croked shalbe streight, & the rough places plaine.

5 And the glorie of the Lord shalbe reueiled, and all ^a flesh shal se it together: for the mouth of the Lord hath spoken it.

6 A ^a voyce said, Crye. And he said, What shal I crye? All flesh [is] grasse, and all the ^a grace thereof [is] as the floure of the field.

7 The grasse withereth, the floure fadeth, because the ^a Spirit of the Lord bloweth vpon it: surely the people [is] grasse.

in captiuitie, & miserie. f Meaning, Cyrus and Darius which shalbe deliuer Gods people out of captiuitie, & make them a ready way to Ierusalem: this was fully accomplished, when Iohn Baptist brought tidings of Iesus Christ (coming) & was ^a the deliuerer of his Church from sinne & Sathe, Mat. 3, 3.

g Whatseruey may lay ex his der this deliuerance, shalbe reuolued. h This miracle shalbe so great, & it shalbe breuen through all the world. i The voyce of God, & shalbe in ^a Prophetel saith. k Meaning, all the world, & natural powers, Iohn 1, 10. 1 per. 1, 24. l The Spirit of God & al discouer e he variat in all that sense to haue anye reuelation of them selues.

m I was so oppressed with sorrow, that I was not able to utter my wordes, but onely to groane & sigh. n To wit, for sorrow, and griefe of bodie and minde. o God hath declared by his Prophet that I shal dye, and therefore I wylde vnto him. p I shal haue no release, but continual sorowes whyles I liue.

q They that shal ouerliue, men that are now aliue, and all they that are in these yeres shal acknowledge this benefite. r That after that thou hast condemned me to death, thou restorest me to life. s VVhere as I thought to haue liued in rest and ease, being deliuered from mine enemy, I had grief vpon grief.

t He sheweth more the remission of his sinnes, & Gods fauour then a thousand liues. u Forasmuch as God hath placed man in this world to glorifie him, the godlie take it as a signe of his wrath when their dayes are shortened, either because that they sinned vnwarlike for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, sing that there is so fewe in earth, that do regarde it, as Psal. 6, 5, and 145, 17. x All posteritie shal acknowledge, and according to their duetie toward their children shal instruct them in thy graces, and mercies toward me. y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefites. z Read 2. King. 20, 7. a As ver. 7.

1. King. 20, 13.

a This was the last King of Babylon, which ouercame the Assyrians in the tenth yere of Ieremias. b Partly moued with the greatness of the miracle, partly because he shewed him self enemy to his enemies, but chiefly, because he wolde ioine with them who God favoured, and ar d haue their helpe, if o c c o n s t r u c t u r d. c Read 2.

d He afflicteth him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, & blinded with ambition coldenot see.

e By the grievousness of the punishment is declared how greatly God detesteth ambition and vaine glorie. f That is, officers and seruants. g Read 2. King 20, 19.

a This is a comfort for the Church, assuring them that they shalbe neuer destitute of Prophets, whereby he exhorteth the true ministers of God & then were, and those also that shulde come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule. b The time of his affliction. c Meaning, sufficient, as chap. 61, 7. & ful correction, or double grace, where as the distressed double punishment. d To wit, of Prophets. e That is, in Babylon, & other places, where they were kept in captiuitie, & miserie. f Meaning, Cyrus and Darius which shalbe deliuer Gods people out of captiuitie, & make them a ready way to Ierusalem: this was fully accomplished, when Iohn Baptist brought tidings of Iesus Christ (coming) & was ^a the deliuerer of his Church from sinne & Sathe, Mat. 3, 3.

g Whatseruey may lay ex his der this deliuerance, shalbe reuolued. h This miracle shalbe so great, & it shalbe breuen through all the world. i The voyce of God, & shalbe in ^a Prophetel saith. k Meaning, all the world, & natural powers, Iohn 1, 10. 1 per. 1, 24. l The Spirit of God & al discouer e he variat in all that sense to haue anye reuelation of them selues.

In Thogh considering frailtie of mans nature manie of Jewes shulde perish & so not be partakers of this deliuerance, yet Gods promise shulde be fulfilled, & they that remained, shulde see the fruite thereof.
 n To publish this benefite through all the worlde.
 o He sheweth at one worde perfection of all mans felicitie, & is to haue Gods presence.
 p His power shal be sufficient without helpe of anie other, & shal haue all meanes in him self to bring his wil to passe.
 q He shal shewe his care and fauour ouer them that are weak and tender.
 r Declaring & as God onely hath all power so doeth he vse the same for the defence and maintenance of his Church.
 s He sheweth Gods infinite wisdom for & same end and purpose.
 t He speaketh all this to the intent they shulde neither feare man nor put their trust in a mie, saue onely in God.
 u Hereby hear meth them against the idolatrie, where with they shulde be tempted in Babylon.
 x He sheweth the rage of the idolaters seing & y poore that haue not to suffice their owne necessities, wil defraude them selues to serue their idoles.
 y Haue ye not the worde of God, & plainly condemneth idolatrie.
 z Can you not learne by visible creatures whome God hath made to serue your vse, & you shuld not serue them nor worship them,

8 The grasse withereth, the floure fadeth: but the^m worde of our God shal stand for euer.
 9 ¶ O ZION, that bringest good tidings, get thee vp into the hie^m mountaine: o Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraide: say vnto the cities of Iudah, beholde your God.
 10 Beholde, the Lord God wil come with power, and his arme shal rule for him: beholde, his wages [is] with him, and his worke before him.
 11 He shal fede his flocke, like a shepherd: he shal gather the lambes with his arme, and carie them in his bosome, [and] shal guide them with a yong.
 12 Who hath measured the waters in his fist: and counted heaven with the spanne, and comprehended the dust of the earth in a measure: & weighed the mountaines in a weight, and the hilles in a balance?
 13 Who hath instructed the Spirit of the Lord: or [was] his counsellor [or] taught him?
 14 Of whome toke he counsel, and [who] instructed him and taught him in the way of iudgement: or taught him knowledge, and shewed vnto him the way of vnderstanding?
 15 Beholde, the nations [are] as a droppe of a bucket, and are counted as the dust of the balance: beholde, he taketh away the yles as a litle dust.
 16 And Lebanon [is] not sufficient for fyre, nor the beastes thereof sufficient for a burnt offering.
 17 All nations before him [are] as^t nothing, and they are counted to him lesse then nothing, and vanitie.
 18 To whome then wil ye liken God? or what similitude wil ye set vp vnto him?
 19 The workeman melteth an image, or the goldsmith beateth it out in golde, or the goldsmith [maketh] siluer plates.
 20 Doeth not^a the poore chuse out a tre that wil not rote, for an oblation: he seeketh also vnto him a cunning workeman, to prepare an image, that shal not be moued.
 21 Knowe ye nothing: haue ye not heard it: hath it not bene tolde you fro^t beginning: haue ye not vnderstand it by the^a fundation of the earth?
 22 He sitteth vpon the circle of the earth, and the inhabitants thereof [are] as grasshoppers, he stretcheth out his heavens as a curtaine, and spreadeth them out as a tent to dwell in.

23 He bringeth the princes to nothing, [and] maketh the iudges of the earth as vanitie.
 24 As thogh they were not planted, as thogh they were not sowe, as thogh their stocke toke no roote in the earth: for he did euen^a blow vpon them, & they withered, and the whirlewinde wil take them away as stubble.
 25 To whome now wil ye liken me, that I shulde be like [him] saith the Holie one?
 26 Lift vp your eyes on hie, and beholde, who hath created these things, & bringeth^b out their armies by number, and calleth them all by names: by the greatnes of [his] power and mightie strength nothing faileth.
 27 Why saiest thou, o Iakob, and speakest o Israel, My way is hid from the Lord, and my iudgement is passed ouer of my God.
 28 Knowest thou not? [or] hast thou not heard, that the euerlasting God, the Lord hath created the^d ends of the earth: he nether fainteth, nor is weary: there [is] no searching of his^e vnderstanding.
 29 [But] he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.
 30 Euen the^f yong men shal faint, and be wearie, and the yong men shal stumble and fall.
 31 But they that waite vpon the Lord, shal renewe [their] strength: they shal lift vp the wings as the egles: they shal runne, and not be wearie, & they shal walke and not faint.

¶ CHAP. XLI.

^a Gods mercie in chusing his people. ^b Their idolatrie.
^c Deliueraunce promisseth to Zion.

1 **K**Epe^a silence before me, o ylands, and let the people^b renewe [their] strength, let them comenere, & let them speake: let vs come together into iudgement.
 2 Who raised vp^c iustice from the East, [and] called him to his fote: [and] gaue the nations before him, and subdued the Kings: he gaue them as dust to his sword, [and] as scatred stubble vnto his bowe.
 3 He pursued them, and passed safely by the way that he had not gone with his fete.
 4 Who hath wrought and done it: he that calleth the^d generations from the beginning. I the Lord [am] the^e first, and with the last I am the same.

maintained his succession. ^f Thogh the worlde set vp neuer so many gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, which haue euer bene, and shal be for euer.

a So that his power appeareth in euery place wher euer we turne our eyes.
 b VWho hath set in order that infinite number of the starres.
 c He rebuketh Jewes, because they did not rest on the providence of God burthoght that he had tormented them in their troubles.
 d And therefore all power is in his hand to deliuer whome time cometh.
 e Shewing that man must patiently abyde, & not curiously seeke out the cause of Gods delay in our afflictions.
 f They y truste in their owne vertue, and do not acknowledge ge^t all cometh of God.
 a God, as thogh he pleaded his cause with all nations, requirereth silence that he may be heard in his right.
 b That is, gather all their power & supports.
 c VWho called Abraham (who was the father of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to go to and fro at his commandment, and placed him in the land of Canaan.
 d VWho hath created man &

f Considering mine excellent works among my people.
g They assembled the selues and conspired against me to mainteine their idolatrie.
h He noteth the obstinacie of idolaters to mainteine their superstitions.
i And therefore oughtest not to pollute thy selfe with the superstition of Gen- tiles.
k That is, by force of my promise in the performance whereof I will shew my selfe faithful and iust.
l Because they shalbe destroyed.

5 The yles sawe it, & did feare, [and] the ends of earth were abashed, drewe nere and came.

6 Euerie man helped his neighbour, and said to his brother, ^bBestrong.

7 So the workman comforted the founder [and] he that smote with the hammer, him that smote by course, saying, It is ready for the fodering, and he fastened it with nailes that it shuld not be moued.

8 ¶ But thou, Israel, art my seruant, & thou Iakób, whome I haue chosen, the fede of Abraham my friend.

9 For I haue taken thee from the ends of earth, and called thee before the chief the- roof, & said vnto thee, Thou art my seruāt: I haue chosen thee, and not cast thee a- way.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God, I wil streng- then thee, and helpe thee, and wil susteine thee with the ^k right hand of my iustice.

11 Beholde, all thei that prouoke thee, shal- be ashamed, and confounded: thei shalbe as nothing, and thei that striue with thee, shal perish.

12 Thou shalt seke them & shalt not finde them: [to wit,] the men of thy strife, [for] thei shalbe as nothing, and the men ^y war- re against thee, as a thing of naught.

13 For I the Lord thy God wil holde thy right hand, saying vnto thee, Feare not, I wil helpe thee.

14 Feare not thou ^m worme Iakób, [&] ye men of Israel: I wil helpe thee, saith the Lord and thy redemer the holy one of Is- raél.

15 Beholde I wil make thee a roller, and a newe threshing instrument, hauing tethe: thou shalt thresh the ^a mounraines, and bring them to poudre, and shalt make the hilles as chaffe.

16 Thou shalt fanne them and the winde shal cary the away, & the whirlwind shal scatter them: and thou shalt reioyce in the Lord, [and] shalt glorie in the holie one of Israel.

17 [When] ^o the poore and the nedie seke water, and there is none [their tongue fai- leth for thirst: I the Lord wil heare them: I the God of Israel wil not forsake them]

18 I wil open riuers in the toppes of the hilles, & fountaines in the middes of the valleis: I wil make the wilderness as a poble of water, and the waste land as springs of water.

19 I wil set in the wilderness the cedre, the shittah tre, and the myrbe tre & the pine tre, & I wil set in the wilderness the syne- tre, the elme and the boxe tre together.

20 Therefore let them se and knowe, and let them consider and vnderstand together that the hand of the Lord hath done this and the holy one of Israel that he created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Iakób.

22 Let them bring them forth, & let the tel vs what shal come, let them shewe the former things what thei be, that we may consider them, and knowe the latter end of them: ether declare vs things for to come.

23 Shewe the things that are to come here after, ^y we may knowe that you are gods: yea, do good or do euil, that we may declare it, and beholde it together.

24 Beholde, ye are of no value, & your ma- king is of naught: [man] hath chosen an abomination by them.

25 ¶ I haue raised vp ^r from the North, and he shal come: from the East sunne shal ^u he cal vpon my Name, and shal come vpon ^x princes as vpon claye, and as the potter treadeth mye vnder the fote.

26 Who hath declared fro ^y beginning, that we may knowe? or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth ^y your wordes.

27 I [am] the first, [that saith] to Zión, Be- holde, beholde ^z them: and I wil giue to Ie- rusalem ^a one that shal bring good ty- dings.

28 But when ^b I behelde, there was none: and when I enquired of them, there [was] no counsellour: and when I demanded of them, thei answered not a worde.

29 Beholde, they are all vanitie: their wor- ke is of nothing, their images are winde & confusion.

^b V When I looked whether the idols could do these things, I founde that thei had nether wisdom nor power to do any thing: therefore he concludeth ^y all are wicked, that truste in such vanitie.

CHAP. XLII.

¹ The obedience and humilitie of Christ. ² Why he was sent into the worlde. ³ The vocation of the Gen- tiles.

¹ Beholde, ^a my seruant: ^b I wil say vpo him: mine elect, [in whome] my soule delieth: I haue put my spirite vpon him: he shal bring forth ^c iudgement to the Gentiles.

² He shal not crie, nor lift vp, nor raise his voice, because he is the foundation of the house of Israel, and he shal be raised. ^b For I haue chosen him, as to a most faithful seruant, because he is a man of peace, and he shal be raised. ^c He only is acceptable to me, and he shal be raised. ^d He only is acceptable to me, and he shal be raised. ^e His name shall be called upon all the people, and he shal be raised.

q That is, he is appointed, and determined, in that comes to passe.
r He biddeth idolaters to pro- ue their religion, & to bring fur- the their iudges, that they may be tryed, whe- ther they knowe all things, & can do all things which if they ca- not do, he con- cludeth ^y thei are no gods, but vile idoles.
s So that a man cannot make an idole, but he must do that. ^t God denieth, and abhorreth for he chursh his owne deu- ses, & forsaketh the Lords.
u Meaning, the Chaldeans.
v That is, Cy- rus, who shal do all things in my name, & by my direction: whereby he me- aneth that both their captiuitie and deliuerance shalbe ordered by Gods prou- idence and ap- pointment.
x Both ^y Chal- deans & others.
y Meaning, ^z none of the gen- tiles gods can worke any of these things.
z That is, ^a Is- raelites, which returne from ^b captiuitie.
a To wit, a con- tinual successe of Prophe- ties & minist- ers.

6 I wil saie to the North, Giue: and to the South, Kepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Euerie one shal be called by my Name: for I created him for my glorie, formed him and made him.

8 I wil bring forth the blinde people, & they shal haue eyes, and the deafe, & they shal haue eares:

9 Let all the nations be gathered together, and let the people be assembled, who among them can declare this and shewe vs former things: let them bring forth the their witnessies, that they maie be iustified: but let them heare, and saie, It [is] trueth.

10 You are my witnessies, saith the Lord, and my seruants, whome I haue chosen: therefore ye shal knowe and beleue me & ye shal vnderstand that I am: before me there was no God formed, nether shal there be after me.

11 I [euē] I am the Lord, and beside me there is no Saviour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange [god] among you: therefore you are my witnessies, saith the Lord, that I am God.

13 Yea, before the day [was,] I am, and there is none that can deliuer out of mine hand, I wil do it, and who shal let it?

14 Thus saith the Lord your redemer, the holy one of Israël, For your sake I haue sent to Babel, and brought it downe: they are all fugitiues and the Chaldeans cry in the shippes.

15 I am the Lord your holy one, the creator of Israël, your King.

16 Thus saith the Lord which maketh a way in the Sea, and a path in the mightie waters:

17 When he bringeth out the charer, and horse, the armie and the power lie together, [and] shal not rise: they are extinct, and quenched as towne.

18 Remember ye not the former things, nether regarde the things of olde.

19 Beholde, I do a newe thing: nowe shal it come forth: shal you not knowe it? I wil euen make a waie in the desert, and floods in the wildernes.

20 The wilde beasts shal honour me, the dragons and the ostriches, because I gaue water in the desert, and floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my self: they shal shewe for the my praise.

22 And thou hast not called vpon me, o Iakob, but thou hast wearied me, o Israël.

23 Thou hast not brought me the shepe of thy burnt offrings, nether hast thou honoured me with thy sacrifices: I haue not caused thee to serue with an offering, nor wearied thee with incense.

24 Thou boughtest me no [wete] sauiour w^monie, nether hast thou made me drunke with the fat of thy sacrifices, but thou hast made me to serue wth thy sinnes, [&] wearied me with thine iniquities.

25 I [euē] I, am he that putteth awaie thine iniquities for mine owne sake, and wil not remember thy sinnes.

26 Put me in remembrance: let vs be iudged together: count thou that thou maist be iustified.

27 Thy first father hath sinned, and thy teachers haue transgressed against me.

28 Therefore I haue prophaned the rulers of the Sanctuarie, and haue made Iakob a curse, and Israël a reproche.

sinnes. c If I forget anie thing that may make for thy iustification, put me in remembrance and speake for thy self. d Thine ankers. e Thy Priests and thy Prophets. f That is, rejected, abhorred and destroyed them, in the wildernes, and at other times.

CHAP. XLIII.

5 The Lord promisseth comforte and that he wil assemble his Church of diuers nations. 9 The vanitie of the idolers. 17 The benefit of idolaters.

1 YET now heare, o Iakob my seruante, and Israël whome I haue chosen.

2 Thus saith the Lord, that made thee, and formed thee from the wombe: he wil helpe thee. Feare not, o Iakob, my seruante and thou righteous, whome I haue chosen.

3 For I wil powre water vpon the thirstie, and floods vpon the drie ground: I wil powre my Spirit vpon thy fede, and my blessing vpon thy buddes.

4 And they shal growe as among grasse, and as the willowes by the riuer of waters.

5 One shal say, I am the Lords: another shal be called by the name of Iakob: & another shal subscribe with his hand vnto the Lord, and name him self by the name of Israël.

6 Thus saith the Lord the King of Israël & his redemer, the Lord of hostes, I am the first, and I am the last, and without

d That is, thy children and posteritie shal increase wonderfully after thee. e By this distribut^o of speeche he manifesteth one thing, that is, that the people shal be both and receive the true religion of God, as Psal. 17.5. f I am alwayes like my self, that is, constant toward my Church, and meane able to maintain it, as Psal. 117. and 73.15.

Thou hast not worshipped me as thou hast lest to haue done.

Because thou hast not willingly received that which I did command thee, thou didst grieue me. VVhenby he sheweth that his mercies were the anker of their deliuerance, for as much as they had destroyed the contrary.

Meaning, in true faith and obedience.

Either for the composition of the sweet ointment, Exod. 10.34. or for the sweet incense, Exod. 10.7.

Thou hast made me to beare an heauie burden by thy sinnes.

If I forget anie thing that may make for thy iustification, put me in remembrance and speake for thy self. d Thine ankers. e Thy Priests and thy Prophets. f That is, rejected, abhorred and destroyed them, in the wildernes, and at other times.

He created and chose thee from the beginning of his owne remembrance, and before thou wast a first mentioned thing.

VVhen God accepteth as righteous on which hadst occasion thereunto, because of the Law, and of thine holy vocation.

Because man of him self is as the drye and barren land, he promisseth an moisture with the waters of his holy Spirit, Ioh. 7.38. and 1.12.

fully after their speche by manifesting the true religion of God, as Psal. 17.5. f I am alwayes like my self, that is, constant toward my Church, and meane able to maintain it, as Psal. 117. and 73.15.

g And appoint
them that shal
deliuer the
Church.

h That is, de-
clare vnto me
how I ought to
proceede in
relin.

i God calleth
the Israelites
gentiles, becau-
se he preferred
them to all o-
ther in his eter-
nal election.

k Meaning
their idoles.

l Read Chap.
43. 10.

m VVhatsoe-
uer they be-
stowe vpon
their idoles to
make them so
feme glorious.

n That is, the
idolaters (eing
their idoles
blinde, must
needs be wit-
nesses of their
owne blinde-
nes, and feeling
that they are
not able to hel-
pe them, must
confesse that
they haue no
power.

o Meaning, that
whatsoeuer is
made by the
hand of man
if it be esteemed
as God, is mo-
st detestable.

p VVhereby
appeareth their
blasphemie,
which call ima-
ges the bakas
of the lantie,
seing that they
are not onely
here called va-
profitable, but
Chap. 41. 24.
abominable:
and Ierem. cal-
leth them the
worke of er-
ror, Ierem. 10.
25. Habak. a
lying ruther,
2. 18.

q That is,
which by any
way consente-
therto the ma-
king or wor-
shipping.

r Signifying,
that the multi-
tude that pos-
sessen saue the
idolaters, when
God wil take
vengeance, al-
though they ex-
cuse them sel-
ues thereby a-
mong men.

s He describeth the raging affliction of the idolaters, which
forget their owne necessities to set forth their deuotion toward their ido-
les. t The place is in some Temple. u He fetcheth forth the obstinate and
malice of the idolaters, which though they it by daily experience, that their
idols are no better then the rest of the matter whereof they are made, yet
they refuse the one parte and make a god of the other, as the papists make
their cake a god, and the ash of their idoles. x That is, he either maketh
a table or seen thing.

me [is] there no God.

7 And who is like me, that shal call, and
shal declare it, and^h set it in order before
me, since I appointed theⁱ ancient people:
& what is at hand, and what things are to
come: let^k them shewe vnto them.

8 Feare ye not, nether be afraied: haue not
I tolde thee of olde, and haue declared it:
you are euen my witnesses, whether there
be a God beside me, and that there is
no God that I knowe not.

9 All they that make an image, are vanitie,
and^m their delectable things shal nothing
profite: and thei are their owne witnesses
that thei se not nor knowe: therefore
they shalbe confounded.

10 Who hath made^a a god, or molten an
image, that is^p profitable for nothing?

11 Beholde, all that are of the^q fellowship
thereof, shalbe confounded: for the wor-
kemen them selues are men: let them all
be gathered together, and^r stand vp, [yet]
they shal feare, and be confounded toge-
ther.

12 The smith [taketh] an instrument, and
worketh in the coles, & facioneth it with
hammers, & worketh it with the strength
of his armes: yea, he is an^s hungred, and
his strength faileth: he drinketh no water,
and is faint.

13 The carpenter stretcheth out a line: he
facioneth it with a red thread, he planeth
it, and he purtreieth it with the compasse,
& maketh it after the figure of a man, [&]
according to the beautie of a man that it
maie remaine in^t an house.

14 He wil hewe him downe cedres, and ta-
ke the pine tre and the oke, and taketh cou-
rage among the trees of the forest: he
planteth a fyre tre, and the raine doeth
nourish it,

15 And man burneth thereof: for he wil
take thereof and^u warme him self: he also
kindleth it and baketh bread, yet he ma-
keth a god, and worshippeth it: he maketh
it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in
the fyre, [and] vpon the halfe thereof he
eateth flesh: he roasteth the roste and is sa-
tisfied: also he warmeth him self & saith,
Aha, I am warme, I haue bene at the
fyre.

17 And the residue thereof he maketh a
god, [euen] his idole: he boweth vnto it, &
worshippeth and praiceth vnto it, and saith,

He describeth the raging affliction of the idolaters, which
forget their owne necessities to set forth their deuotion toward their ido-
les. t The place is in some Temple. u He fetcheth forth the obstinate and
malice of the idolaters, which though they it by daily experience, that their
idols are no better then the rest of the matter whereof they are made, yet
they refuse the one parte and make a god of the other, as the papists make
their cake a god, and the ash of their idoles. x That is, he either maketh
a table or seen thing.

Deliuere me: for thou art my God.

18 They haue not knowen, nor vnderstand
for [God] hath shut their eyes that they
can not se, [and] their hearts, that they can
not vnderstand.

19 And none^y considereth in his heart, ne-
ther [is] there knowledge nor vnderstan-
ding, to say, I haue burnt halfe of it, cuē in
the fyre, & haue baked bread also vpon
coles thereof: I haue roasted flesh, and ea-
ten it, and shal I make the residue thereof
an abomination? shal I bowe to the stocke
of a tre.

20 He fedeth^z of alhes: a seduced heart
hath deceiued him, that he can not deli-
uer his soule, nor say, Is there not a lye in
my right hand?

21 Remember these (o Iakob and Isra-
el) for thou art my seruant: I haue formed
thee: thou art my seruant: o Israel forget
my not.

22 I haue put awaie thy transgressions like
a cloude, and thy sinnes, as a mist: turne
vnto me, for I haue redeemed thee.

23 Reioyce, ye heauens: for the Lord ha-
th done it: shoute, ye lower partes of the
earth: brast forth into praises, ye moun-
taines, o forest and euery tre therein: for
the Lord hath redeemed Iakob & wil be
glorified in Israel.

24 Thus saith the Lord thy redemer & he
that formed thee from the wombe, I am
the Lord, that made all things, that [pre-]
ced out the heauens alone, and stretched out
the earth by my self.

25 I destroye the tokens of the soethsaies,
and make them that coniecture, fooles, &
turne the wise men backward, and make
their knowledge foolishnes.

26 He consumeth the worde of his^a ser-
uant and performeth the counsel of his
messengers, saying to Ierusalem, Thou
shalt be inhabited: and to the cities of Iu-
dah, ye shalbe buylt vp, and I wil repaire
the decayed places thereof.

27 He saith to the^b depe, Be drye, and I wil
drye vp thy floods.

28 He saith to^c Cyrus, [Thou art] my shep-
herd: and he shal reforme all my desire,
saying also to Ierusalem, Thou shalt be
buylt: and to the Temple, Thy foundation
shalbe surely laied.

CHAP. XLV.

The deliuerance of the people by Cyrus. g God is luff to
wille his work. 20 The calling of the Gentiles.

1 Thus saith the Lord vnto^d Cyrus his
anointed, whose right hand I haue
gained: & great promises that they shoulde abide, he nameth^e perfourm and the
means. h Because Cyrus shoulde execute^f office of a deliuerer, God
led him his anointed for a time, but after another fort then he called Daniel
holden.

y The Prophet
saith how an-
swer to
them that
der how it
possible
shulde be
blinde to
deuine
such a
nation; say-
ing that God
hath
blinded
their
eyes, and
con-
founded their
arts.
z Else, turned
z His is abili-
ar one I
ear after,
king to
his hunger.
a Shewing
mians heart
most endles
to idolatrie,
therefore
warne
people by
examples, that
they shoulde
cleare to
but to the
God who
shulde becom
the idolaters.
b He sheweth
that the work
of Lord
and his people
shalbe so
that the in-
fible creature
shalbe moued
therewith.
c He armeth
them against
the foolishness
of Babylon.
d Wolde
borne them
hand, that
know by
res: that
wolde not
uer them,
that Babylon
shulde stand.
e Of Isaiah
the rest of
Prophets,
did assure
Church of
Gods fauour
deliuerance.
f He sheweth
Gods word
shulde be
self notable
this their deli-
rance, the which
he brought them
out of Egypt
through
f To assure
of their deli-
rance, he nameth
the persons
whome
de be
an
yere
was bene.

To assure
leues of their
deliuerance
gained
perfoum and the
means
Because Cyrus shoulde execute
office of a deliuerer, God
led him his anointed for a time, but after another fort then he called Daniel
holden.

holden to subdue nations before him; therefore will I weakn the loynes of Kings and open the doores before him, and the gates shal not be shut.

2 I wil go before thee & make the crooked straight: I wil breake the brasen dores, and burst the yron barres.

3 And I wil giue thee the treasures of darkenes, and the things hid in secret places, that thou maist knowe that I am Lord which call thee by thy name, euen God of Israel.

4 For Iakob my seruants sake: and Israel mine elect, I wil euen call [thee] by thy name [and] name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me: I girded thee though thou hast not knowen me;

6 That they maye knowe from the rising of the sunne and from the West, there is none besides me. I am the Lord, & there is none other.

7 I forme the light and creat darkenes: I make peace and creat euil: I the Lord do all these things.

8 Ye heauens, send the dewe from aboue, and let the cloudes drop downe: righteousness: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue created him.

9 Wo be vnto him that strueth with his maker, the potsherd with the potsherds of the earth: shal the claie saie to him that facioneth it, What makest thou? or thy worke, what hathe none hands?

10 Wo vnto him that saith to [his] father, What hast thou begotten? or to [his] mother, What hast thou brought forth?

11 Thus saith the Lord, the holy one of Israel, and his maker, Aske me of things to come concerning my sonnes, and concerning the workes of mine hands: commande you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commanded all their armie.

13 I haue raised him vp in righteousness, & I wil direct all his waies: he shal buyde my citie, and he shal let go my captiues, not for price nor reward; saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shal come vnto thee, and they shal be thine: they shal followe thee, & they shal go in chaines: they shal fall downe before thee, & make supplication vnto thee, [saying] Surely God is in thee, and there [is] none other God besides.

15 Verely thou, O God, hidest thy self, O God, the Saviour of Israel.

16 All they shalbe ashamed and also confounded: they shal go to confusion together, that are the makers of images.

17 [But] Israel shalbe saued in Lord, with an euerlasting saluation: yet shal not be ashamed nor confounded worlde without end.

18 For thus saith the Lord (that created heauen; God him self, that formeth the earth, and made it: he that prepared it, he created it not in vaine: he forme it to be inhabited) I am the Lord, and there [is] none other.

19 I haue not spoken in secret, [neither] in a place of darkenes in the earth: I said not in vaine vnto the sede of Iakob, Seke you me: I the Lord do speake righteousness, & declare righteous things.

20 Assemble your selues, and come: drawe nere together, ye abiect of the Gentiles: they haue no knowledge; that set vp the wood of their idole, and pray vnto a god, that can not saue them.

21 Tel ye and bring them, & let them take counsell together, who hathe declared this from the beginning: [or] hathe tolde it of olde? Haue not I the Lord, & there [is] none other God beside me, a iust God, & a Saviour: there [is] none beside me.

22 Loke vnto me, and ye shal be saued: all the ends of the earth shal be saued: for I am God, and there [is] none other.

23 I haue sworne by my self: the worde is gone out of my mouth in righteousness, and shal not returne, That euerie knee shal bowe vnto me, [and] euerie tongue shal sweare [by me.]

24 Surely he shal say, In the Lord haue I righteousness and strength: he shal come vnto him, and all that prouoke him, shal be ashamed.

25 The whole sede of Israel shalbe iustified, and glorie in the Lord.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He called the lawes to the consideration of his workes.

1 **B**El is bowed downe: Nebo is fallen: their idoles were vpon the beastes.

2 Because they were of golde & siluer, & Medes & Persians.

¶ VVhere as to fore they were thine, enemies, they shal now honour thee, & shew faulte to them: which was accomplished in the time of Christ. ¶ Hereby hee hath shewed, that though their delinquency be deferred for a time, shewing that they shal not repit their long patience, but wicked and idolaters shalbe destroyed.

¶ To wit, of man, but chiefly of his Church. ¶ As do the false gods, which giue vncertaine answers. ¶ All ye idolaters, w though you seeme to haue neuer so much the worldely dignitie, yet in Gods sight you are vile and abject. ¶ Hee calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith. ¶ That is, that they shal see, which I haue promised, shal be faith fully performed. ¶ The knowledge of God and true worship shalbe through all the world, Roma. 14. 11. phil. 2. 10 whereby hee signifieth that we must not onely serue God in heart, but declare the same also by outward profession. ¶ Meaning, the faithful shal feele and confesse this. ¶ All the countenances of God.

¶ These were chief idoles of Babylon.

¶ Because they were of golde & siluer, & Medes & Persians.

e The heathen
that carryed the
idols, fel downe
vnder their
burden.

d He denieth
the idols. W
had neither soule
nor sens.

e He sheweth
the difference
betweene the i-
dols and the
true God: for
they must be
carried of o-
thers, but God
him self carryeth
his, as Deut. 32,
11.

f Seing I haue
begotten you,
I wil nourish
and prserue
you for euer.

g The people
of God, seing
their owne cal-
mitie and the
horring estate
of the Babylo-
nians, shulde be
tempted to thin-
ke that their
God was not
so mightie as
the idols of
their enemies:
therefore he de-
scribeth the ori-
ginal of all the
idols, to make
them to be ab-
horred of all
men: shewing
that the more
that can be spo-
ken in their co-
mendation, is
but to proue
them vile. Bar.
6, 25.

h Become wi-
se, meaning,
that all idolat-
ers art with-
out wit, or
sense, like mad
men.

i That is, Cy-
rus, which shal
come, as swift
as a bird, and
fight against
Babylon.

k Him by who-
me I haue appoi-
nted to execute
that, which I ha-
ue determined.
l He sheweth that man's increduli-
tie can not abul-
the promises of God, Roman. 3, 3.

m He sheweth that man's increduli-
tie can not abul-
the promises of God, Roman. 3, 3.

n Which hath
liued in iue-
nity, and shall
not yet be o-
uercome by
any enemy.

and vpon the cattel: they which did be-
are you, (were) laden with a weaue bur-
den.

They are bowed downe, [and] fallen to-
gether: for they colde not rid them of the
burden, & their soule is gone into capti-
uitie.

3 Heare ye me, o house of Iakob, and all
that remaine of the house of Israel, which
are borne of me [from] the wombe, and
brought vp of me [from] the birth.

4 Therefore vnto olde age, I the same, e-
uen I wil beare you vntil the hore heeres:
I haue made [you:] I wil also beare [you]
and I wil carye you: and I wil deliuer
[you.]

5 ¶ To whome wil ye make me like, or ma-
ke me equal, or compare me, that I shul-
de be like him?

6 They drawe golde out of the bagge and
weigh siluer in the balance, [and] hyre a
goldsmith to make a god of it, [and] they
bowe downe, and worship it.

7 They beare it vpon the shoulders: they
cary him & fet him in his place: so doeth
he stand, [and] can not remoue from his pla-
ce. Thegh one crye vnto him, yet can he
not answer, nor deliuer him out of his tri-
bulation.

8 Remember this, and be ashamed: brig it
again to minde, o you transgressers.

9 Remēber the former things of olde: for
I am God, and there [is] none other God,
and there [is] nothing like me,

10 Which declare the last thing from the
beginning: and from of olde, the things
that were not done, saying, My counsell
shal stand, & I wil do whatsoeuer I wil,

11 I call a bird from the East, [and] the man
of my counsell from far: as I haue spoken,
so wil I bring it to passe: I haue purposed
it, and I wil do it.

12 Heare me, ye stubburne hearted; that
are farre from iustice.

13 I bring nere my iustice: it shal not be
farr off; and my saluation shal not tary:
for I wil giue saluation in Zion, [and] my
glorie vnto Israel.

¶ Which by your incredulitie wolde let
me determined. m He sheweth that man's increduli-
tie can not abul-
the promises of God, Roman. 3, 3.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

Come downe and sit in the dust: o
virgine, daughter Babel, sit on the
grounde: there is no throne, o daughter
of the Chaldeans: for thou shalt no more
be called, Tendre and delicate.

b Thy government shal be taken from thee.

Take the mill stones, & grindemill
stone: thy lockes, make bare the feet: vnto
ouer the legges, [and] passe through the
floods.

Thy filthines shal be discovered, and thy
shame shal be seene: I wil take vengeance,
and I wil not mete [thee as] a man.

4 Our redeemer, the Lord of hostes [is]
his Name, the holy one of Israel.

5 Sit still, and get thee into darkness, o
daughter of the Chaldeans: for thou shalt
no more be called, The ladie of kingdo-
mes.

6 I was wrath with my people: Phane pol-
luted mine inheritance, and giuen them
into thine hand: thou didest shewe them
no mercie, but thou didest lay thy very
heauie yoke vpon the ancient.

7 And thou saidest, I shal be a ladie for e-
uer, so that thou didest not let thy minde
to these things, neither didest thou remem-
ber the latter end thereof.

8 Therefore now heare, thou that art gi-
uen to pleasures, & dwellest careles, She
saith in her heart, I am and none els: I shal
not sit [as] a widdow, neither shall I knowe
the losse of children.

9 But these two things shal come to thee
suddenly on one day, the losse of children
and widdowe head: they shal come vpon
thee in their perfection, for the multitu-
de of thy diuinations, and for the great a-
bundance in thine incantations.

10 For thou hast trusted in thy wickednes:
thou hast said, None seeth me. Thy wi-
dome & thy knowledge, they haue caused
thee to rebell, and thou hast said in thine
heart, I am, and none els.

11 Therefore shal euil come vpon thee, and
thou shalt not know the morrow therof:
destruction shal fall vpon thee, which thou
shalt not be able to put away: destruction
shal come vpon thee suddenly, or thou be-
ware.

12 Stand now among thine incantations, &
in the multitude of thy soothsayers (with
whome thou hast wearied thy self from
thy youth) if so be thou must haue
profite, [or] if so be thou must haue
strength.

13 Thou art wearied in the multitude of
thy counsels: let now the astrologers, the
stargazers, & pronosticators stand vp,
and saue thee from these things; that shal
come vpon thee.

14 Beholde, they shal be as stubble: the fyre
shal burne the: they shal not deliuer their
owne liues from the power of the flame:
there shal be no coles to warme at,
[nor] light to sit by.

CHAPTER, XLIX.

the ministers of his worde.

By Israel is meant Christ, & all the body of the faithful as the members of their head.

Thus, Christ in his members complaceth, & his labour, and preaching take more effect, yet he is contented, that his doings are approved of God.

Though the Jewes refuse my doctrine, yet God will approve my ministry.

To declare my Gospel to Gentiles, Chap. 43, 6. act. 13, 47 luk. 2, 31.

Meaning, the Jewes, who were tyrants kept in bondage.

The benefit of their deliverance shall be so great, that great and small shall acknowledge, and reverence God for it.

Thus he speaketh of his Church, when he would shew his mercie towards it, 2 Cor. 6, 2.

Meaning, Christ alone.

Signifying, before Christ came the earth by his word, there is nothing, but confusion and disorder.

To that they are in the prison of sinne, & death.

Bring in Christs protection, they shall be safe against all dangers, and free from the fear of enemies.

Meaning, there shall be nothing in their way from Baby Ion, that shall hinder or hurt them; but this is accomplished spiritually.

Meaning, the youth & decay, so that Christ shall deliver his people from all the perils of swarms.

Read Chap. 44, 23.

And said unto me, I will be my strength to Israel, for I will be glorious in them.

And I said, I have laboured in vain: I have spent my strength in vain and for nothing: but my judgement is with the Lord, and my worke with my God.

And now saith the Lord, that formed me from the wombe to be his servant, that I maie bring Iakob againe to him (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord: and my God shall be my strength).

And he said, It is a small thing that thou shouldest be my servant, to raise up the tribes of Iakob, and to restore the desolations of Israel: I will also give thee for a light of the Gentiles, that thou maiest be my saluation vnto the end of the world.

Thus saith the Lord the redeemer of Israel, and his holie one, to him that is despised in soule, to a nation that is abhorred, to a servant of rulers, Kings shall see, and arise, and princes shall worship, because of the Lord, that is faithful: and the Holie one of Israel, which hath chosen thee.

Thus saith the Lord, in an acceptable time have I heard thee, and in a day of saluation have I helped thee: and I will preserve thee, and will give thee for a covenant of the people, that thou maiest raise up the earth, and obtaine the inheritance of the desolate heritages.

That thou maiest say to the prisoners, Go forth: and to them that are in darkness, Shewe your selues: they shall fede in the wayes, and their pastures shall be in all the toppes of the hilles.

They shall not be hungrie, neither shall they be thirstie, neither shall the heat smite them nor the sunne: for he that hath compassion on them, shall lead them: & vnto the springs of waters shall he driue them.

And I will make all my mountaines, as a way, & my paths shall be exalted.

Beholde, these shall come from farre: & lo, these from the North and from the West, & these from the land of Sinim.

Reioyce, O heauens: and be ioyful, O earth: bragge forthe in to praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her childe, & not

have compassion on the son of her womb? though they should forget, yet will I not forget thee.

Beholde, I haue graven thee vpon the palme of [mine] hands: thy walles shall crie in my sight.

Thy buyldeings shall make haste: thy destroyers and they that made thee waste, are departed from thee.

Lift vp thine eyes rounde about & beholde: all these gather them selues together, and come to thee: as I haue said the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy self with them like a bride.

For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for thee that shalt dwell in it, and they that did deuoure thee, shall be farre away.

Thy children of thy barennes shall say againe in thine eares, The place is strait for me: giue place to me that I may dwell.

Thou shalt say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro? & who hath nourished them? behold, I was left alone: whence are these?

Thus saith the Lord God, Beholde, I will lift up mine hand to the Gentiles, & set up mine standart to the people, & they shall bring thy sonnes in [their] armes: and thy daughters shall be carryed vpon [their] shoulders.

And Kings shall be thy nursing fathers, and Queenes shall be thy nourses: they shall worship thee with [their] faces toward the earth, and lick vp the dust of thy feet: & thou shalt knowe that I am the Lord: for they shall not be ashamed that waite for me.

Shall the praise be taken from the mighty, or the iust captiuitie delivered?

But thus saith the Lord, euen the captiuitie of the mightie shall be taken away: and the praise of the tyrant shall be delivered: for I will contend with him that contendeth with thee, and I will saue thy children.

And will fede them that spoile thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine: and all flesh shall knowe that I the Lord am thy Saviour & thy redeemer, the mightie one of Iakob.

I will cause them to destroy one another, 2 Iud. 7, 25.

chap. 19, 2.

CHAP. L.

The Jewes forsaken for a time, yet the power of God is not diminished, 3 Christs obedience vs. 11.

Because I would not forget thee.

Meaning, the good order of policie and discipline.

I haue a conuentional care to build thee vp againe, and to destroy thine enemies.

He sheweth what are the members of the Church: to be namely children, which are assembled by the words of God and gathered by his spirit.

He sheweth that Christ will not onely gather this great number of the Jewes, but also of the Gentiles. Meaning, that Kings shall be converted to the Gospel and shew their power, and auersion for the preservation of the Church.

Being ioyned with the Church, they shall humble them to Christ their head, and put him alibonant. He maketh this an obligation, as though the Chaldeans were strong, & had them in their possession.

This is the answer to their question, the more is knowne, the more they shall love the Lord, & shall hate their sinne.

2 Chron. 20, 23.

Hus saith the Lord, Where is that
bil of your mothers diuorcement,
whome I haue cast of? or who is the cre-
ditour to whome I solde you? Beholde,
for your iniquities are ye solde, and be-
cause of your transgressions is your mo-
ther forsaken.

Wherefore came I, & there was no ma?
I called, and none answered: is mine hand
so shortened, that it can not helpe? or ha-
ue I no power to deliuer? beholde, at my
rebuke I drye vp the Sea: I make floods
desert: their fish rotteth for want of water,
and dyeth for thirst.

I clothe the heauens with darknes, and
make a sacke their couering.

The Lord God hath giuen me a ton-
gue of the learned, that I shulde knowe
[to minister] a worde in time to him that
is weary: he wil raise me vp in the mor-
ning: in the morning he wil waken mine
eare to heare, as the learned.

The Lord God hath opened mine eare
and I was not rebellious, nether turned
I backe.

I gaue my backe vnto the sinners, and
my cheekes to the nippers: I hid not my
face from shame and spitting.

For the Lord God wil helpe me, there-
fore shal I not be confounded: therefore
haue I set my face like a flint, and I knowe
that I shal not be ashamed.

He is nere that iustifieth me: who wil
contend with me? Let vs stand together:
who is mine aduersarie? let him come ne-
re to me.

Beholde, the Lord God wil helpe me:
who is he that can condemne me? lo, they
shal waxe olde as a garment: the mothe
shal eat them vp.

Who is among you that feareth the
Lord? let him feare the voyce of his ser-
uant: he that walketh in darkenes, & hath
no light, let him trust in the Name of the
Lord, and lay vpon his God.

Beholde, all you kinde a fyre, and are
compassed about with sparkes: walke in
light of your fyre, and in the sparkes that
ye haue kindled. This shal ye haue of mi-
ne hand: ye shal lie downe in sorowe.

Therefore shall the redeemed of the Lord
shal retorne, and come with ioye vnto
Zion, and everlasting ioye shal be vpon
their head: they shal obtaine ioye, and
gladnes, [and] sorowe and mourning shal
flye away.

I, [I return] I, am he, that comfort you.
Who art thou, that thou shouldest feare a
mortal man, and the sonne of man, which
shalbe made as grasse?

And forgett the Lord thy maker, that
hath spread out the heauens, & laide the

take vnto the rocke, whence ye are heav-
en, & to the hole of the pit, whence ye
are digged.

Consider Abraham your father, and Sa-
rah that bare you: for I called him alone,
& blessed him, and increased him.

Surely the Lord shal comfort Zion: the
shal comfort all her desolations, & he shal
make her desert like Eden, & her wilder-
nes like garden of the Lord, ioye & glad-
nes shalbe founde therein: praise, and the
voyce of singing.

Hearken ye vnto me, my people, and gi-
ue eare vnto me, o my people: for a Law
shal procede from me, and I wil bring for-
the my iudgement for the light of the
people.

My righteousness is nere: my saluation
goeth forth, and mine armes shal iudge
the people: the yles shal waite for me, and
shal trust vnto mine arme.

Lift vp your eyes to the heauens, and lo-
ke vpon the earth beneth: for the hea-
uens shal vanish away like smoke, and the
earth shal waxe olde like a garment, and
they that dwell therein shal perishe in like
manner: but my saluation shalbe for euer,
and my righteousness shal not be aboli-
shed.

Hearken vnto me, ye that knowe right-
eousnes, the people in whose heart [is]
my Law. Feare ye not the reproche of
men, nether be ye affraid of their re-
bukes.

For the mothe shal eat them vp like a
garment, and the worme shal eat them li-
ke wol: but my righteousness shalbe for e-
uer, and my saluation from generation to
generation.

Rise vp, rise vp, and put on strength, O ar-
me of the Lord: rise vp, as in the olde ti-
me in the generations of the worlde. Ar-
not thou the same, that hast cut Rahab,
and wounded the dragon?

Art not thou the same, which hath dried
the Sea, [reuen] the waters of the great de-
pe, making the depth of the Sea a way for
the redeemed to passe ouer?

Therefore the redeemed of the Lord
shal retorne, and come with ioye vnto
Zion, and everlasting ioye shalbe vpon
their head: they shal obtaine ioye, and
gladnes, [and] sorowe and mourning shal
flye away.

I, [I return] I, am he, that comfort you.
Who art thou, that thou shouldest feare a
mortal man, and the sonne of man, which
shalbe made as grasse?

And forgett the Lord thy maker, that
hath spread out the heauens, & laide the

That is, to
Abraham, of
whome ye we-
re begotten, &
to Sarah, of
whome ye we-
re borne.

As plentiful
as Paradiſe,
Gen. 1, 3.

I will rule, &
gouerne my
Church by my
worde, and do-
ctrine.

Thetime, &
I will accomplish
my promise.

My power,
and strength.

He forewar-
neth them of
horrible chan-
ges & mutati-
ons of all thinges,
& how he will
preferre his
Church in the
middles of all
these dangers,

He putteth
them in remem-
brance of his
great benefite
of their deli-
rance out of E-
gypt, that the-
reby they might
learne to trust
in him con-
stantly.

Meaning, E-
gypt, Psal. 87,

To wit, Pha-
raoh, Esa. 29,

Meaning, E-
gypt, Psal. 87,

To wit, Pha-
raoh, Esa. 29,

To wit, Pha-
raoh, Esa. 29,

To wit, Pha-
raoh, Esa. 29,

on He comforteth them by short time of their banishment: for in a few years, they were restored, & the greatest empire of the world destroyed.

Meaning, of flesh, and of all true ministers, who are defended by his protection.

That all things may be restored in heaven & earth, Ephes. 1. 10.

Thou hast bene lustily punished and sufficiently, as Chap. 40. 3. & this punishment in the east is by measure, and according as God giveth grace to bear it: but in the west it is the just vengeance of God to drive them to an insensible and madnes, as Jer. 25. 15.

VWhereof one is outward, as of the things that come to the body: as warre and famine: & the other is inward and appertineth to the minde: that is, to be without comfort: therefore he saith, how shalt thou be comforted?

Rur. w. trou- ble & care.

No wicked tyrant, & shall subvert Gods religion, & oppress & confound.

Put of the garments of sorrow & heaviness, and put on the apparel of joy & gladness.

foundations of the earth, and shall stand continually all the day, because of the rage of the oppressour, which is ready to destroye. Where is now the rage of the oppressour?

14 The captiue hasteneth to be loosed, and that he shoulde not dye in the pit, nor that his bread shoulde faile.

15 And I am the Lord thy God that diuided the Sea, when his waues roared: the Lord of hostes [is] his Name.

16 And I haue put my wordes in thy mouth, and haue defended thee in the shadow of mine had, that I may plant the heauens, and laye the fundation of the earth, and say vnto Zión, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whome she hath brought forth: there [is] none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two things are come vnto thee: who wilt lament thee? desolation and destruction, and famine, and the sword: by whome shall I comforte thee?

20 Thy sonnes haue fainted, and lie at the head of all the stretes as a wilde bulle in a net, and are ful of the wrath of the Lord, [and] rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, & the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoile thee: which haue said to thy soule, Bowe downe, that we may go ouer, and thou hast laid thy bodie as the ground, & as the strete to them that went ouer.

CHAP. LII.

A Rife, arise: put on thy strength, O Zión: put on the garments of thy beautie, O Ierusalem, the holy citie: for hence forth there shall no more come into thee the victuall and the vncleane.

Shake thy self from the dust: arise, and sit downe, O Ierusalem: looke the bandes

of thy necke, O thou captiue daughter, Zión.

3 For thus saith the Lord, Ye were sold for naught: therefore shall ye be redeemed without money.

4 For thus saith the Lord God, My people went downe afore time into Egypt to sojourn there, and Asshur oppressed them without cause.

5 Now therefore what haue I here, saith the Lord, that my people is taken away for naught, and they that rule over them make them to howle, saith the Lord: and my Name all the day continually is blasphemed?

6 Therefore my people shall knowe my Name: [therefore they shall knowe] in that day, that I am he that do speake: beholde, it is I.

7 How beautiful vpon the mountaines are the feet of him, that declareth [and] publisheth peace: & declareth good tidings, [and] publisheth saluation, saying vnto Zión, Thy God reigneth.

8 The voyce of thy watchmen [shall be heard:] they shall lift vp their voyce, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zión.

9 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 Departe, departe ye: go out from thence and touche no vncleane thing: go out of the middes of her: be ye cleane, that beare the vessels of the Lord.

12 For ye shall not go out with haste, nor departe by fleeing away: but the Lord will go before you, and the God of Israel will gather you together.

13 Beholde, my seruant shall prosper: he shall be exalted and extolled, and be very high.

14 As manie were astonished at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shall he sprinkle manie nations: the Kings shall shut their mouths at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they vnderstand.

The Babylonians paid nothing to me for you: therefore I will take you againe without ranfome.

When Iacob went thither in time of famine.

The Egyptians might pretend some cause to oppress my people because they were strangers among them, but the Assyrians had no title to sell them their tyrannie by: and therefore will I punish them when I did the Egyptians.

To wit, by the wicked, which think that they haue no power to deliuer them.

Signifying that the ioye and good tidings of their deliuerance should make their affliction in the present time more easy: but this is chiefly meant of the spiritual ioy, as Nah. 1. 15. rom. 10. 35.

The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubabel, Esdras, and Nehemiah: but was accom- plished vnder Christ.

As ready to suffer his enemies and to deliuer his people.

He warrmeth the faithful to pollute themselves with the superstitions of the Babylonians, as Chap. 48. 30. & 49. 17.

For the time is at hand, that the Priests and Levites chiefly (& so by them all the people which shall be Levites in this office) shall carry home the vessels of the Temple, which Nebuchadnezzar had taken away.

Meaning, Christ by whome our spiritual deliuerance should be wrought, whereof this was a figure.

In the corrupt iudgements of man Christ in his persons was not esteemed.

He did spread his word through manie nations, and so being astonished at his miracles.

By the preaching of the Gospel.

And thou shalt speak to them, saying, Noah, that the water
over thy roof shall be declared the church under Christ. † Or, Jasper, or, pearls.

before he be
drawn in the
area.

And as he points to the negro Noah, that the white people
may be the ark, he declares the swelling of the
Church under Christ. † Or, lapis, or pearl.

1. Ryke hearing
of his words &
inward mouing
of his Spirit.

m In stabilitie
and surenes so
that it shal stid
forever.
n And therefore
that not pre-
vail.

v Meaning the
domestical ene-
mies of y^e Church
whereas the hi-
porites.
y Signifying he
very that man
can do nothing
but so farre as
God giueth
power: for seig
that all are his
creatures, he
must needs go-
uerne & guide
them.

a Christ by pro-
posing his gra-
ces and gifts to
his Church ex-
tempeth the hy-
porites which
are full of their
imagined wor-
kes and the Epi-
cures who are full
of their world y
lusts & so thirst
for after these
things.
b Signifying, y^e
Gods benedictes
as not be bought
for money.
c By waters
of bread
he meaneth all
things necessary
to this spiritual
life, as he is
necessary to
all temporal li-
uings.
d He prometh
double grate-
fulnes to those
that God offred
himself. As in the
promission of
the new testam-
ent, where he
saith, whoe
shall me, shall
be.

e The first covenant, y^e through my mercy
I made with David that it shoulde be newe. 2 Sam. 7. 23. 24.
f Meaning Christ, of whose David was a figure. 2 Tim. 2. 8.
g Before thou didst not receiue to be thy people. 1 When he offered
himself by y^e breaking of his words. 2 Whereby he sheweth that we must
not be content with flesh, and how we can not fall upon Gods right, unless
the fruites of our faith appear.

metaudes, and thy gates shining stones, &
all thy borders of pleasant stones.

13 And all thy children [shalbe] taught of
the Lord, and muche peace shalbe to thy
children.

14 In ^m righteousness shalt thou be establi-
shed, [and] be farre from oppression: for
thalt not feare it: and from feare, for it
shal not come nere thee.

15 Beholde, [the enemies] shal gather him
selfe but ^a without me: whosoever shal ga-
ther him selfe in thee, ^a against thee, shal
fall.

16 Beholde I haue created the smith that
bloweth the coles in the fyre, & him that
bringeth forth the instrument for his wor-
ke, and I haue created the destroyer to
destroye.

17 But all the weapons that are made ^a aga-
inst thee, shal not prosper: and euery ton-
gue that shal rise against thee in iudgemēt
thou shalt condemne. This is the heritage
of the Lords seruants, and there righteous-
nes [is] of me, saith the Lord.

¶ CHAP. LV.

1 An exhortation to come to Christ. 2 Gods counsels are
not as mans. 13 The ioy of the faithful.

HO, euery one that ^a thirsteth, come
ye to the waters, & ye that haue ^b no
siluer, come, buy and eat: come, I saie, buy
^c wine and milke without siluer and with-
out money.

2 Wherefore do ye lay out siluer [and] not
for bread? ^d & your labour without being
satisfied: hearken diligently vnto me, and
eat that which is good, and let your soule
delite in ^e fatties.

3 Encline your eares, and come vnto me:
heare, and your soule shal liue, and I will
make an euermlasting couenant with you,
[even] the ^f sure mercies of Dauid.

4 Beholde, I gaue ^g him for a witnes to the
people, for a prince and a master vnto the
people.

5 Beholde, thou shalt call a natio that thou
knowest not, ^h & a nation that knewe not
thee, shal runne vnto thee, because of the
Lord thy God, and the holy one of Israel:
for he hath glorified mee.

6 Seke yethe Lord while he may be foun-
de: call ye vpon him while he is here.

7 Let the wicked forsake his wayes, & the
vniuersall his owne imaginations, and
returne vnto the Lord, and he will haue
abundantly.

8 The first covenant, y^e through my mercy
I made with David that it shoulde be newe. 2 Sam. 7. 23. 24.
9 Meaning Christ, of whose David was a figure. 2 Tim. 2. 8.
10 Before thou didst not receiue to be thy people. 1 When he offered
himself by y^e breaking of his words. 2 Whereby he sheweth that we must
not be content with flesh, and how we can not fall upon Gods right, unless
the fruites of our faith appear.

mercie vpon him: and to our God, for he
is verie readie to forgieue.

8 For my ⁱ thoughts [are] not your thoughts,
nether [are] your wayes my wayes, saith the
Lord.

9 For as the heauens are hier the earth
so are my wayes hier then your wayes, and
my thoughts aboute your thoughts.

10 Surely as the raine cometh downe and
the snowe from heauen, & returneth not
thether, but watereth the earth & maketh
it to bring forth and budde, that it
maie giue fede to the sower, and bread
vnto him that eateth,

11 So shal my ^m worde be, that goeth out
of my mouth: it shal not returne vnto me
voide, but it shal accomplish that which I
wil, and it shal prosper in the thing where
to I sent it.

12 Therefore ye shal go out with ioye, and
be led forth with peace: the ⁿ mountains
and the hills shal breake forth before you
into ioye, and all the trees of the field shal
clappe [their] hands.

13 For thornes there shal growe fyre trees
for nettles shal growe the myrrhe tree, and
it shalbe to the Lord ^o for a name, [&] for
an euermlasting ^p signe that shal not be take
awaie.

¶ CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against
shepherds that deuour their flocke.

THus saith the Lord, ^a Kepe iudgemēt
and do iustice: for my saluation is at
hand to come, & my ^b righteousness to be
reueiled.

2 Blessed [is] the man that doeth this, and
the sonne of mā which laieth holde on it:
he that kepeth the ^c Sabbath & pollutech
it not, and kepeth his hand from doing
anie euill.

3 And let not the sonne of the stranger, w
is ioyned to the Lord, speake & say, The
Lord hath surely separate me from his
people: nether let ^d Eunuch say, Beholde
I am a drye tree.

4 For thus saith the Lord vnto the Eunu-
ches, that kepe my Sabbaths, and chuse
thing that pleaseth me, and take holde of
my couenant,

5 Euen vnto them will I giue in mine ^e Hou-
se and within my walles, a place and a ^f na-
me, better then of the sonnes and of the
daughters: I will giue them an euermlasting
name, that shal not be put out.

6 Also the strangers that cleaue vnto the
Lord, to serue him, & to loue the Name of
the Lord, and to be his seruants: euery one
that shall be called by the Name of the Lord
shall be my seruant.

1 Although
are not found
conciled one
another & iud-
ge me by your
folies, yet I will
moste, euen to
be reconciled.
yea, I offer my
mercies to you.

m If these
things haue
effect, as dauid
experiences them
eth, much more
shal my promys
wⁱl haue maine
and confirmati-
on, bring to pass
thing which I
haue spok for
your deliuerance.
n Read Chap.
44. 23. 49. 13.

o To set forth
his glorie.
p Of Gods deli-
uerance, & that
he wil neuer
take his church.

a God sheweth
what he requi-
reth of them af-
ter that he hath
deliuered them
to wit, y^e wor-
kes of charitie
whereby his
faith is dedi-
cated.
b VVhich I will
declare to you
and powere
into your hand
by my Spirit.
c Vnder y^e Sab-
bath he com-
mandeth y^e whole
service of God
and true reli-
gion.
d Let none thin-
ke him self
more to receiue
the graces of y^e
Lord: for the
Lord will take
away all impu-
rities, & will
forfake none
that hope in
his Church.
e Meaning
his Church.
f That he
called after
people and
of the Gentiles
shall be my
seruants.

that keepeth the Sabbath, and polluted it not and imbrace my covenant.

7 Then will I bring also to mine holy mountaine, and make them joyfull in mine House of prayer: their burnt & offerings & their sacrifices [shall be] accepted vpon mine altar: for mine house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel; Yet will I gather to them those that are to be gathered to them.

9 All ye beastes of the field, come to deuoure, [euery] all ye beastes of the forest.

10 Their watchmen are all blinde: they haue no knowledge: they are all dogme dogs: they can not barke: they lie & slepe and delite in sleping.

11 And these greidie dogs can neuer haue ynough: and these shepherds can not vnderstand: [for] they all loke to their owne way, euery one for his aduantage, [and] for his owne purpose.

12 Come, I wil bring wine, and we wil fill our selues with strong drinke, and to morowe shall be as this daie, (&) muche more abundant.

13 Come, I wil bring wine, and we wil fill our selues with strong drinke, and to morowe shall be as this daie, (&) muche more abundant.

CHAP. LVII.

1 God taketh awaie the good, that he shoulde not see the horrible plagues to come. 3 Of the wicked idolatry. 9 And their vaine confidence.

1 **T**he righteous perished, and no man considereth it in heart: and merciful men are taken awaie, and no man vnderstandeth that the righteous is taken awaie from the euil [to come].

2 Peace shall come: they shall rest in their beddes; [euery one] that walketh before him.

3 But you wretched children, come hither, the sede of the adulterer and of the whore.

4 On whome haue ye rested? vpon whome haue ye gaped and thrust out your tongue: are not ye rebellious children, [and] a false fede?

5 Inflamed with idoles vnder euery grene tree: and sacrificing the children in the valles vnder the toppes of the rockes.

6 Thy portion is in the smoothe stones of riuers: they are thy lotte: euen to them hast thou powred a drinke offering:

7 For thou hast hated the word of the Lord thy God, thou hast despised his voice, thou hast despised his word, thou hast despised his voice, thou hast despised his word, thou hast despised his voice, thou hast despised his word.

thou hast offered a sacrifice. Shouldest thou not have feared these?

7 Thou hast made thy bed vpon a wicket mountaine: thou wentest vpon thither, euen thither wentest thou to offer sacrifice.

8 Behinde the dores also and postes hast thou set vpon thy remembrance: for thou hast discovered thy self [to another] therein, and wentest vpon and didest enlarge thy bed, and make a covenant betwene thee and them, and founded their bed in [euery] place where thou sawest it.

9 Thou wentest to the Kings with oyle, and didest increase thine oyntments, (&) send thy messengers farr of, and didest humble thy selfe vnto hel.

10 Thou weariedst thy self in thy manifold iourneys, [yet] saidst thou not, There is no hope: thou hast founde life by thine hand, therefore thou wast not grieved.

11 And whome didest thou reuerence or feare, seeing thou hast lied vnto me, and hast not remembered me, nether set thy minde thereon: is it not [because] I holde my peace, and that of long time: therefore thou fearest not me.

12 I wil declare thy righteousness and thy workes and they shall not profite thee.

13 When thou cryest, let them that thou hast gathered together deliuer thee: but the winde shall take them all way: vanitie shall pul them awaie: but he that trusteth in me, shall inherit the land, and shall possesse mine holie Mountaine.

14 And he shall saie, Cast vp, cast vp: prepare the waie: take vp the stumbling blockes out of the waie of my people.

15 For thus saith he, that is his & excellent, he that inhabiteth the eternitie: whose Name is the Holie one, I dwell in the high and holie place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I wil not contende for euill, neither wil I be alwaies wrath, for the spirit shal de faile before me: and I haue made the breathe.

17 For his wicked couetousnes I am angrie with him, and haue smitten him: I hid me and was angrie, yet he went awaie, & turned after the waie of his owne heart.

18 I haue seene his waies, and wil heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 For I haue seene his waies, and wil heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

That is, I frame the speache and wordes of my messengers which shal bring peace.

7 As wel to him that is in captiuitie as to him that remaineth at home.

8 Their euil conscience doeth euer torment them, and

19 I creat the frute of the lippes [to be] peace: peace vnto them that are farre off, and to them that are nere, saith the Lord: for I will heale him.

20 But the wicked [are] like the raging sea that can not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to the wicked.

wherefore they can neuer haue rest, read Chap. 48, 22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The worke of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

2 The Lord thus speaketh to the Prophet, willing him to vse all diligence and feueritie to rebuke the hypocrites.

3 They wil seme to worship me and haue outward holiness.

4 He setteth forth the malice and disdain of the hypocrites, which grudge against God, if their workes be not accepted.

5 Thus he conuinceth the hypocrites by the seconde table and by their enuie toward their neighbour that they haue neither faith nor religion.

6 So long as you vse contention & oppression, your fasting and prayer shal not be heard.

7 That you leaue of all your intentions.

8 For in him thou seest thy self as in a glasse.

9 That is, the prosperous estate which God wil bestow vpon thee.

10 The testimony which thy good workes shal appeare before God and man.

11 Whereby is meant all manner of inuirtue.

CRye a loud, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob, their finnes.

2 Yet they seke me daily, and wil knowe my waies, euen as a nation that did righteously, and had not forsaken the statutes of their God: thei aske of me the ordinances of iustice: they wil draw nere vnto God, [saying,]

3 Wherefore haue we fasted, & thou seest it not? we haue punished our selues, & thou regardest it not. Beholde, in the day of your fast you wil seke [your] wil, and require all your dettes.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as [ye do] to day, to make your voyce be heard aboute.

5 Is it such a fast, that I haue chosen that a man shulde afflict his soule for a day, and to bowe downe his head, as a bulle rush, and to lye downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen to loose the bands of wickednes, to take of the heauie burdens, and to let the oppressed go free, and that ye breake curie fyoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? whe thou seest the naked that thou couer him, and hide not thy self from thine owne flesh?

8 Then shal thy light breake forth as the morning, and thine health shal growe speedily: thy righteousness shal go before thee, [and] the glorie of the Lord shal embrace thee.

9 Then shalt thou call, and the Lord shal answer: thou shalt crye and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the finger, and wicked speaking,

10 If thou powre out thy soule to the hungry, and reffrest the troubled soule: then shal thy light spring out in the darke, and thy darkenes [shal be] as the none day.

11 And the Lord shal guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, & like a spring of water, whose waters faile not.

12 And they shalbe of thee, that shal buyld the olde waste places: thou shalt raise vp the foundations for manie generations, & thou shalt be called the repaire of the breache [and] the restorer of the paths to dwell in.

13 If thou turne away thy fote from the Sabbath, from doing thy wil on mine holy day, and call the Sabbath a delite, to consecrate it, [as] glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seking thine owne wil, nor speaking a vaine worde.

14 Then shalt thou delite in the Lord, and I wil cause thee to mounte vpon the high places of the earth, and fede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinners. 16 God alone wil preserve his Church, though all men faile.

Beholde, the Lords hand is not shortened, that it can not saue: neither is his care heauy, that it can not heare.

2 But your iniquities haue separated betwene you and your God, & your finnes haue hid [his] face from you, that he wil not heare.

3 For your hands are defiled with blood, and your fingers with iniquitie: your lippes haue spoken lies, [and] your tongue ha the murmured iniquitie.

4 No man calleth for iustice: no man contendeth for truth: they trust in vanitie, & speake vaine things: thei couene mischief, and bring forth the iniquitie.

5 They hatche cocker rice egges, & create the spiders webe: he that eateth of their egges, dyeth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shalbe nogarment, neither shal they couer them selues with their labours: [for] their workes [are] workes of iniquitie, and the worke of crueltie [is] in their hands.

7 Their fete tunne to euil, and they make haste to shed innocent blood: their thoughts are wicked.

1 That is, have compassion on their miseries. 2 Thine aduersitie shalbe turned into prosperitie.

13 Signifying that of the leues of the temple, as shal buyld against the ruines of Ierusalem and Iudea, but chiefly this is meant of the spiritual Ierusalem: whose buylders were the Apostles. 14 If thou refrain thy self from thy wicked workes.

* Nomb. 11, 23. chap. 50, 2.

* Iere. 5, 25.

a Read Chap. 1, 15.

b All men wil ke at the iniuries & oppressions, and not go about to remedie them.

c According to their wicked desires, they hate their neighbours.

d VVhatsoever cometh from them, is payed and brought to death.

e They are profitable to purpose.

are wicked thoghts: desolation & destruction [is] in their paths.

8 The way of peace they knowe not, and there [is] none equitie in their goings: they haue made them crooked paths: whosoever goeth therein, shal not knowe peace.

9 Therefore is iudgement farre from vs, nether doeth iustice come nere vnto vs: we waite for light, but lo, it [is] darkenes, for brightnes: but we shalbe in darkenes, 10 We grope for the wall like the ^a blinde, and we grope as one without eyes: we stamble at the none day as in the twilight: [we are] in solitarie places, as dead men.

11 We roare all like ^b beares, and mourne like doves: we loke for equitie, but there [is] none: for health, [but] it is farre from vs.

12 For our trespasses are manie before thee, and our ^c sinnes testifie against vs: for our trespasses [are] with vs, and we knowe our iniquities.

13 In trespassing & lying against the Lord, and we haue departed away from our God, [and] haue spoken of crueltie and rebellion, concerning & vttering out of the heart false ^d matters.

14 Therefore ^e iudgement is turned backward, and iustice standeth farre of: for trueth is fallen in the strete, & equitie can not enter.

15 Yea, trueth faileth, & he that refreinet from euil, maketh him self ^f a pray: and when the Lord sawe it, it displeased him, that there [was] no iudgement.

16 And when he saw that there [was] no man, he wondred that none wolde offer him self. ^g Therefore his arme did ^h saue it, and his righteousness it self did susteine it.

17 For he put on righteousness, as an habergeon, and an ⁱ helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, & was clad with zeale as a cloke.

18 As [to make] recompence, as to requite the furie of the aduersaries [with] a recompence to his enemies: he wil fully repaire the ^j ylands.

19 So shal they feare the Name of ^k Lord from the West, and his glorie from the rising of the sunne: for theemie shal ^l come like a flood: [but] the Spirit of ^m Lord shal chase him away.

20 And the redemer shal come vnto Zión, and vnto ⁿ them that turne from iniquitie in Iakob, saith the Lord.

^o VWhereby he declareth that the true deliuerance from sinne and Satan belongeth to none but to the children of God, whome he iustifieth.

21 And I wil [make] this my couenant with them, saith the Lord, My Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, ^p shal not departe out of thy mouth, nor out of the mouth of thy fede, nor out of the mouth of the fede of thy fede, saith the Lord, from hence forth the euen for euer.

CHAP. LX.

^q The Gentiles shal come to the knowledge of the Gospel. ^r They shal come to the Church in abundance. ^s They shal haue abundance, though they suffer for a time.

1 **A** Rise, [o] Ierusalem: be bright, for thy ^t light is come, and the glorie of the Lords is risen vpon thee.

2 For beholde, darkenes shal couer ^u the earth, and grosse darkenes the people: but the Lord shal arise vpon thee, and his glorie shalbe sene vpon thee.

3 And the Gentiles shal walke in ^v thy light, and Kings at the brightnes of thy rising vp.

4 Lift vp thine eyes rounde about, and beholde: all ^w these are gathered, [and] come to thee: thy sonnes shal come from farre, & thy daughters shalbe nourished at [thy] side.

5 Then thou shalt se and shine: thine heart shalbe astonied ^x & enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

6 The ^y multitude of camels shal couer thee: and the dromedaries of Midián and of Ephāh: all [they] of Shebā, shal come: they shal bring golde & incense, & shewe forth the praises of the Lord.

7 All the shepe ^z of Kedār shalbe gathered vnto thee: ^{aa} rams of Nebaiōth, shal serue thee: they shal come vp to be accepted vpon mine ^{ab} altar: and I wil beautifie the house of my glorie.

8 Who are these ^{ac} that flee like a cloude, & as the doves to their windowes.

9 Surely the yles shal waite for me, and the shippes ^{ad} of Tarshish, as at the beginning that they may bring thy sonnes frō farre, [and] their siluer, and their golde with them, vnto the Name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shal buyld vpon thy walles, and their ^{ae} Kings shal minister vnto thee: for in my wrath I smote

and the altar itself. ^{af} Shewing what great number shal come to the Church and with what great diligence and zeale. ^{ag} The Gentiles that are now enemies, shal become friends and setters forth of the Church. ^{ah} Meaning Cyrus and his successors: but chiefly this is accomplished in them that stee Christ being conuerted by his Gospel.

bbb. ij.

^a Because the doctrine is made profitable by the true of the Spirit, he joyneeth the one with the other, and promisseth to giue them bothe to his Church for euer.

^b The time of thy prosperitie and felicitie: where as speaking of Babylon he commanded her to go downe, Chap. 47. 1.

^c Signifying, & all men are in darkenes til God giue them the light of his Spirit, and that this light shineth to none but to those, that are in his Church.

^d Meaning, that Iuda shulde be as the morning starre and that the Gentiles shulde receiue light of her.

^e An infinite number from all countreys, as Chap. 49. 18.

^f For to see, as the heart is drawen in for sorowe.

^g Meaning, that every one shal honour the Lord with that, wherewith he is able: signifying that it is no true seruice of God, except we offer our selues to serue his glorie, and all that we haue.

^h That is, the Arabians, that haue great abundance of carrell.

ⁱ Because the altar was a figure of Christ. Ebr. 13. 10. he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was bothe offering,

^j And the altar itself. ^k Shewing what great number shal come to the Church and with what great diligence and zeale. ^l The Gentiles that are now enemies, shal become friends and setters forth of the Church. ^m Meaning Cyrus and his successors: but chiefly this is accomplished in them that stee Christ being conuerted by his Gospel.

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thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shal be open continually: nether day nor night shal they be shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the^mkingdome, that wil not serue thee, shal perish: and those nations shalbe vtterly destroyed.

13 Theⁿglorie of Lebanón shal come vnto thee, the fyrr tree, the elme & the boxe tre together, to beautifie the place of my Sanctuarie: for I wil glorifie the place of my^o fete.

14 The sonnes also of them that afflicted thee, shal come and bowe vnto thee: and all they that despised thee, shal falle downe at the soles of thy fete: and they shal call thee, The cite of the Lord, Zión of the holy one of Israël.

15 Where as thou hast bene forsaken & hated: so that no man went by thee, I wil make thee an eternal glorie, and a ioye from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the⁹ breasts of Kings: and thou shalt knowe, that I the Lord am thy Sauour, and thy Redemer, the mightie one of Iakób.

17 For brasse wil I bring golde, and for yron wil I bring siluer, and for wood brasse, and for stones yron. I wil also make thy gouernement^r peace, and thine exactours righteousnes,

18 Violence shal no more be heard of in thy land, nether desolation, nor destruction within thy borders: but thou shalt call^r saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, nether shal⁹ brightnes of the^o moone shine vnto thee: for the Lord shal be thine euertlasting light, & thy God, thy glorie.

20 Thy sunne shal neuer go downe, nether shal thy moone be hid: for the Lord shal be thine euertlasting light, & the daies of thy sorowe shalbe ended.

21 Thy people also shalbe all righteous: they shal possesse the land for euer, the^a grasse of my planting shalbe the worke of mine hands, that I maie be glorified.

22 A litle one shal become as a^x thousand, and a smale one as a strong nation: I the Lord wil hasten it in due time.

CHAP. LXI.

¹ He prophesieth that Christ shalbe anointed and sent to preach. ¹⁰ The ioye of the faithful.

¹ The^{*} Spirit of the Lord God [is] vpon me, therefore hath the Lord anointed me: he hath sent me to preach good tidings vnto the poore, to binde vp the^b broken hearted, to preach libertie to the^c captiues, & to them that are bounde, the opening of the prison,

² To preach the^d acceptable yere of the Lord, and the daie of^e vengeance of our God, to comfort all that mourne,

³ To appoint vnto them that mourne in Zión, [and] to giue vnto them beautie for^f ashes, the oyle of ioye for mourning, the garment of gladnes for the Spirit of heauines, that they might be called^g strects of righteousness, the planting of the Lord, that he might be glorified.

⁴ And they shal buyld the olde waste places, [and] raise vp the former desolations, and they shal reparaire the cities that were desolate and waste through manie^h generations.

⁵ And the strangers shal stande and fede your shepe, & the sonnes of the strangers shalbe your plowe men & dressers of your vines.

⁶ But ye shalbe named^k the Priests of the Lord, and men shal saie vnto you, The ministers of our God, Ye shal eat the^l riches of the Gentiles, and shalbe exalted with their glorie.

⁷ For your shame [you shal receiue]^m double, and for confusionⁿ they shal reioyce in^o their porcion: for in their land they shal possesse the^p double euertlasting ioye shalbe vnto them.

⁸ For I the Lord loue iudgement [&] hate robbery for burnt offering, & I wil direct their worke in trueth, & wil make an euertlasting couenant with them.

⁹ And^r their sede shal be knowne among the Gentiles, and their buddes among the people, All that se them, shal knowe them, that they are the sede which the Lord hath blessed.

¹⁰ I wil greatly reioyce in the Lord, [&] my soule shalbe ioyful in my God: for he hath clothed me with the garmets of saluation, and couered me with the robe of righteousness: he hath decked me like a bridegrome, and as a bride tireth herself with her iewels.

¹¹ For as^s earth bringeth forth her budde, & as the garden causeth to growe that which is sown in it: so the Lord God wil cause righteousness to growe and praise before all the heathen.

¹ He sheweth what shalbe the affection, when they see this their deliuerance.

^m He sheweth that God hath giuen all power and autoritie here in earth for the vse of his Church: & that they which wil not serue & profit the same, shal be destroyed.

ⁿ There is nothing so excellent which shal not serue the necessitie of the Church.

^o Signifying, that Gods maiestie is not included in the temple, which is but the place for his fete, that we may learn to rise vp to the heauens.

^p To worship their head Christ by obeying his doctrine.

^q Bothe hie & lowe shal be ready to helpe & succour thee.

^r Thy gouernours shal loue thee and like thy wealth and prosperitie.

^f Meaning, not a temporal felicitie, but a spiritual, which is fulfilled in Christs kingdome.

^g Signifying, that all worldlie meane, shal cease, & Christ shalbe all in all, as Reuel. 21.

^u The children of the Church.

^x Meaning, that the Church shalbe miraculously multiplied.

¹ Luk. 4, 18. a This appertaint to all the Prophetes & ministers of God, but chiefly to Christ, of whose abundant graces, see one receiue according as it pleaseth him to distribute.

^b To them that are lively touched with the feeling of their finnes.

^c VWhich are in the bondage of sinne.

^d The time when it pleased God to shewe his good fauour to man, which S. Paul calleth⁹ fulness of time, Gal. 4.

^e For when God deliuereth his Church, he punisheth his enemies.

^f VWhich was the signe of mourning.

^g Trees that bring forth good frutes, as Mat. 3, 8.

^h That is, for a long time.

ⁱ They shalbe ready to serue you in all your necessities.

^k This is accomplished in the time of Christ, by whom me all the faithful are made Priests & Kings, 1. Pet. 2, 9. Reuel. 1, 6. and 5, 10.

^l Read Chap. 60, 16. & Chap. 60, 11.

^m Abundant recompence, as this word is vsed, Chap. 40, 3.

ⁿ That is, the lawes.

^o To win, of the Gentiles.

^p VWhere as the Gentiles had dominion ouer the Iewes in times past, now they shal haue double autoritie ouer them and possesse twice so muche.

^q I wil not receiue their offering, which are extortioners, decei-

^r That is, of the Church.

^s He sheweth what shalbe the affection, when they see this their deliuerance.

¶ CHAP. LXIII.

1. God that destroy his enemies for his Churches sake.
2. Gods benefices towards his Church.

V Ho is this that cometh from
Edóm, with red garments
from Bozráh: he is glorious in his apparel
and walketh in his great strength: he
speaketh in righteousness, [and] in might
to slay.

2. * Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the wine presse alone, and
of all people there [was] none with me:
for I wil tread them in mine anger, and
tread them vnder foote in my wrath, and
their blood shalbe sprinkled vpon my
garmentes, and I wil staine all my rai-
ment.

4 For the daie of vengeance [is] in mine
heart, and, the ^d yere of my redeemed is
come.

5 And I loked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne arme helped me, and my wrath is selfe sustained me.

6 Therefore I will tread down the people in my wrath, and make them drunken in mine indignation, and will bring down their strength to the earth.

7 I wil remember the mercies of the Lord [and] the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnes towards the house of Israel, which he hath giuen them according to his tendre loue, & according to his great mercies.

8 For he said, Surely they are my^b people, children that wil not lie: so he was their fauour.

9 In all their troubles he was¹ troubled, & the Angel^k of his presence saved them in his loue and in his mercie he redeemed them, and he bare them and caryed them all waies continually.

10 But they rebelled and vexed his holie
Spirit: therefore was he turned to be their
emie (and) he fought against them.

11 Then he¹ remembered the olde time of
Moses and his people, saying, Where is
he that broght them vp out of ^{the} Sea, with

which way to go. g. The Prophet speaks in this to remember Gods benefits in times past, that they may their troubles. h For I did chuse them to be mine, th

holy, and not deceive mine expectation.
 afflictions and griefs as though they had bene his owne,
 a witnes of Gods presence: and this may be referred to Christ
 together the office of saluation. That is, the

being assisted, called to remembrance Gods benefits,
flowed upon their fathers in times past.

In This proph-
cy is against
Idumeans, and
enemies which
persecuted the
Church; all
whom God
will take ven-
geance, and is
here set forth
all bloody as-
sum that he has
destroyed them
in Bozrah, chief
city of the Idume-
ans; for there were
their greatest
enemies, and
under the title
of circumcised,
the kindred
of Abraham
claimed to them-
selves the chief
religion, and
hated the true
worshippers,
Psal. 137.

Is God anſwereth them that
asked this ques-
tion, VVho
thinkt & care, and
faith, Ye ſhall now
performed in
deeds the venge-
ance, which my
Prophets threat-
ened.

2 Another ques-
tion, be the w
the Lord anſwe-
reth.

3 Shewing that
when God pu-
niſheth his ene-
mies, it is for
profite & deli-
uerance of his
Church.

o God shew-
eth, that he ha-
th no need of
mans help for
the deliverance
of his, and
thogh man re-
fuset to do these
durtie through
negligence, and
ingratitude,
yet he him self
will deliverr his
Church, and pu-
nise the rascals;
read chap.
10. 16.

‘ I wil so affo-
nize them, and
make them so
giddy, that they

that not know,
about the people
be confirmed in
as they should be

...V Which was
...to whom be
...people of 1000

which had been

which way to go. g. The Prophet speaks thus: so remember God's benefits in times past, that they may be able to deliver them from their troubles. h. For I did chastise them to be mine,

holy, and not decline mine expectation.
 fictions and griefs as though they had bene his owne,
 a witnes of Gods presence: and this may be referred to Chr
 longern the office of saluation. That is,

being afflicted, called to remembrance Gods benefites,
 storied vpon their fathers in times past.

hhh. isj.

m Meaning,
n That is in
Moses that he
might governe
the people: for
me refectre this
giving of the
ſpirit to the
people.

o Peaceably
and gently, as
an horſe is led
to his paſture.

p Having de-
clared Gods be-
neſices ſhewed
to their forefa-
thers, he turn-
eth him ſelf to
God by prayer,
deſiring him to
continue the
ſame graces
toward them.

q Thy great
affection which
thou bareſt to-
ward vs.

r Meaning,
from the whole
bodie of the
Church.

s Though Abra-
ham wolde re-
ſuſe vs to be his
children, yet
thou wilt not
refuſe to be our
father.

t By taking a-
way thy holy
ſpirit from vs
by whom we
were governed,
and ſo for our
ingratitude di-
deſt deliver vs
vnto our owne
concupiſcence,
and diſdeſt pu-
niſh him by
ſinne according
to thy juſt iudgement.

u Meaning, for the covenants ſake made to
Abraham, Iſaiah, and Iſaiah his ſervants. x That is, in reſpect of the
promiſe, which is perpetual: albeit they had ſowrely deſerved the land of Canaan,
a thouſand, and foure hundredth yere, and thus they lament to moue God
rather to remember his covenant then to puniſh their ſinnes.

a The Prophet
continueth his
prayer, deſiring
God to declare
his love toward
his Church by
miracles, and
mightie power
as he did in
mount Sinai.

b Meaning, the
raie, helle, ſe-
re, thunder, and
lightning.

c Paul ſaith
the falſe kinde
of admiration
hon. 1. Cor. 13.
maruelling at
Gods great
workes ſhewed
to his
Church by the

the shepherd of his ſhepe: where is he
that put his holie ſpirit within him?

12 He led them by the right hand of Mo-
ſes with his owne glorious arme, deuiding
the water before them, to make him ſelf
an euerlaſting Name.

13 He led them through the deſpe, as an
horſe in the wildernes, that they ſhulde
not ſtumble,

14 As the beaſt goeth downe into the val-
ley, the ſpirit of the Lord gaue them reſt:
ſo diſdeſt thou lead thy people, to make
thy ſelf a glorious Name.

15 Loke downe from heauen, & beholde
from the dwelling place of thine holi-
nes, & of thy glorie. Where is thy zeale
and thy ſtrength, the multitude of thy
mercies, & of thy compaſſions: they are
reſtrained from me.

16 Doubtes thou art our father: though A-
braham be ignorant of vs, & Iſrael knowe
vs not, yet thou, O Lord, art our Father,
[and] our redemer: thy Name [is] fore-
euer.

17 O Lord, why haſt thou made vs to erre
from thy waies, & hardened our heart
from thy ſeaſe: Returne for thy ſervants
ſake, [and] for the tribes of thine inheri-
tance.

18 The people of thine holines haue poſ-
ſeſſed it, but a litle while: for our ad-
uerſaries haue woden downe thy San-
ctuarie.

19 We haue bene [as they] ouer whome
thou neuer bareſt rule, and vpon whome
thy Name was not called.

CHAP. LXIII.

1 The Prophet prayeth for the ſinnes of the people.
4 Mans righteouſneſſe is like a filthy cloth.

O H, that thou woldeſt breake the
heauens, [and] come downe, [and]
that the mountaines might melt at thy
preſence.

2 As the melting fyre burned, [as] the fyre
caped the waters to boile, (that thou
mighteſt declare thy Name to thy aduer-
ſaries) the people did tremble at thy pre-
ſence.

3 When thou diſdeſt terrible things, which
we looked not for, thou cameſt downe,
[and] the mountaines melted at thy pre-
ſence.

4 For ſince the beginning of the worlde,
they haue not heard nor vnderſtand with
the ſounding of the Goſpel.

the eare, neither hath the eye ſene [an-
other] God beſide thee, which doeth [ſo]
to him that waiteth for him.

5 Thou diſdeſt mee him, that reioyced
[in thee] and did iuſtly: they remembered
thee in thy waies: beholde, thou art
angrie, for we haue ſinned: yet in them
[is] continuance, and we ſhall be ſaned.

6 But we haue all bene as an vncleane
thing, and all our righteouſnes [is] as fil-
thy cloutes, & we all do fade like a leafe,
and our iniquities like the winde haue ta-
ken vs away.

7 And there [is] none that calleth vpon thy
Name, neither that ſtirreth vp him ſelf to
take holde of thee: for thou haſt hid thy fa-
ce from vs, & haſt conſumed vs becauſe of
our iniquities.

8 But now, O Lord, thou art our Father:
we are the claye, and thou art our potter,
and we all are the worke of thine hands.

9 Be not angrie, O Lord, above meaſure,
neither remember iniquitie for euer: lo,
we beſeeche thee, beholde, we are all thy
people.

10 Thine holie cities lie waſte: Zion is a
wildernes, [and] Ieruſalem a deſert.

11 The Houſe of our Sanctuarie & of our
glorie, where our fathers praied thee, is
burnt vp with fyre, and all our pleaſant
things are waſted.

12 Wilt thou holde thy ſelf ſtil at theſe
things, O Lord: wilt thou holde thy peace
and afflict vs aboute meaſure?

For ſo the ſeth iudgeth when God doeth not
immediatly ſend ſuccour. 1 VVhich were deſtroyed in thy ſeruice and to call
vpon thy Name. 2 VVherein we reioyced and worſhipped thee. 3 That
is, at the contempt of thine owne glorie: though our ſinnes haue deſerued thee,
yet thou wilt not ſuffer thy glorie thus to be diminiſhed.

CHAP. LXV.

1 The vocation of the Gentiles, and the reſtoration of the
Iewes. 13 The ioy of the cleſt, and the puniſhment of
the wicked.

I Haue bene ſoght of them that asked
me not: I ſaid, Beholde me, beholde me,
vnto a nation that called not vpon my
Name.

2 I haue ſpred out mine hands all day
vnto a rebellious people, which walked
in a way that was not good, [euery] after
their owne imaginations:

3 A people that provoked me euer vnto
my face: that ſacrificeth in gardens, and
burneth incenſe vpon brikes.

He called them continually and ſtretched out his hand to drawe them
e He ſaith that to deſtroye in our owne fanſies is the declining from
God and the beginning of all ſuperſtition and idolatrie. d VVhich
were ſubſtitute to ſolue. e Reſpecting their altars, which he ſaith ſhould
meth by contempt.

4 Which

d Thou ſhouldeſt
eſt ſauour
toward our
thers, when
they asked
thee, and wal-
ked after thy
commande-
ments.

e They con-
ſidered thy
great
mercies.

f That is, in
thy mercies,
he calleth the
waies of the
Lord.

g Thou wilt
haue puniſh-
ment.

h VVhich are
juſtly puniſhed
and brought
into captiui-
ty, becauſe we
haue prouoked
thee to angrie,
and though we
wolde excuſe our
ſelues, yet our
righteouſnes,
and beſt vir-
tues are before
thee as vile
cloutes, or (as
ſome read) like
the menſtruous
clothes of a wo-
man.

i Albeit, O
Lord, by thy
juſt iudgement
thou maiſt ve-
terly deſtroye
vs, as the potters
may his poſſeſ-
ſe, we appeale
thy mercies, where-
by it hath plea-
ſed thee to ad-
opt vs to be thy children.

k For ſo the ſeth iudgeth when God doeth not
immediatly ſend ſuccour. 1 VVhich were deſtroyed in thy ſeruice and to call
vpon thy Name. 2 VVherein we reioyced and worſhipped thee. 3 That
is, at the contempt of thine owne glorie: though our ſinnes haue deſerued thee,
yet thou wilt not ſuffer thy glorie thus to be diminiſhed.

l Meaning, the
Gentiles which
knew not God,
ſhoulde ſeke af-
ter him when
he had reſtored
their hearts
with his holy
ſpirit, Roman.
10. 10.

m He ſheweth
the cauſe of the
reſtoration of the
Iewes, becauſe
they wolde not
obey him for
mercy and com-
miſeration of
his Prophetes,
by whom
he called them continually and ſtretched out his hand to drawe them.

n He ſaith that to deſtroye in our owne fanſies is the declining from
God and the beginning of all ſuperſtition and idolatrie. d VVhich
were ſubſtitute to ſolue. e Reſpecting their altars, which he ſaith ſhould
meth by contempt.

4 Which remaine among the graves, and lodge in the deserts, which eat swines flesh, and the broth of things polluted [are] in their vessels.

5 Which say, Stand aparte, come not nere to me: for I am holier then thou: these are a smoke in my wrath [and] a fyre that burneth all the day.

6 Beholde, it is written before me: I will not kepe silence, but will rendre it and recompense it into their bosome.

7 Your iniquities & the iniquities of your fathers [shalbe] together (saith the Lord) which haue burnt incense vpon the mountaines, & blasphemed me vpon the hilles: therefore wil I measure their olde worke into their bosome.

8 Thus saith the Lord, As the wine is founde in the cluster, and one saith, Destroy it not, for a blessing [is] in it, so wil I do for my seruants sakes, that I may not destroy them whole.

9 But I wil bring a sede out of Iakob, and out of Iudah, that shal inherite my mountaine: and mine elect shal inherite it, & my seruants shal dwell there.

10 And Sharon shalbe a shepe folde, and the valley of Athor shalbe a resting place for the cattel of my people, that haue loght me.

11 But ye are they that haue forsaken the Lord and forgotten mine holie Mountaine, and haue prepared a table for the multitude, and furnish the drinke offerings vnto the number.

12 Therefore wil I number you to the sworde, and all you shal bowe downe to the slaughter, because I called, & ye did not answer: I spake, & ye heard not, but did euil in my sight, & did chuse that thig which I wolde not.

13 Therefore thus saith the Lord God, Beholde, my seruants shal eat, & ye shal be hungrie: beholde, my seruants shal drinke, and ye shal be thirstie: beholde, my seruants shal reioyce, and ye shal be ashamed.

14 Beholde, my seruants shal sing for ioye of heart, and ye shal crye for sorowe of heart, and shal howle for vexation of minde.

15 And ye shal leaue your name as a curse vnto my chosen: for the Lord God shal slaie you and call his seruants by another name.

16 He that shal blesse in the earth, shal be cursed: and he that shal curse in the earth, shal be blessed. (Meaning, that he wolde call the Gentiles, w^{ch} shoulde abhorre the name of the Jewes for their infidelities sake. Then by the name of the Jewes. u By blessing & by swearing, is meant the praising of God, for his gentiles, & the true worship of him, which shal not be only in Iudaea, but through all the worlde.)

blesse him self in the true God, & he that sweareth in the earth, shal sweare by the true God: for the former troubles are forgotten, and shal surely hide them selues from mine eyes.

17 For lo, I wil create newe heavens and a newe earth, and the former shal not be remembered nor come into minde.

18 But be you glad and reioyce for euer in the things that I shal create: for beholde, I wil create Ierusalem [as] a reioycing & lie people [as] a ioye.

19 And I wil reioyce in Ierusalem, & ioye in my people, & the voice of weping shalbe no more heard in her, nor the voyce of crying.

20 There shalbe no more there a childe of yeres, nor an olde man that hath not filled his daies: for he that shalbe an hundred yeres olde, shal dye as a yong man, but the sinner being an hundred yeres olde shalbe accursed.

21 And they shal buylde houses and inhabit them, and they shal plant vineyardes, and eat the fruite of them.

22 They shal not buylde, and another inhabit: they shal not plant, & another eat: for as the dayes of the tre are the dayes of my people, and mine elect shal inioye in olde age the worke of their hands.

23 They shal not labour in vaine, nor bring forth in feare: for they are the sede of the blessed of the Lord, & their buddes with them.

24 Yea, before they call, I wil answer, and while they speake, I wil heare.

25 The wolfe & the lambe shal fede together, and the lyon shal eat strawe like the bulloke: and to the serpent dust [shalbe] his meat. They shal no more hurt nor destroy in all mine holie mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 2 He despiseth sacrifices done without grace & faith. 3 God comforteth them that are troubled for his sake. 4 The question of the Gentiles. 5 The perpetual Sabbath. 6 The punishment of the wicked is euersliding.

1 Thus saith the Lord, The heauen is my throne, and the earth [is] my footstole: where is that house that ye wil buylde vnto me? and where is that place of my rest?

2 For all these things haue mine hand made, & all these things haue bene said by the Lord: and to him wil I loke, then to him,

trusting in the Temple and sacrifices. 3 The Temple and the things therein with the sacrifices done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal. 50, 14.

c To him that is humble and pure in heart, & receiveth my doctrine with reverence and feare.
d Because the Jewes thought them selves holily by offering of their sacrifices, and in the mean season had neither faith nor repentance, God sheweth that he doeth no lesse delect these ceremonies, then he doeth the sacrifices of the heart: then who offered me, dogges and swine to their idols which things were expressly forbidden in the Law.
e I will discover their wickednes and hypocricie, where with they turne ke so blinde mine eyes, to all the world.
f He incourage th faithful by promising to destroy their enemies which pretended to be his brethren, but were hypocrites and hated them that feared God.
g The enemies shall shortly heare a more terrible voyce, even fyre and slaughter, seeing they wolde not heare the gentile voyce of y^e Prophets which called them to repentance.
h Meaning, that the restauration of the Church shalbe so sudden & contrarie to all mens opinion: as when a woman is delivered before she loke for it, and that without paine in travail.
i This shall passe the expectation of man: so shall the multitude that shall come upon us, when they shall see the preaching of the Gospel, whereof they that came up out of Babylon, were a figure.
k Declaring hereby, that as by his power, and providence woman travaileth and is delivered: so hath he power to bring forth his Church at his time appointed.
l That ye may reioyce for all the benefites that God bestoweth upon his Church.
m I will give her felicitie, and prosperitie in great abundance.
n Read Chap: 60, 16.
o Ye shall be as her children, as her dearlie beloved children.

that is poore, and of a contrite spirit and trembleth at my wordes.
3 He that killeth a bullocke, [is as] if he slew a man: he that sacrificeth a shepe, [as] if he cutte of a dogges necke: he that offereth an oblation, [as] if he offered swines blood: he that remembreth incense, [as] if he blessed an idole: yea, they have chosen their owne waies, and their soule delighteth in their abominations.
4 Therefore wil I chuse out their delusions, and I wil bring their feare vpon them because I called, and none wolde answer: I spake and they wolde not heare: but they did evil in my sight, and chose the things which I wolde not.
5 Heare ye the worde of the Lord, all ye that tremble at his worde, Your brethren that hated you, and caste you out for my Names sake, said, Let the Lord be glorified: but he shall appeare to your ioye, and they shall be ashamed.
6 A voyce foundeth from the citie, [even] a voyce from the Temple, the voyce of the Lord, that recompenceth his enemies fully.
7 Before she travailed, she brought forth: and before her paine came, she was delivered of a childe.
8 Who hath heard such a thing? who hath seen such things? shall the earth be brought forth in one day: or shall a nation be borne at once? for as sone as Zion travailed, she brought forth her children.
9 Shall I cause to travaile, and not bring forth? shall I cause to bring forth & shall be barren, saith thy God.
10 Reioyce ye with Ierusalem, and be glad with her, all ye that love her: reioyce for ioye with her, all ye that mourne for her,
11 That ye may sucke & be satisfied with the breasts of her consolation: that ye may milke out and be delighted with the brightness of her glorie.
12 For thus saith the Lord, Beholde, I wil extend my peace over her like a flood, and the glorie of the Gentiles like a flowing stream: then shall ye sucke, ye shall be borne vpon [her] sides, and be ioyful vpon [her] knees.
13 As one whome his mother comforteth, so wil I comforte you, and ye shall be comforted in Ierusalem.
14 And when ye see this your heart shall re

ioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his servants, and [his] indignation against his enemies.
15 For behold the Lord wil come with fyre, and his chariots like a whirlwinde, that he may recompence his angre with wrath, and his indignation with the flame of fyre.
16 For the Lord wil iudge with fyre, and with his sworde all flesh, and the slaine of the Lord shall be manie.
17 They that sanctifie themselves, and purifie them selves in the gardens behind one [tree] in the middes eating [swines] flesh, & suche abominatiō, even the mouse shall be consumed together, saith the Lord.
18 For I [wil visite] their worke and their imaginations: [for] it shall come that I wil gather all nations and tongues, and they shall come and see my glorie.
19 And I wil set a signe among them, and wil send those that escape of them, vnto the nations of Tyarish, Pul, and Lud, & to them that drawe the bowe, to Tubal and Iavan, yea a farre off, that haue not heard my fame, nether haue seen my glorie, and they shall declare my glorie among the Gentiles.
20 And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon horses, and in chariots, and in horse litters, & vpon mules & swift beasts, to Ierusalem mine holy Mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the House of the Lord.
21 And I will take of them for Priests, & for Levites, saith the Lord.
22 For as the new heavens, and the new earth which I wil make, shall remaine before me, saith the Lord, so shall your feede, and your name continue.
23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.
24 And they shall go forth, and loke vpon the carkeises of the men that haue transgressed against me: for their worme shall not dye, nether shall their fyre be quenched, and they shall be an abhorring vnto all flesh.
25 Whereby he meaneth that no necessary means shall want wherewith God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles as he did Luke, Timothy & Titus first, & others after to preache his worde.
i Hereby he signifieth the kingdom of Christ wherein his Church shall be situated, & where as before there were appointed seasons to sacrifice: in this there shall be one continual Sabbath so all times & seasons shall be meet.
k As he hath declared felicitie shall be within the Church, for the comfort of godlie, so doeth he shewe what horrible calamities shall come to the wicked, that are out of the Church. l Meaning a continual torment of conscience, which shall ever gnawe them & neuer suffer them to be at rest, Mat. 9, 14.
m That is, the iuste recompence for the wicked, & containing God and his words, shall be by Gods iust iudgment abhorred of all his creatures.

p Ye shall have newe strenght & newe beautie.
q This vengeance God begeth to execute at destruction of Babylon, & the ever continuing it against the enemies of his Church, & the world till the last day, which shall be accomplished thereat.
r Meaning, the hypocrites.
s V hereby sheweth that they that did maliciously transgresse the Law, by eating beasts forbidden, even to the mouse & abhorred such nature.
t The Gentiles shall be partakers of the glorie, & be blessed as the Jewes.
u I wil make these that I curse, that they shall not wither: of the multitude: whereby he alludeth to the marking of the postes of his people, whome he preferred.
Exod. 13, 17.
x I wil scatter the rest of the Jewes, which escape destruction, into diuers nations.
y That is, Cilicia.
z Meaning, Africa.
a To wit, Lydia, or Asia minor.
b Signifying, the Parthians.
c Italic.
d Grecia.
e Meaning, the Apostles, disciples and others which he did first chuse of the Jewes to preache the vange to the Gentiles.
f That is, the Gentiles, which by faith shall be made the children of Abraham: as you are.

IEREMIAH

THE ARGUMENT.

THE Prophet Ieremiah borne in the cite of Anathoth in the countrey of Benjamin, was the sonne of Hilkiash, whome some thinke to be he that founde out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very young to prophesie, that is, in the thirteenth yere of Iosiah, and continued eightene yere vnder the said King, and thre moneths vnder Iehoiachin, and thre moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeres vnto the tyme that they were carryed away into Babylon. So that this tyme amounteth to aboue forty yeres, besides the tyme that he prophesied after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, exesse, rebellion, and contempt of Gods worde, &c for the consolation of the Church, reuileth the iust tyme of their deliuerance. And here chiefly are to be considered three things: First the rebellion of the wicked, which waze more stubborne and obstinate, when the Prophetes do admonish them moſte plainly of their destruction. Next how the Prophetes and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods sake. And thirdely, though God shewe his iuste iudgement against the wicked, yet wil he neuer shewe him self a preſeruer of his Church, and when all meanes seeme to faile, iudgement to be abolished, then wil he declare him self victorious in preserving his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preache his worde without feare.



HE wordes of Ieremiah the sonne of Hilkiash [one] of the Priests that were at Anathoth in the land of Benjamin,

2 To whome the wordes of the Lord came in the daies of Iosiah the sonne of Amón King of Iudah in the thirteenth yere of his reigne.

3 And also in the daies of Iehoiakim the sonne of Iosiah King of Iudah vnto the end of the eleuenth yere of Zedekiah the sonne of Iosiah King of Iudah, [even] vnto the carying awaie of Ierusalem captiue in the first moneth.

4 Then the worde of the Lord came vnto me, saying,

5 Before I formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, [and] ordeined thee to be a Prophet vnto the nations.

6 Then said I, Oh, Lord God, Beholde, I can not speake, for I am a childe.

7 But the Lord said vnto me, Saie not, I am a childe: for thou shalt go to all that I shal send thee, and whatsoever I coman-

de thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand and touched my mouth, and the Lord said vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this daie haue I set thee ouer the nations and ouer the Kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to buyde; and to plant.

11 After this the worde of the Lord came vnto me, saying, Ieremiah, what seest thou? And I said, I see a rod of an almonder.

12 Then said the Lord vnto me, Thou hast sene aright: for I wil hasten my worde to performe it.

13 Againe the worde of the Lord came vnto me the seconde time, saying, What seest thou? And I said, I see a seething pot looking out of the North.

14 Then said the Lord vnto me, Out of the North shal a plague be spred vpon all the inhabitants of the land.

15 For lo, I wil call all the families of the kingdomes of the North, saith the Lord, and they shal come, and euerie one shal set his throne in the entring of the gates of Ierusalem, and on all the walles thereof rounde about, and in all the cities of Iudah.

16 And I wil declare vnto them my iudgements touching all the wickednes of them that haue forsaken me, and haue burnt incense vnto other goods, and worshiped the workes of their owne hands.

n Signifying, that the Chaldeans and Assyrians shuld be as a pot to scorch the Iewes, which boyled in their pleasures, and lusts. o Syria and Assyria were Northward in respect of Ierusalem, which were the Chaldeans dominion. p I wil giue them charge and power to execute my vengeance against the idolatry, which haue forsaken me for their idoles.

17 Thou

That is, the sermons and prophesies.

VVhich is thought to be the booke of the Law vnder King Iosiah, 2. King. 22. 8.

This was a cite about three miles distant from Ierusalem, and belonged to the Priests the sonnes of Aaron, Iosh. 21. 18.

This is spoken to confirme his vocation and office: forasmuch as he did not presume of him self to preache, and prophesie, but was called thereunto by God.

Meaning, the nepheue of Iosiah: for Iehoiachin was his father, who reigned but thre moneths, and therefore is not mentioned, no more is Iosiah that reigned no lon-

g Of the eleuenth yere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carryed away into Babylon by Nebuchad-nessar. The Scripture useth this manner of speache to declare, that God hath appointed his ministers to their offices before they were borne, as Isa. 49. 1. Gal. 1. 15.

For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.

Considering the great iudgements of God, which according to his threatenings shulde come vpon the world, he was moued with a certaine compassion on the one side to pite them that shulde thus perish, and on the other side by the irrefragitie of mans nature knowing how hard a thing it was to enterprise such a charge, as Isa. 6. 11. exod. 3. 11. and 4. 1.

VVhich declareth, that God maketh them mete, and assureth them, whome he calleth to see forth the his glories, giving them all meanes necessary for the same, Exod. 4. 12, 13. Isa. 6. 7.

He sheweth, what is the authority of Gods true ministers, which by his worde haue power to beat downe whatsoever lieth in self vp against God: and to plant and assure the humble, and stablish as gins them felicitie to the obedience of Gods worde, 1. Cor. 10. 4. ebr. 4. 11. and these are the keys which Christ hath left loose, and binde. Matt. 18. 18.

He ioyneth the signe with the worde for a more ample confirmation: signifying by the rod of the almond tree, which first budde, the hasty coming of the Babylonians against the Iewes.

⁹ VVhich declareth that Gods vengeance is prepared against them, which dare not execute their due tie faithfully, ether for feare of man, or for any other cause, 1. Cor. 9. 26.

^t Signifying on the one parte, that more than Satan, and the worlde rage against Gods ministers, the more present will he be to help them, 1. Ch. 1. 5. ebr. 1. 3. 5. and on the other parte, that they are vnto vnmete to serue God, and his Church, which are afraide, & do not resist wickednes, what soeuer danger depende thereon, Isa. 50. 7. eze. 3. 8.

CHAP. II.

^a God rehearteth his benefices done vnto the Iewes. ⁹ Against the Priests and false prophetes. ¹⁰ The Iewes are destroyed, because they forsake God.

Moreouer, the worde of the Lord came vnto me, saying,

² Go, and crye in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the ^a kindenes of thy youth [&]

the loue of thy mariage, when thou wentest after me in the wilderness ^b in a land that was not sowed.

³ Israel [was as] a thing ^c halowed vnto the Lord, [and] his first frutes: all thei^d that eat it, shal offend: euil shal come vpon them, saith the Lord.

⁴ Heare ye the worde of the Lord o house of Iakob, and all the families of the house of Israel.

⁵ Thus saith the Lord, What iniquitie haue your fathers founde in me, that they are gone ^e farre from me, and haue walked after vanitie, & are become ^f vaine?

⁶ For they said not, Where is the Lord that broght vs vp out of the land of Egypt: that led vs through ^g wilderness, through a desert, and waste land, through a drye land, and ^h by the shadowe of death, by a land that no man passed through, & where no man dwelt?

⁷ And I broght you into a plentiful country, to eat the frute thereof, and the commodities of the same: but when ye entred ye defyled ⁱ my land, and made mine heritage an abomination.

⁸ The Priests said not, Where is the Lord and they that shulde minister the ^k Lawe, knewe me not: the ^l pastours also offended against me, and the prophetes prophced

By your idolatrie, and wicked maners, Psal. 78. 58. and 106. 33. ¹ They taught not the people to seke after God. ^h As the Scribes, which shulde haue expounded the Lawe to the people. ⁱ Meaning, he princes and ministers: signifying that all estates were corrupt.

in ^m Baal, and went after [things] that did no profite.

⁹ Wherefore I wil yet ⁿ plead w^o you saith the Lord, and I wil plead with your childrens children.

¹⁰ For go ye to the yles of ^o Chittim, and beholde, and send vnto ^p Kedar, and take diligent hede, and se whether there be such things.

¹¹ Hathe [anic] natio changed there gods which yet are no gods? but my people haue changed their ^q glorie, for that which doeth not ^r profite,

¹² O ye ^s heauens, be astonied at this: be afayed and vtterly confounded, saith the Lord,

¹³ For my people haue committed two euils: they haue forsaken me ^t the fountaine of liuing waters, to digge them pittes, [euil] broken pittes, that can holde no water.

¹⁴ Is Israel ^u a ^v seruant, or is he borne in the house: why [then] is he spoiled?

¹⁵ The ^w Lyons roared vpon him [and] yel- led, and they haue made his land waste: his cities are burnt without ^x an inhabitant.

¹⁶ Also the children of ^y Noph and Tahapanes haue ^z broken thine head:

¹⁷ Hast not thou procured this vnto thy self, because thou hast forsaken the Lord thy God, when he ^a led thee by the way?

¹⁸ And what hast thou now to do in the way of ^b Egypt: to drinke the water of Nilus: or what makest thou in the way of As- shur: to drinke the water of the ^c Riuer?

¹⁹ Thine owne wickednes shal ^d correct thee, and thy turnings backe shal reprove thee: knowe therefore and beholde, that it is an euil thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare [is] not in thee, saith the Lord God of hostes.

²⁰ For of olde time I haue broke thy yoke, [and] burst thy bonds, and thou saidest, ^e I wil no more transgresse, but [like] an harlot thou runnest about vpon all hie hilles, and vnder all grene trees.

²¹ Yet I had planted thee, a noble vine, whose ^f plants were all natural: how then art thou turned vnto me into the plants of a strange vine?

Exod. 4. 2. therefore it is their fault onely, if the enemy spoile them.

^x The Babylonians, Chaldeans and Assyrians. ^y Not one shal be left to dwell there.

^z That is, the Egyptians: for these were two great cities in Egypt.

^a Haue grievously vexed thee at sundrie times. ^b Shewing, that God would haue still led them aright, if they wolde haue followed him.

^c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drinke of the puddle, and to leaue the fountaine, read Isa. 31. 1.

^d To wit, Euphrates. ^e Meaning, that the wicked are infectious.

^f The punishment for their sinne was in them, as verse. 26. Isa. 39. 9.

^g VVhen I deliuered thee out of Egypt, Deut. 27. 12. 1. Ch. 24. 16. eze. 10. 12. 27.

^h Ebr. sede was all true.

m That is, like vaine things & broght the people from the true worshipping of God to false idoles: for by Baal, which was the chief idole of the Moabites, are meant all idoles.

n Signifying, that he would not as he might straight way condemn them, but sheweth them by euil examples their great ingratitude, that they might be ashamed, and repented.

o Meaning, the Grecians and Italians, vnto Arabia.

q That is, God which is their glorie, and who maketh them glorious above all other people: reproving the Iewes, that they were not diligent to serue ^r true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destruction, Psal. 106. 36.

s He sheweth, that the insensible creatures abhorre this vile ingratitude, & as it were tremble for feare of Gods great iudgements against ^t sinners.

t Signifying, that when men forsake Gods worde, which is the fountaine of life, they reject God himself, and forsake to their own inventions, and vaine confidence, and procure to them self destruction, Isa. 2. 8. and 10. 2.

u Haue I ordered them like seruants, & not like deile children.

21. Thogh thou wash thee with hyssop,
and take thee much soap, [yet] thine in-
iquitie is marked before me, saith **the Lord**
God.

22. How canst thou say, I am not polluted,
neither haue I followed Baalim? beholde
thy wayes in the valley, and knowe,
what **the Lord** hath done: [thou art like] a swift
dromedarie, that runneth by his wayes.

23. [And] as a wilde asse, vsed to the wilder-
nes, that snuffeth vp the winde by occasio
at her pleasure: who can turne her backe?
all they that seeke her, wil not weary them
selues, [but] wil finde her in her moneth.

24. Kepe thou thy fete from barenes, &
thy throte from thirst: but thou saidst
desperatly, No, for I haue loued stran-
gers, and them wil I followe.

25. As the thefe is ashamed, when he is
founde, so is the house of Israel ashamed,
they, their Kings, their Princes and their
Priests, and their Prophetes,

26. Saying to a tre, Thou art my father, &
to a stone, Thou hast begott me: for they
haue turned their backe vnto me, and not
their face: but in the time of their trouble
they wil say, Arise, and helpe vs.

27. But where are thy gods, that thou hast
made thee? let them arise, if they can helpe
thee in the time of thy trouble: for accord-
ing to the number of thy cities, are thy
gods, **O Iudah.**

28. Wherefore wil ye pleade with men ye
all haue rebelled against me, saith the
Lord.

29. I haue smitten your children in vaine,
they receiued no correction: your owne
swords haue deuoured your Prophetes
like a destroying lyon.

30. O generation, take hede to the worde
of the **Lord**: haue I bene [as] a swildernes
vnto Israel: or a land of darkenes? Where-
fore saith my people [the] We are lords,
we wil come no more vnto thee.

31. Can a maide forget her ornament; or a
bride her attire: yet my people haue for-
gotten me, daies without number.

32. Why dost thou prepare thy way, to
seke amitie? euen therefore wil I teache
[thee], [that thy wayes [are] wickednes].

33. Also in thy wings is founde the blood

of the soules of the poore innocents: I ha-
ue not founde it in holes, but vpon all
these places.

34. Yet thou saist, Because I am guiltles, sure-
ly his wrath shal turne from me: Beholde,
I wil entere with thee into iudgement, be-
cause thou saiest, I haue not sinned.

35. Why runnest thou about so much to
change thy wayes: for thou shalt be con-
founded of Egypt: as thou art confound-
ed of Assyrie.

36. For thou shalt go forth from thence,
& thine hands vpon thine head, because
the **Lord** hath reiected thy confidence,
and thou shalt not prosper thereby.

CHAP. III.

God calleth his people vnto repentance. 14. He promisseth
the restitution of his Church. 20. He reproveth Iudah &
Israel, comparing them to a woman disobedient to her
husband.

1. They say, If a man put away his wife,
and she go from him, and become an
other mans, shal he returne againe vnto
her: shal not this land be polluted: but
thou hast plaid the harlot with manie
louers: yet turne againe to me, saith the
Lord.

2. Lift vp thine eyes vnto the high places,
& beholde, where thou hast not plaid
harlot: thou hast sitte waiting for them in
waies, as the Arabian in the wildernes: &
thou hast polluted the land with thy who-
redomes, and with thy malice.

3. Therefore the frowres haue bene restrai-
ned, and the latter raine came not, and
thou haddest a whores forhead: thou
wouldest not be ashamed.

4. Didest thou not stil cry vnto me,
Thou art my father, [and] the guide of my
youth?

5. Wil he kepe [his anger] for euer: wil he
reserve it to the end: thus hast thou spo-
ken, but thou dost euill, euen more and
more.

6. The **Lord** said also vnto me, in the daies
of Iosiah the King, Hast thou sene what
this rebel Israel hath done? [for] she ha-
th gone vp vpon euery high mountaine,
and vnder euery grene tre, & there plaid
the harlot.

7. And I said, when she had done all this,
turne thou vnto me: but she returned
not, as her rebellious sister Iudah saith.

8. When I sawe, how that by all occasions
rebellious Israel had plaid the harlot, I
cast her away; and gaue her a byl of de-
portement: yet her rebellious sister Iudah
was not affrayed, but she went also, & pla-
ied the harlot.

1. According as
it is written,
Deu. 32. 17.
If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

2. In figure of
menstruation, as
1. Sam. 1. 3. 1. 2.

3. According as
it is written,
Deu. 32. 17.

4. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

5. According as
it is written,
Deu. 32. 17.

6. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

7. According as
it is written,
Deu. 32. 17.

8. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

9. According as
it is written,
Deu. 32. 17.

10. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

11. According as
it is written,
Deu. 32. 17.

12. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

13. According as
it is written,
Deu. 32. 17.

14. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

15. According as
it is written,
Deu. 32. 17.

16. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

17. According as
it is written,
Deu. 32. 17.

18. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

19. According as
it is written,
Deu. 32. 17.

20. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

21. According as
it is written,
Deu. 32. 17.

22. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

23. According as
it is written,
Deu. 32. 17.

24. If a man put
away his wife
and she go from
him, and become
another mans,
shal he returne
againe vnto her:
shal not this
land be polluted:
but thou hast
plaid the harlot
with manie
louers: yet turne
againe to me,
saith the Lord.

8 Wherefore girde you with sackcloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saith the Lord, the heart of the King shal perish, and the heart of the princes and the Priests shalbe astonished, and the Prophetes shal wonder.

10 Then said I, Ah, Lord God, surely thou hast^b deceived this people and Ierusalēm, saying, Ye shal haue peace, and the sworde percerth vnto the heart.

11 At that time shal it be said to this people and to Ierusalēm, A dryeⁱ winde in the hie places of the wilderness [cometh] toward the daughter of my people, [but] nether^k to fan, nor to cleanse.

12 A mightie winde shal come vnto me fro those places, and now wil I also giue sentence vpon them.

13 Beholde, he shal come vvas the cloudes, and his charets [shalbe] as a tempest: his horses are lighter then egles. ^m Wo vnto vs, for we are destroyed.

14 O Ierusalēm, wash thine heart from wickednes, that thou maiest be saued: how long shal thy wicked thoughts remaine within thee?

15 For a voyce declareth fromⁿ Dan, and publisheth affliction from mount^o Ephraim.

16 Make ye mention of the heathen, [and] publish in Ierusalēm, Beholde, the skoutes come from a farre countrey, and crye out against the cities of Iudāh.

17 They haue compassed her about as the watchmen of the^p field, because it hathe prouoked me to wrath, saith the Lord.

18 Thy waies & thine inuentions haue procured thee these things, suche is thy wickednes: therefore it shalbe bitter, therefore it shal percerth vnto thine heart.

19 My bely, ^q my bely, I am peined, euen at the very heart: mine heart is troubled within me: I can not be styl: for my soule hathe heard the sounde of the trumpet, [and] the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly, are my^r tentes destroyed, [and] my curtaynes in a moment.

21 How long shal I se the standart, [and] heare the sounde of the trumpet?

22 For my people is foolish, thei haue not knowen me: thei are foolish children, and haue none vnderstanding: ^r thei are wise to do euil, but to do wel thei haue no knowledge.

23 I haue looked vpon the earth, and lo, it

was without forme and^t voide: and to the heauens, and thei had no light.

24 I beheld the moūtaines: & lo, they trembled and all the hilles shooke.

25 I beheld, and lo, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and lo, the fruteful place [was] a wilderness, and all their cities thereof were broken downe at the presense of the Lord, and by his fierce wrath.

27 For thus hathe the Lord said, The whole land shalbe desolate: yet wil I^u not make a ful end.

28 Therefore shal the earth mourne, and the heauens about shalbe darkened, because I haue pronounced it: I haue thought it, and wil not repent, nether wil I turne backe from it.

29 The whole citie shal flee, for the noise of the horseme and bowe me: thei shal go into thickets; and clime vp vpon the rockes: euerie citie shalbe forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou do? Thogh thou^x clothest thy self with skarlet, thogh thou deckest thee with ornāmets of golde, thogh thou paintest thy face with colours, yet shalt thou trimme thy self in vaine: [for] thy louers wil abhorre thee [and] seke thy life.

31 For I haue heard a noise as of a woman traouailing, or as one laboring of her first childe, [euen] the voice of the daughter Ziōn that sigheth and stretcheth out her hands: ^y wo is me now: for my soule fainteth because of the murthers.

¶ CHAP. V.

ⁱ In Iudah no righteous man found nether among the people nor the rulers. ¹⁵ VVherefore Iudah is destroyed of the Caideans.

RVnne to and fro by the stretes of Ierusalēm, and beholde now, and knowe, and inquire in the opē places thereof, if ye can finde a man, [or] if there be any that executeth iudgement, and seketh the trueth, and I wil spare^z it.

2 For thogh thei say, The^b Lord liueth, yet do thei sweare falsely.

3 O Lord, are not thine eies vpon the^c trueth: thou hast^d stricken them, [but] thei haue not sorowed: thou hast consumed the^e [but] thei haue refused to receiue correction: thei haue made their faces harder then a stone, [and] haue refused to returne.

4 Therefore I said, Surely thei are poore, they are foolish, for thei knowe not the way of the Lord, [nor] the iudgement of

iii. j.

^t By this manner of speeches he sheweth the horrible destruction & shulde come vpon the land, and also condemneth & obstinacie of & people, who repent not at the feare of these terrible tydings, seeing that the insensible creatures are moued therewith, as if the order of nature shulde be changed, Isa. 1. 3. 10. & 24. 23. ezech. 3. 7. ioe. 2. 3. 1. & 3. 15. ^u But for his mercies sake he wil reserue himself a residue to be his Church, and to praise hi in earth, Isa. 1. 9.

^x Nether thy ceremonies nor riche giftes shall deliuer thee.

^y As the Prophetes were moued to pittie the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22. 4. chap. 9.

^a That is, the citie.

^b Thogh they pretend religion and holynes, yet altho but hypocrite for vnder this kinde of swearing is contained the true religion.

^c Doest not thou loue vprightnes and faithful dealing?

^d Thou hast oft times punished them, but all in vaine, Isa. 9. 13.

^h That is, the false prophetes which still promised peace & securitie. ⁱ By the false prophetes, & promised peace & tranquillitie, and thus thou hast punished their rebellious stubbornnes by causing them to hearken vnto lies which wold not beleue thy trueth, 3. King. 22. 23. ezech. 14. 9. 2. thess. 2. 11.

^j The North winde whereby he meaneth Nebuchadnezzar. ^k But to cary away bothe corne and chaffe. ^l Meaning, that Nebuchadnezzar shulde come suddenly, as a cloude that is caryed with the winde.

^m This is spoken in the person of all the people who in their afflictions shulde cry thus: ⁿ Which was a citie in the vtmost border of Israel Northward toward Babylon.

^o Which was in the midway betwene Dan & Ierusalēm.

^p Which kepe frutes so streitly that nothing can come in nor out: so shulde Babylonians close Iudah.

^q He sheweth the true ministers are liuely touched with calamities of & Church, so that all the partes of their body feele the grief of their heart, albeit wale to Gods glorie thei pronounce his iudgements against the people.

^r Meaning, the cities, which were as easily cast downe as a tent.

^s Their wisdom and policie tendeth to their owne destruction, and pulleth them from God.

Gods benefites and plagues. Ieremiāh.

e He speaketh this to the reproche of them, & shulde gouerne and teache others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchadnezzar and his armie.

g He sheweth to sweare by anything the by God, is to forsake him.

*Ezek. 22, 33.

h He commandeth the Babylonians and enemies to destroye them.
i Read Chap. 4, 27.

k Because they gave no credit to the wordes of his Prophetes, as Isa. 28, 15. l Their wordes shalbe of none effect, but vaine. m They are not sent of the Lord, and therefore which they thinke to vs, shall come vpon them.
n Meaning, Ieremiāh.

o To wit, the Babylonians & Caldeans.

p Who shal kill many with their arrows.

q Here the Lord sheweth his vnspokeable fauour towards his Church, as Chap. 4, 27.
r Chap. 16, 10.

their God.

5 I wil get me vnto the great men, and wil speake vnto them: for they haue knowen the way of the Lord, [and] the iudgement of their God: but these haue altogether broken the yoke, [and] burst the bondes.

6 Wherefore a lion out of the forest shal slay them, and a wolfe of the wildernes shal destroye them: a leoparde shal watche ouer their cities: euerie one that goeth out thence, shalbe torne in pieces, because their trespasses are many, [and] their rebellions are increased.

7 How shulde I spare thee for this? thy childre haue forsaken me, and sworn by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled them selues by companies in the harlottes houses.

8 They rose vp in the morning [like] fed horses: [for] euery man neyed after his neighbours wife.

9 Shal I not visite for these things, saith the Lord? Shal not my soule be auenged on suche a nation, as this?

10 Clime vp vpon their walles, & destroy them, but make not a ful end: take away their battlements, for they are not Lords.

11 For the house of Israël, and the house of Iudāh haue grievously trespassed against me, saith the Lord.

12 They haue denied the Lord, and said, It is not he, nether shal plague come vpon vs, nether shal we see sworde nor famine.

13 And the Prophetes shalbe [as] winde, and the worde is not in them: thus shal it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because ye speake suche wordes, beholde, I wil put my wordes into thy mouth, like a fyre, and this people shal be [as] wodge, and it shal deuoure them.

15 Lo, I wil bring a nation vpon you from far, o house of Israël, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, nether vnderstandest what they say.

16 Whose quiuer is as an open sepulchre: they are all very strong.

17 And they shal eat thine haruest and thy bread: they shal deuoure thy sonnes and thy daughters: they shal eat vp thy shepe and thy bullocks: they shal eat thy vines and thy figtrees: they shal destroye with the sworde thy fenced cities, wherein thou didest trust.

18 Neuertheles at those daies, saith the Lord, I wil not make a ful end of you.

19 And when ye shal saie, Wherefore doeth the Lord our God do these things vnto vs?

then shalt thou answer them, Like as ye haue forsaken me and serued strange gods in your land, so shal ye serue strangers in a land that is not yours.

20 Declare this in the house of Iakób, and publish it in Iudāh, saying,

21 Heare now this, o foolish people, and without vnderstanding, which haue eyes and see not, which haue eares and heare not.

22 Feare ye not me, saith the Lord: or wil ye not be afraid at my presence, which haue placed the sande for the bondes of the sea by the perpetual decre that it can not passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, [yet] can they not passe ouer it?

23 But this people hath an vnfaithful and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine bothe early and late in due season: he reserueth vnto vs the appointed weekes of the haruest.

25 [Yet] your iniquities haue turned awaie these things, and your sinnes haue hindered good things from you.

26 For among my people are founde wicked persones, that laie waite as he that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birdes, so are their houses full of deceit: thereby they are become great and waxen riche.

28 They are waxen fat [and] shining: they do ouerpasse the dedes of the wicked: they execute no iudgement, no not the iudgement of the fatherles: yet they prosper, though they execute no iudgement for the poore.

29 Shal I not visite for these things, saith the Lord? or shal not my soule be auenged on suche a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The prophetes propheticie lies, and the Priestes receiue [giftes] in their hands, and my people delite therein. What wil ye then do in the end thereof?

CHAP. VI.

1 The coming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

O Ye children of Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in Tekoā: set vp a standart vpon Beth-haccérem: for a plague appeareth out of the North, and great destruction.

17 Iudah six miles from Bethlehem, 2. Chro. 11, 6. c

r Meaning, the Prophet Ieremiāh.

† Ebr. without heart. Isa. 6, 9. Mat. 13, 14. Act. 28, 40. Rom. 11, 1.

† If there be any stay, that were not Gods blessings in abundance, we must consider that it is for our own iniquities, Isa. 59, 1.

† Isa. 3, 21. zechar. 7, 10. They felt not the plague of God for it.

u Meaning, that there could be nothing but disorder where the ministers were wicked persones and corrupt. Or, beare rule.

v He speaketh to them chiefly because they shulde take heed by the example of their brethren, the other halfe of their tribe, which were now carried away prisoners.

w Which was 4. read Neh. 1, 14.

2 I haue

2 I have compared the daughter of Zión to a beautiful and deintie woman.
3 The pastors with their flockes shal come vnto her: they shal pitch [their] tents round about by her, [and] euerie one shal fede in his place.

4 Prepare warre against her: arise, and let vs go vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs go vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalém: this citie must be visited: all oppression is in the middes of it.

7 As the fontaine casteth out her waters, so she casteth out her malice: & cruelie and spoile is continually heard in her before me [with] sorow and strokes.

8 Be thou instructed, O Ierusalém, lest my soule departe from thee, lest I make thee desolate, [as] a land, that none inhabiteth.

9 Thus saith the Lord of hostes, Thei shal gather as a vine, the residue of Israël: turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shal I speake, & admonish that they may heare? beholde, their eares [are] vncircumcised, and they can not hearken: beholde, the worde of the Lord is vnto them as a reproche: they haue no delite in it.

11 Therefore I am ful of the wrath of the Lord: I am wearie with holding it: I wil powre it out vpon the children in the strete, and likewise vpon the assemblie of the yong men: for the housband shal euen be take with the wife, [and] the aged with him that is ful of daies.

12 And their houses [with] their lands, and wiues also shalbe turned vnto strangers: for I wil stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For fro the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurt of the daughter of my people with swete wordes, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no, nether colde they haue anie shame: therefore they shal fall among the flaine: when I shal visit them, they shalbe cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the waies and beholde, and aske for the olde waie,

which is the good waye, and walke therein, and ye shal finde rest for your soules: but they said, We wil not walke [therein].

17 Also I set watchmen ouer you, [which said,] Take hede to the sound of the trumpet: but they said, We wil not take hede.

18 Heare therefore, ye Gentiles, and thou Congregation knowe, what is among them.

19 Heare, O earth, beholde, I wil cause a plague to come vpon this people, [euen] the frute of their owne imaginations: because they haue not taken hede vnto my wordes, nor to my Law, but cast it of.

20 To what purpose bringest thou me incense from Shebá, and swete calamus fro a farre country? Your burnt offerings are not pleasant, nor your sacrifices swete vnto me.

21 Therefore thus saith the Lord, Beholde, I wil lay stumbling blockes before this people, and the fathers and the sonnes together shal fall vpon them: the neighbour and his friend shal perish.

22 Thus saith the Lord, Beholde, a people cometh from the North countrey, and a great nation shal arise from the sides of the earth.

23 With bowe and shield shal they be weaponed: they are cruel and wil haue no compassion: their voyce roareth like the sea, and they ride vpon horses, wel appointed like me of warre against thee, O daughter of Zión.

24 We haue heard their fame, [and] our hands waxe feble: sorowe is come vpon vs, as the sorowe of a woman in traual.

25 Go not forthe into the field, nor walke by the way: for the sworde of the enemy [and] feare [is] on euerie side.

26 O daughter of my people, gird thee with sackcloth, and wallowe thy self in the ashes: make lamentation, and bitter mourning [as] for thine onely sonne: for the destroyer shal suddenly come vpon vs.

27 I haue set thee for a defence [and] for tresser among my people, that thou maiest knowe and trye their waies.

28 They are all rebellious traitors, walking craftely: [they are] brasse, and yron, they all are destroyers.

29 The bellows are burnt: the leade is consumed in the fyre: the founder melteth in vaine: for the wicked are not taken away.

30 They shal call them reprobate siluer: because the Lord hath reiected them.

CHAP. VII.

Jeremiah is commanded to shewe vnto the people the words of God, which trusteth in the outward seruice
iii. ij.

p Prophetes shulde warne you of the dangers that were at hand.

p God taketh all the worlde to wyne and the insensible creatures of the ingratitude of the Jewes.

Read Isa. 1, 11 and Amos 3, 11

f From Babylon by Dan, was North fro Ierusalém.

For feare of the enemies: he speaketh this of the persone of the Jewes.

Meaning, Jeremiah, whom God had appointed to trye out the godlie fro the wicked as a founde doth the pure metal from the dross.

All the paine and labour that hath bene takē wright them is lost.

of the Temple. 13 The euils that shal come to the Iewes for the despising of their Prophetes. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they shoulde obey his wordes.

The wordes that came to Ieremiāh from the Lord, saying,
2 Stand in the gate of the Lords House and crye this worde there, and saie, Heare the worde of the Lord, all ye of Iudāh that entre in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God of Israël, * Amēd your waies & your workes, and I will let you dwell in this place.

4 Trust not in ^a lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend [&] redresse your waies and your workes: if you execute iudgement betwene a man and his neighbour,

6 [And] oppresse not the strāger, the fatherles and the widdowe, and shed no innocent blood in this place, nether walke after other gods to your destruction,

7 Then ^b wil I let you dwell in this place, in the land that I gaue vnto your fathers, for euer and euer.

8 Beholde, you trust in lying wordes, that can not profite.

9 Wil you steale, murder, and commit adulterie, and sweare falsely, & burne incense vnto Bāal, and walke after other gods whome ye knowe not,

10 And come and stand before me in this House, whereupon my Name is called, and saie, We are deliuered, though we haue done all these abominations?

11 Is this House become ^c a denne of theues, whereupon my Name is called before your eyes? beholde, euen I see it, saith the Lord.

12 But go ye now vnto my place which was in Shilō, ^d where I set my Name at the beginning, and beholde, what I did to it for the wickednes of my people Israël.

13 Therefore now because ye haue done all these workes, saith the Lord, (and I ^e rose vp early and spake vnto you: but when I spake, ye wolde not heare me, nether when I called, wolde ^f ye answer)

14 Therefore wil I do vnto this House, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilō.

15 And I wil cast ^g you out of my sight, as I haue cast out all your brethren, [euen] the whole sēde of Ephraim.

16 Therefore thou shalt not ^h praie for this
ⁱ To assure them that God had determined with him self wickednes, he sheweth that the prayer of the godly can nothing auaille them, whilſt they remaine in their obstinacie against God, & wil not vſe the meanes that he vſeth to call them to repentance, Chap. 13, 14, & 14, 11.

people, nether lift vp crye or praier for the, nether intreat me, for I wil not heare thee.

17 Seest thou not what thei do in the cities of Iudāh and in the stretes of Ierusalem?

18 The children gather wood, and the fathers kindle the fyre, and the women kneade the dough to make cakes to the Queene of heauen, and to powre out drinke of fringes vnto other gods, that they maye prouoke me vnto angre.

19 Do they prouoke me to angre, saith the Lord, and not them selues to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Beholde, mine angre and my wrath shalbe powred vpon this place, vpon man and vpon beast, and vpon the tre of the field, and vpon the frute of the ground, and it shal burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israël, Put your burnt offerings vnto your sacrifices, and eat the flesh.

22 For ^k I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, cōcerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, & I wil be your God, and ye shal be my people: and walke ye in all the waies which I haue commanded you, that it maie be wel vnto you.

24 But they wolde not obey, nor incline their eare, but went after the counsels [&] the stubbernes of their wicked heart, and went backward and not forward.

25 Since the daie that your fathers came vp out of the land of Egypt, vnto ^l this day, I haue euen sent vnto you all my seruants the Prophetes, ^m rising vp early euenie day, and sending them.

26 Yet wolde thei not heare me nor incline their eare, but hardened their necke [and] did worſe then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but they ⁿ wil not heare thee: thou shalt also crye vnto them, but they wil not answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voice of the Lord their God, nor receiveth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut of thine ^o heere, & Ierusalem, & cast it away, and take vp a complaint on the hie places: for the Lord hath reiectēd and forsaken the generation of his ^p wrath.

30 For the children of Iudāh haue done euil in my sight, saith the Lord: thei haue set their abominations in the House, whereupon my Name is called, to pollute it.

31 And

* Chap. 26, 14.
a Beleue not & false prophetes, which say that for the Temples sake, and the sacrifices there, & Lord wil preserve you, & so nourish you in your sinne, and vaine confidence.
b Gow sheweth on what condition he made his promes to this Temple: & they shoulde be an holy people vnto him, as he wolde be a faithfull God to them.
c As theues hid in holes, & denes thinke them selues safe, so when you are in my Temple, you thinke to be couered with holines thereof, and that I can not se your wickednes, Mat. 23, 12.

d Because they depended so much on the Temple, which was for his promes, & he wolde be present, & defend the where the Arke was: he sendeth them to Gods iudgements, against Shilo, where the Arke had remained about 300 yeres and after was taken, the Priests slaine, & the people miserably discomfited, 1. Sam. 4, 11. Chap. 26, 6.
e That is, I neuer ceased to warne you, as He. 45, 2. prou. 1, 23.

f He sheweth what is the only remedie to redresse our faultes: to suffer God to lead vs into the way, & to obey his calling, He. 66, 4.
g I will send you into captiuitie as I haue done Ephraim, that is, the ten tribes, to punish their wickednes, he sheweth that the prayer of the godly can nothing auaille them, whilſt they remaine in their obstinacie against God, & wil not vſe the meanes that he vſeth to call them to repentance, Chap. 13, 14, & 14, 11.

i That is, the sacrifice to the Queene, none and starres, which they called the Queene of heauen, Chap. 44, 17. 2. king, 13.

k Shewing that it was not his chief purpose & intent that they shoulde offer sacrifices: but & they shoulde regard, wherefore they were ordained: to wit, to be ioyned to worke as scales & confirmations of remission of sinnes in Christs for without the word they were vaine and unprofitable.

l VWhich was about four hundred yeres. m Read ver. 13.

n VWhereby he sheweth that & pastours ought not to leave their flockes in their obstinacie: for & Lord will vſe the meanes of his seruants to make & wicked more faultie & to proue him. o In signe of mourning, as Job 1, 20. micha 1, 16.

p Against whom he had iust occasion to powre out his wrath.

9 Of Topheth,
read 1. King. 23
10.

1 But com-
manded the contra-
rie, as Leuit. 18
31. & 20, 3.
deut. 18, 10.

*Ezec. 26, 13.

31 And thei haue buyt the hie place of Topheth, which is in the valley of Ben-Hinnom to burne their sonnes & their daughters in the fyre, which I commanded them not, nether came it in mine heart.

32 Therefore, beholde, & daies come, saith the Lord, that it shal no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shal burye in Topheth til there be no place.

33 And the carkeises of this people shal be meat for the foules of the heauen and for the beastes of the earth, and none shal fray them awaie.

34 *Then I wil cause to cease from the cities of Iudah and from the stretes of Ierusalem the voyce of mirth and the voice of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land shal be desolate.

¶ CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendement. 10 He reprehendeth the lying doctrine and the couetousnes of the Prophetes & Priests.

AT that time, saith the Lord, thei shal bring out the bones of the Kings of Iudah, and the bones of their princes, and the bones of the Priestes, & the bones of the Prophetes, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shal spread them before the sunne and the moone, and all the hoste of heauen, whome they haue loued, and whome thei haue serued, and whome thei haue followed, and whome they haue sought, and whome they haue worshiped: thei shal not be gathered nor be buryed, [but] shal be as dung vpon the earth.

3 And death shalbe desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt saie vnto them also, Thus saith the Lord, Shal thei fall and not arise? shal he turne awaie and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellio: thei gaue them selues to deceit, [and] wolde not returne.

6 I hearkned and heard, [but] none spake aright: no man repented him of his wickednes, saying, What haue I done: euerie one turned to their race, as the horse rusheth into the battell.

7 Euen the storcke in the aire knoweth her appointed times, and the turtle, and the crane, and the swallowe obserue the time of their coming, but my people knoweth

not the iudgement of the Lord.

8 How do ye saie, We are wise, and the Lawe of the Lord [is] with vs? Lo, certainly in vaine made he it: the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken, lo, they haue reiected the worde of the Lord, and what wisdom is in them?

10 Therefore wil I giue their wiues vnto others, [and] their fields to them that shal possesse them: * for euerie one from the least euen vnto the greatest is giuen to couetousnes [and] from the Prophet euen vnto the Priest, euerie one dealeth falsely.

11 For thei haue healed & hurt of the daughter of my people with swete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, nether colde they haue anie shame: therefore shal they fall among the slain: when I shal visit them, they shal be cast downe, saith the Lord.

13 I wil surely consume them, saith the Lord: there shal be no grapes on the vine, nor figs on the figtre, and the leaf shal fade, and the things that I haue giuen them, shal departe from them.

14 Why do we stay? assemble your selues, and let vs entre into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 *We looked for peace, but no good came, [and] for a time of health, and beholde troubles.

16 The neying of his horses was heard from Dan, the whole land trembled at the noise of the neying of his strong [horses:] for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwell therein.

17 For beholde, I wil send serpents, [and] cockatrices among you, which wil not be charmed, and they shal sting you, saith the Lord.

18 I wolde haue comforted my self against sorowe, [but] mine heart is heauie in me.

19 Beholde, the voyce of the crye of the daughter of my people [for feare of them] of a farre countrey, Is not the Lord in Zidon? is not her King in her? Why haue they prouoked me to angre with their grauen images, and with the vanities of a strange [god?]

20 The Pharuest is past, the somer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the

e He accuseth the in that that they are more ignorant of Gods iudgements then these birdes are of their appointed seasons to discern the colde & heat, as Isa. 1, 3. f The Lawe doeth not profite you, nether neid it to haue bene written for ought you haue learned by it. g They that seme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods worde.

*Isa. 56, 11. chap. 5, 31. & 6, 13. h Read Chap. 6, 14.

i He speaketh in the person of & people, who when the enemy cometh, wil runne about to hide the selues, & acknowledge it is Gods hand.

k That is, hath brought vs into extreme affliction, & thus they shal not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9, 15. & 23, 15.

* Chap. 14, 19. l Read Chap. 4, 15. m God threateneth to send the Babylonians among the, who shal utterly destroye them in such sort as by no means they shal escape. n Read Chap. 4, 19.

o Thus the Lord speaketh.

p The people wonder & they haue so long time looked for succour in vaine. q The Prophet speaketh this.

r Meaning, that no mans helpe or meane colde saue them: for in Gilead was precious balme. Chap. 46, 11. on els diuiding the vaine confidence of the people who looked for helpe at their Priests, who shulde haue bene the phisicians of their soules, and dwelt at Gilead. Hose. 6, 8.

daughter of my people: I am heauy, and astonishment hath taken me.

22 Is there no balme^r at Gilead? is there no Phisician there? Why then is not the health of the daughter of my people recovered?

23 They looked for helpe at their Priests, who shulde haue bene the phisicians of their soules, and dwelt at Gilead. Hose. 6, 8.

CHAP. IX.

The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumcision of the heart.

1 **O**H, that mine head were [ful] of water, & mine eyes a fountaine of teares, that I might wepe day and night for the flaine of the daughter of my people.

2 Oh, that I had in the wilderness a^b cottage of way faring men, that I might leaue my people, & go from them, for they be all adulterers, and an assemblie of rebels, 3 And they bend their tongues [like] their bowes for^d lies: but they haue no courage for the trueth vpon the earth: for they procede from euil to worse, and they haue not knowen me, saith the Lord.

4 Let euerie one take hede of his neighbour, and trust you not in anie^e brother: for euerie brother wil vse deceit, and euerie friend wil deale deceitfully,

5 And euerie one wil deceiue his friend, and wil not speake the trueth: [for] they^f haue taught their tongues to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the middes of deceiuers: ^g because of [their] deceit they refuse to knowe me, saith the Lord.

7 Therefore thus saith the Lord of hostes Beholde, I wil^h melt them, and trye them: for what shulde I [els] do for the daughter of my people?

8 Their tongueⁱ [is] as an arrowe shot out, [&] speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shal I not visit them for these things, saith the Lord? or shal not my soule be aduenged on suche a nation as this?

10 Vpon the^j mountaines wil I take vp a weping and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp: so that none can passe through them, nether can men heare the voyce of the flocke: bothe the foule of the aire, and the beaſt are fled away [and] gone.

11 And I wil make Ierusalem an heape, [&] a den of dragons, and I wil make the cities of Iudah waste, without an inhabitant.

12 Who is^k wife, to vnderstand this, and to whome the mouth of the Lord hath spo-

ken, euen he shal declare it. Why doeth the land perish, [and] is burnt vp like a wilderness, that none passeth through?

13 And the Lord saith, Because they haue forsake^l my Law, which I set before them, and haue not obeyed my voice, nether walked there after,

14 But haue walked after the stubbernes of their owne heart, and after Baalims, which^m their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I wil fede this people with wormewodde, and giue them waters of gallⁿ to drinke:

16 I wil scatre them also among the heathen, whome nether they nor their fathers haue knowen, and I wil send a sword after them, til I haue consumed them.

17 Thus saith the Lord of hostes, Take hede, and call for^o the mourning women, that they may come, and send for skilful women that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares and our eye liddes gush out of water.

19 For a lamentable noyse is heard out of Zión, How are we destroyed, [and] vtterly confounded, for we haue forsaken the land, and our dwellings^p haue cast vs out.

20 Therefore heare the worde of the Lord, ô ye women, and let your eares regarde the wordes of his mouth, and teache your daughters to mourne, and euerie one her neighbour to lament.

21 For death is come vp into our^q windows, [and] is entred into our palaces, to destroye the children without, and the yong men in the stretes.

22 Speake, thus saith the Lord, The carkises of men shal lie, euen as the dung vpon the field, and as the handful after the mower, and none shal gather [them.]

23 Thus saith the Lord, Let not the^r wise man glorie in his wisdom, nor the strong man glorie in his strength, nether the riche man glorie in his riches,

24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which^s shewe mercie, iudgement, and righteousness in the earth: for in these things I delite, saith the Lord.

25 Beholde, the dayes come, saith the Lord, that I wil visit all them which are^t circumcised with the vncircumcised:

26 Egypt and Iudah, and Edóm, and the

These three pointes are necessarie to knowe aright: his mercie wherein consisteth our saluation: his iudgement which he executeth continually against the wicked: and his iustice, whereby he defendeth, and maine-^utaineth the faithful. ^v Meaning, bothe Iewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4, 4.

l He sheweth that the children can not excuse them selues by their fathers: for bothe father & child if they be wicked, shal perish. m Read Chap. 8, 14.

n Seing you can not lamet your owne sinnes, call for those foolish womē, whome of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.

o As though they were wearie of vs, because of our iniquities, Leu. 18, 28, & 30, 32.

p He derideth the superstition of the women, which made an arte of mourning, & taught to wepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be secure, and moste farre off, then are they soonest taken.

r Forasmuche as none can saue him self by his owne labour or anie worldlye means, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1, 31. 3. cor. 10, 17.

s These three pointes are necessarie to knowe aright: his mercie wherein consisteth our saluation: his iudgement which he executeth continually against the wicked: and his iustice, whereby he defendeth, and maine-^utaineth the faithful. ^v Meaning, bothe Iewes and Gentiles, as in the next verse he sheweth the cause, read Chap. 4, 4.

children

a The Prophe- sheweth y great compassio that he had towardes this people, seing, that he colde neuer sufficiently lamet the destruction that he saw to hang ouer the: which is a speciall note to discern the true pastour from the hire- lings, read chap. 4, 19.

b He sheweth that this were more quietnes, and greater safety for him to dwell among wilde beastes then among this wicked people, saue that God hath enjoyned him this charge. c Vtterly turned from God.

d To belye, and slander their neighbours.

e Meaning, that all were corrupt, and none colde finde an honest man.

f They haue so practised deceit that they ca not forsake it.

g They had rather forsake God, then leaue their wicked trade.

h with the fyre of affliction.

* Psal. 28, 3, and 120, 4.

i Signifying, that all the places about Ierusalem shulde be destroyed.

k Meaning, that they are all without sense, and vnderstanding, and that God hath taken his spirit from the,

children of Ammōn, and Moāb, and all the vtmost corners of them that dwell in the wildernes: for all [these] nations [are] vncircumcised, and all the house of Israel [are] vncircumcised in the heart.

CHAP. X.

The constellations of the starres are not to be feared. 3 The weaknes of idoles, and of the power of God. 21 Their pastours are become brute beasts.

HEare ye the worde of the Lord that he speaketh vnto you, o house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraide for the signes of heauen, thogh the heathen be afraide of suche.

3 For the customes of the people are vaine, for one cutteth a tre out of the forest (which is the worke of the hands of the carpenter) with the axe,

4 And [another] decketh it with siluer, and with golde: they fasten it with nailles, and hammers, that it fall not.

5 The idoles stand vp as the palme tre, but speake not: they are borne because they can norgo: feare them not, for they can not do euil, nether can they do good.

6 There is none like vnto thee, o Lord: thou art great, and thy Name [is] great in power.

7 Who wolde not feare thee, o King of nations: for to thee appertineth [the dominion]: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: [for] the stocke is a doctrine of vanitie.

9 Siluer plates are brought from Tarshish, and golde from Vphāz, [for] the worke of the workman, and the hands of the founder: the blew silke, and the purple [is] their clothing: all these things are made by cunning men.

10 But the Lord [is] the God of truth: he is the liuing God, and an euerlasting King: at his angre the earth shal tremble, and the nations can not abide his wrath.

11 (Thus shal you say vnto them, The gods that haue not made the heauens and the earth, shal perish from the earth, and from

the good, which they ought to follow, Reuel. 15. 4. 2 Because the people thought that to haue images was a meane to serue God and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater error and ignorance of God: and therefore he calleth them the doctrine of vanitie, & the worke of errors, viz. 15. and Habak. 2. 18. calleth them the teachers of lies: contrarie to that wicked opinion, that they are the bokes of the laye people. 3 VVhereas they founde the best golde: shewing, that they thought nothing to deare for their idoles; some read Ophir, as 1. Kin. 9. 25. 4 This declareth that all that haue bene in this Chapter spoken of idoles, was to arme the Iewes when they shulde be in Caldea among the idolaters, and now with one sentence he instructeth them bothe how to protest their owne religion against the idolaters, and how to answer them to their shame which shulde exhorte them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, where as all the rest of his writing is in Ebrewe,

vnder these heauens)

12 He hath made the earth by his power, and established the worlde by his wisdom, and hath stretched out the heauen by his discretion.

13 He giueth by [his] voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Euerie mā is a beast by [his owne] knowledge: euerie founder is confounded by the grauen image: for his melting is but falsehode, and there is no breath therein.

15 They are vanitie, [and] the worke of errors: in the time of their visitation they shal perish.

16 The portion of Iaakōb [is] not like the: for he is the maker of all things, and Israel [is] the rod of his inheritance: the Lord of hostes [is] his Name.

17 Gather vp thy wares out of the land, o thou that dwellest in the strong place:

18 For thus saith the Lord, Beholde, at this time I wil throwe as with a sling the inhabitants of the land, and wil trouble them, and they shal finde it [so].

19 Wo is me for my destruction, [and] my grievous plague: but I thought, Yet it is my sorowe, and I wil beare it.

20 My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my courtaines.

21 For the pastours are become beastes, & haue not fought the Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scatered.

22 Beholde, the noise of the brute is come, and a great commotion out of the North country to make the cities of Iudah desolate, [and] a denne of dragons.

23 O Lord, I knowe, that the way of man is not in him self, nether [is it] in man to walke and to direct his steps.

24 O Lord, correct me, but with iudgement, not in thine angre, lest thou bring me to nothing.

25 Powre out thy wrath vpon the heathen, that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakōb and deuoured him and consumed him, and haue made his habitation desolate.

which Iſaiah calleth in measure, Chap. 27. 8. measuring his rodde by there infirmities, 1. Cor. 10. 13. for here by iudgement is ment not onely the punishment, but also the mercifull moderation of the same, as Chap. 10. 12. 2. How much as God can not onely be knownen and glorified by his mercie, he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare bothe in the one & the other, Psal. 79. 9.

h The more man thinketh to do anie thing wel by his owne wisdom, and not as God instructeth him, the more doeth he proue him self to be a vile beast.

i By these wordes, Portion & rod, he signifieth their inheritance: meaning, God shulde be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helpees, & succours as of idoles, &c. Deut. 32. 9.

k The Prophet willett & Iewes to prepare themselves to this captiuitie, shewing that it was now at hand, that they shulde feele the things, whereof he had tolde them.

l It is my iuste plague and therefore I will take it patiently: whereby he teacheth the people how to be haue them selfe toward God, as he sheweth how Ierusalem shal lament.

n The gouernours and ministers.

o Read Chap. 4. 15.

p He speaketh this, because Nebuchadnezzar purposed to haue made warre against Moabites and Ammonites, but hearing of Zedechians rebellion, he returned his power to go against Ierusalem, Ezek. 21. 21.

therefore & Prophet faith, that this was the Lords direction.

q Considering God had recalled vnto him the certitude of the captiuitie, Chap. 7. 16. he onely prayeth, he wolde punish the with mercy.

CHAP. XI.

A taste of them that obey not the worde of Gods couenant. 10 The people of Iudah, following the steppes of their fathers, worshipped strange gods. 14 The Lord forbiddeth Ieremiáh to praise for them.

The worde that came to Ieremiáh frō the Lord, saying,

1 Hear ye the wordes of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalēm,

2 And say thou vnto them, Thus saith the Lord God of Israel, Cursed be the man that obcieth not the wordes of this couenant,

3 Which I commanded vnto your fathers, when I broght them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and do according to all these things, which I commande you: so shal ye be my people, and I wil be your God,

4 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as [appeareth] this day. Then answered I & said, So be it, o Lord.

5 Then the Lord said vnto me, Crye all these wordes in the cities of Iudah, and in the stretes of Ierusalēm, saying, Heare ye the wordes of this couenāt, and do the.

6 For I haue protested vnto your fathers, when I broght them vp out of the land of Egypt vnto this day, rising early & protesting, saying, Obey my voyce.

7 Neuertheles they wolde not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked heart: therefore I wil bring vpon them all the wordes of this couenant: which I commanded them to do, but they did it not.

8 And the Lord said vnto me, A conspiracie is founde among the men of Iudah, & among the inhabitants of Ierusalēm.

9 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: [thus] the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

10 Therefore thus saith the Lord, Beholde I wil bring a plague vpon them, which they shal not be able to escape, and thogh they crye vnto me, I wil not heare them.

11 Then shal the cities of Iudah, and the inhabitants of Ierusalēm go, and crye vnto the gods vnto whome they offer incense: but they shal not be able to helpe them in time of their trouble.

12 For according to the number of thy cities were thy gods, o Iudah, and [accor-

ding] to the number of the stretes of Ierusalēm haue ye set vp altars of confusion, [euen] altars to burne incense vnto Bāal.

13 Therefore thou shalt not pray for this people, nether lift vp a crye or prayer for them: for when they crye vnto me in their trouble, I wil not heare them.

14 What shulde my beloued [sary] in mine house, seing they haue committed abomination with many: and the holy flesh goeth away from thee: yet when thou doest euil, thou reioycst.

15 The Lord called thy name, A grene oliue tre, faire, [and] of goodlie frute: but with noise and great tumult he hath set fyre vpon it, and the branches of it are broken.

16 For the Lord of hostes that plated thee, hath pronounced a plague against thee, (for the wickednes of the house of Israel, and of the house of Iudah) which they haue done against them selues to prouoke me to angre in offering incense vnto Bāal.

17 And the Lord hath taught me, and I knowe it, [euen] then thou shewedst me their practises.

18 But I was like a lambe, [or] a bullocke, that is broght to the slaughter, and I knewe not that they had deuised thus against me, [saying,] Let vs destroye the tre with the frute thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

19 But o Lord of hostes, that iudgeth righteously, and tryest the reines & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

20 The Lord therefore speaketh thus of the men of Anathóth, (that seke thy life, and say, Prophecies not in the Name of the Lord, that thou dye not by our hands)

21 Thus therefore saith the Lord of hostes, Beholde, I wil visit them: the yong men shal dye by the sworde: their sonnes and their daughters shal dye by famine,

22 And none of them shal remaine: for I wil bring a plague vpon the men of Anathóth, [euen] the yere of their visitation.

23 To heare God named (for herein they wolde shewe them selues moste holy) but because they colde not abide to be sharply reprovēd, & therefore desired to be flattered, Isa. 30, 10. and to be maintained in their pleasures, Mich. 3, 1, and not to heare vice condemned, Amos. 7, 12.

CHAP. XII.

1 The Prophet marueleth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations, that troubled Iudah.

O Lord, if I dispute with thee, thou art righteous: yet let me talke with thee of thy iudgements: wherefore doest thou his doings, although man be not able to giue a reason of all his actes.

a He calleth the ewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternal felicitie w them, and how he euer performed it on his behalf, and how they euer shewed them selues rebellious and ingrate toward him & brake it on their parte, and so are subiect to the curse of the Law, Deut. 27, 26. b Thus he speaketh in y persone of the people, w agreed to y couenant.

c Read Chap. 7, 13.

d According to his owne fantasie, & not as ny worde appointed him.

e Meaning, the menaces & curses contained in the Law, Leuit. 26, 14. deut. 28, 16.

f That is, a general consent to rebelle against me.

g Because they wil not pray w true faith & repentance, but for the least grief, w chei f. e. Prouen. 1, 21.

h Read Chap. 9, 11.

i Read Chap. 7, 16, & 14, 11.

k My people of Israel whome I haue hechered so greatly loved I Meaning, that they offer not in the Temple to God, but vpon the altars of Bāal & the idoles, and so reioyce in their wickednes. m Of the Babylonians and Caldeans.

n VVhich went about priuely to conspire my death.

o Let vs destroy the Prophet and his doctrine: Some read, let vs corrupt his meat with wood, meaning, poison.

p Thus he speaketh not for hatred, but being moued with y spirit of God, he desireth the aduancement of Gods glorie & the verifying of his worde, w is by the destruction of his enemies.

q To win, both the priests and the rest of y people: for this towne was y priests, and they dwelt in it, read Chap. 3, 1.

r Not that they colde not abide to be sharply reprovēd, & therefore desired to be flattered, Isa. 30, 10. and to be maintained in their pleasures, Mich. 3, 1, and not to heare vice condemned, Amos. 7, 12.

a The Prophet confesseth God to be iuste in all his actes.

⁶ This question hath bene alway a great renation to God, to see the wicked enemies of God in prosperitie, and his children in adversity, as Job 11. 7. psal. 37. 1. 73. 1. Habak. 1. 13. ⁷ They professe God in mouth, but deny him in heart, which is here ment by Jeremias, Isa. 29. 13. mar. 15. 8.

⁸ The Hebrew worde is, Sancti sunt illi, meaning, that God wolde be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterwarde they shoulde the more feele his heauy judgement wher they lacke their riches, & were a signe of his merite.

⁹ Abusing Gods kinrie & his promises, they flattered themselves as though God wolde euer be merciful, and not vterly destroye them: wherefore they hardened their selues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubberne rebellion against God. ¹⁰ Some thinke that God reprooeth Ieremiah in that, that he wolde reason with him, saying, that if he were not able to matche with men, that he were faine vnable to dispute with God. Others by the fore me, meaneth of Ananias, and by the women them of Ierusalem, which shoulde trouble the Prophets worde in his owne country men.

¹¹ God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shal bothe by threatnings and flatteries labour to put him to silence. ¹² Ever ramping and raging against me and my Prophetes. ¹³ In stead of bearing my liuery and wearing onely my colours, they haue changed and diuersitie of colours of their idoles and superstitions, therefore their enemies, as thick as the fowles of the ayre, shal come about them to destroye them.

¹⁴ He prophesieth of the destruction of Ierusalem by the captaines of Nebuchadnezar, whome he calleth pastors. ¹⁵ Because no man regardeth my worde, or the plagues that I haue sent vpon the land. ¹⁶ To wit, the Prophet.

the way of the wicked prosper: [why] are all they in welth that rebelliously transgress?

2 Thou hast planted them, and they haue taken roote: they growe, and bring forth the frute: thou art nere in their mouth and farre from their reins.

3 But thou, Lord, knowest me: thou hast sene me, and tryed mine heart toward thee: put them out like shepe for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery field wither, for the wickednes of them that dwell therein: the beastes are consumed and the byrdes, because they said, 'He wil not see our last end.

5 If thou hast runne with the footemen, and they haue wearied thee, then how canst thou matche thy self with horses? and if thou thoughtest thy self safe in a peaceable land, what wilt thou do in the swelling of Iordan.

6 For euen thy brethren, and the house of thy father, euen they haue delt vnfaithfully with thee, and they haue cryed out altogethervpon thee: [but] beleue them nor, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the derelict beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a lyon in the forest: it cryeth out against me, therefore haue I hated it.

9 Shal mine heritage be vnto me, as a bird of diuerse colours: are not the birdes about her, [saying,] Come, assemble al the beastes of the field, come to eat her?

10 Many pastors haue destroyed my vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderness.

11 They haue laid it waste, and it, being waste, mourneth vnto me: [and] the whole land lyeth waste, because no man setteth [his] minde on it.

12 The destroyers are come vpon all the high places in the wilderness: for the sword of the Lord shal deuoure from the one end of the land, euen to the [other] end of the land: no flesh shal haue peace.

13 They haue sown wheat, and reaped

thornes: they were sicke, [and] had no profite: and they were ashamed of your frutes, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euil neighbours, that touche the inheritance, which I haue caused my people Israel to inherite, Beholde, I wil plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I wil returne, and haue compassion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they wil learne the wayes of my people, to sweare by my Name, [The Lord liueth, as they taught my people to sweare by Baal] then shal they be buylt in the middes of my people.

17 But if they wil not obey, then wil I vterly plucke vp, and destroye that nation [saith] the Lord.

CHAP. XIII.

The destruction of the Iewes is prefigured. 1. VVhy Israel was receyued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

1 Thus saith the Lord vnto me, Go, and bye thee a linen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the seconde time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many daies, the Lord said vnto me, Arise, go toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and toke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, [and] was profitable for nothing.

8 Then the worde of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner wil I destroye the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubbernes of their owne heart, & walke after other gods, to serue them, and to worship them: therefore they shalbe as this girdle,

1. They lamented the finnes of the people.

2. For in stead of amendment, you grewe worse & worse as Gods plagues testified.

3. Meaning, the wicked enemies of his Church, which blasphemed his Name, and whome he wolde punish after he hath deliuered his people.

4. After that I haue punished the Gentiles, I wil haue mercy vpon them.

5. The true doctrine and manner to serue God.

6. Read Chap. 4.

7. They shalbe of the powder of the faithfull, & haue a place in my Church.

Every one of you shall be filled with spiritual drunkenness, & be without all knowledge, so that how to help your selves.

It shall be as if I were for me to destroy the great, and I struggle, as it is for a man to break earthen bottles.

d That is, affliction and misery by the Babylonians, Isa. 3, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

f You shall surely be led away captive, and I according to myne affection toward you, shall wepe, and lament for your habitation.

g For Jehoiachin, & his mother rendered the felues, by Jeremiah's counsel, to the King of Babylon, 2 King. 24, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

h That is, of Judah which lieth Southward from Babylon. He is the King, where his people is become.

i By leaving to strangers, for helpe thou hast made them (kill) to fight against thee.

l Thy cloke of hypocrisie shall be pulled off, & thy shame seen.

which is profitable to nothing.

11 For as the girdle cleaueth to the loines of a man, so haue I tyed to me the whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be my people, that they might haue a name and praise, and glorie, but they wolde not heare.

12 Therefore thou shalt saye vnto them this worde, Thus saith the Lord God of Israel, Euerie bottel shall be filled with wine, and they shall saie vnto thee, Do we not knowe that euerie bottel shall be filled with wine?

13 Then shalt thou saie vnto them, Thus saith the Lord, Beholde, I wil fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priests and the Prophets and all the inhabitants of Ierusalem with drunkenness.

14 And I wil dash them one against another, euen the fathers and the sonnes together, saith the Lord: I wil not spare, I wil not pitie nor haue compassion, but destroye them.

15 Heare and giue care, be not proude: for the Lord hath spoken it.

16 Giue glorie to the Lord your God before he bring a darkenes, and or euer your feet stumble in the darke mountaines, and whiles you loke for light, he turne it into the shadowe of death, [and] make it as darkenes.

17 But if ye wil not heare this, my soule shall wepe in secret for your pride, and mine eye shall wepe and drop downe teares, because the Lords stocke is caried awaie captiue.

18 Say vnto the King and to the Quene, Humble your selues, sit downe, for the crowne of your glorie shall come downe from your heads.

19 The cities of the South shall be shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shall be wholly caried away captiue.

20 Lift vp your eyes and beholde them that come from the North, where is the stocke that was given thee, [euen] thy beautiful stocke.

21 What wilt thou saie, when he shall visit thee? (for thou hast taught the to be captiues [and] as chief ouer thee) shall not sorrow take thee as a woman in trauail?

22 And if thou saie in thine heart, Wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discovered [and] thy heles made bare.

23 Can the blacke More change his skin? or the leopard his spottednes: [then] maye ye

also do good, that are accustomed to do euil.

24 Therefore wil I scatere them, as the stubble that is taken awaie with the South winde.

25 This is thy portion, [and] the parte of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, that thy shame may appeare.

27 I haue sene thine adulteries, and thy neyings, the filthines of thy whoredome on the hilles in the fields, [and] thine abominations. Wo vnto thee, o Ierusalem: wilt thou not be made cleane? when shall it once be?

CHAP. XIII.

1 Of the dearth that shoulde come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithful people are not heard. 12 Of prayer, fasting, and of false prophetes that seduce the people.

1 The worde of the Lord that came vnto Ieremiah, concerning the dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauines vnto the ground, and the crye of Ierusalem goeth vp,

3 And their nobles haue sent their inferiours to the water, who came to the welles, [and] founde no water, they returned with their vessels emptie: they were ashamed and confounded, and couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, [and] couered their heades.

5 Yea, the hinde also calued in the field, and forsoke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like dragons: their eyes did faile, because there was no grasse.

7 O Lord, thogh our iniquities testifie against vs, deale [with vs] according to thy Name: for our rebellions are manie, we sinned against thee.

8 O the hope of Israel, the sauour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as a strong man that can not helpe? yet thou, o Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delited to wandre: they haue

m As thine iniquities haue bene manifest in all the world, so shall thy shame and punishment. n He compared idolaters to whores inflamed with mares. o There is no place for him now low, where as by marks and signes of thine idolatrie appaer not.

a VVhich came for lacke of raine, as ver. 4. b Or, restraint. c The word signifieth to be made blacke, & is here taken for extreme sorrow.

c To wit, with ashes in token of sorowe.

d Meaning, that the brute beasts for drought were compelled to forsake their young, contrary to nature, & to goe to the water, which they could not finde. e VVhich are hote of nature, that they cannot be cooled with drinking of water, but they goe for the sake to refresh them. f He sheweth howe easily way may be made for God's people, which is by vnfaigned confession of our sinnes, and returning to him by repentance. g That is, take no care for vs. h As one that hath strength to helpe, & is afraid to put to his hands.

have not refrained their fete, therefore the Lord hath no delite in them: but he wil now remember their iniquitie, and visit their finnes.

Read Chap. 7.
16. & 17. 14.

11 Then said the Lord vnto me, ⁱ Thou shalt not praye to do this people good.

12 Whē thei fast, I wil not heare their crye, and when they offer burnt offering, and an oblation, I wil not accept them: but I wil consume them by the sworde, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, beholde, the ^k Prophetes say vnto them, Ye shal not se the sworde, nether shal famine come vpon you, but I wil giue you assured peace in this place.

14 Then the Lord said vnto me, The Prophetes prophecie lies in my Name. ⁱ I haue not sent them, nether did I commande them, nether spake I vnto them, but they prophecie vnto you a false vision, and diuination, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lord, Concerning the Prophetes that prophecie in my Name, whome I haue not sent, yet they say, Sworde and famine shal not be in this land, by sworde & famine shal those Prophetes be consumed.

16 And the people to whome these Prophetes do prophecie, shal be cast out in the stretes of Ierusalēm, because of the famine, and the sworde, and there shal be none to burye the, [bothe] they, and there wiues, and their sonnes, and their daughters: for I wil powre their wickednes vpon them.

17 Therefore thou shalt say this worde vnto them, Let mine eyes drop downe ⁱ teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, [and] with a sore grievous plague.

18 For if I go into the field, beholde the slaine with the sworde: and if I entre into the citie, beholde them that are sicke for hunger also: moreouer the Prophet also and the Priest go a wandring ^m into a land that they know not.

19 Hast thou vtterly reiected ⁿ Iudāh, or hath the thy soule abhorred Zión? Why hast thou smitten vs, that we can not be healed? We looked for peace, and there is no good, and for the time of health, and beholde trouble.

20 We ^o acknowledge, O Lord, our wickednes, [and] the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre [vs] for thy Names sake, cast not downe the throne of thy glorie: remember [and] breake not thy couenant

with vs.

22 Are there anie among ^p vanities of the Gentiles, that can giue raine? or can the heauens giue showers? is it not thou, O Lord our God? therefore we wil waite vpon thee: for thou hast made all these things.

CHAP. XV.

¹ The Lord wolde heare no prayer for the Iewes, ³ But threatneth to destroye them with foure plagues.

ⁱ Then said the Lord vnto me, ^a Though Moses and Samuēl stode before me, [yet] mine affection colde not be toward this people: cast [them] out of my sight, and let them departe.

2 And if they say vnto thee, Whether shal we departe? then tel them, Thus saith the Lord, ^a Suche as are [appointed] to death, vnto death: and suche as are for the sworde, to the sworde: and suche as are for the famine, to the famine: & suche as are for the captiuitie, to the captiuitie.

3 And I wil appointe ouer them foure kindes, saith the Lord, the sworde to slay, and the ^b doggs to teare in pieces, and the foules of the heauen, and the beastes of the earth to deuoure, and to destroye.

4 I wil ^c scater them also in all kingdomes of the earth, ^d because of Manassēh the sonne of Hezekiah King of Iudāh, for that which he did in Ierusalem.

5 Who shal then haue pitie vpon thee, O Ierusalem? or who shal be sorie for thee? or who shal go to pray for thy peace?

6 Thou hast forsakē me, saith the Lord, [and] gone backward: therefore wil I stretch out mine hand against thee, and destroye thee: [for] I ^e am wearie with repenting.

7 And I wil scatre them with the fanne ^f in the gates of the earth: I haue wasted, [and] destroyed my people, [yet] they wolde not returne from their wayes.

8 Their widdowes ^g are increased by me about the sand of the sea: I haue brought vpon them, [and] against the assemblie of the yong men a destroyer at none day: I haue caused [him] to fall vpon them, [and] the citie suddenly, and ^h speedely.

9 She that hath borne ⁱ seven, hath bene made weake: her heart hath failed: the sunne hath failed ^j her, while it was day: she hath bene cōfounded, and ashamed, and the residue of them wil I deliuer vnto the sworde before their enemies, saith the Lord.

10 ^k Who is me, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue nether ^l lent on vsurie, nor men haue lent vnto me on vsurie: [yet] I ^m I haue done

^p Meaning, their idoles, read Chap. 10, 13.

^a Meaning, that if there were any man liuing moued with so great zeale toward the people, as were these two, yet that he wolde not grāse this request, for as muche as he had determined the contrarie.

Ezek. 14, 14.

^b Zechar. 13, 9.

^c The doggs, birds and beastes shoulde deuoure them that were slaine.

^d The worde signifies to runne to and fro for feare, and vnquietnes of conscience as did Cain.

^e Not that the people was punished for the Kings sinne only, but for their owne finnes also, because they consented to his wickednes.

2. King. 21, 9.

^f That is, I will not call backe my plagues, or spare thee any more.

^g Meaning, the cities.

^h Because I had slaine their housbands.

ⁱ Or, mother.

^j Or, fearefully.

^k She that had many, lost all her children.

^l She was destroyed in the mides of her prosperitie.

^m These are the Prophetes words, complaining of the obstinacie of the people, and that he was referred to so wicked a time, wherein also he sheweth what is the condition of Ierusalem.

ⁿ I haue done

^o I haue done

^p I haue done

^q I haue done

^r I haue done

^s I haue done

^t I haue done

^u I haue done

^v I haue done

^w I haue done

^x I haue done

^y I haue done

^z I haue done

^{aa} I haue done

^{ab} I haue done

m In this per-
plexitie & Lord
comforted me,
& said that my
last daies shulde
be quiet: & by
the enimie he
meaneth here
Nebuzardan &
captaine of Ne-
buchadnezzar,
who gaue Iere-
miah the chofe
ether to remaine
in his coun-
trei, or to go
whether he wol-
de: or by & ene-
mie he meaneth
the Iewes, &
shulde afterwar-
de knowe Iere-
miah's fidelitie
and therefore fa-
uour him.

n As for the peo-
ple though they
semed strong as
yron, yet shulde
they not be able
to resist the har-
de yron of Ba-
bylon, but shulde
be led captiues.
† Or, ranfome.
o He speaketh
not this for de-
fire of reuenge-
ance, but wish-
ing that God wolde
deliuer his
Church of the
whome he kne-
we to be harde-
ned, and incorri-
gible.

p I receiued the
with as great
ioie as he that
is affamished ea-
teth meat.

q I had nothing
ado with & wic-
ked contemners
of thy worde,
but lamented
bitterly for thy
plagues: shewing
what the faith-
full shulde do
when they se to-
kens of Gods
angre.

r And hast not
assisted me ac-
cording to thy
promises: where-
in appeareth &
in the Saints of
God is imperfe-
ction of faith, which through impacientie is oft times assailed, as Chap. 20, 7.

s If thou forget these carnal considerations, & faithfully execute thy charge.
t That is, seke to winne the good from the bad. u To wit, as my mouth
hath pronounced, Chap. 1, 28. and as here followeth vers. 20. x Conformance
worthy self to their wickednes, but let them followe thy godly example. y I
wil arme thee with an inuincible strength and constancie, so that all the pow-
ers of the world shal not ouercome thee.

¶ CHAP. XVI.

The Lord for bidding Jeremiah to marie, sheweth him
what shulde be the afflictions vpon Iudah. 13 The capti-
uities of Babylon. 15 Their deliuerance. 19 The calling
of the Gentiles.

THE worde of the Lord came also vn-
to me, saying,

curse me.
11 The Lord said, m Surely thy remnant shal
haue welth: surely I wil cause thine ene-
mie to intreat thee in the time of trouble,
and in the time of affliction.

12 Shal the yron breake the yron, and the
brasse [that commeth] from the North?

13 Thy substance & thy treasures wil I gi-
ue to be spoiled without t gaine, and that
for all thy sinnes euen in all thy borders.

14 And I wil make thee to go with thine
enemies into a land that thou knowest
not: for a fyre is kindled in mine angre,
[which] shal burne you.

15 O Lord, thou knowest, remember me,
and visit me, and reuenge me of my ^o per-
secuters: take me not awaie in the continu-
ance of thine angre: knowe that for thy
sake I haue suffred rebuke.

16 Thy wordes were founde [by me,] and
I did eat them, and thy worde was vnto
me the ioye and reioicing of mine heart:
for thy Name is called vpon me, o Lord
God of hostes.

17 I sate not in the assemblie of the moc-
kers; nether did I reioyce, but sate alone
because of thy plague: for thou hast filled
me with indignation.

18 Why is mine heauines continual? and
my plague desperate [and] can not be hea-
led? [why] art thou vnto me as a lyer, [and
as] waters that faile.

19 Therefore thus saith the Lord, If thou
returne, then wil I bring thee againe [and]
thou shalt stand before me: and if thou ta-
ke awaie the ^t precious from the vile, thou
shalt be ^u according to my worde: let
them returne ^x vnto thee, but returne not
thou vnto them.

20 And I wil make thee vnto this people
a strong brassen wall, and they shal fight a-
gainst thee, but they shal not preuaile a-
gainst thee: for I am with thee to saue thee
and to deliuer thee, saith the Lord.

21 And I wil deliuer thee out of the hand
of the wicked, and I wil redeme thee out
of the hand of the tyrants.

which through impacientie is oft times assailed, as Chap. 20, 7.

2 Thou shalt not take ^a thee a wife, nor ha-
ue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the
sonnes, and concerning the daughters
that are borne in this place, and concern-
ing their mothers that beare them, and
concerning their fathers, that beget them
in this land.

4 They shal dye of deaths [&] diseases: they
shal not be lamented, nether shal they be
buried, [but] they shalbe as dongue vpon
the earth, and they shalbe consumed by
the sworde, and by famine, & their carke-
ses shalbe meat for the foules of the hea-
uen, and for the beastes of the earth.

5 For thus saith the Lord, ^b Entre not into
the house of mourning, nether go to la-
ment, nor be moued for them: for I haue
taken my peace from this people, saith the
Lord, [euen] mercie and compassion.

6 Bothe ^c great & the smale shal dye in this
land: thei shal not be buried, nether shal
men lamēt for them ^c nor cut them selues,
nor make them selues bald for them.

7 Thei shal not stretch out [the hands] for
them in the mourning to comfort them
for the dead, nether shal they giue them
the ^d cup of consolation to drinke for their
father or for their mother.

8 Thou shalt not also go into the house of
feasting to sit with the to eat & to drinke.

9 For thus saith the Lord of hostes, the
God of Israel, Beholde, I wil cause to cea-
se out of this place in your eyes, euen in
your daies the voice of mirth, and the voi-
ce of gladnes, the voice of the bride gro-
me and the voice of the bride.

10 And when thou shalt shewe this peo-
ple all these wordes, and they shal saie vnto
thee, ^{*} Wherefore hathe the Lord pro-
nounced all this great plague against vs
or what is ^e our iniquitie? and what is our
sinne that we haue committed against the
Lord our God?

11 Then shalt thou saie vnto them, Because
your fathers haue forsaken me, saith the
Lord, and haue walked after other gods,
and haue serued them, and worshiped
them, and haue forsaken me, and haue
not kept my Law,

12 (* And ye haue done worse then your
fathers: for beholde, you walke euerie one
after the stubbernes of his wicked heart,
and wil not heare me.)

13 Therefore wil I driue you out of this
land into a land that ye knowe not, [ne-
ther] you, nor your fathers, and there shal
ye serue other gods daie and night: for I
wil shewe you no grace.

14 * Beholde, therefore, saith the Lord, the

a Meaning, that
affliction shal
de be so horri-
ble in Ierusalem,
that wife & chil-
dren shulde but
increase his sor-
rowe.

b Signifying &
the affliction
shulde be so gre-
at that one shul-
de not haue lea-
sure to comfort
another.

c That is, shulde
not rent their
clothes in signe
of mourning.

d For in these
great extremi-
ties all consol-
ation & comfort
shal be in vaine.

* Chap. 5, 19.

e Because the
wicked are al-
wayes rebellio-
us and dissemi-
nate their owne
sinnes, and must
mure against
Gods iudgements
as though he
had no iust cause
to punish them,
he sheweth him
what to answer.

* Chap. 7, 15.

* Chap. 13, 7.

f Signifying f
benefite of the
ir deliuerance
out of Babylon
shulde be so
great, that it
shulde abolish
the remembra
ce of their deli
uerance from
Egypt: but he
hath here chief
ly respect to the
spiritual deli
uerance vnder
Christ.

g By the fishers
& hunters are
meant the Baby
lonians & Cal
deans who shal
de destroy them
in such sort that
if they escaped
the one the o
ther shulde take
them.

h That is, their
sonnes & daugh
ters, which they
offred to Mo
lech.

i He wonder
eth at the great
mercie of God
in this deliueran
ce, which shal
not onely exte
nd to the Iewes,
but also the Gen
tiles.

k Our fathers
were moſte vile
idolaters, there
fore it cometh
onely of Gods
mercie, that he
performeth his
promises, & hath
not utterly cast
vs off.

l They shal once
again ſe ſe my
power, and mer
cie for their deli
uerance, & they
may learne to
worship me.

a The remem
brance of their
contempt of God
can not paſſe, al
beit for a time he
deferre the pu
niſhment, for it
ſhal be maniſeſt
to men and An
gels.

b In ſtead of
Law of God
they haue writ
ten idolatrie &
all abominati
ons in their heart.
c Your finnes
appeare in all
altars that you
haue erected to
idols.

d Some read, So
that their chil
dren remember
their altars, that
is, follow their
fathers wickednes.
e Zion that was my mountaine, ſhal now be left as a
waſte field. f Because thou woldeſt not giue the land reſt at ſuche times,
dayes, and yerres as I appointed, thou ſhalt hereafter be carryed away, & it ſhal
reſt for lacke of laborers.

the daies come that it ſhal no more be
ſaid, The Lord liueth, which broght vp the
children of Iſrael out of the land of E
gypt,

15 But the Lord liueth, that broght vp the
children of Iſrael f from the land of the
North; and from all the lands where he
had ſcatered them; and I wil bring them
again into their land that I gaue vnto the
ir fathers.

16 Beholde, ſaith the Lord, I wil ſend out
many g fiſhers, and they ſhal fiſh them, and
after; wil I ſend out many hunters, and
they ſhal hunt them from euerie moun
taine and from euerie hill, and out of the
caues of the rockes.

17 For mine eyes [are] vpon all their waies:
they are not hid from my face, nether is
their iniquitie hid from mine eyes.

18 And firſt I wil recompence their iniqui
tie and their finne double, becauſe they
haue defiled my land, [and] haue filled mi
ne inheritance with their filthie h carions,
and their abominations.

19 O Lord, [thou art] my i force, and my
ſtrength & my refuge in the day of afflicti
on: the Gentiles ſhal come vnto thee fro
the ends of the worlde, and ſhal ſay, Sure
ly our fathers haue inherited k lies, [and]
vanitie, wherein there was no profite.

20 Shal a man make gods vnto him ſelf,
and they are no gods?

21 Beholde, therefore I wil this once l tea
che them: I wil ſhew them mine hand and
my power, and they ſhal know that my
Name is the Lord.

CHAP. XVII.

1 The forwardnes of the Iewes. 5 Curſed be thoſe that
put their confidence in man. 9 Mans heart is wicked.
10 God is the ſearcher of the heart. 13 The liuing wa
ters are forſaken. 21 The right keeping of the Sabbath
commanded.

THe finne of Iudāh is a written with a
penne of yron, [and] with the point
of a diamonde, [and] grauen vpon the b ta
ble of their heart; and vpon the hornes of
your c altars.

2 d They remember their altars as their chil
dren, with their groues by the grene tre
es vpon the hie hillies.

3 e O my mountaine in the field, I wil giue
thy ſubſtance, [and] all thy treaſures to be
ſpoiled, for the finne of thy high places
through out all thy borders.

4 And thou ſhalt reſt, f and in thee [ſhal be
a reſt] from thine heritage that I gaue thee;
and I wil cauſe thee to ſerue thine eni
mies in the land, which thou knoweſt not:
for ye haue kindeled a fyre in mine angre,

and therefore knowe that the thing which thou ſpeakeſt by me, ſhal come to
paſſe, and that I ſpeake not of any worldly affection. g How ſooner h wic
ked deale rigorouſly with me, yet let me finde comforte in thee. i Read Cha
11, 20. CV Where as thy doctrine may be beſt vnderſtād borne of his & low d

[which] ſhal burne for euer:

5 **T**hus ſaith the Lord, & Curſed [be] the
man that truſteth in man, and maketh fleſh
his arme, and withdraweth his heart from
the Lord.

6 For he ſhal be like the heath in the wil
dernes; and ſhal not ſe when [anie] good
commeth, but ſhal inhabit the parched
places in the wildernes, in a ſalt land, and
not inhabited:

7 Blessed [be] the man, that truſteth in the
Lord, and whoſe hope the Lord is.

8 h For he ſhal be as a tre that is planted by
the water, which ſpreadeth out her rootes
by the riuer, and ſhal not ſele when the
heat cometh, but her leaf ſhal be grene, and
ſhal not care for the yere of drought, ne
ther ſhal ceaſe from yielding frute.

9 i The heart is deceitful and wicked about
all things, who can knowe it?

10 I the Lord ſearch the heart, [and] trye
the reines, euen to giue euerie man accord
ing to his wayes, [and] according to the
frute of his workes.

11 k [As] the partryche gathereth [the
yong,] which ſhe hath not broght forth:
[ſo he] that getteth riches, & not by right,
ſhal leaue them in the middes of his dayes,
and at his end ſhal be a fool.

12 [As] a glorious throne l exalted from the
beginnig. [ſo is] f place of our Sanctuarie.

13 O Lord, the hope of Iſrael, all that for
ſake thee, ſhal be confounded: they that
departe from thee, ſhal be written m in the
earth, becauſe they haue forſake the Lord,
the fountaine of liuing waters.

14 Heale me, o Lord; and I ſhal be whole:
n ſaue me, and I ſhal be ſaued: for thou art
my praiſe.

15 Beholde, o they ſay vnto me, Where is
the worde of the Lord? let it come now.

16 But p I haue not truſt in my ſelf for a
paſtor after thee, nether haue I deſired the
daye of miſerie, thou knoweſt: that which
came out of my lippes, was [right] before
thee.

17 Be not q terrible vnto me: thou art mine
hope in the day of aduerſitie.

18 Let them be confounded; that perfec
ute me, but let not me be confounded: let
them be afraid; but let not me be afraid:
bring vpon them the day of aduerſitie, &
deſtroy them with double deſtruction.

19 Thus hath the Lord ſaid vnto me; Go
and ſtand in the r gate of the children of
the people; whereby the Kings of Iudāh
come in; and by the which they go out,

and therefore knowe that the thing which thou ſpeakeſt by me, ſhal come to
paſſe, and that I ſpeake not of any worldly affection. g How ſooner h wic
ked deale rigorouſly with me, yet let me finde comforte in thee. i Read Cha
11, 20. CV Where as thy doctrine may be beſt vnderſtād borne of his & low d

g The Iewes
were giuen to
worldly poli
cies, and thoghe
to make the fel
lowes ſtrong by
friendſhip of
Egyptians, Iſa.
31, 3. and ſtran
gers, and in the
meane ſeaſon
did not depend
on God, & there
fore he denou
ceth Gods pla
gues againſt
them, ſhewing f
their prefarre cor
ruptible ma to
God; which is
immortal, Iſa. a
21. chap 48, 6.
h Read Pſ. 1, 3.
i Becauſe f wit
ked haue euer
ſome excuſe to
defend their do
ings, he ſhew
eth, that their
owne lewde i
maginations de
ceiue them, and
bring them to
theſe inconue
nientes. but God
wil examine the
ir dedes by the
malice of their
hearts, 1 Sam.
16, 7. 1. chro:
28, 9. pſal. 7, 10
chap. 11, 10. &
20, 12. re. 2, 23.
k As f partryche
by calling ga
thereth others,
which forſake
her when they
ſe that ſhe is not
their dam: ſo f
couarous ma is
forſaken of his
riches; becauſe
he conſumeth by
them ſaſely.
l Shewing that
the godly ogh
to glorie in no
thing; but in
God: who do
eth exalt his, &
hath left a ſig
ne of his ſauour
in his Temple.
m Their names
ſhal not be re
giſtred in f bo
ke of liſe.
n He deſireth
God to prefer
ue him that he
ſhall not into re
tation, conſide
ring the great
contempt of
Gods worde, &
the multitude f
fall from God.
o The wicked
ſay that my pro
phetic ſhall not
come to paſſe
becauſe thou de
ſerſt the tyme
of thy vengeance
p I am affured
of my vocation
q I am affured
of my vocation
r Read Cha
11, 20. CV Where as thy doctrine may be beſt vnderſtād borne of his & low d

^e By naming of Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremonie, they must needs be culpable of it. ^f rest, read Exodus 20. 8. and by breaking of this one commande-ment, he maketh the transgression of a whole Lawe, for as much as the first and seconde table are contained herein.

* Chap. 11. 4.

and in all the gates of Ierusalēm,
 20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudāh, and all Iudāh, and all the inhabitants of Ierusalēm, that entre in by these gates.
 21 Thus saith the Lord, Take hede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalēm.
 22 Nether cary forthe burdens out of your houses in the Sabbath day: nether do ye any worke, but sanctifie the Sabbath, as I commanded your fathers.
 23 But they obeyed not, nether inclined their eares, but made their neckes stiffe & wolde not heare, nor receiue correction.
 24 Neuertheles if ye wil heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,
 25 Then shal the Kings and the princes entre in at the gates of this citie, and shall sit vpon the throne of David, and shall ride vpon charets, & vpon horses, [bothe] they and their princes, the men of Iudāh, and the inhabitants of Ierusalēm: & this citie shal remaine for euer.
 26 And they shal come from the cities of Iudāh, and from about Ierusalēm, & from the land of Beniamin, and from the plaine, and from the mountaines, and fro the South, which shal bring burnt offrings, & sacrifices, and meat offrings, and incense, [and] shal bring sacrifice of praise into the House of the Lord.
 27 But if ye wil not heare me to sanctifie the Sabbath day, and not to beare a burden nor to go through the gates of Ierusalēm in the Sabbath day, then wil I kindle a fire in the gates thereof, and it shal deuoure the places of Ierusalēm, and it shal not be quenched.

CHAP. XVIII.

^a God sheweth by the example of a potter, that it is in his power to destroye the dispisers of his worde. ^b The conspiracye of the Iewes against Jeremiāh. ^c His prayer against his aduersaries.

THe worde which came to Jeremiāh from the Lord, saying,
 2 Arise, & go downe into the potters house, & there shal I shewe thee my wordes.
 3 Then I went downe to the potters house and beholde, he wrought a worke on the wheles.
 4 And the vessel that he made of claye, was broken in the hand of the potter. so he returned and made it another vessel, as semed good to the potter to make it.
 5 Then the worde of the Lord came vnto me, saying,

^a As the potter hath power o-uer the claye to make what pot he wil, or to breake them, when he hath made them: so haue I power o-uer you to do with you as I semeth good to me. ^b Isa. 45. 9. ^c I will. ^d 1. 7. ^e I will. ^f 1. 7.

6 O house of Israel, can not I do with you as this potter, saith the Lord: beholde, as the claye [is] in the potters hand, so are you in mine hand, o house of Israel.

7 I wil speake suddenly against a nation or against a kingdome to plucke it vp, & to roote it out and to destroye it.

8 But if this nation against whome I haue pronounced, turne fro their wickednes, I wil repent of the plague that I thoght to bring vpon them.

9 And I wil speake suddenly concerning a nation, and concerning a kingdome to buyde it and to plant it.

10 But if it do euil in my sight and heare not my voyce, I wil repent of the good that I thoght to do for them.

11 Speake thou now therefore vnto the men of Iudāh, and to the inhabitants of Ierusalēm, saying, Thus saith the Lord, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euerie one from his euil way, and make your wayes and your workes good.

12 But they said desperately, Surely we wil walke after our owne imaginations, & do euerie man [after] the stubbernes of his wicked heart.

13 Therefore thus saith the Lord, Ask now among the heathen, who hath heard such things: the virgine of Israel hath done verie filthily.

14 Wil a man forsake the snowe of Lebanon, [which cometh] from the rocke of the field? or shal the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, [and] haue burnt incense to vanitie, and [there Prophetes] haue caused them to stumble in their wayes [from] the ancient wayes to walke in the paths [and] wayes [is] not troden,

16 To make their land desolate [and] a perpetual derision, [so that] euerie one that passeth thereby, shalbe astonished and wagge his head,

17 I wil scatter them with an East winde before the enemy: I wil shewe them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Jeremiāh: for the Lawe shal not perish from the Priest, nor counsel from the wise, nor the worde from the Prophet: come, and let vs smite him with the tongue, and let vs not giue hede to any of his wordes.

Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost. ^b 1. Let vs

^b VVhen the Scripture attributeth repentance vnto God, it is not that he doeth contrarie to what he hath ordeined in his secret counsel: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatening [which euer containeth a condition in it] taketh no place: for this the Scripture calleth repentance in God, because it so appeareth in mans iudgement.

^c As men had no remorse, but were altogether bent to rebellion & to their owne self wil.

^d As no man hath the thirst, refresheth fresh conduits waters: he hath at home, to go and seke waters abroad to quench his thirst: so they ought not to seke for help and succour at strangers & leaue God, which was present w them.

^e That is, the way of truth, which God had taught by his Law, read chap. 6. 16.

^f I wil shewe mine anger and not my fauour toward them.

^g This argument the wicked haue euerted against the seruants of God, The Church can not erre, we are the Church, and therefore whosoever speaketh against vs, they ought to die. ^h 1. King. 11. 24. chap. 7. 4. & 10. 3. mala. 2. 4. & thus the false

outwarde pompe, Ghost. ⁱ 1. Let vs

19. Hearken vnto me, o Lord, & heare the voyce of them that contend with me.

20. Shal euil be recompenced for good: for they haue digged a pit for my soule: remembre that I stode before thee, to speake good for them, [and] to turne away thy wrath from them.

21. Therefore, deliuer vp their children to famine, and let them drop away by the force of the worde, and let their wiues be robbed of their children, & be widowes: and let their housbands be put to death, and let their yong men be slaine by the sworde in the battel.

22. Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23. Yet Lord thou knowest all their counsell against me [tendeth] to death: forgieue not their iniquitie, nether put out their sinne from thy sight, but let them be ouerthrowen before thee: deale [thus] with them in the time of thine angre.

CHAP. XIX.

He prophecieth the destruction of Ierusalem for the contēpt and despising of the worde of God.

1. Thus saith the Lord, Go, and bye an earthen bottel of a potter, and [take] of the ancients of the people, and of the ancients of the Priests,

2. And go forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preache there the wordes, that I shal tel thee,

3. And shalt say, Heare ye the worde of the Lord, o Kings of Iudāh, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israël, Beholde, I will bring a plague vpon this place, the which whosoever heareth, his eares shal bingle.

4. Because they haue forsaken me, & prophaned this place, and haue burnt incense in it vnto other gods, whome [nether] they, nor their fathers haue knowen, nor the Kings of Iudāh (They haue filled this place also with the blood of innocents,

5. And they haue buylt the hie places of Bāal, to burne their sonnes with fyre for burnt offrings vnto Bāal, which I commanded not, nor spake it, nether came it into my minde)

6. Therefore beholde, & dayes come, saith the Lord, that this place shal nomore be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7. And I wil bring the counsell of Iudāh & Ierusalem to nought in this place, and I

wil cause the to fall by the sworde before their enemies, & by the hand of them that seke their liues: and their carkeises wil I giue to be meat for the foules of the heauen, and to the beastes of the field.

8. And I wil make this citie desolate and an hissing, [so that] euerie one that passeth thereby, shalbe astonished and hisse, because of all the plagues thereof.

9. And I wil fede them with the fleshe of their sonnes and with the fleshe of their daughters, and euerie one shal eat the flesh of his friend in the siege & streitnes, wherewith their enemies that seke their liues, shal holde them streit.

10. Then shalt thou breake the bottle in sight of the men that go with thee,

11. And shalt say vnto them, Thus saith the Lord of hostes, Euen so wil I breake this people and this citie, as one breaketh a potters vessel, that can not be made whole againe, & they shal burye [them] in Topheth til there be no place to burye.

12. Thus wil I do vnto this place, saith the Lord, and to the inhabitants thereof, and I wil make this citie like Topheth.

13. For the houses of Ierusalem, & the houses of the Kings of Iudāh shalbe defiled as the place of Topheth, because of all the houses vpon whose rofes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

14. Then came Ieremiāh from Topheth, where the Lord had sent him to prophcie, and he stode in the court of the Lords house, and said to all the people,

15. Thus saith the Lord of hostes, the God of Israël, Beholde, I wil bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and wolde not heare my wordes.

CHAP. XX.

1. Ieremiāh is smitten and cast into prison for preaching of the worde of God. 2. He prophecieth the captiuitie of Babylon. 3. He complaineth that he is a mocking stocke for the worde of God. 4. He is compelled by the spirit to preache the worde.

V. When Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiāh propheticied these things,

2. Then Pashur smote Ieremiāh the Prophet, and put him in the stocks that were in the hie gate of Benjamin which was by the House of the Lord.

3. And on the morning, Pashur brought Ieremiāh out of the stocks. Then said Ieremiāh vnto him, The Lord hath not called

kkk. ij.

* Chap. 18, 16. & 49, 30. & 50, 13.

* Deut. 28, 33. Lament. 4, 10.

e This visible signe was to confirm them touching the assurance of this plague, which the Lord threatened by his Prophet.

f He noteth the great rage of idolaters, & lets no place free from their abominations, in so muche as they polluted their owne houses therewith, as we see among the papistes. g Read Deut. 12, 8.

a Thus wese the thing which neither King, nor the princes nor the people durst entermaine against the Prophet of God, this priest as a chief instrument of Satan first attempted read Chap. 18, 16.

Seeing the obstinate malice of the aduersaries, which grew more & more, the Prophet being moved with Gods Spirit, without any carnal affection prayeth for their destruction, because he knewe that it shalde tend to Gods glorie, & profite of his Church.

Or, gate of the sunne.

a By Kings here and in other places are met counsellours and gouernours of the people: which he called Ancients, vers. 1. b Read of this phrase, 1. Sam. 1, 12.

v Whereby is declared what fouler is not commanded by Gods word touching his seruice, is against his word. Read Chap. 7, 21. & 2. king. 23, 10. isa. 30, 18.

4 Or, stare of ad about.

thy name Pashúr, but † Magór-missabib.

4 For thus saith the Lord, Beholde, I wil make thee to be a terrour to thy self, & to all thy friends, and they shal fall by the sworde of their enemies, & thine eyes shal beholde it, and I wil giue all Iudáh into † hand of the King of Babel, and he shal carie them captiue into Babel, and shal slaye them with the sworde.

5 Moreover I wil deliuer all the substance of this citie, and all the labours thereof, & all the treasures of the Kings of Iudáh wil I giue into the hand of their enemies, which shal spoyle them, and take them away and carye them to Babel.

6 And thou Pashúr, & all that dwell in thine house, shal go into captiuitie, and thou shalt come to Babel, and there thou shalt dye, and shalt be buried there, thou & all thy friends, to whome thou hast prophesied lies.

7 O Lord, thou hast deceiued me, and I am deceiued: thou art stronger then I, and hast † preuailed: I am in derision daylie: euerie one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed † desolation: therefore † worde of the Lord was made a reproche vnto me, and in derision daylie.

9 Then I said, I wil not make mention of him, nor speake any more in his Name. But [his worde] was in mine heart as a burning fyre shut vp in my bones, and I was wearie with forbearing, and I colde not [stay.]

10 For I had heard the railing of many, [†] & feare on euerie side. † Declare, [said they,] & we wil declare it: all my familiars watched for mine halting, [saying,] It may be that he is deceiued: so we shal preuaile against him, & we shal execute our vengeance vpon him.

11 But the Lord is with me like a mightie gyant: therefore my persecuters shal be ouerthrowen, and shal not preuaile, [†] & shal be greatly confounded: for they haue done vnwisely, [and their] euerlasting shame shal neuer be forgotten.

12 But, O Lord of hostes, that tryest the righteous, & seest the reines & the heart, let me se thy vengeance on them: for vn-to thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 Cursed [be] the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed [be] the man, that shewed my

father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned and repented not: and let him heare the crye in the morning, and the shewing at noone tide,

17 Because he hath not slaine me, [†] euen † frō the wombe, or that my mother might haue bene my graue, or her wombe a perpetual † conception.

18 How is it, [that] I came forth of the wombe, to se labour and sorowe, that my dayes shulde be consumed with shame?

CHAP. XXI.

He prophesieth that Zedekiah shal be taken, and the citie burned.

1 The worde which came vnto Ieremiáh from the Lord, when King Zedekiah sent vnto him Pashúr, the sonne of Malchiáh, and Zephaniáh, the sonne of Maaseiáh the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzár King of Babel maketh warre against vs) if so be † the Lord wil deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then said Ieremiáh, Thus shal you say to Zedekiah,

4 Thus saith the Lord God of Israël, Beholde, I wil † turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, & I wil assemble them into the middes of this citie.

5 And I my self wil fight against you with an outstretched hand, and with a mightie arme, euen in angre and in wrath, and in great indignation.

6 And I wil smite the inhabitants of this citie, bothe man, and beast: they shal dye of a great pestilence.

7 And after this, saith the Lord, I wil deliuer Zedekiah the King of Iudáh, and his seruants, and the people, and suche as are left in this citie, from the pestilence, from the sworde and from the famine, into the hand of Nebuchad-nezzár King of Babel, and into the hand of their enemies, and into the hand of those that seke their liues, and he shal smite them with the edge of the sworde: he shal not spare them, neither haue pitie nor compassion.

8 And vnto this people thou shalt saye, Thus saith the Lord, Beholde, I set before you the † waye of lyfe, and the waye of † death.

9 He that abideth in this citie, shal dye by the sworde and by the famine, and by the pestilence:

6 VVhich haue suffred them selues to be abused by thy false prophecies.

7 Herein appeareth the impatience, which ofentimes ouercometh the seruants of God, when they se not their labours to profite, and also se their owne weaknes, read Chap. 15, 18.

8 Thou didst thrust me out to this worke against my wil. He sheweth † he did his office in that he reproved the people of their vices & threatened the † Gods iudgements: but because he was derided and persecuted for this, he was discouraged & thought to haue ceased to preache, saue that Gods Spirit did force him therunto.

9 Thus the enemies conferred together to know what they had heard him saye, thei might accuse him thereof, read Isa. 29, 21.

10 Here be shewed how his faith did strue against temptation and sought to the Lord for strength.

11 1. Sam. 16, 7. 1. chro. 18, 9. psal. 7, 10. chap. 11, 20.

12 How the † ill dre of God are overcome in this battell of † flesh and the spirit, & into what inconueniences they fall † God raise them vp againe, read Iob 3, 1. and Chap. 35, 10.

1 Alluding to † destruction of Sodom and Gomorah, Gen. 19 25.

2 Meaning that the frute thereof might come to profite.

3 Not that the King was touched with repentance of his sinnes & so sought to God, as did Hezekiah when he sent to Iſaiah.

4 King. 19, 1. Isa. 37, 2. but because † Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9, 28.

5 To wit, from your enemies to destroye your selues.

6 By yielding your sinnes to Nebuchadnezzar.

7 By resisting him. Chap. 31, 2.

For this way
the way our
ludes to Aff-
ria; whereby
ment that all
helpes Guid
faile: for & Cal

p Bothe thy gouernours & they that shulde helpe thee, shal vanishe awaye as winde.

q Thou that art buyt of faire cedre trees of Lebanon.

r VWho was called Iehoiachin or Ieconiah, whome he calleth here Coniah in contempt, who thought his kingdome could neuer departe fro him, because he came of the stocke of Dauid, and therefore for the promises sake coulde worbe take fro his house: but he abused Gods promises, & therefore was iustlye deprived of this kingdome.

f He sheweth that posteritie shalbe witnesses of this iuste plague as though it were registred for perpetuall memorie.

g Not that he had no children (for after he begate Salathiel in the captivitye, Ma. 1. 12.) but that none shulde reigne after him as king.

a Meaning, the princes, gouernours and false prophetes, as Ezck. 34. 2.

b For the which I haue especial care & haue prepared good pastors for them.

c VWhole charge is to fede the flocke, but they eat the frute the reof, Ezek. 34. 3.

d Thus the Prophetes euer vsd to mixe the promises with the threatnings, lest the godly shuld be so much beaten downe, and therefore he sheweth how God wil gather his Church againe in dispes-

22 The winde shal fede all thy pastors, & thy louers shal go into captiuitie: & then shalt thou be ashamed and confounded of all thy wickednes.

23 Thou that dwellest in Lebanon, [and] makest thy nest in the cedres, how beautiful shalt thou be when sorowes come vpon thee, as the sorowe of a woman in trauail:

24 As I liue, saith the Lord, though Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet wolde I plucke thee thence.

25 And I wil giue thee into the had of the that seke thy lyfe, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchadnezzar King of Babel, and into the hand of the Caldeans.

26 And I wil cause them to cary thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shal ye dye.

27 But to the land, whereunto they desire to returne, they shal not returne thither.

28 Is not this man Coniah [as] a despised [and] broken idole? or [as] a vessel, wherein is no pleasure? Wherefore are they caryed away, he and his sede, and cast out into a land that they knowe not?

29 O earth, earth, earth, heare the worde of the Lord.

30 Thus saith the Lord, Write this man destitute of children, a man that shal not prosper in his dayes: for there shalbe no man of his sede that shal prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

Against false Pastors. A prophetic of the great Pastor Iesus Christ.

VVO [be] vnto the Pastors that destroye and scatter the shepe of my pasture, saith the Lord.

Therefore thus saith the Lord God of Israel vnto the Pastors that fede my people, Ye haue scattred my flocke and thrust them out, and haue not visited them: behold, I wil visite you for the wickednes of your workes, saith the Lord.

And I wil gather the remnant of my shepe out of all countreys, whether I had driuen them, and wil bring them againe to their foldes, and they shal growe and encrease.

And I wil set vp shepherdes ouer them, which shal fede them: and they shal dread no more nor be afraid, nether shal any of them be lacking, saith the Lord.

Beholde, The dayes come, saith the

Lord, that I wil raise vnto Dauid a righteous branche, and a King shal reigne, and prosper, and shal execute iudgement, & iustice in the earth.

6 In his dayes Iudah shalbe saved, and Israel shal dwell safely, and this is the name whereby they shal call him, The Lord our righteousness.

7 Therefore beholde, the dayes come, saith the Lord, that they shal no more say, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But the Lord liueth, which brought vp & led the sede of the house of Israel out of the North countrey & from all countreys where I had scattered them, and they shal dwell in their owne land.

9 Mine heart breaketh within me, because of the Prophetes, all my bones shake: I am like a drunken man (and like a man whome wine hath overcome) for the presence of the Lord and for his holie wordes.

10 For the land is ful of adulterers, [and] because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euil, and their force is not right.

11 For bothe the Prophet and the Priest do wickedly: and their wickednes haue I founde in mine House, saith the Lord.

12 Wherefore their way shalbe vnto them as sliperie [ways] in the darkenes: they shal be driuen forth and fall therein: for I wil bring a plague vpon them, seuen the yere of their visitation, saith the Lord.

13 And I haue sene foolishnes in the Prophetes of Samaria, & prophecied in Babel and caused my people Israel to erre.

14 I haue sene also in the Prophetes of Ierusalem filthines: they commit adulterie and walke in lies: they strengthen also the hands of the wicked that none can returne from his wickednes: they are all vnto me as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the Prophetes, Beholde, I wil fede them with wormewood, and make them drinke the water of gall: for from the Prophetes of Ierusalem is wickednes gone forth into all the land.

16 Thus saith the Lord of hostes: Heare not the wordes of the Prophetes that prophetic vnto you, and teache you vanities: they speake the vision of their owne heart [and] not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye shal haue peace: and

e This prophetic is of the restoration of the Church in the time of Iesus Christ, who is true branche, read Ma. 1. 11. & 45. 3. Chap. 33. 15. dan. 9. 24. Deut. 33. 18. Chap. 33. 16. f Read Chap. 26. 13.

g Meaning, the false prophetes which deceiue the people: who in appeareth his great loue toward his nation, read Chas. 14. 13. h They runne headlong to wickednes, & seke vaine helpe. i Or, we hypocrites. k My Temple is full of their idolatrie and superstitious.

l They which shulde haue profited by my rod des against Samaria, are become worse than they.

m Though to the world they seeme holy fathers yet I detest them, as I did these abominable clergies.

n Read Chap. 3. 14. o Or, hypocrites.

p VWhich they haue inuented of their owne braine.

q Read Chap. 14. & 3. 17.

and thei say vnto euerie one that walketh after the stubernes of his owne heart, No euil shal come vpon you.

18 For ¶ who hath stand in the counsell of the Lord that he hath perceiued and heard his worde? Who hath marked his worde and heard it?

19 Beholde, the tempest of the Lord goeth forth in [his] wrath, and a violent whirlwinde shal fall downe vpon the head of the wicked.

20 The angre of the Lord shal not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye shall vnderstand it plainly.

21 * I haue not sent these Prophetes, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had stand in my counsell, & had declared my wordes to my people, then they shulde haue turned them from their euil waye, and from the wickednes of their inuentions.

23 Am I a God [at hand], saith the Lord, & not a God farre off?

24 Can any hide him self in secret places, that I shal not see him, saith the Lord? Do not I fill heauen and earth, saith the Lord?

25 I haue heard what the Prophetes said, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Do the Prophetes delite to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thus they to cause * my people to forget my Name by their dreames, which they tel euerie man to his neighbour, as their forefathers haue forgotten my Name for Bāal.

28 The Prophet that hath a dreame, let him * tel a dreame, and he that hath my worde, let him speake my worde faithfully: what is the chaffe to the wheat, saith the Lord?

29 Is not my worde euen like a fyre, saith the Lord: and like a hammer, that breaketh the stone?

30 Therefore beholde, I wil come against the Prophetes, saith the Lord, that * steale my worde euerie one from his neighbour.

31 Beholde, I [wil come] against the Prophetes, saith the Lord, which haue [were] tongues, and say, * He saith.

32 Beholde, I wil come against them that prophesie false dreames, saith the Lord, & do tel them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commanded them:

therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the Prophet, or a Priest shal aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden: I wil euen forsake you, saith the Lord.

34 And the Prophet, or the Priest, or the people that shal say, The burden of the Lord, I wil euen visit euerie such one, & his house.

35 Thus shall ye say euerie one to his neighbour, and euerie one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euerie mans * worde shal be his burden: for ye haue peruered the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this worde, The burden of the Lord, and I haue set vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore beholde, I, euen I, wil utterly forget you, and I wil forsake you, and the cite that I gaue you and your fathers, [and cast you] out of my presence,

40 And wil bring * an euclasting reproche vpon you & a perpetual shame which shal neuer be forgotten.

¶ CHAP. XXIII.

1 The vision of the baskets of figges, 5 Signifieth that parte of the people shulde be brought againe from captiuitie, 8 And that Zedekiah and the rest of the people shulde be carryed away.

1 The Lord shewed me, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar King of Babel had carryed away captiue Ieconiah the sonne of Iehoiakim King of Iudah, & the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket [had] verie good figges, [such] like the figges that are first ripe: & the other basket [had] verie noughtie figges which colde not be eaten, they were so euil.

3 Then said the Lord vnto me, What seeest thou, Jeremiāh? And I said, Figges: the good figges verie good, and the noughtie verie noughtie, which can not be eaten, they are so euil.

4 Again the worde of the Lord came vnto me, saying,

kkk. iiii.

b The Prophetes called their threatenings Gods burden, which the burdenes were not able to susteine: therefore I wil keepe in deciding the word, wold aske of the prophetes, what was the burden, as though they wolde say: You seeke nothing els, but to lay burdenes on our shulders: and thus they reflected the wordes of God, as a grievous burden. c Because this worde was brought to contempt and derision, he wil teache them another manner of speache, and wil cause this worde Burden to cease, and teache them to alke with reuerence, what saith the Lord. d Thething which they mocke & contemne, shall come vpon them. Or, take you away. * Chap. 20, 11.

a The good figges signified the that were gone into captiuitie, & so I conuerted their life, as Chap. 21, 3, and the noughtie figges the that remained, which were yet subiect to the swordes, famine and pestilence.

b VWhereby he
approveth the
yeiding of Iero-
niah, and his co-
pable, because
they obeyed the
Prophet, who
exhorted them
thitherunto,

c VWhich decla-
reth that mā of
him selfe can know
nothing, till
God give the
heart, and vnder-
standing.

* Chap. 31, 33.
Ebr. 1, 10.
* Chap. 29, 17.

d VWhich sheweth
the reason for suc-
cess.

a That is, in the
third yere accom-
plished, & in the
beginning of the
fourth: for though
Nebuchad-
nezzar began to
reigne in the end
of the thirde yere
of Iehoiakims
reigne, yet this
yere is not here
observed, because
it was almost
expired, Dan.
1, 1.

b VWhich was
the fift yere and
the ninth mo-
neth of Iehoi-
akims reigne.

c That is, I haue
spared no dili-
gence or labour

d He sheweth
the Prophetes
wholly with-
out consent did
labour to pull
the people from
their vices, which
they reigned to
vile, from idolatrie,
and the vaine confi-
dence of men: for
vnder these two
all other vices were
contained, 2. King.
17, 13. Chap. 18,
22. & 25, 15. Ierem.
3, 2.

5 Thus saith the Lord, the God of Israel, Lyke these good figges, so wil I knowe them that are caryed away captiue of Iudaḥ to be good, whome I haue sent out of this place, into the land of the Caldeans.

6 For I wil set mine eyes vpon them for good, and I wil bring them againe to this land, and I wil buyld them, and not destroye them, and I wil plant them, and not roote them out,

7 And I wil giue them an heart to knowe me, that I am the Lord, and they shalbe my people, and I wil be their God: for they shal returne vnto me with their whole heart.

8 And as the noghtie figges which can not be eaten, they are so euil (surely thus saith the Lord) so wil I giue Zedekiah the King of Iudaḥ, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt,

9 I wil euen giue them for a terrible plague to all the kingdomes of the earth, [and] for a reproche, and for a prouerbe, for a commune talke, and for a curse, in all places, where I shal cast them.

10 And I wil send the sworde, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He prophesieth that they shalbe in captiuitie seuentie yeres. 12 And that after the seuentie yeres the Babylonians shulde be destroyed. 14 The destruction of all nations is prophesied.

1 The worde that came to Ieremiāh, concerning all the people of Iudaḥ, in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudaḥ that was in the first yere of Nebuchad-nezzar King of Babel:

2 The which Ieremiāh the Prophet spake vnto all the people of Iudaḥ, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Iosiah the sonne of Ammon King of Iudaḥ, euen vnto this day (that is the thre and twentieth yere) the worde of the Lord hath come vnto me, and I haue spoken vnto you, rising early and speaking, but ye wolde not heare.

4 And the Lord hath sent vnto you all his seruants the Prophetes, rising early & sending [them], but ye wolde not heare, nor encline your eares to obey.

5 They said, Turne againe now euerie one from his euil way, and from the wickednes of your inuentions, and ye shall dwell in the land that the Lord hath giuen vnto you and to your fathers for euer and euer:

6 And go not after other gods to serue them, and to worship them, and prouoke me not to angre with the workes of your hands, and I wil not punish you.

7 Neuertheles ye wolde not heare me, saith the Lord; but haue prouoked me to angre with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because ye haue not heard my wordes,

9 Beholde, I wil send and take [to me] all the families of the North, saith the Lord, and Nebuchad-nezzar the King of Babel my seruant, and wil bring them against this land, and against the inhabitants thereof, and against all these nations rounde about, and wil destroye them, and make them an astonishment and an hissing, and a continual desolation.

10 Moreover I wil take from them the voyce of mirth and the voyce of gladnes, the voyce of the bridegrome and the voyce of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shalbe desolate, & an astonishment, [and] these nations shall serue the King of Babel seuentie yeres.

12 And when the seuentie yeres are accomplished, I wil visit the King of Babel & that nation, saith the Lord, for their iniquities, euen the land of the Caldeans, & wil make it a perpetual desolation.

13 And I wil bring vpon that land all my wordes which I haue pronounced against it, [euen] all that is writen in this booke, which Ieremiāh hath prophesied against all nations.

14 For many nations, & great Kings shall euen serue them selues of them: thus wil I recompence them according to their dedes, & according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, Take the cup of wine of this [mine] indignation at mine hand, & cause all the nations, to whome I send thee, to drinke it.

16 And they shal drinke, and be moued, & be madde, because of the sworde, that I wil send among them.

17 Then toke I the cuppe at the Lords hand, and made all people to drinke, vnto whome the Lord had sent me:

18 [Euen] Ierusalem, & the cities of Iudaḥ, and the Kings thereof, and the princes thereof, to make them desolate, an astonishment,

e The Caldeans and all their power.

f So the wicked and Satan himselfe are Gods seruants, because he maketh this to serue him by constraint and turneth that which they do of malice, to his honour and glory. g As the Philistines, Ammonites, Egyptians and others.

* Chap. 16, 9. † Or, destroy. h Meaning, bread & altho' ges that shuld serue vnto their feaster, shuld be taken away.

i This reuelation was for the confirmation of his prophesie, because he tolde this of the tyme that they shuld entre and remaine in captiuitie.

2. Chro. 36, 13. Ezra 1, 1. Chap. 29, 10. Dan. 9, 2. k Forseeing the iudgement began at his owne house, the enemies must needs be punished moste grievously, Ezek. 9, 6.

1. pet. 4, 17. l That is, of the Babylonians, as Chap. 17, 7.

m Signifying extreme afflictions that God had appointed for euerie one, as Psal. 75, 8. Isa. 51, 17. and this cup, which the wicked drinke is more bitter than that which he giueth to his children, for he measureth the one by mercy & the other by iustice.

For now it be
gineth & shal
continue till
it be accompli
shed.

Read Job. 1, 2
Which were
cities of the Phi
listims.

Edom is here
taken for the
whole countrie
and Vz for a
part thereof.

At Grecia, Ita
ly, and the rest
of those south
erns.

These were
people of Ara
bia, which came
of Dedan &
sonne of Abra
ham and Keturah.

For there were
two countries
also named Vz,
one called Ple
thra, and the o
ther bare Vz on
desert.

Or, Persia.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

That is, of Ba
bylon, as Cha.
31. 41.

nishment, an hissing, and a curse, as [ap
peareth] this day:

19 Pharaoh [also] King of Egypt, and his
servantes, and his princes, and all his peo
ple:

20 And all sortes of people, and all the
Kings of the land of Vz: and all the
Kings of the land of the Philistims, and
Ashkelon, & Azzah, and Ekron, and the
remnant of Ashdod:

21 Edom, and Moab, and the Ammoni
tes.

22 And all the Kings of Tyrus, and all the
Kings of Zidon, and the Kings of the
Yles, that are beyonde the sea,

23 And Dedan, and Tema, and Buz, and
all that dwell in the vtermost corners,

24 And all the Kings of Arabia, and all the
Kings of Arabia that dwell in the de
sert.

25 And all the Kings of Zimri, and all the
Kings of Elam, and all the Kings of the
Medes.

26 And all the Kings of the North, farre &
nere one to another, & all the kingdomes
of the worlde, which are vpon the earth,
and the King of Sheshach shal drinke af
ter them.

27 Therefore say thou vnto them, Thus
saith the Lord of hostes, the God of Isra
el, Drinke and be drunken, and spewe &
fall, and rise no more, because of the
sworde, which I wil send among you.

28 But if they refuse to take the cup at
thine hand to drinke, then tel them, Thus
saith the Lord of hostes, ye shal certainly
drinke.

29 For lo, I beginne to plague the citie,
where my Name is called vpon, & shulde
you go free? Ye shal not go quite: for I wil
call for a sworde vpon all the inhabitants
of the earth, saith the Lord of hostes.

30 Therefore prophecie thou against the
all these wordes, & say vnto them, The
Lord shal roare from above, & thrust out
his voyce from his holy habitation: he
shal roare vpon his habitation, and crye
aloude, as they that presse the grapes, a
gainst all the inhabitants of the earth,

31 The sounde shal come to the ends of
earth: for the Lord hathe a controuersie
with the nations, and wil entre into iud
gement with all flesh, [and] he will giue
them that are wicked, to the sworde, saith
the Lord.

32 Thus saith the Lord of hostes, Behol
de, a plague shal go forthe from nation to
nation, and a great whirlewinde shal be
raised vp from the coastes of the earth:

33 And the slaine of the Lord shal be at

that day, from [one] end of the earth, euen
vnto the [other] end of the earth: they
shal not be mourned, neither gathered nor
buried, [but] shalbe as the dongue vpon
the grounde.

34 Howle, ye shepherds, and crye, & wal
lowe your selues in the ashes, ye principal
of the flocke: for your dayes of slaughter
are accomplished, and of your dispercion,
and ye shal fall lyke precious vessels to

35 And the sight shal faile from the shep
herds, & the escaping from the principall
of the flocke,

36 A voyce of the crye of the shepherds,
and an howling of the principall of the
flocke [shalbe heard] for the Lord hathe
destroyed their pasture.

37 And the best pastures are destroyed be
cause of the wrath and indignation of the
Lord.

38 He hathe forsaken his couert, as the li
on: for their land is waste, because of the
wrath of the oppressor, and because of the
wrath of his indignation.

CHAP. XXVI.

1 Jeremiah moeth the people to repentance. 7 He taketh
of the false Prophetes and Priests and brought to iudgement.
23 Uriah the Prophet is killed of Iehoiakim contrary to
the wil of God.

IN the beginning of the reigne of Ieho
iakim the sonne of Iosiash King of Iu
dah, came this worde from the Lord say
ing,

2 Thus saith the Lord, Stand in the court
of the Lords House, and speake vnto all
the cities of Iudah, which come to wor
ship in the Lords House all the wordes
that I command thee to speake: kepe not
a worde backe,

3 If so be they wil hearken, and turne eue
rie man from his euil way, that I may re
pent me of the plague, which I haue deter
mined to bring vpon them, because of the
wickednes of their workes.

4 And thou shalt say vnto them, Thus saith
the Lord, If ye wil not heare me to walke
in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants
the Prophetes; whome I sent vnto you,
bothe rising vp early, and sending [them],
and wil not obey [them],

6 Then wil I make this House like Shiloh,
and wil make this citie a curse to all the
nations of the earth.

7 So the Priestes, and the Prophetes, & all
the people heard Jeremiah speaking these
wordes in the House of the Lord.

8 Now when Jeremiah had made an end of
speaking all that the Lord had comman

Ye are chief
guilty, and go
unmourned.

Which are
most easily bre
ken.

It shal not hel
pe them to like
to see.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

Ye be peace
blame.

F Because of Gods promises to the Temple. Psal. 132. 14. **Y**e wolde for euer remaine the **x**e, the hypocrites thought Abie Temple colden neuer punish and therefore thought it blasphemie to speake against it. Mat. 26. 61. act. 6. 13. not considering **y** this was nient of **y** Church, where God wil remaine for euer.

g So called, because it was repaired by ioatham, 2. King. 23. 35.

† Ebr. iudgement of death belongeth to this man.

h He both sheweth the cause of his doings plainely, & also threatneth them that they shulde nothing auile, though they shulde put him to death, but heape greater vengeance vpo thei heads.

607.
 c Road Chap.
 novem, at
 printing no-
 9 the
 h 7 the
 on 18
 place of the
 That in the

ded [him] to speake vnto all the people,
then the Priests, and the Prophetes, & all
the people toke him, and said, Thou shalt
dye the death.

9 Why haſt thou prophecied in the Name
of the Lord ſaying, This houſe ſhal be like
Shiloh, & this citie ſhal be deſolate with-
out an inhabitant: and all the people we-
re gathered againſt Jeremiah in the Houſe
of the Lord,

10 And when the princes of Iudah heard
of these things, they came vp from the Kings
house into the House of the Lord, and
sate downe in the entrie of the newe gate
of the Lords [House.]

¶ Then spake the Priests, and the Prophetes vnto the princes, and to all the people, saying, † This man is worthie to die: for he hath prophesied against this ciety, as we haue heard with your eares.

12 Then spake Ieremiāh vnto all the princes, & to all the people, saying, The Lord hath^e sent me to propheticie against this House and against this citie all the things that ve haue heard.

13 Therefore now amend your wayes and
your workes, and heare the voyce of the
Lord your God, that the Lord may repēt
him of the plague, that he hath pronou-
ced againſt you.

14 As forme, beholde, I am in your hands:
do with me as ye thinke good and right.

14 But knowe ye for certeine, that if ye put
me to death, ye shal surely bring inno-
cent blood vpon your selues, & vpon this
citie, and vpon the inhabitants thereof:
for of a trueth the Lord hath sent me vn-
to you, to speake all these wordes in your
eares.

16 Then said the Princes and all the people vnto the Priests and to the Prophetes, This man is not worthie to dye: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of
the land, and spake to all the assemblie of
the people, saying,

18 Michah the Morashite * prophecied in the dayes of Hezekiah King of Iudah, & spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shalbe plowed [like] a field, and Ierusalem shalbe an heape, and the mountaine of the House [shalbe] as the high places of the forest.

19 Did Hezekiah King of Judah, and all Judah put him to death? did he not fear the Lord, and prayed before the Lord, & the Lord repented him of the plague, that he had pronounced against them?

thus we might procure great euil against
our soules.

20 And there was also a man that prophesied in the Name of the Lord, [one] Vriah the sonne of Shemaiah, of Kiriath-bara, who prophesied against this cite, & against this land, according to all the wordes of Ieremiah.

21 Now when Ichoiakim the King with all his men of power, and all the princes heard his wordes, ¶ King fought to slaye him. But when Vriiah heard it, he was afrayed and fled, and went into Egypt.

23 Then Iehoiakim the King sent men into Egypt, [euen] Elnathan the sonne of Achbór, & certeine with him into Egypt.

23 And they fet Vriiah out of Egypt, and brought him vnto Ichorakim the King, who slewe him with the sworde, & cast his dead body into the graues of the children of the people.

24 But the hand of Ahikám * the sonne of Shaphán was with Ieremiáh that they shulde not giue him into the hand of the people to put him to death.

¶ CHAP. XXVII.

1 Jeremiah at the commandment of the Lord sendeth bonds to the King of Iudah and to the other Kings that were nere, whereby they are monished to be subiectes vnto Nebuchad-nezzar. 9 He warneth the people and the Kings and rulers that they beleue not false Prophets.

IN the beginning of the reigne of ^a Iehoiakim the sonne of Iosiah King of Iudah came this worde vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee
bonds, and yokes, and put them vpon
thy necke.

3 And send them to the King of Edóm, & to the King of Moáb, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the hand of the messengers which come to Ierusalém vnto Zedekiah the King of Iudáh.

4 And commande them to say vnto their
masters, Thus saith the Lord of hostes
the God of Israel, Thus shal ye say vnto
your masters,

5 I haue made the earth, the man, and the
beast that are vpon the grounde, by my great
power, and by my outstretched arme, and
haue giuen it vnto whome it pleased me.

6 But now I haue giuen all these lands
into the hand of Nebuchad-nezzar the
King of Babel my seruant, and the bea-
stes of the field haue I also giuen him to
serue him.

7 And all nations shal ferue him, and his
d'sonne

1 Here is declared the furie of tyrants, who cannot abide to have Gods word declared, but persecute the ministers thereof, and yet in the end they prevail nothing, but provoke Gods judgements for much the more. As in the first Hezekiahs example is to be followed, so in this of the Iehoiakims are to be abhorred for Gods plague did lighten him, & his house hold.

a As touching
disposition of
these propheti-
es, they that ga-
thered them in-
to a booke, did
not altogether
obserue the or-
der of times, but
did set some af-
fore, which shul-
d be after, and
contrariwise: &
if y^e reader make
well, it shal
uide many
doubtes, & make
y^e readinge mu-
che more easie.
b By such sig-
nes the Prophe-
tes vied some ti-
mes to confirme
their propheti-
es, which not-
withstanding
they colde not
do of them sel-
ues, but in as-
much as they
had a reuelati-
on for y^e same, Isa.
20. 2. and there-
fore y^e false pro-
phetes to ge-
t more credit di-
vid also fūctiōe
vñble signes, but
they had no re-
uelation. 1.
King. 22. 11.
c Read Chap-
25. 9.

^a Meaning, E-
uilmorodach, &
his sonne Bel-
shazzar.
^e Thei shal bring
him, & his king
dome in subie-
ction, as Chap.
25. 14.

^dsonne, and his sonnes sonne, vntil the ve-
rie time of his land come also: then many
nations and great Kings shal^e serue them
selues of him.

8 And the natiō and kingdome which wil
not serue ^f same Nebuchad-nezzār King
of Babél, and that wil not put their necke
vnder the yoke of the King of Babél, the
same nation wil I visite, saith the Lord, wth
the sworde, and with the famine, and with
the pestilence, vntil I haue wholly [giuen]
them into his hands.

9 Therefore heare not your Prophetes nor
your southsaiers, nor your dreamers, nor
your inchâters, nor your forcerers, which
say vnto you thus, Ye shal not serue the
King of Babél.

10 For thei prophecie a lie vnto you to can-
se you to go farre from your land, and that
I shulde cast you out, and you shulde pe-
rish.

11 But the nation that put their neckes vn-
der the yoke of the King of Babél, & ser-
ue him, those wil I let remaine stil in their
owne land, saith the Lord, and they shal
occupie it and dwell therein.

12 ¶ I spake also to Zedekiah King of Iu-
dah according to all these wordes, saying,
Put your neckes vnder the yoke of the
King of Babél, and serue him and his peo-
ple, that ye may liue.

13 Why wil ye dye, thou, & thy people by
the sworde, by the famine, and by the pe-
stilence, as the Lord hath spoken against
the nation, that wil not serue the King of
Babél?

14 Therefore heare not the wordes of the
Prophetes, that speake vnto you, saying,
Ye shal not serue the King of Babél: for
they prophecie a lie vnto you.

15 For I haue not^a sent the, saith ^f Lord,
yet thei prophecie a lie in my Name, that
I might cast you out, and that ye might pe-
rish, [both] you, & the Prophetes that
prophecie vnto you.

16 ¶ Also I speake to ^f Priestes, & to all this
people, saying, Thus saith the Lord, Hea-
re not the wordes of your Prophetes that
prophecie vnto you, saying, Beholde, ^a the
vessels of the House of the Lord shal now
shortly be^b brought againe from Babél, for
they prophecie a lie vnto you.

17 Heare them not, [but] serue the King of
Babél, that ye may liue: wherefore shuld
this citie be desolate?

18 But if thei be Prophetes, and if ^f worde
of the Lord be with them, let them ^c in-
treat the Lord of hostes, that the vessels,
which are left in the House of the Lord, &
in the house of the King of Iudáh, and at

Ierusalém, go not to Babél.

19 For thus saith the Lord of hostes, con-
cerning the ^a pillars, and concerning the
sea, and concerning the bases, and concer-
ning the residue of the vessels that remaine
in this citie,

20 Which Nebuchad-nezzār King of Ba-
bél toke not, when he caryed^a away capti-
ue Ieconiah the sonne of Iehoiakim King
of Iudáh from Ierusalém to Babél, with all
the nobles of Iudáh and Ierusalém.

21 For thus saith the Lord of hostes ^f God
of Israël, concerning the vessels that re-
maine in the House of the Lord, and in
the house of the King of Iudáh, and at Ie-
rusalém,

22 They shalbe brought to Babél, and there
they shalbe vntil the day that I visite^b the,
saith the Lord: then wil I bring them vp,
and restore them vnto this place.

¶ CHAP. XXVIII.

¹ The false prophecie of Hananiah, ² Jeremiáh repro-
ueth Hananiah, and prophecieeth.

1 **A**Nd that same yere in the beginning
of the ^a reigne of Zedekiah King of
Iudáh in the^b fourth yere, [and] in the fift
moneth, Hananiah the sonne of Azûr the
Prophet, which was of^c Gibeon, spake to
me in the House of the Lord in the pre-
sence of the Priestes, and of all the people,
and said,

2 Thus speaketh the Lord of hostes, the
God of Israël, saying, I haue broken^d yoke
of the King of Babél.

3 ^f Within two yeres space I wil bring in-
to this place all the vessels of the Lords
House, that Nebuchad-nezzār King of
Babél toke away from this place, and car-
ried them into Babél.

4 And I wil bring againe to this place Ieco-
niah the sonne of Iehoiakim King of Iu-
dah, with all them that were caryed away
captiue of Iudáh, & went into Babél, saith
the Lord: for I wil breake the yoke of the
King of Babél.

5 Then the Prophet Jeremiáh said vnto ^f
Prophet Hananiah in the presence of the
Priest, & in the presence of all the people
that stode in the House of the Lord:

6 Eue^e the Prophet Jeremiáh said, So be it:
the^e Lord so do: the Lord confirme thy
wordes which thou hast prophecied to re-
store the vessels of the Lords House, and
all that is caryed captiue from Babél into
this place.

7 But heare thou now this worde that I wil
speake in thine eares, & in the eares of all
the people.

8 The Prophetes that haue bene before me

^a 1. King. 25. 19.

^b 2. King. 24. 12.

^c That is, for
space of seuen
yeres, til I haue
caused the Me-
des and Persians
to ouercome^d
Caldeans.

^a VWhen Iere-
miah began to
beare these bō-
des and yokes.
^b After that the
land had rested,
as Leuit. 25. 1.
^c This was a ci-
tie in Benjamin
belonging to
sonnes of Aarō,
1oth. 21. 17.

^d Ebr. two ye-
res of dayes.

^e He was so
stemed, though
he was a false
Prophet.

^f That is, I wil
dwell with^g you
for Gods ho-
nour, & welch
of my people,
but he hath ap-
pointed^g y^g con-
trarie.

^a Chap. 14. 13.
& 23. 21.
& 29. 8.

^b Chap. 28. 5.
¶ Which were
taken when Ie-
roniah was led
captive into Ba-
bel.
¶ For it was not
only the Pro-
phetes office to
shewe the wor-
de of God, but
also to pray for
the sinnes of
people, Gen. 18.
¶ Which these
holde not do be-
cause they had
not expresse wor-
de for God had
pronounced^c
contrarie.

f Meaning, that the Prophetes did either denoſce warre or peace, were tryed either true or falſe by the ſucceſſe of their prophecies. Albeit God maketh to come to paſſe ſometime that which the falſe prophet ſpeaketh, to trye the faith of his, Deut. 13, 3.

g This declarereth the impudencie of wicked hirelings, who haue no zeale to the truth, but are led with ambition to get favour of men, & therefore can not abide any, might diſcredit them, but burſt forth into rage, and contrarie to their owne conſcience, paſſe not what lies they reſorte, or how wickedly they do, ſo that they may maintaine their eſtimation.

h That is, harde and cruel ſeruitude.

i Signifying, that ſhulde be his, as Dan. 2, 31.

k Seig this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is maniſeſt, & miracles nor moue vs, neither wordes it ſelfe, except God touch the heart.

l O, Ieremi.

m For ſome dyed in the way.

and before thee in time paſt, prophecieth againſt many countries, and againſt great kingdomes, of warre, and of plagues, and of peſtilence.

9 [And] the Prophet which prophecieth of peace, when the worde of the Prophet ſhal come to paſſe, [then] ſhal the Prophet be knowne that the Lord hath truly ſet him.

10 Then Hananiāh the Prophet toke the yoke from the Prophet Ieremiahs necke, and brake it.

11 And Hananiāh ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Euen ſo wil I breake the yoke of Nebuchad-nezzār King of Babel, from the necke of all nations within the ſpace of two yeres: and the Prophet Ieremiāh went his way.

12 ¶ Then the worde of the Lord came vnto Ieremiāh the Prophet, (after that Hananiāh the Prophet had broken the yoke from the necke of the Prophet Ieremiāh) ſaying,

13 Go, and tel Hananiāh, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood: but thou ſhalt make for the yokes of yron.

14 For thus ſaith the Lord of hoſtes the God of Iſrael, I haue put a yoke of yron vpon the necke of all theſe nations, that they may ſerue Nebuchad-nezzār King of Babel: for they ſhal ſerue him, and I haue giuen him the beaſtes of the field alſo.

15 Then ſaid the Prophet Ieremiāh vnto the Prophet Hananiāh, Heare now Hananiāh, the Lord hath not ſent thee, but thou makeſt this people to truſt in a lye.

16 Therefore thus ſaith the Lord, Behold, I wil caſt thee from of the earth: this yere thou ſhalt dye, becauſe thou haſt ſpoken rebellioſly againſt the Lord.

17 So Hananiāh the Prophet dyed the ſame yere in the ſeuenth moneth.

¶ CHAP. XXIX.

1 Ieremiāh writeth vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne after ſeuentie yeres. 16 He prophecieth the deſtruction of the King and of the people that remaine in Ieruſalem. 21 He threatneth the prophetes that ſeducethe people. 23 The death of Semeiah is prophecieth.

NOW theſe are the wordes of the booke that Ieremiāh the Prophet ſent from Ieruſalem vnto the reſidue of the Elders which were caryed away captiues, & to the Priests, and to the Prophetes, and to all the people whome Nebuchad-nezzār had caryed away captiue from Ieruſalem to Babel.

2 (After that Ieconiah the King, and the Queene, and the eunuches, the princes of Iudāh, and of Ieruſalem, & the workemen, and cunning men were departed from Ieruſalem)

3 By the hand of Elaſah the ſonne of Shaphan and Gemariāh the ſonne of Hilkiāh (whome Zedechiāh King of Iudāh ſent vnto Babel to Nebuchad-nezzār King of Babel) ſaying,

4 Thus hath the Lord of hoſtes the God of Iſrael ſpoken vnto all that are caryed away captiues, whome I haue cauſed to be caryed away captiues, from Ieruſalem vnto Babel,

5 Builde you houſes to dwell in, and plant you gardens, and eat the frutes of them.

6 Take you wiues, and beget ſonnes, and daughters, and take wiues for your ſonnes, and giue your daughters to houſbands, that they may beare ſonnes and daughters, that ye may be increaſed there, & not diminished.

7 And ſeke the proſperitie of the citie, whether I haue cauſed you to be caryed away captiues, and pray vnto the Lord for it: for in the peace thereof ſhal you haue peace.

8 ¶ For thus ſaith the Lord of hoſtes the God of Iſrael, Let not your prophetes, & your ſothſayers that be among you, deceiue you, nether giue eare to your dreames, which you dreame.

9 For they prophecie you a lye in my Name: I haue not ſent them, ſaith the Lord.

10 But thus ſaith the Lord, That after ſeuentie yeres be accompliſhed at Babel, I wil viſit you, and perſorme my good promes toward you, and cauſe you to returne to this place.

11 For I knowe the thoughts, & I haue thought towardes you, ſaith the Lord, [euen] the thoughts of peace, and not of trouble, to giue you an end, and [your] hope.

12 Then ſhal you crye vnto me, & ye ſhal go and pray vnto me, & I wil heare you.

13 And ye ſhal ſeke me & finde me, becauſe ye ſhal ſeke me with all your heart.

14 And I wil be founde of you, ſaith the Lord, and I wil turne away your captiuitie, and I wil gather you from all the nations and from all the places, whether I haue caſt you, ſaith the Lord, and I wil bring you againe vnto the place, wher I cauſed you to be caryed away captiue.

15 ¶ Becauſe ye haue ſaid, The Lord hath raiſed vs vp ſ Prophetes in Babel,

16 Therefore thus ſaith the Lord of the King, that ſitteth vpon the throne of Dauid, and of all the people, that dwell in this

b Meaning, Ieconiah's mother Chap. 34, 1.

c To intreat of ſome equal conditions,

d To wit, the Lord, whole worke this was

e The Prophet ſpeaketh not this for the ſiſtition he beare to the tyrant, but that they ſhulde pray for the comune reſt, and quietnes, that their troubles might not be increaſed, and that they might with more patience and leſſe griefe waite for the time of their deliuerance, & God had appointed moſte certaine: for elſe not onely the Iſraelites, but all the worlde, yea, and ſenſible creatures ſhulde reioyce when theſe tyrants ſhulde be deſtroyed, as Iſa. 14, 4.

f VVhen your oppreſſion ſhal be great, and your afflictions cauſe you to repent your diſobedience, & alſo when the ſeuentie yeres of your captiuitie ſhal be expired, 2. Chro. 36, 21. ezra. 1, 1. chap. 23, 10. dan. 9, 2.

g As Ahab, Zedekiah, and Semeiah.

this citie, your brethren that are not gone
forthe with you into captiuitie:

17 [Euē] thus saith the Lord of hostes, Be-
holde, I wil send vpon them the sword,
the famine, and the pestilence, & wil ma-
ke them like vile figges, that can not be ea-
ten, they are so noghtie.

18 And I wil persecute the with the swor-
de, with the famine, & with the pestilence:
and I wil make them a terror to all king-
domes of the earth, [and] a curse, and a
stonishment, and an hissing, & a reproche
among all the nations whether I haue cast
them,

19 Because they haue not heard my wor-
des, saith the Lord, which I set vnto them
by my seruants the Prophetes, rising vp
early, and sending [them,] but ye wolde
not heare, saith the Lord,

20 ¶ Hear ye therefore the worde of the
Lord all ye of the captiuitie, whome I
haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God
of Israel, of Ahab the sonne of Kolaiāh, &
of Zedekiah the sonne of Maaseiah, which
prophecie lies vnto you in my Name, Be-
holde, I wil deliuer them into the hand of
Nebuchad-nezzār King of Babel and he
shal slaye them before your eyes.

22 And all they of the captiuitie of Iudāh,
that are in Babel, shal take vp this curse
against them, & say, The Lord make thee
like Zedekiah and like Ahab, whome the
King of Babel burnt in the fyre,

23 Because they haue committed a vilenie
in Israel, and haue committed adulterie w
their neighbours wiues, and haue spoken
lying wordes in my Name, which I haue
not commanded them, euen I knowe it,
and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah
the Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the
God of Israel, saying, Because thou hast set
letters in thy name vnto all the people,
that are at Ierusalem, and to Zephaniah
the sonne of Maaseiah the Priest, and to
all the Priests, saying,

26 The Lord hath made thee Priest, for
Iehoiadā the Priest, that ye shulde be of-
ficers in the House of the Lord, for euerie
man that raueth and maketh him self a
Prophet, to put him in prison and in the
stockes.

27 Now therefore why hast not repro-
ued Ieremiah of Anathoth, which prophe-
cieth vnto you?

28 For, for this cause he sent vnto vs in Ba-
bel, saying, This [captiuitie] is long: buyde
houses to dwell in, and plant gardens, and

eat the frutes of them:

29 And Zephaniah the Priest red this let-
tre in the eares of Ieremiah the Prophet.

30 Then came the worde of the Lord vnto
Ieremiah, saying,

31 Send to all them of the captiuitie, say-
ing, Thus saith the Lord of Shemaiah the
Nehelamite, Because that Shemaiah hath
prophecied vnto you, and I sent him not,
and he caused you to trust in a lye,

32 Therefore thus saith the Lord, Beholde,
I wil visite Shemaiah the Nehelamite, &
his sede: he shal not haue a man to dwell
among this people, nether shal he beholde
the good, that I wil do for my people,
saith the Lord, because he hath spoken
rebelliously against the Lord.

¶ CHAP. XXX.

1 The returne of the people from Babylon. 16 He mena-
ceth the enemies, 18 And comforteth the Church.

1 The worde, that came to Ieremiah fro
the Lord, saying,

2 Thus speaketh the Lord God of Israel,
saying, Write thee all the wordes, that I
haue spoken vnto thee in a booke.

3 For lo, the dayes come, saith the Lord,
that I wil bring againe the captiuitie of my
people Israel and Iudāh, saith the Lord:
for I wil restore them vnto the land, that
I gaue to their fathers, and they shal pos-
seesse it.

4 Againe, these are the wordes of the Lord
spake concerning Israel, and concerning
Iudāh.

5 For thus saith the Lord, We haue heard
a terrible voyce, of feare and not of pea-
ce.

6 Demand now and beholde, if man tra-
uail with childe: wherefore do I beholde
euerie man with his hands on his loines
as a woman in trauail, & all faces are tur-
ned into a palenes?

7 Alas, for this day is great: none [hathe
bene] like it: it is euen the time of Iakobs
trouble, yet shal he be deliuered from it.

8 For in that day, saith the Lord of hostes,
I wil breake his yoke from of thy necke,
and breake thy bondes, and strangers shal
no more serue them selues of him.

9 But they shal serue the Lord their God,
and Dauid their King, whome I wil raise
vp vnto them.

10 Therefore feare not, o my seruāt Iakob,
saith the Lord, nether be afraid o Israel,
for lo, I wil deliuer thee from a farre [coun-
trie,] and thy sede from the land of their
captiuitie, and Iakob shal turne againe, &
shalbe in rest and prosperitie, and none shal
make him afraid.

III. j.

p He & his sede
shalbe deliroy-
ed, so that none
of them shal de-
se the benefite
of this deliue-
rance.

a Because they
shulde be assu-
red and their po-
sterie confir-
med in the ho-
pe of this deliue-
rance promised.

b He sheweth
before that this
deliuerance shal
come, the Cal-
deans shulde be
extremely affli-
cted by their en-
emies, and that
they shulde be
in such perplexi-
tie and sorowe
as a woman in
her trauail, as
Isa. 13. 8.

c Meaning, that
the time of the-
ir captiuitie shal
be grieuous.
d V When I shall
visit Babylon, as
e Of the King
of Babylon.
f To wit, of Ia-
akob.

g That is, Me-
lah, & shalbe co-
m in of stocke
of Dauid, accord-
ing to 1. 3. 1.
& shalbe beth
true pastor, as
Isa. 44. 23.
who is set forth
and his king-
dome shal be
be everlasting
in the person of
Dauid, Hef. 5.

Read Chap.
10, 24.

Meaning, that
no man is able
to finde out a
meane to deli-
uer them, but
that it must be
the worke of
God.
The Agyri-
ans & Egyp-
tians whome
didst enterte
w gifts, who
let them in thine
affliction.

Herein is com-
mended Gods
great mercie
toward his
who doeth not
destroy them
for their sinnes
but correct and
chastise them
ill he haue pur-
ged and pardon-
ed them, & re-
burneth & rod-
des by which
he did punish
them, Isa. 33, 1.

Meaning that
the citie and the
Temple shalbe
restored to
to their former
state.
He sheweth
how the people
shal with praise
and thankes-
giving acknow-
ledge this bene-
fit.

Meaning, Ze-
rubabel, who
was the figure
of Christ in
whome this
was accom-
plished.

Signifying, &
Christ doeth
willingly sub-
mit him self to
the obedience
of God in Fa-
ther.

Left the wic-
ked hypocrites
shulde see
the felicitie with
which promise
the Prophet
sheweth what
shal be their por-
tion.

11 For I am with thee, saith the Lord, to sa-
ue thee, though I utterly destroy all the na-
tions where I have scatered thee: yet wil
I not utterly destroy thee, but I wil cor-
rect thee by iudgement, and not utterly
cut thee off.
12 For thus saith the Lord, Thy bruising is
incurable, [and] thy wound is dolorous.
13 There is none to iudge thy cause, [or to
lay] a plaster: there are no medecines, nor
helpe for thee.
14 All thy louers haue forgotten thee:
they see thee not: for I haue stricken thee
with the wound of an ennemie, [&] with
a sharpe chastisement for the multitude of
thine iniquities, [because] thy sinnes were
increased.
15 Why cryest thou for thine affliction?
thy sorowe is incurable, for the multitude
of thine iniquities: [because] thy sinnes
were increased, I haue done these things
vnto thee.
16 Therefore all they that deuoure thee
shalbe deuoured, and all thine enemies e-
uerie one shal go into captiuitie: and they
that spoyle thee, shalbe spoyled, & al they
that robbe thee, wil I giue to be robbed.
17 For I wil restore health vnto thee, and I
wil heale thee of thy woundes, saith the
Lord, because they called thee, The cast
away, [saying,] This is Zion, whome no
man seeketh after.
18 Thus saith the Lord, Beholde, I wil
brig againe the captiuitie of Iakob, ten-
tes, and haue compassion on his dwelling
places: and the citie shalbe buylded vpon
her owne heape, and the palace shal re-
maine after the maner thereof.
19 And out of them shal procede thank-
sgiving, and the voyce of them that are
ioyous, and I wil multiplie them, and they
shal not be fewe: I wil also glorifie them,
and they shal not be diminished.
20 Their children also shalbe as afore ti-
me, and their congregation shalbe establi-
shed before me: and I wil visite all that
vexeth them.
21 And their noble [ruler] shalbe of them
selues, and their gouernour shal procede
from the middes of them, and I wil cause
him to drawe nere, & approche vnto me:
for who is this that directeth his heart to
come vnto me, saith the Lord?
22 And ye shalbe my people, and I wil be
your God.
23 Beholde, I the tempest of the Lord
goeth forth with wrath: the whirlwinde
that hangeth ouer, shal light vpon the head
of the wicked.
24 The fierce wrath of the Lord shal not

returne, vntill he haue done, and vntill he
haue performed the intents of his heart:
in the latter daies ye shal vnderstand it.

CHAP. XXXI.
The remnant of Iuda after their returne from Ba-
bylon, 23 And the spirit of the Lord is in the
Church.

At the same time saith the Lord, wil
I be the God of all the families of
Israel, and they shalbe my people.

Thus saith the Lord, the people which
escaped the sword, founde grace in the
wildernes: he walked [before] I led
cause him to rest.

The Lord hath appeared vnto me
old, say they: Yea, I haue loued thee
with an euerlasting loue, therefore with
mercie I haue drawn thee.

Againe I wil buyld thee, and thou shalt
be buylded, o virgine Israel: thou shalt
be adorned with thy tyn brels, and thou
go for the in the dance of them that be
ioyful.

Thou shalt yet plant vines, & per-
taines of Samaria, and the planters shal
plant them, shal make them com-
mune.

For the daies shal come that the wa-
men vpon the mount of Ephraim shal crye,
Arise, and let vs go vnto Zion to the
Lord our God.

For thus saith the Lord, Reioyce with
gladnes for Iakob, and shoute for ioye a-
mong the chief of the Gentiles: publish
praise, and say, O Lord, saue thy people,
the remnant of Israel.

Beholde, I wil bring them from North
countrey, and gather them from the coa-
stes of the worlde, [with] blinde and the
lame among the, [with] the woman with
childe, & her that is deliuered also: a great
companie shal returne hether.

They shal come weeping, and with mer-
cie wil I bring them againe: I wil leade
them by the riuers of water in a straight
way, wherein they shal not stumble: for I
am a Father to Israel, and Ephraim is my
firstborne.

Heare the word of the Lord, o ye Gen-
tiles, and declare in the yles a faire of, and
say, He scattered Israel, wil gather him
and wil kepe him, as a shepherd doeth his
flocke.

For the Lord hath redeemed Iakob, &
ransomed him from the hand of him, that
was stronger then he.

one shal exhort one another to imbrace it.
finnes, which had not giuen care to the Prophetes, and therefore it follow-
eth that God receiued them to mercie, Chap. 50, 4. Some take it that they
shulde wepe for ioy. Vntill they founde no impediments, but abun-
dance of all things. That is, my dearly beloved, as the first childe is
the father: p. That is, from the Babylonians, and other enemies.

V When this
Messiah and
deliuerer is sent,

and yet, &c.
made man
out of adami-
tine to good
and to bad
homines, and
us, gibe, &c.
deliuerer
et. q. d.

V When this
noble gouer-
nour shal come
meaning Christ,
not onely Iu-
dah and Israel,
but the rest of
the worlde shal
called.

V Which we-
re, deliuered
from the capti-
tie of Pharaoh
to wit, God,
The people
thus reason
though he were
not to benedi-
al to the now,
as he had bene
of olde.

Thus the Lord
answered that
his loue is un-
changeable.
Thou shal
haue stil occa-
sion to reioyce,
which is ment
by tabrets and
dancing, as
their custome
was after notable
victories,
Exod. 15, 10.
Iug. 5, 2. and
chap. 11, 34.

Because the
Israelites, which
were the
tribes, neuer
turned to Sa-
marie, therefore
this must be
ritually vnder-
stand vnder the
kingdome of
Christ, which
was the resur-
rection of the
true Israel.

Thatis, shal
eat & frute that
of. 41. Leu. 19,
23. dan 20, 6.
The ministrie
of the worde,
They shal ex-
horre all to the
imbracing of
the Gospell.

Isa. 23.
He sheweth
what shal be
the conso-
lation and loue of
vnder the Gos-
pel, where none
shalbe refused
for their in-
firmities: & euerie

That is, lamenting their
finnes, which had not giuen care to the Prophetes, and therefore it follow-
eth that God receiued them to mercie, Chap. 50, 4. Some take it that they
shulde wepe for ioy. Vntill they founde no impediments, but abun-
dance of all things. That is, my dearly beloved, as the first childe is
the father: p. That is, from the Babylonians, and other enemies.

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The ministrie
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lation and loue of
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That is, lamenting their
finnes, which had not giuen care to the Prophetes, and therefore it follow-
eth that God receiued them to mercie, Chap. 50, 4. Some take it that they
shulde wepe for ioy. Vntill they founde no impediments, but abun-
dance of all things. That is, my dearly beloved, as the first childe is
the father: p. That is, from the Babylonians, and other enemies.

12 Therefore they shall come, and reioyce in the light of Zion, and shall runne to the bountifullnes of the Lord, even for the wheat & for the wine, & for the oyle, & for the increase of shepe, and bullockes; & their soule shall be as a watered garden, & they shall haue no more sorrow.

13 Then shall the virgine reioyce in the dance, and the yong men, and the olde men together: for I wil turne their mourning into ioye, and wil comforte them, & glue them ioye for their sorowes.

14 And I wil replenish the soule of the Priests with faires, & my people shall be satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voice was heard on hie, a mourning [and] bitter weping, Rahel weping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voice from weping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemye.

17 And there is hope in thine end, saith the Lord, that [thy] children shall come againe to their owne borders.

18 I haue heard Ephraim lamenting [thus,] Thou hast corrected me, and I was chastised as an vntamed calfe: & conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented, and after that I was instructed, I smote vpon [my] thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.

20 Is Ephraim my dere sonne or pleasant childe? yet since I spake vnto him, I stil remembred him: therefore my bowelles are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes, make thee heapes: set thine heart towards the path & waie, that thou hast walked, turne againe, o virgine of Israel, turne againe to these thy cities.

22 How long wilt thou go astray, o thou rebellious daughter, for the Lord hath created a newe thing in the earth: A WOMAN that compelle a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shall they saie this thing in the land of Iudah, and in the cities thereof, when I shall bring againe the capti-

tie, The Lord shall be the habitation of iustice, and holie mountaine.

24 And Iudah shall dwell in it, & all the cities thereof together, the husbandmen, and they that go forth with the flocke.

25 For I haue sariat the weary soule, and I haue replenished euery sorrowful soule.

26 Therefore I awaked and behelde, and my slepe was sweet vnto me.

27 Beholde, the dayes come saith the Lord, that I wil sowe the house of Israel, and the house of Iudah with the seede of man, & with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp & to roote out, & to throwe downe, & to destroye, & to plague them, so wil I wathe over them, to buyde and to plant [them], saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sowre grape, & the childrens teeth are set on edge.

30 But euery one shall dye for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 Beholde, the daies come, saith the Lord, that I wil make a newe covenant with the house of Israel, and with the house of Iudah.

32 Not according to the covenant that I made with their fathers, wher I toke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, althogh I was an housband vnto them, saith the Lord.

33 But this shall be the covenant that I wil make with the house of Israel, After those daies, saith the Lord, I wil put my Law in their inward partes, and write it in their hearts, & wil be their God, & they shall be my people.

34 And they shall teache no more euery man his neighbour & euery man his brother, saying, Knowe the Lord: for they shall all knowe me from the least of them vnto the greatest of them, saith the Lord: for I wil forgive their iniquitie, and wil remember their sinnes no more.

35 Thus saith the Lord, which giueth the sunne for a light to the day, and the moon for the night, and the starrs for a light to the night, which breaketh the frost when the waies thereof freeze: thus saith the Lord of hostes.

36 If these ordinances departe out of my sight, saith the Lord, then shall my covenant be broken, & I wil cease to be a God vnto them, & they shall cease to be my people: for my covenant is with them, saith the Lord, & I will be a Father to the fatherles, & a Mercifull to them that are forsaken, & I will be a Father to the fatherles, & a Mercifull to them that are forsaken, & I will be a Father to the fatherles, & a Mercifull to them that are forsaken.

Having vnderstande this vision of the Messiah, which is to come in the house of Israel, & Iudah shall be reioyced, I wil multiplye, & encrease them w people and cattell. The wickednesse of this people, when they did murmure against Gods iudgements pronounced by the Prophetes, saying, I haue their fathers had committed & faulte, & that the children were punished, Eze. 18.

Though the covenant of redemption made to the fathers, and this which was giuen after some diuine, yet they are alone, & grounded on Iesus Christ, for as that this is called newe because of the manifestation of Christ, and the abundant graces of the holie Ghost giuen to his Church vnder the Gospell. And so were the occasion of their owne diuorcement through their iniquitie, the Lord made.

Or, made. I am the Lord, saith the Lord, I will be a Father to the fatherles, & a Mercifull to them that are forsaken, & I will be a Father to the fatherles, & a Mercifull to them that are forsaken, & I will be a Father to the fatherles, & a Mercifull to them that are forsaken.

In The one and the other is impossible.

As it was per formed, Nehemiah 3. 1. By this description he sheweth that the cite shulde be as ample, & beautiful as o- uer it was: but he alludeth to the spiritual Ieru- salem, whose beautie shulde be incompara- ble.

So that Iere- miah had now prophesied fro the thirteenth ye re of Iosiah vnto the last yere saue one of Ze- dekiahs reigne, which was al- most fourtie ye res.

Chap. 29. 16.

20. not to be a- wayed.

21. Till I take Ze- dekiah away by death: for he shal moude by the sword: as Obadiah. 4. 11. 12. VVhereby it was meant that the people shulde requite agai- ne the capti- uity: & enioy their possession and vine- yards: as ver- s. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

fight, saith the Lord, then shal the sede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens ca be measured, * or the fundations of the earth be searched out beneath, then wil I cast of all the sede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, saith ¶ Lord, that the * cite shalbe buylt to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shal go forth in his presence vpon the hill Ga- reb, and shal compasse about to Goath.

40 And the whole walley of the dead bod- ies, and of the ashes, and all the fields vnto the broke of Kidron, [and] vnto the corner of the horsegate rowarde ¶ East, (shalbe) holie vnto the Lord, nether shal it be plucked vp nor destroyed anie more for euer.

CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the cite shulde be taken of the King of Babylon. 7 He shew- eth, that the people shulde come againe to their owne possession. 13 The people of God are his seruants, and he is their Lord.

1 The worde that came vnto Ieremiah from ¶ Lord, in the * tenth yere of Zedekiah King of Iudah, which was the eighteenth yere of Nebuchad- nezzar.

2 For then the King of Babels hoste besie- ged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, & was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore doest thou prophe- cie, & say, Thus saith the Lord, * Beholde, I wil giue this cite into the hands of the King of Babel, and he shal take it.

4 And Zedekiah the King of Iudah shal not escape out of the hand off Caldeans, but shal surely be deliuered into the hands of the King of Babel, and shal speake with him mouthe to mouthe, and his eyes shal beholde his face.

5 And he shal lead Zedekiah to Babel, and there shal he be, vntill I visite him, saith the Lord: though he fight with the Calde- ans, yet shal not prosper.

¶ And Ieremiah said, The worde of the Lord came vnto me, saying,

7 Beholde, Hanameel the sonne of Shal- lum thine vncle, shal come vnto thee and saie, ¶ Bye vnto thee my field, that is in An- athoth: for the t ride by knred caper- teineth) vnto thee: to bye it.

8 So Hanameel, mine vncles sonne, came to me in the court of the prison, accordig

to the worde of the Lord, and said vnto me, Bye my * field, I prae thee, that is in Anathoth, which is in the countrey of Ben- iamin: for the right of the possession [is] thine, and the purchase [belongeth] vnto thee: bye it for thee. Then I knewe that this was the worde of the Lord.

9 And I boght the field of Hanameel, mine vncles sonne, that was in Anathoth, & weighed him the siluer, [euery] seuen she- kels, and ten [pieces] of siluer.

10 And I writ it in the boke and signed it, & toke witnesses, and weighed him the siluer in the balances.

11 So I toke the boke of the possession, being sealed ¶ [according] to the Law, & custome, with the boke that was open,

12 And I gaue the boke of the possession vnto Baruch the sonne of Neriah, ¶ sonne of Maaseiah, in the sight of Hanameel mine vncles [sonne], and in the presence of the witnesses, written in the boke of the possession, before all the lewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, [euery] this bo- ke of the possession, bothe that is sealed, & this boke ¶ is open, & put them in an ear- then vessel, that they maie continue a long time.

15 For the Lord of hostes, ¶ God of Israel, saith thus, Houses & fields, & vineyardes shalbe possessed againe in this land.

16 ¶ Now when I had deliuered ¶ boke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast ma- de the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing t hard vnto thee.

18 * Thou shewest mercie vnto thousands, and recompencest the iniquitie of the fa- thers into the bosome of their * children after them: O God the great and mightie, whose Name [is] the Lord of hostes,

19 Great in counsel, and mightie in worke, (for thine eyes are open vpon all the waies of the sonnes of men, to giue to euery one according to his waies, and according to the frute of his workes)

20 Which hast seuen signes and wonders in the land of Egypt vnto this * day, & in Is- rael, and among all men, and hast made thee a Name, as it appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt w signs, & with won- ders, and with a strong hand, with a stretch- ed out arme, & with great terror,

Of the posses- sion of ¶ Leu- ites, read Leu- ites, 25. 38. 39.

¶ Which mea- sureth to of our money, about ten shillings ap- pence, ¶ this shekel was the common she- kel, read Gen- 23. 15. for the shekel of the Temple was a quib value of ten pieces of sil- uer, read Lev- ites, 27. 12. for the shekel.

¶ According to the custome of the instrument, or evidence was sealed vp with the common scale, & a copy thereof reman- ned, which con- tained the same in effect, but was not so au- thentical as the other, but was left open to be seene at any time, shalbe called into doubt.

¶ And Ioseph de them in the ground, that they might be preserved as a token of their deliuerance.

Or, hid. Exod. 34. 7. deur. 1. 3. ¶ Because the wicked are sub- iect to the turne of God, he thin- eth, that their posteritie, by nature, are vnder this ma- lediction, shalbe punished bothe for their owne wickednes, and that the iniqui- tie of their fa- thers, which is like- wise in them, shal be also re- uenged on their head. ¶ Meaning, ¶ his miracles in deliuering his people, shal neuer be forgot- ten.

22 And hast giuen them this land, which thou didest I weare to their fathers to giue them, [euē] a land, that floweth wth milke and honie.

23 And they came in, and possessed it, but they obeyed not thy voyce, nether walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the¹ mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it, by meanes of the sworde, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, O Lord God, Bye vnto thee the field for siluer, & take witness: for the citie shalbe giuen into the hand of the Caldeans.

26 ¶ Then came the worde of the Lord vnto Ieremiah, saying,

27 Beholde, I am the Lord God of all flesh: is there anie thing to hard for me?

28 Therefore thus saith the Lord, Beholde, I wil giue this citie into the had of the Caldeans, and into the hand of Nebuchad-nezzâr, King of Babel, and he shal take it.

29 And the Caldeans shal come and fight against this citie, and set fyre on this citie, and burne it with the houses, vpon whose roofes they haue offred incense vnto Bâal, and powred drinke offrings vnto other gods, to prouoke me vnto angre.

30 For the children of Israël, and the children of Iudâh haue surely done euil before me from their^a youth: for the children of Israël haue surely prouoked me to angre with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto me [as a prouocation] of mine angre, and of my wrath, from^b the daye that they buylt it, euē vnto this daye, that I shulde remoue it out of my sight.

32 Because of all the euil of the children of Israël, and of the children of Iudâh, which they haue done to prouoke me to angre, [euē] they, their Kings, their princes, their Priests, and their Prophetes, & the men of Iudâh, and the inhabitants of Ierusalem.

33 And they haue turned vnto me^c & backe & not the face: thogh I taught them, & rising vp easly, & instructing them, yet they were not obedient to receiue doctrine.

34 But they set their abominations in the house [whercupon my Name was called]

to defile it.

35 And they buylt the hye places of Bâal, which are in the valley of^d Ben-hinnôm, to cause their sonnes, and their daughters to^e passe through [the fyre] vnto Moléché, w^{ch} I commanded them not, nether came it into my minde, & they shulde do suche abomination, to cause Iudâh to sinne.

36 And now^f therefore, thus hathe^g the Lord God of Israël spoken, concerning this citie, whereof ye say, It shalbe deliuered into the hand of the King of Babel by the sworde, and by the famine, and by the pestilence;

37 * Beholde, I wil gather them out of all countreis, wherein I haue scatred them in mine angre, & in my wrath, and in great indignation, and I wil bring them againe vnto this place, and I wil cause them to dwel safely.

38 And they shal be^h my people, and I wil be their God.

39 And I wil giue theⁱ one heart & one way, & they may feare me for euer for^j the welth of them, & of their children after them.

40 And I wil make an^k euerlasting covenant with them, that I wil neuer turne away from them to do them good, but I wil put my feare in their hearts, that they shal not departe from me.

41 Yea, I wil delite in them to do the^l good, and I wil plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fields shal be possessed in this lād, whereof ye say, It is desolate without man or beast, & shalbe giuen into^m the hand of the Caldeans.

44 Men shal byeⁿ fields for siluer, & make writings, and seale them, & take witnesses in the land of Beniamin, and round about Ierusalem; and in the cities of Iudâh, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

¹ The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised. ² God forgiueth sinnes, for his owne glorie. ³ Of the birth of Christ. ⁴ The kingdom of Christ in the Church shal neuer be ended.

¹ **M**oreouer, the worde of the Lord came vnto Ieremiah the seconde time (while he was yet shut vp in the court of the prison) saying,

^p That is, the altars, w^{ch} were made to offer sacrifice vnto their idoles.

^q Read Chap. 7, 30. 2. King. 21, 4. 1. Read 2. King. 16, 3.

^r Read Chap. 39, 18.

^s Deut. 30, 3.

^t Chap. 30, 18.

^u One consent & one religion, as Ezek. 11, 19. and 39, 27.

^v Read Chap. 31, 32.

^w This is the declaration of that, w^{ch} was spoken, vnto.

^x Which was in the King's house, at Ierusalem, as Chap. 32, 1.

b To wit, of Ierusalem, who as he made it, so wil he preserve it. read Isa. 37. 36.

e Read Chap.

32, 34. d The Ierues thinks to overcome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods favour is cause of all prosperitie, as his anger is of all adversitie.

f In the middes of his threatening, God sendeth his and comforteth them.

g Declaring that there is no delivrance now, but where as we see remission of sinnes.

h VWhereby he sheweth that Church, where in is remission of sinners, is Gods honour and glorie, so that whosoever is enemy to it, laboreth to dishonour God.

i VWhich was a song appointed for the Levites to praise God by. 1. Chron. 16. 3. psal. 105. 1. Isa. 12. 4.

k Meaning, y all the countrey of Iudah shalbe inhabited againe.

2 Thus saith the Lord, the maker thereof, The Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I wil answer thee, and shewe thee great & mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, & concerning the houses of the Kings of Iudah, which are destroyed by the mountes, & by the sworde,

5 They come to fight with the Caldeans, but [it] is to fill them selues with the dead bodies of men, whome I haue slaine in mine anger and in my wrath: for I haue hid my face from this citie, because of all their wickednes.

6 Beholde, I wil giue it helth and amendment for I wil cure them, & wil reuile vnto them the abundance of peace, and trueth.

7 And I wil cause the captiuitie of Iudah and the captiuitie of Israel to returne, and wil buyld them as at the first.

8 And I wil cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I wil pardone all their iniquities, whereby they haue sinned against me, & whereby they haue rebelled against me.

9 And it shalbe to me a name, a ioy, a praise, and an honour before all the nations of the earth, which shal heare all the good that I do vnto them: and they shal feare, & tremble for all the goodnes, and for all the welth, that I shewe vnto this [citie.]

10 Thus saith the Lord, Againe there shalbe heard in this place (which ye say shalbe desolate, without man, and without beast, [even] in the cities of Iudah, & in the streets of Ierusalem, that are desolate without man, and without inhabitants, & without beast)

11 The voice of ioye & the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shal say, Praise the Lord of hostes, because the Lord is good: for his mercie [endureth] for euer, [and] of them that offere [the sacrifice] of praise in the House of the Lord, for I wil cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, & in all the cities thereof there shalbe dwelling for shepherdes to rest their flockes.

13 In the cities of the mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and

about Ierusalem, and in the cities of Iudah shal the shepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I wil performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those daies & at that time, wil I cause the branche of righteousness to growe vnto Dauid, and he shal execute iudgement, and righteousness in the land:

16 In those dayes shal Iudah be saued, and Ierusalem shal dwell safely, & he that shal call her, is the Lord our righteousness.

17 For thus saith the Lord, Dauid shal neuer want a man to sit vpon the throne of the House of Israel.

18 Nether shal the Priests & Levites want a man before me to offer burnt offerings, and to offer meat offerings, and to do sacrifice continually.

19 And the worde of the Lord came vnto Ieremiāh, saying,

20 Thus saith the Lord, If you can breake my couenant of the day, and my couenant of the night, that there shulde not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruāt, that he shulde not haue a sonne to reigne vpon his throne, and with the Levites, [and] Priests my ministers.

22 As y armie of heauen can not be nombred, nether the sand of the sea measured: so wil I multiplie the sede of Dauid my seruāt, and the Levites, that minister vnto me.

23 Moreouer, the worde of the Lord came to Ieremiāh, saying,

24 Considerest thou not what this people haue spoken, saying, The two families, which the Lord hath chosen, he hath euen cast them off: thus they haue despised my people, y they shulde be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, [and if] I haue not appointed y ordre of heauen & earth,

26 Then wil I cast away the sede of Iakob & Dauid my seruāt, & not take of his sede to be rulers ouer the sede of Abraham, Izhak, and Iakob: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

1 He hath remeth that the citie, & the King Zedekiah shalbe given into the hands of the King of Babylon. 11 Here both their crueltie towards their seruants.

1 The worde w came vnto Ieremiāh from the Lord (when Nebuchadnezzar

1 That is, I will sende the Messiah, which shal come of the house of Dauid, of whome this prophesie is ment as testificaly & Iewes, and that which is written Chap. 23. 5.

m To wit, Christ y shal call this Church,

n That is, Christ is our Lord God, our righteousness,

sanctification, & redemption,

1. Cor. 1. 30.

o Thus chiefly ment of the spiritual sacrifice of thanksgiving, which is left to the Church in the time of Christ,

who was the everlasting Priest and the everlasting sacrifice figured by the sacrifices of the Law.

p Read Chap. 31. 35.

q Meaning, the Caldeans and other infidels which thought God had utterly cast of Iudah and Israel or Benjamin, because he did not rest them for a time for their amendement.

r VWho cometh of Ieremiāh as called Nebuchadnezzar and of others Nebuchadnezzar.

nezzār King of Babel, and all his hoste, & all the kingdomes of ^{the} earth, [that were] vnder the power of his hand, and all people fought against Ierusalēm, & against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah King of Iudāh, & tel him, Thus saith the Lord, Beholde, * I wil giue this citie into the hand of the King of Babel, and he shal burne it with fyre,

3 And thou shalt not escape out of his hād, but shalt surely be taken, and deliuered into his hand, and thine eies shal beholde the face of the King of Babel, and he shal speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the worde of ^{the} Lord, o Zedekiah, King of Iudāh: thus saith the Lord of thee, Thou shalt not dye by the sworde,

5 [But] thou shalt dye in ^{the} peace: and according to the burning for thy fathers ^{the} former Kings which were before thee, so shal they burne [odours] for thee, & they shal lamēt thee, [saying,] Oh ^{the} Lord: for I haue pronounced the worde, saith the Lord.

6 Then Ieremiāh the Prophet spake all these wordes vnto Zedekiah King of Iudāh in Ierusalēm,

7 When the King of Babels hoste fought against Ierusalēm, and against all the cities of Iudāh, that were left, [euen] against Lachish, & against Azekāh: for these strong cities remained of the cities of Iudāh)

8 This is the worde that came vnto Ieremiāh from the Lord, after that the King Zedekiah had made a couenāt with all the people, which were at Ierusalēm, ^{to} to proclaime libertie vnto them.

9 That euerie man shulde let his ^{owne} seruante go fre, & euerie man his hādmaide, which was an Ebrue or an Ebrueffe, & that none shulde serue him selue of them, [to wit,] of a Iewe his brother.

10 Now when all the princes, & all ^{the} people ^{which} had agreed to the couenant, heard ^{that} euerie one shulde let his seruante go fre, and euerie one his handmaide, & that none shulde serue them selues of them any more, they obeyed and let them go.

11 But afterwarde they ^{did} repented and caused the seruants and the handmaides, whome they had let go fre to returne, & helde them in subiection as seruants and handmaides.

12 Therefore the worde of the Lord came vnto Ieremiāh from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I broght them out of the land of Egypt,

out of the house of ^{the} seruants, saying,

14 * At the terme of seven yerres let ye giue euerie man his brother an Ebrewe which hath bene sold vnto thee: and when he hath serued thee six yerres, thou shalt let him go fre from thee: but your fathers obeyed me not, nether inclined their eares.

15 And ye were now turned, & had done right in my sight in proclaiming libertie, euerie man to his neighbour, and ye had made a couenāt before me in ^{the} house, whereupon my Name is called.

16 But ye repented, & polluted my Name: for ye haue caused euerie man his seruante, & euerie man his handmaide, whome ye had set at libertie at their pleasure, to returne, & holde them in subiection to be vnto you as seruants & as handmaides.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming fredome euerie man to his brother, & euerie man to his neighbour: beholde, I proclaime a libertie for you, saith ^{the} Lord, to ^{the} the sworde, to the pestilence, and to the famine, & I wil make you a terroure to all the kingdomes of the earth.

18 And I wil giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they ^{did} cut the calfe in twaine, and passed betwene the partes thereof,

19 The princes of Iudāh, & the princes of Ierusalēm, the Eunuches, & the Priests, & all the people of the land, which passed betwene the partes of the calfe,

20 I wil euen giue them into the hand of their enemies, and into the hands of them that seke their life: and their dead bodies shal be for meat vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah King of Iudāh, and his princes wil I giue into the hand of their enemies, and into the hand of them that seke their life, and into the hand of the King of Babels hoste, which ^{are} are gone vp from you.

22 Beholde, I wil commande, saith ^{the} Lord, and cause them to returne to this citie, & they shal fight against it, and take it, and burne it with fyre: and I wil make ^{the} cities of Iudāh desolate without an inhabitant.

CHAP. XXXV.

He prophecieth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

1 The worde which came vnto Ieremiāh from the Lord, in the daies of Ichoiakim the sonne of Iosiah King of Iudāh, saying,

III. iiij.

† Or, bondage

* Deut. 15, 12

† Or, bondage

* Deut. 15, 12

† Or, bondage

* Deut. 15, 12

† Or, bondage

* Deut. 15, 12

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* Deut. 15, 12

† Or, bondage

* Deut. 15, 12

† Or, bondage

* Deut. 15, 12

† Or, bondage

* Deut. 15, 12

Rechabites.

Jeremiah.

Obedience to parents.

5 They came of Hobab Mo-
ses father in-
law, who was
an Israelite,
but after ioy-
ned with them
in the seruice of
God.

4 That is,
Prophets.

† Or, dore.

d The Prophet
saith not, The
Lord saith thus:
for then they
ought to haue o-
bedied: but he
tendeth to ano-
ther end. It is to
declare their o-
bedience to mā,
seeing the lawes
wolde not onely
God him selfe.
e VVhose is
the King of
Israel tauored
for his zeale, 2.
King. 10. 15

f Teaching: he
hereby to free
all occasion of
intemperancie,
ambition & a-
uarice, & that
might knowe
that they were
strangers in the
earth, and be
ready to depart
at all occasions.

g VVhich was
now for the
space of three hun-
dredth yeres, frō
Iehū to Iehoiā-
kim.

h VVhich de-
clareth that they
were not so
bound to their
vowe that it
wolde not be
broken for any
necessitie: for
where they were
comāded to
dwell in tentes,
they dwell now
at Ierusalem for
feare of the
warres.

i VVhose I ha-
ue chosen to be
my children,
seeing these
were the chil-
dren of an hea-
then man obedi-
ent to the com-
mandement of their
father.

k I haue most
diligently en-
horted & war-
ned you bothe
by my selfe and
by Prophets,

2 Goynto the house of the Rechabites,
& speake vnto them, and bring them into
the House of the Lord into one of the
chambers, & giue them wine to drinke.

3 Then toke I Iazaniah, the sonne of Iere-
miah, the sonne of Habazziniah, and his
brethren, and all his sonnes, & the whole
house of the Rechabites,

4 And I broght them into the House of the
Lord, into the chamber of the sonnes of
Hanán, the sonne of Igdaiah a man of
God, which was by the chamber of the
princes, which was aboute the chamber
of Maaseiah the sonne of Shallum, the ke-
per of the treasure.

5 And I set before the sonnes of the house
of the Rechabites, pottes ful of wine, and
cuppes, and said vnto them, Drinke
wine.

6 But they said, We wil drinke no wine:
for Ionadab the sonne of Rechab our fa-
ther commanded vs, saying, Ye shal drin-
ke no wine, nether you nor your sonnes
for euer.

7 Nether shal ye buylde house, nor sowe
seede, nor plant vineyarde, nor haue any,
but all your daies ye shal dwell in tentes,
that ye may liue a long time in the land
where ye be strangers.

8 Thus haue we obeyed the voice of Io-
nadab the sonne of Rechab our father, in
all that he hath charged vs, & we drinke
no wine all our daies, nether we, our wi-
ues, our sonnes, nor our daughters,

9 Nether buylde we houses for vs to dwell
in, nether haue we vineyarde, nor field,
nor seede.

10 But we haue remained in tentes, and
haue obeyed, & done accordig to all that
Ionadab our father commanded vs.

11 But when Nebuchad-nezzar King of
Babel came vp into the land, we said, Come,
and let vs go to Ierusalem, from the
hoste of the Caldeans, & from the hoste
of Aram: so we dwell at Ierusalem.

12 Then came the worde of the Lord vnto
Jeremiah saying,

13 Thus saith the Lord of hostes, the God
of Israel, Go, and tel the men of Iudáh, &
the inhabitants of Ierusalem, Wil ye not
receiue doctrine to obey my wordes, saith
the Lord?

14 The commandement of Ionadab the
sonne of Rechab that he commanded his
sonnes, that they shulde drinke no wine, is
surely kept: for vnto this day they drinke
none, but obey their fathers commande-
ment: notwithstanding I haue spoken vn-
to you, rising early, and speaking, but ye
wolde not obcie me.

15 I haue sent also vnto you all my seruā-
res the Prophetes, rising vp early, and sen-
ding them, saying, Returne now euerie
man from his euil waie, and amende your
workes, and go not after other gods to ser-
ue them, and ye shal dwell in the land w^{ch} I
haue giuen vnto you, and to your fathers,
but ye wolde not incline your eare, nor
obcie me.

16 Surely the sonnes of Ionadab the sonne
of Rechab, haue kept the commandemēt
of their father, which he gaue them, but
this people hath not obcieed me.

17 Therefore thus saith the Lord of hostes,
the God of Israel, Beholde, I wil bring vp-
on Iudáh, and vpon all the inhabitants of
Ierusalem, all the euil that I haue pronoun-
ced against them: because I haue spoken
vnto them, but they wolde not heare, and
I haue called vnto them, but they wolde
not answer.

18 And Ieremiah said to the house of the
Rechabites, Thus saith the Lord of hostes
the God of Israel, Because ye haue obcieed
the commandement of Ionadab your fa-
ther, and kept all his precepts, & done ac-
cording vnto all that he hath commanded
you,

19 Therefore thus saith the Lord of hostes,
the God of Israel, Ionadab the sonne of
Rechab shal not want a man, to stand be-
fore me for euer.

CHAP. XXXVI.

Baruch writeth, as Ieremiah enditeth, the boke of the
curses against Iudáh and Israel. 9 He is sent with the boke
vnto the people, and readeth it before them all. 14 He
is called before the rulers and readeth it before them also.
15 The King causeth it to be burnt. 18 There is another
written at the commandement of the Lord.

1 And in the fourth yere of Iehoiā-
kim the sonne of Iosiah King of Iu-
dah, came this worde vnto Ieremiah from
the Lord, saying,

2 Take thee a roole [or] boke, and write
therein all the wordes that I haue spoken
to thee against Israel, and against Iudáh, &
against all the nations, from the daie that
I spake vnto thee, [euen] from the daies
of Iosiah vnto this daie.

3 It maie be that the house of Iudáh wil hea-
re of all the euil, which I determined to
do vnto them, that they may returne eue-
rie man from his euil waie, that I maie for-
giue their iniquitie and their finnes.

4 Then Ieremiah called Baruch the sonne
of Neriah, and Baruch wrote at the mouth
of Ieremiah all the wordes of the Lord,
which he had spokē vnto him, vpon a roole
[or] boke.

5 And Ieremiah commanded Baruch, sayig,

* Chap. 18, 19
and 25, 5.

1 That is, by his
Prophets & mi-
nisters: which
sheweth that he
is as muche as
though he shulde
speake to vs
him selfe, when
he sendeth his
ministers to
speake in his
Name.

m His posses-
sion shal conti-
nue and be in
my tauour, for
euer.

a Read Chap.
25, 1.

b VVhich was
twenty & three
yeres, as Chap.
23, 3, counting
from the thir-
teenth yere of Ie-
siah reignes.

c As he did say
ditt.

Meaning, in
prison, through
the malice of
the Priests.

Which was
proclaimed for
fear of the Ba-
bylonians, as
their custome
was when they
feared warre or
any great pla-
gue of God.
He sheweth
fasting with-
out prayer and
repentance avail-
eth nothing,
but is mere hy-
pocrysie.

The fast was
then proclai-
med, & Baruch
read this roole,
which swaith li-
ke before that Je-
rusalem was
siftaken, and
then Iehoiakim
and Daniel, and
his companions
were led away
captiues.

Which is the
East gate of the
Temple.

Which was
by & thus
as Chap.
counting
the thir-
tye of Je-
remsie.

godlike
faith, of
God, & the
which were a-
vail for the
redemption.

I am shut up, and I can not go into the
House of the Lord.

Therefore go thou, and read the roole
wherein thou hast written at my mouth
the wordes of the Lord in the audience
of the people in the Lords House upon
the fasting day: also thou shalt read them
in the hearing of all Iudah, that come out
of their cities.

It may be that they will pray before the
Lord, and euerie one returne from his eu-
il way, for the angre and the wrath, that
the Lord hath declared against this peo-
ple.

So Baruch the sonne of Neriāh did ac-
cording vnto all that Ieremiāh the Prophet
commanded him, reading in the boke the
wordes of the Lord in the Lords House.

And in the fift yere of Iehoiakim the
sonne of Josiah King of Iudah, in ninth
moneth, they proclaimed a fast before the
Lord to all the people in Ierusalem, & to
all the people that came from the cities of
Iudah vnto Ierusalem.

Then read Baruch in the boke the wor-
des of Ieremiāh in the House of the Lord,
in the chambre of Gemariāh the sonne of
Shaphān the Secretarie, in the hier court
at the entrie of the newe gate of the Lords
House, in the hearing of all the people.

When Michaiāh the sonne of Gema-
riāh, the sonne of Shaphān had heard out
of the boke all the wordes of the Lord,

Then he went downe to the Kings hou-
se into the Chancellours chamber, & to
all the princes sate there, (euen) Elishamā
the Chancellour, and Delaiāh the sonne
of Shemaiāh, and Elnathān the sonne of
Achbōr, and Gemariāh the sonne of Sha-
phān, and Zedekiāh the sonne of Hana-
niāh, and all the princes.

Then Michaiāh declared vnto them all
the wordes that he had heard when Ba-
ruch read in the boke in the audience of
the people.

Therefore all the princes sent Iehudi
the sonne of Nethaniāh, the sonne of She-
lemiāh, & sonne of Chushi, vnto Baruch,
saying, Take in thine hand the roole, whe-
rein thou hast read in the audience of the
people, and come. So Baruch the sonne of
Neriāh rose the roole in his hand, and ca-
me vnto them.

And they said vnto him; Sit downe
now, and read in that we may heare. So
Baruch read it in their audience.

Now when they had heard all the wor-
des, they were affraid bothe one and o-
ther, and said vnto Baruch; We wil certi-
fie the King of all these wordes.

And they examined Baruch, saying, Tel
vs now; how didst thou write all these
wordes at his mouth?

Then Baruch answered them, He pro-
nounced all these wordes vnto me (with
his mouth, and I wrote (them) with yale
in the boke.

Then said the princes vnto Baruch, Go,
hide thee, thou and Ieremiāh, and let no
man knowe where ye be.

And they went in to the King in the
court, but they laied vnto the roole in the
chambre of Elishamā the Chancellour, &
tolde the King all the wordes, that he might
heare.

So the King sent Iehudi to fet the roole,
& he toke it out of Elishamā the Chan-
cellours chambre, & Iehudi red it in the audi-
ence of the King, & in the audience of all the
princes, which stode beside the King.

Now the King sate in winter house,
in the ninth moneth, & there was a fyre
burning before him.

And whē Iehudi had red thre, or foure
sides, he cut it with the penknife and cast
it into the fyre, that was on the herth, un-
til all the roole was consumed in the fyre,
that was on the herth.

Yet they were not afraid, nor rent their
garmēts, (neither) the King, nor any of his
seruants, that heard all these wordes.

Neuertheles, Elnathān, & Delaiāh, and
Gemariāh had besoght the King, that he
wolde not burne the roole: but he wolde
not heare them.

But the King commanded Ierahmeel
the sonne of Hammelēch, and Seraiah the
sonne of Azriel, and Shelemiāh the sonne
of Abdiel, to take Baruch the scribe, & Je-
reemiāh the Prophet, but the Lord hid
them.

Then the worde of the Lord came to
Jeremiāh (after that the King had burnt
the roole and the wordes which Baruch
wrote at the mouth of Ieremiāh) saying,

Take thee againe: another roole, and
write in it all the former wordes, which
were in the first booke, which Iehoiakim King
of Iudah hath burnt.

And thou shalt say to Iehoiakim King of Iu-
dah; Thus saith the Lord; Thou hast burnt
this roole, saying; Why hast thou written
therein, saying; That the King of Babel shall
certainly come and destroye this land, &
shall take thence (the) man and beast.

Therefore thus saith the Lord of Ieho-
iakim King of Iudah; He shall haue none
to sit vpon the throne of Iudah, and his
dead bodie shall be cast out in the day to
the heat, and in the night to the frost.

They were
godlie among
the princes, gave
this counsell, by
whose meanes
it is like that Je-
reemiāh was de-
liuered: for they
knowe the rage
of the King &
of the wicked
to be such that
they coulde not
escape without
danger of their
liues.

Which con-
tained parte of
Nouember and
part of Decem-
ber.

Shewing, that
the wicked in
stead of repen-
ting, when they
heare Gods iud-
gements, grow
more further
against him
& his worde.

Thus we see
continual care,
that God hath
euer over his
people, to pre-
ferue them
from the rage
of the wicked.

Though the
wicked thinke
to haue
abolished the
worde of God,
when they haue
burnt the booke
thereof; yet this
declareth that
God wil not on-
ly raise it vp
again, but also
increase it in
greater abun-
dance in their
conscience.

These are Je-
hoiakims wor-
des.

Though Je-
hoiakim his
sonne succeeded
him, yet because
he reigned but
three moneths,
it was esteemed as
no reigne.
Read Chap.
33, 39.

31 And I will visit him and his house, & his servants for their iniquities: & I will bring upon them, & upon the inhabitants of Jerusalem, & upon the men of Judah all the evil that I have pronounced against them: but they wolde not heare.
32 Then toke Ieremiah another roole, & gave it Baruch the scribe the sonne of Nechemiah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fyre, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeeded Ieremiah. 3 He sendeth vnto Ieremiah to praye for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

1 And King Zedekiah the sonne of Iosiah reigned for 21 Coniah the sonne of Iehoiakim, whome Nebuchadnezzar King of Babel made King in the land of Iudah.

2 But neither he, nor his servants, nor the people of the land wolde obey the wordes of the Lord, which he spake by the ministerie of the Prophet Ieremiah.

3 And Zedekiah the King sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah went in & out among the people: for they had not put him into the prison.)

5 Then Pharaohs hoste came out of Egypt: & when the Caldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 Then came the worde of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shalt thou say to the King of Iudah, that I sent thee vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe & fight against this cite, and take it & burne it with fyre.

9 Thus saith the Lord, Deceiue not your selves, saying, The Caldeans shall surely departe from vs: for they shall not departe.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, & there remained but wounded men among them, yet shulde every man rise vp in his arme, and burne this cite with fyre.

11 When the hoste of the Caldeans was

broken vp from Jerusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Jerusalem to go into the land of Beniamin, separating him self thence from among the people.

13 And when he was in the gate of Beniamin, there was a chief officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and he toke Ieremiah the Prophet, saying, Thou fliest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he wolde not heare him: so Iriah toke Ieremiah, and broght him to the princes.

15 Wherefore the princes were angrie with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the prison.

16 When Ieremiah was entred into the dongeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any worde from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreover, Ieremiah said vnto King Zedekiah, What haue I offended against thee, or against thy servants, or against this people, that ye haue put me in prison?

19 Where are now your Prophetes, which prophesied vnto you, saying, The King of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the King: let my prayer be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe: lest I dye there.

21 Then Zedekiah the King commanded, that they shulde put Ieremiah in the court of the prison, & that they shulde giue him daily a piece of bread out of the bakers store: vntill all the bread in the cite were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the officers Ieremiah is put in a dongeon. 7 At the request of Ieremiah the King commandeth Ieremiah to be broght forth of the dongeon. 17 Ieremiah sheweth the King how he might escape death.

1 Then Shephatiah the sonne of Matthan, and Gedaliah the sonne of Pashur, and Iucal the sonne of Shelemiah, & Pashur the sonne of Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

Thus

2. King. 14. 17. 2. chro. 36. 10. chap. 52. 1. VWho was called Iehoiachin or Ieconiah. And called him Zedekiah where as before his name was Mattaniah. 2. King. 24. 17. Ebr. hand. 3. Because he was afraid of the Caldeans that came against him. 4. That is, was out of prison & at liberty.

e To helpe the Iewes. 1. Ebr. went vp. 2. Ieremiah had been in prison. 3. Ieremiah had been in prison. 4. Ieremiah had been in prison. 5. Ieremiah had been in prison. 6. Ieremiah had been in prison. 7. Ieremiah had been in prison. 8. Ieremiah had been in prison. 9. Ieremiah had been in prison. 10. Ieremiah had been in prison. 11. Ieremiah had been in prison. 12. Ieremiah had been in prison. 13. Ieremiah had been in prison. 14. Ieremiah had been in prison. 15. Ieremiah had been in prison. 16. Ieremiah had been in prison. 17. Ieremiah had been in prison. 18. Ieremiah had been in prison. 19. Ieremiah had been in prison. 20. Ieremiah had been in prison. 21. Ieremiah had been in prison. 22. Ieremiah had been in prison. 23. Ieremiah had been in prison. 24. Ieremiah had been in prison. 25. Ieremiah had been in prison. 26. Ieremiah had been in prison. 27. Ieremiah had been in prison. 28. Ieremiah had been in prison. 29. Ieremiah had been in prison. 30. Ieremiah had been in prison. 31. Ieremiah had been in prison. 32. Ieremiah had been in prison. 33. Ieremiah had been in prison. 34. Ieremiah had been in prison. 35. Ieremiah had been in prison. 36. Ieremiah had been in prison. 37. Ieremiah had been in prison. 38. Ieremiah had been in prison. 39. Ieremiah had been in prison. 40. Ieremiah had been in prison. 41. Ieremiah had been in prison. 42. Ieremiah had been in prison. 43. Ieremiah had been in prison. 44. Ieremiah had been in prison. 45. Ieremiah had been in prison. 46. Ieremiah had been in prison. 47. Ieremiah had been in prison. 48. Ieremiah had been in prison. 49. Ieremiah had been in prison. 50. Ieremiah had been in prison. 51. Ieremiah had been in prison. 52. Ieremiah had been in prison. 53. Ieremiah had been in prison. 54. Ieremiah had been in prison. 55. Ieremiah had been in prison. 56. Ieremiah had been in prison. 57. Ieremiah had been in prison. 58. Ieremiah had been in prison. 59. Ieremiah had been in prison. 60. Ieremiah had been in prison. 61. Ieremiah had been in prison. 62. Ieremiah had been in prison. 63. Ieremiah had been in prison. 64. Ieremiah had been in prison. 65. Ieremiah had been in prison. 66. Ieremiah had been in prison. 67. Ieremiah had been in prison. 68. Ieremiah had been in prison. 69. Ieremiah had been in prison. 70. Ieremiah had been in prison. 71. Ieremiah had been in prison. 72. Ieremiah had been in prison. 73. Ieremiah had been in prison. 74. Ieremiah had been in prison. 75. Ieremiah had been in prison. 76. Ieremiah had been in prison. 77. Ieremiah had been in prison. 78. Ieremiah had been in prison. 79. Ieremiah had been in prison. 80. Ieremiah had been in prison. 81. Ieremiah had been in prison. 82. Ieremiah had been in prison. 83. Ieremiah had been in prison. 84. Ieremiah had been in prison. 85. Ieremiah had been in prison. 86. Ieremiah had been in prison. 87. Ieremiah had been in prison. 88. Ieremiah had been in prison. 89. Ieremiah had been in prison. 90. Ieremiah had been in prison. 91. Ieremiah had been in prison. 92. Ieremiah had been in prison. 93. Ieremiah had been in prison. 94. Ieremiah had been in prison. 95. Ieremiah had been in prison. 96. Ieremiah had been in prison. 97. Ieremiah had been in prison. 98. Ieremiah had been in prison. 99. Ieremiah had been in prison. 100. Ieremiah had been in prison.

1. As some thinke, to goto Anathoth his owne towne. 2. Ebr. fallen. 3. Because it was a vile and filthie prison. 4. Chap. 28. 4. 5. Ebr. fall. 6. That is, as long as there was any bread in the cite that God provided for his that he wil cause their enemies to perseue them to the end whereunto he hath appointed them. 7. For Zedekiah had sent him to Ieremiah to inquire of the Lord for the state of Ierusalem. 8. Nebuchadnezzar King of Babel. 9. Chap. 20. 1.

13 So they drew vp Ieremiā with ear-
des and toke him vp out of the dongron,
and Ieremiā remained in the court of
the prison. : *not edited as in guthrie*

25 But if the princes vnderstand that I ha-
ue talked with thee, and thou come vnto
thee, and say vnto thee, Declare vnto vs
now, what thou hast said vnto the King,

When Jeho-
niah and his
mother with
others were car-
ried away, the
womans of his
Kings house
were left: &
Shalbe taken,
Jehoiash the Pro-
phet, and the King of Babel
saw Zedekiah
with bene-
ficed by his fa-
miliar friends
and false Pro-
phets, which
cause left him in
the snare.

more to be at
liberty, a

Map. 20

For Zedekiah had sent the
to Jeremiah
inquire of the
word for the
of the Lord
now, when
about the
came
chap. 20

1 Herein appeareth the infirmity of the Prophet, who did dissemble to save his life albeit it was not to the denial of his doctrine, or to the hurt of any.

* 2. King. 25, chap. 33, 4.

a The gates & walles were broken downe.

b VWhich was a posterne doore. read 2. King. 33, 4.

c VWhich is called Antiochia in Syria.

f Or, captaine of the garde.

hide it not from vs, and we will not slaye thee: also what the King said vnto thee, 26 Then shalt thou say vnto them, I humbly besought the King that he wolde not cause me to returne to Iehonathans house, to dye there.

27 Then came all the princes vnto Ieremiah and asked him. And he tolde them according to all these wordes that the King had commanded: so they left of speaking with him, for the mater was not perceived.

28 So Ieremiah abode still in the court of the prison, vntil the day that Ierusalem was taken: and he was [there] when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem, 4 Zedekiah fleeing to the Caldeans, 6 His sonnes are slaine, 7 His eyes are put out, 11 Ieremiah is provided for, 15 Ebed-melech is deliuered from captiuitie.

1 IN the ninth yere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel and all his hoste against Ierusalem, and they besieged it.

2 [And] in the eleuenth yere of Zedekiah in the fourth moneth, the ninth [day] of the moneth, the citie was broken a vp.

3 And all the princes of the King of Babel came in, and sate in the middle gate, [euē] Neregal, Sharézer, Samgar-nebo, Sarlechim, Rab-saris, Neregal, Sharézer, Rabmag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah sawe them, and all the men of warre, then they fled, & went out of the citie by night, through the Kings garden, [and] by the gate betwene the two walles, and he went toward the wildernes.

5 But the Caldeans hoste pursued after them, and ouertoke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar King of Babel vnto Riblah in the land of Hamath, where he gaue iudgemēt vpon him.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slewe all the nobles of Iudah.

7 Moreover he put out Zedekiahs eyes, & bounde him in chaines, to carye him to Babel.

8 And the Caldeas burnt the Kings house, and the houses of the people with fyre, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chief stew-

arde caryed away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chief steward left the poore that had nothing in the land of Iudah, and gaue them vineyardes and fields at the same time.

11 Now Nebuchad-nezzar King of Babel gaue charge concerning Ieremiah vnto Nebuzar-adan the chief steward, saying,

12 Take him, and f loke wel to him, & do him no harme, but do vnto him as he shal say vnto thee.

13 So Nebuzar-adan the chief steward set and Nebushazban, Rab-saris, & Neregal, Sharézer, Rab-mag, and all the King of Babels princes:

14 Euen they sent, and toke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, & he shulde carye him home: so he dwelt among the people.

15 Now the worde of the Lord came vnto Ieremiah, while he was shute vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke More, saying, Thus saith the Lord of hostes the God of Israel, Beholde, I will bring my wordes vpon this citie for euil, and not for good, and they shal be accomplished in that day before thee.

17 But I wil deliuer thee in that day, saith the Lord, and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I wil surely delyuer thee, and thou shalt not fall by the sworde, but thy life shal be for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

1 Ieremiah hath licence to go whether he wil. 6 He dwelt with the people that remaine with Gedaliah.

1 THE worde which came to Ieremiah from the Lord after Nebuzar-adan the chief steward had let him go from Ramath, when he had taken him being bounde in chaines among all that were caryed away captiue of Ierusalem and Iudah, & were caryed away captiue vnto Babel.

2 And the chief steward toke Ieremiah and said vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, & done according as he hath said: because ye haue

d For the riches and the might which put trust in that shutes & meares, were by Gods iust iudgements most rigorously handled.

f Ebr. by the hand of. f Ebr. let thine eyes vpon him. Thus God preferred the Prophet by his meares, whome he made the scourge to punish the King, and them that were his enemies.

f VWhome the King of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

a From this verse vnto chap. 42, 7, is set meth to be a parenthesis, and separated matter: & the storie beginneth againe, as this vision is declared what it was.

have sinned against the Lord, & have not obeyed his voice, therefore this thing is go
me vpon you.

4 And now beholde, I lose thee this daie from the chaines which were on thine handes, if it please thee to come with me into Babel, come, and I will looke wel vnto thee: but if it please thee not to come with me into Babel, I say still: beholde, all the land [is] before thee: whether it seemeth good, and conuenient for thee to go, thether go.

5 For yet he was not returned: therefore the Lord said: Returne to Gedaliah the sonne of Ahikam, sonne of Shaphan, whome the King of Babel hath made gouernour ouer all the cities of Iudah, & dwell with him among the people, or go where thou wilt: I will be with thee, & I will be a father vnto thee. So the chief steward gaue him vitayles and a rewarde, and let him go.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaynes of the hoste, which were in the fields, [even] they & their men, heard, that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not carryed away captiue to Babel.

8 Then they came to Gedaliah to Mizpah, [even] Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan sonne of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan, sware vnto them, and to their men, saying, Feare not to serue the Caldeans, dwell in the land, and serue the King of Babel, & it shall be wel with you.

10 As for me, beholde, I wil dwell at Mizpah to serue the Caldeans, which wil come vnto vs: but you, gather you wine, & sommer frutes, and oyle, and put them in your vessels, and dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, & in Edom, & that were in all the countreis, heard that the King of Babel had left a remnant of Iudah, & that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Even all the Iewes returned out of all places where they were dispersed, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and sommer frutes, very muche.

13 Moreover Iohanan sonne of Kareah, and all the captaynes of the hoste, that were in the fields, came to Gedaliah to Mizpah.

14 And he said vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ishmael sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I wil slay Ishmael, the sonne of Nethaniah, & no man shall knowe it. Wherefore shulde he kyl thee, that all the Iewes, which are gathered vnto thee, shulde be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

1 Ishmael killeth Gedaliah guilefully, and many other with him. 2 Iohanan followeth after Ishmael.

1 **B**Vt in the seventh month came Ishmael sonne of Nethaniah, the sonne of Elishama of the sede royal, and the princes of the King, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam, the sonne of Shaphan with the sworde, and slewe him, whome the King of Babel had made gouernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were founde there, [and] the men of warre.

4 Now the seconde daie that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, and from Samaria, [even] foure score men, hauing their beardes shauen, & their clothes rent and cut, with offerings and incense in their hands to offer in the House of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet them, weeping as he went: & when he met them, the burning thereof in the pye, they shewed their signes of mourning.

12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g For vnder the colour of intertaining of Ishmael he sought only to make them to destroy one another.

h Thus godlie, which thike no harme to others, are soonest deceived & neuer lacke such as conspire their destruction.

a The cite was destroyed in the fourth month, and in the seventh month, which contained part of September, & part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eat together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the house of Tabernacle, yet bearing of sorrow.

For his death was kept secret, & he feined that he lamented for the destruction of Ierusalem & the Temple: but after he was slain when they came to mourn Gedaliah.

Asa fortified Mizpah for feare of the enemies, and cast ditches & trenches. 1. King. 13. 25.

Which had bene captained vnder Zedekiah.

For Baalis King of Ammonites was the cause of this murder.

he said vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael the sonne of Nethaniah slewe them, [and cast them] into the middes of the pit: he and the men that were with him.

8 But ten men were founde among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of honie: so he staied, and slewe them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whome he had slaine because of Gedaliah) is it, & Asa the King had made because of Basah King of Israel, [and] Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caryed away captiue all the residue of people that were in Mizpah, [euen] the Kings daughters, & all the people that remained in Mizpah, whome Nebuzar-adan the chief steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caryed them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanán the sonne of Kareah, & all the captaines of the hoste that were with him, heard of all the euil that Ishmael the sonne of Nethaniah had done,

12 Then they toke all [their] men, & went to fight with Ishmael the sonne of Nethaniah, and founde him by the great waters that are in Gibeon.

13 Now when all the people whome Ishmael caryed away captiue, sawe Iohanán the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caryed away captiue from Mizpah, returned and came againe, and went vnto Iohanán the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanán with eight men, & went to the Ammonites.

16 Then toke Iohanán the sonne of Kareah, & all the captaines of the hoste that were with him all the remnant of the people, whome Ishmael the sonne of Nethaniah had caryed away captiue from Mizpah after that he had slaine Gedaliah the sonne of Ahikam [euen] the strong men of warre, and the women, and the children, and the eunuches, whome he had brought againe from Gibeon:

17 And they departed & dwelt in Geruth

Chinham, which is by Beth-lehem, to go [and] to entre into Egypt.

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whome the King of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsell of Jeremiah what they ought to do. 7 He admonisheth the remnant of the people to go into Egypt.

1 Then all the captaines of the hoste, and Iohanán the sonne of Kareah, & Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the moste came,

2 And said vnto Jeremiah the Prophet, Heare our prayer, we beseeche thee, & pray for vs vnto the Lord thy God, euē for all this remnant (for we are left, [but] a fewe of manie, as thine eyes do beholde)

3 That the Lord thy God may shewe vs the way wherein we may walke, & the thing that we may do.

4 Then Jeremiah the Prophet said vnto them, I haue heard [you], beholde, I will pray vnto the Lord your God according to your wordes, & whatsoever thing the Lord shal answer you, I will declare it vnto you: I will kepe nothing backe from you.

5 Then they said to Jeremiah, The Lord be a witnes of truth, & faith betwene vs, if we do not, euē according to all things for the which the Lord thy God shal send thee to vs.

6 Whether it be good or euil, we wil obey the voyce of the Lord God, to whome we send thee, that it may be wel with vs, when we obey the voyce of the Lord our God.

7 And so after ten dayes came the worde of the Lord vnto Jeremiah.

8 Then called he Iohanán the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the moste,

9 And said vnto them, Thus saith the Lord God of Israel, vnto whome ye sent me to present your prayers before him,

10 If ye wil dwell in this land, then I will buyl you, and not destroye [you], & I will plant you, and not roote [you] out: for I repent me of the euil that I haue done vnto you.

11 Feare not for the King of Babel, of whome ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand.

Which place David of old had giuen to Chinham the sonne of Basah the Gileadite. 2. Sam. 10. 10.

Ebr. Let our prayer fall before thee, as Chap. 36. 7. This declarereth the nature of hypocrites, who knowe of Gods word, what they shoulde do, but will not followe it, but in asmuch as it agreeth with their lusts, which they haue purposed to do. There is none more ready to abuse the Name of God and take it in vaine, then the hypocrites, who to colour their falsehode, without reuerence, & make it a meanes for them to deceiue the simple, and the godlie.

Here is declared the vision & the occasion thereof, whereof mention was made, Chap. 40. 1.

Read Chap. 13. 8. Because all Kings hearts are in his hands, he can turne them as he pleaseth him, and therefore they neede not to feare man, but onely obey God, Pro. 21. 1.

11. 11. 11.

CHAP. XLIIII.

He reproveth the people for their idolatrie. 15 They that see light by the threatening of the Lord are chastened. 26 The destruction of Egypt and of the Iewes thence, is prophesied.

THe worde that came to Jeremiāh concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdōl and at Tahpanhes, & at Nōph, and in the countrey of Pathrōs, saying,

2 Thus saith the Lord of hostes the God of Israël, Ye haue sene all the euil that I haue brought vpon Ierusalēm, & vpon all the cities of Iudah: and beholde, this day they are desolate, & no man dwelleth therein,

3 Because of their wickednes which they haue committed, to prouoke me to angre in that they went to burne incense, [and] to serue other gods, whome they knewe not, [neither] they [nor] you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophetes rising early, and sending [them,] saying, Oh, do not this abominable thing that I hate.

5 But they wolde not heare nor incline their eare to turne from their wickednes, & to burne no more incense vnto other gods.

6 Wherefore my wrath, and mine angre was powred forthe & was kindled in the cities of Iudah, and in the stretes of Ierusalēm, and they are desolate, [and] wasted, as appeareth this daye.

7 Therefore now thus saith the Lord of hostes God of Israël, Wherefore commit ye [this] great euil against your soules, to cut of from you man and woman, childe and suckeling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whether ye be gone to dwell, that ye might bring destruction vnto your selues, and that ye might be a curse and a reproche among all nations of the earth.

9 Haue ye forgotten your wickednes of your fathers, and the wickednes of the Kings of Iudah & the wickednes of their wiues and your owne wickednes & the wickednes of your wiues, which they haue committed in the land of Iudah & in the stretes of Ierusalēm?

10 They are not humbled vnto this daye, neither haue they feared nor walked in my Lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes the God of Israël, Beholde, I will set my face against you* to euil and to destroy all Iudah,

12 And I will take the remnant of Iudah, that haue set their faces to go into the land of Egypt there to dwell, & they shal be consumed [and] fall in the land of Egypt: they shal [euen] be consumed by the sworde [and] by the famine: they shal dye from the least vnto the moste, by the sworde, and by the famine, & they shal be a detestation and an astonishment and a curse and a reproche.

13 For I wil visit them that dwell in the land of Egypt, as I haue visited Ierusalēm, by the sworde, by the famine, and by the pestilence.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shal escape or remaine, that they shuld returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shal returne, but such as shal escape.

15 Then all the men which knewe their wiues had burnt incense vnto other gods and all the women that stode by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Jeremiāh, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lord, we wil not heare it of thee,

17 But we wil do whatsoeuer thing goeth out of our owne mouth, [as] to burne incense vnto the Quene of heauen, and to powre out drinke offrings vnto her, as we haue done, [bothe] we & our fathers, our Kings & our princes in the citie of Iudah, and in the stretes of Ierusalēm: for [then] had we plentie of vitailles, & were wel, and felt none euil.

18 But since we left of to burne incense to the Quene of heauen, and to powre out drinke offrings vnto her, we haue had scarcenes of all things, and haue bene consumed by the sworde and by the famine.

19 And when we burnt incense to your Quene of heauen & powred out drinke offrings vnto her, did we make her cakes to make her glad, and powre out drinke offrings vnto her without our housbandes?

20 Then said Jeremiāh vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, & in the stretes of Ierusalēm, [bothe] you, and

v Which haue fully for their mindes, and are gone thither on purpose. V Whereby he excepteth the innocents: as Jeremiāh and Baruch that were forced: therefor Lord sheweth, that he wil set his face against them: that is, purposely destroy them.

f Read Chap. 26, 6.

t Ebr. lift up their soules.

g Meaning, but a fewe.

h This declarereth how dangerous a thing it is to decline once from God, and to followe our owne fantasies: for Saran euer soliciteth such & doeth not leaue them till he haue brought them to extreme impudencie & madness, euen to iustifie their wickednes against God, & his prophetes.

i Read Chap. 7, 17. Itemen that the Papistes gathered of this place their Salve regina, & Regina celi letare, calling this virgine Marie Quene of heauen, & so of the blessed virgine, and mother of our Saviour Christ made an idole: for here is prophesied condemneth their idolatrie.

t Ebr. we were satiate w bread.

k This is still an argumēt of idolaters, & of their religion by the bellie, and instead of acknowledging Gods workes, who sendeth bothe plentie & dearth, health, & sicknes, they attribute it to their idoles, and so dishonour God.

† Or, sawe. † Or, want. † Or, to appease her. I This teacheth vs how great danger it is for the housbandes to permit their wiues anything whereof they be not assured by Gods worde: for thereby they take an occasion to iustifie their doings, and their housbandes shal giue an account thereof before God, read Isa. 3, 25.

your

a These were all famous and strong cities in Egypt, where the Iewes, & were fled, dwell for their safety: but the Prophet declareth that there is no bulwark so strong, that can preserve them from Gods vengeance.

b Read Chap. 7, 25, and 25, 3, & 26, 5, & 29, 29, & 31, 33.

c He seeth howe their eyes Gods iudgements against Iudah & Ierusalēm for their idolatrie, & they might beware by their example, & not with the like wickednes prouoke the Lord: for then they shulde be double punished.

d He sheweth that we oughte hope in memorie Gods plagues from the beginning that considering that we might liue in his feare, and knowe if he haue not spared our fathers, yea, Kings, princes and rulers, and also whole countries, & nations for their sinnes that we vile wretches shal not like to escape punishment for ours.

† Or, beaten downe.

Amos 9, 4, 10

Ther. is it not
come vp into
his heart?

your fathers, your Kings, and your princes, and the people of the land, & hath he not considered it?

22 So that the Lord tolde no longer forbear, because of the wickednes of your inuentions, [and] because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse, [and] without inhabitant, as [appeareth] this daie.

23 Because ye haue burnt incense & because ye haue sinned against ^{the} Lord, and haue not obeyed ^{his} voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as [appeareth] this day.

24 Moreover Jeremiah said vnto all ^{the} people & to all the women, Heare the worde of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the God of Israel, saying, Ye and your wiues haue bothe spoken with your mouthes, & fulfilled with your ^{owne} hand, saying, We wil performe our vowes that we haue vowed to burne incense to the Quene of heauen, and to powre out drinke offrings to her: ye wil performe your vowes and do the things that ye haue vowed.

26 Therefore heare ^{the} worde of the Lord, all Iudah that dwell in the land of Egypt, Beholde, I haue sworne by my great Name, saith the Lord, that my Name ^{shall} no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Beholde, I wil wathe ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shal be consumed by the sworde, and by the famine, vntil they be vtterly destroyed.

28 Yet a smale nombre that escape the sworde, ^{shall} returne out of the land of Egypt into the land of Iudah: and all ^{the} remnant of Iudah that are gone into the land of Egypt to dwell there, shal knowe whose wordes shal stand, mine or theirs.

29 And this shal be a signe vnto you, saith the Lord, when I visite you in this place, that ye maie knowe that my wordes shal surely stand against you for euil.

30 Thus saith the Lord, Beholde, I wil ^{send} giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-nezzar King of Babel his enemy, who also fought his life.

hauing overcome the Moabites and the Ammonites, & came against Egypt, and slew the King, and so brought these leues, and others into Babylon.

CHAP. XLV.

Jeremiah comforteth Baruch assuring him that he shoulde not perishe in the destruction of Ierusalem.

¶ The worde that Jeremiah the Prophet spake vnto ^{Baruch} the sonne of Neriah, when he had writen these ^{wordes} in a booke at the mouth of Jeremiah, in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch.

3 Thou didest say, Wo is me now: for the Lord hath layed sorowe vnto my sorow: I fainte in my mourning, & I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Beholde, that ^{which} I haue buylt, wil I ^{destroie}, & that which I haue plantet, wil I plucke vp, euen this whole land.

5 And sekest thou great things for thy selfe: seke them not: for beholde, I wil bring a plague vpon all flesh, saith the Lord: but thy life wil I giue thee for a pray in all places, whether thou goest.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Deliu-
rance is promised to Israel.

¶ The wordes of the Lord, which came to Jeremiah the Prophet against the ^{Gentiles},

2 [As] against Egypt, against the armie of Pharaoh Necho King of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah.

3 ^{Make ready} buckler and shield, and go forth to battel.

4 Make readie the horses, and let the horsemen get vp, and stand vp with [your] sallets, fourbush the speares, and put on the brigandines.

5 ^{Wherefore} haue I sene them afraide, [&] driuen backe: for their mightie men are smitten, & are fled away, and loke not backe: [for] feare [was] round about, saith the Lord.

6 The swift shal not flee away, nor the strong man escape: they shal stumbe, and fall towarde the ^{North} by the riuer Perath.

7 Who is this, that cometh vp as a flood, whose waters are moued like the riuers?

8 Egypt riseth vp like the flood, and [his] waters are moued like the riuers, and he saith, I wil go vp, [&] wil couer the earth: I wil destroye the cite with them that dwell therein.

a VVhich was
Jeremiahs disci-
ple, and wrote
his prophecies
vnder him.

b VVhereof
read Chap. 36.

9-
c Baruch wo-
ued w an inco-
siderat zeal of
Jeremiahs im-
prisonment, but
chiefly for the
destruction of
the people, and
the Temple, ma-
keth this lamen-
tation, as Psal.
6, 6.

d Meanig, that
God might des-
troie this peo-
ple because he
had plantet
them.

e Thiake ^{it}
to haue honour
& credit: whe-
rein he sheweth
his infirmitie.

f Read Chap.
21, 9.

a That is, nine
nations, & are
round about ^{the}
land of Egypt.

b Read 2. Kig.
23, 29. and 24.
7. and 2. chron.
35, 20.

c He warneth
the Egyptians
to prepare them-
selves to warre.

d The Prophet
had this vision
of the Egyptians
which shoulde
be put to flight
by the Babylo-
nians at Car-
chemish.

e The Babylo-
nians shal dis-
comfit them as
the riuer Euphrates.

f He derideth
the boasting
of the Egyptians
who thought by
their riches, and
power to haue
ouercome all ^{the}
worlde, allu-
ding to the riuer
Nilus, & at cer-
teine time, &
overfloweth the
countrie of E-
gypt.

g For these nations take part with the Egyptians.

h He collecteth slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34. 6.

i That is, as Carchemish.

k For at Gilead did grow moste souveraine balme for wounds.

l So called because Egypt had not yet been overcome by the enemy.

m He sheweth that no salve or medicine can prevaile where as God giueth the wounds.

n As they that shalbe repented that they helped the Egyptians.

o He derideth them which impute their overthrow to lacke of counsel and policie, or to fortune, and not obsequing of time: not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shalbe destroyed.

q They haue abundance of all things, and therefore are disobedient & proud.

r As vers. 9.

s They shalbe fearefulle able to speake for feare of the Caldeans.

9 Come vp, ye horses, and rage ye charets, and let the valiant men come forth, the blacke Moors, and the Lybians that beare the shield, & the Lydians that handle [&] bend the bowe.

10 For this is the day of the Lord God of hostes, [and] a day of vengeance, that he may aduenge him of his enemies: for the sworde shal deuoure, and it shalbe satiated, and made drunke with their blood: for the Lord God of hostes hathe a sacrifice in the North countrey i by the riuer Perath.

11 Go vp vnto Gilead, k and take balme, o virgine, l the daughter of Egypt: in vaine shalt thou vse many m medicines: [for] thou shalt haue no health.

12 The nations haue heard of thy shame, and thy crye hathe filled the land: for the strong hathe strombled against the strong [and] they are fallen bothe together.

13 ¶ The worde that the Lord spake to Ieremiah the Prophet, how Nebuchad-nezzar King of Babél shulde come and finite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhés, [and] say, Stand still, and prepare thee: for the sworde shal deuoure rounde about thee.

15 Why are thy valiant men put backe? they colde not stand, because the Lord did driue them.

16 He made many to fall, & one fel vpon another: and they said, Arise, let vs go againe to our n owne people, and to the land of our natiuitie from the sworde of the violent.

17 They did crye there, Pharaoh King of Egypt, [and] of a great multitude o hathe passed the time appointed.

18 As I liue, saith the King, whose name is the Lord of hostes, surely as Tabór [is] in the mountaines, and as Carmél [is] in the sea: [so] shal it come.

19 O thou daughter dwelling in Egypt, make thee geare to go into captiuitie: for Noph shalbe waste and desolate, without an inhabitant.

20 Egypt [is] like a faire calfe, [but] destruction cometh: out of the North it cometh.

21 Also her hired men [are] in the middes of her like fat calves: they are also turned backe and fled away together: they colde not stand, because the day of their destruction was come vpon them, [and] the time of their visitation.

22 The voyce thereof shal go forth like a serpent: for they shal marche with an ar-

mie, and come against her with axes, as hewers of wood.

23 They shal cut downe u her forest, saith the Lord: for they can not be counted, because they are more then x the greeshoppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hostes, y God of Israel, Beholde, I wil visite the y commu ne people of No and Pharaoh, & Egypt, with their gods & their Kings, euen Pharaoh, and all them that trust in him.

26 And I wil deliuer them into the hands of those, that seke their liues, and into the hand of Nebuchad-nezzar King of Babél, and into the hands of his seruants, and afterward she shall dwell as z in the olde time, saith the Lord.

27 ¶ But feare not thou, o my seruant Iakób, and be not thou afraied, o Israel: for beholde, I wil deliuer thee from a fawe [country,] and thy sede from the land of their captiuitie, and Iakób shal returne and be in rest, and prosperitie, & none shal make him afraid.

28 Feare thou not, o Iakób my seruant, saith the Lord: for I am with thee, & I wil utterly destroy all the nations, whether I haue driuen thee: but I wil not utterly destroy thee, but correct b thee by iudgement, and not utterly cut thee of.

¶ CHAP. XLVII.

The worde of the Lord against the Philistims.

1 T He wordes of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote a Azazah.

2 Thus saith the Lord, Beholde, waters rise vp out of the b North, & shalbe as a swelling flood, and shal overflowe the land, & all that is therein, & the cities with them that dwell therein: then the men shal crye and all the inhabitants of the land shal howle,

3 At the noyce [and] stamping of the hoo-fes of his strong [horses,] at the noyce of his charets, and at the rumbling of his wheles: the fathers shal not c loke backe to [their] children, for feblenes of d hands,

4 Because of the daye that cometh to destroye all the Philistims, and to destroye Tyrus, and Zidon, [and] all the rest, that take their parte: for the Lord wil destroye the Philistims, the remnant of the yle of e Caphtór.

r Meaning, the Egypt.

s That is, they shal slay & greue & mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Sometime the Hebrew worde Amon for the Kings name of No, that is of Alexandria.

z Meaning, that after the space of fourty yeres Egypt shulde be restored, Isa. 19. 23. Ezek. 29. 13.

a God comforteth all his that were in captiuitie, but specially the Church of the lowly, whereof were Ieremiah & Baruch, & remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 1. chap. 30. 10. b Read Chap. 19. 24.

a VWhich was also called Gaza a cite of the Philistims.

b He meaneth the armie of the Caldeans, Isa. 8. 8.

c The great feare shal take away their natural affection.

d Their heart shal so faile that

e For the Captiuities, which are also called Cappadocians

had destroyed in olde times the Philistims and dwelt in their

lad euen to Gaza, Deut. 2. 23

Belde-

They haue pulled of their
seers for sorow
& heauines.
As for heathen
vied in their
mourning: &
Lord forbade
his people to
do. Deut. 14. 1.
Meaning, it is
not possible
that wicked
shalde by any
meanes escape
or stay Lord,
when he wil take
vengeance.

5 Beldenes is come vpon Azzah: Ashkelon is cut vp [with] the rest of their val-
leys. How long wilt thou cut thy self?
6 O thou sworde of the Lord, how long
wil it be or thou cease? turne againe into
thy scaberde, rest and be still.
7 How can it cease, seing the Lord hathe
giuen it a charge against Ashkelon, and a-
gainst the sea bancke: euen there hathe he
appointed it.

¶ CHAP. XLVIII.

The worde of the Lord against the Moabites, 26 Because
of their pride and crueltie.

1 Concerning Moab, thus saith the Lord
of hostes, the God of Israel, Wo vn-
to Nebó: for it is wasted: Kiriathaim is
confounded [and] taken: Misgab is con-
founded and afraied.

2 Moab shal boast no more of Heshbón:
[for] they haue deuised euil against it. Come,
& let vs destroye it, that it be no more
a nation: also thou shalt be destroyed, O
Madmén, [and] the sworde shal pursue
thee.

3 A voice of crying [shalbe] from Horonaim
[with] desolation & great destruction.

4 Moab is destroyed: her litle ones haue
caused their crye to be heard.

5 For at the going vp of Luhith, the mour-
ner shal go vp with weping: for in going
downe of Horonaim, the enemies haue
heard a crye of destruction.

6 Flee and saue your liues, and be like vnto
the heath in the wilderness.

7 For because thou hast trusted in thy
workes and in thy treasures, thou shalt al-
so be taken, & Chemosh shal go for thee
into captiuitie with his Priests & his prin-
ces together.

8 And the destroyer shal come vpon all ci-
ties, and no citie shal escape: the valley al-
so shal perish & the plaine shalbe destroy-
ed as the Lord hathe spoken.

9 Giue wings vnto Moab, that it may flee
and get away: for the cities thereof shalbe
desolate, without any to dwell therein.

10 Cursed [be he] that doeth the worke
of the Lord negligently, and cursed
[be he] that kepeth backe his sworde from
blood.

11 Moab hathe bene at rest from his youth,
and he hathe settled on his lees, and hathe
not bene powred from vessel to vessel, ne-
ther hathe he gone into captiuitie: there-
fore his taste remained in him and his sent
is not changed.

12 Thus saith the Lord, because he hath
executed of his vengeance against his enemies, his worke:
though the Caldeans fought another end, Isa. 10. 12. † Or deceitfully.
He hath not bene removed as the seues haue, but hath liued at ease and as a
vine that sedeth him self on his lees.

12 Therefore beholde, the dayes come,
saith the Lord, that I wil send vnto him su-
che as shal cary him away, & shal emptic
his vessels, and breake their bottels.

13 And Moab shal be ashamed of Che-
mosh as the house of Israel was ashamed
of Beth-el their confidence.

14 How thinke you [thus,] We are mightie
and strong men of warre?

15 Moab is destroyed, & his cities burnt
vp, & his chosen yong men are gone dow-
ne to slaughter, saith the King, whose na-
me [is,] The Lord of hostes.

16 The destruction of Moab is readie to
come, and his rage hasteth fast.

17 All ye that are about him, mourne for
him, and all ye that knowe his name, say,
How is the strong staffe broken, [and] the
beautiful rod!

18 Thou daughter that dost inhabite Di-
bón, come downe from [thy] glorie, & sit
in thirst: for the destroyer of Moab shal co-
me vpon thee, [and] he shal destroy thy
strong holdes.

19 Thou that dwellest in Aroér, stand by the
way, and beholde: aske him that fleeth &
that escapeth, [and] say, What is done?

20 Moab is confounded: for it is destroy-
ed: howle, & crye, tel ye it in Arnón, that
Moab is made waste,

21 And iudgement is come vpon the plai-
ne countrey, vpon Holón and vpon Iaba-
zäh, and vpon Mepháath,

22 And vpon Dibón, and vpon Nebó, and
vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-
gamul, and vpon Beth-meón,

24 And vpon Kerióth, and vpon Bozrah,
& vpon all the cities of the land of Moab
farre or nere.

25 The horne of Moab is cut of, and his
arme is broken, saith the Lord.

26 Make ye him drunken: for he magni-
fied him self against the Lord: Moab shal
wallow in his vomite, and he also shal be
in derision.

27 For didest not deride Israel, as though
he had bene found among theues? for when
thou speakest of him, thou art moued.

28 O ye that dwell in Moab, leaue the ci-
ties, and dwell in the rockes, & be like the
dove, that maketh her nest in the sides of
the holes mouth.

29 We haue heard pride of Moab: [he
is] exceding proude: his slouthnes, and his
arrogance, and his pride, & the hautenes
of his heart.

30 I knowe his wrath, saith the Lord, but
it shal not [be] so: [and] his dissimulations,
[for] they do not right.

mm. iij.

As the calfe
of Beth-el was
not able to de-
liver the Israeli-
tes: no more
shal Chemosh
deliuer the Mo-
abites.
† Ebr. gone, or
destroyed.

How are they
destroyed, that
put their trust
in their strength
and riches,

Thus they
that see, they
answer,

That is, his
power and
strength.
He willed the
Caldeans to lay
afflictions yno-
ugh vpon them,
til they be like
drunken men
that fall downe
to their shame
and are derided
of all.
† Or, shal be
or slappe his
hands.
† Thou reioy-
cest to becom
his mistrie.

He shal
execute his ma-
lice against his
neighbours.

g For these nations toke parte with the Egyptians.

h He calleth y slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34. 6.
i That is, as Carchemish.
k For at Gilead did grow moste soueraigne balme for wounded.
l So called because Egypt had not yet bene overcome by the enemy.
m He sheweth that no salve or medicine can preuaile where as God giueth his wounds.

n As they that shoulde repente that they helped the Egyptians.

o He derideth them which impute their ouerthrowe to lacke of counsell and policie, or to fortune, and not to seruicing of crime: not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shalbe destroyed.

q They haue abundance of all things, and therefore are disobedient & proud.

r As vers. 9.

s They shalbe scarce able to speake for feare of y Caldeans,

9 Come vp, ye horses, and rage ye charrets, and let the valiant men come forth, & the blacke Moors, and the Lybians that beare the shield, & the Lydians that handle [&] bend the bowe.

10 For this is the day of the Lord God of hostes, [and] a day of vengeance, that he may aduenge him of his enemies: for the sworde shal deuoure, and it shalbe satiat, and made drunke with their blood: for the Lord God of hostes hathe^h a sacrifice in the North countryⁱ by the riuer Perath.

11 Go vp vnto Gilcad,^k and take balme, o virgine,^l the daughter of Egypt: in vaine shalt thou vse many^m medicines: [for] thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cryeⁿ hathe filled the land: for the strong hathe stombled against the strong [and] they are fallen bothe together.

13 ¶ The worde that the Lord spake to Ieremiah the Prophet, how Nebuchad-nezzar King of Babel shulde come and finite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and prochaime in Noph, and in Tahpanhes, [and] say, Stand still, and prepare thee: for the sworde shal deuoure rounde about thee.

15 Why are thy valiant men put backe: they colde not stand, because the Lord did driue them.

16 He made many to fall, & one fel vpon another: and they said, Arise, let vs go againe to our^o owne people, and to the land of our natiuitie from the sworde of the violent.

17 They did crye there, Pharaoh King of Egypt, [and] of a great multitude^p hathe passed the time appointed.

18 As I liue, saith the King, whose name is the Lord of hostes, surely as Tabór [is] in the mountaines, and as Carmél [is] in the sea: [so] shal it come.

19 O thou daughter dwelling in Egypt, make thee geare to go into captiuitie: for Noph shalbe waste and desolate, without an inhabitant.

20 Egypt [is] like a faire calfe, [but] destruction cometh: out of the North it cometh.

21 Also her hired men [are] in the middes of her like fat calves: they are also turned backe and fled away together: they colde not stand, because the day of their destruction was come vpon them, [and] the time of their visitation.

22 The voyce thereof shal go forth like a serpent: for they shal marche with an ar-

mie, and come against^q her with axes, as hewers of wood.

23 They shal cut downe^r her forest, saith the Lord: for they can not be counted, because they are more then^s the gresheppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hostes, y God of Israël, Beholde, I wil visite the^y commune people of No and Pharaoh, & Egypt, with their gods & their Kings, euen Pharaoh, and all them that trust in him.

26 And I wil deliuer them into the hands of those, that seke their liues, and into the hand of Nebuchad-nezzar King of Babel, and into the hands of his seruants, and afterward she shall dwell as^z in the olde time, saith the Lord.

27 ¶ But feare not thou, o my seruant Iakób, and be not thou afraied, o Israël: for beholde, I wil deliuer thee from a fawe [countrey,] and thy fede from the land of their captiuitie, and Iakób shal returne and be in rest, and prosperitie, & none shal make him afraid.

28 Feare thou not, o Iakób my seruant, saith the Lord: for I am with thee, & I wil vtterly destroy all the nations, whether I haue driuen thee: but I wil not vtterly destroy thee, but correct^b thee by iudgement, and not vtterly cut thee of.

¶ CHAP. XLVII.

The words of the Lord against the Philistims.

1 THE words of the Lord that came to Ieremiah the Prophet, against y Philistims, before that Pharaoh smote^a Azazh.

2 Thus saith the Lord, Beholde, waters rise vp out of the^b North, & shalbe as a swelling flood, and shal ouerflowe the land, & all that is therein, & the cities with them that dwell therein: then the men shal crye and all the inhabitants of the land shal howle,

3 At the noyce [and] stamping of the hoo-fes of his strong [horses,] at the noyce of his charrets, and at the rumbling of his wheles: the fathers shal not^c loke backe to [their] children, for feblenes of^d hands,

4 Because of the daye that cometh to destroye all the Philistims, and to destroye Tyrus, and Zidon, [and] all the rest, that take their parte: for the Lord wil destroye the Philistims, the remnant of the yle of Caphtor.

s Belde.

r Meaning, Egypt.
u That is, they shal slay y great & mightie men of power.
x To wit, Nebuchad-nezzars armie.

y Sometime the Hebrew worde Amon for the Kings name of No, that is of Alexandria.

z Meaning, that after the space of fourty yeres Egypt shulde be restored, Isa. 19. 23. Ezek. 29. 13.
a God comforteth all his that were in captiuitie, but specially y female Church of y Iewes, whereof were Ieremiah & Baruch, & remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 1. chap. 30. 10.
b Read Chap. 10. 24.

a VWhich was also called Gaza a cite of the Philistims.

b He meant the armie of the Caldeans, Isa. 5. 8.

c The great feare shal take away their natural affection.
d Their heart shal so faile that
e For y Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their land euen to Gaza, Deut. 2. 23.

¶ They haue pulled of their more for sorow & heauines. As ¶ heathen vied in their mourning: ¶ Lord forbade his people to do, Deut. 14. 1. ¶ Meaning, ¶ it is not possible that ¶ wicked shoulde by any means escape or stay ¶ Lord, when he wil take vengeance.

¶ CHAP. XLVIII.

The worde of the Lord against the Moabites, 26 Because of their pride and crueltie.

1 Concerning Moab, thus saith ¶ Lord of hostes, the God of Israel, Wo vnto * Nebó: for it is wasted: Kiriathaim is confounded [and] taken: Misgab is confounded and afraied.

2 Moab shal boast no more of Heshbón: [for] they haue deuised euil against it. ¶ Come, & let vs destroye it, that it be no more a nation: also thou shalt be destroyed, ¶ Madmén, [and] the sworde shal pursue thee.

3 A voice of crying [shalbe] fro Horonáim [with] desolation & great destruction.

4 Moab is destroyed: her litle ones haue caused their crye to be heard.

5 For at the going vp of ¶ Luhith, ¶ mourner shal go vp with weeping: for in ¶ going downe of Horonáim, the enemies haue heard a crye of destruction.

6 Flee and saue your liues, and be like vnto the ¶ heath in the wilderness.

7 For because thou hast trusted in thy ¶ workes and in thy treasures, thou shalt also be taken, & ¶ Chemósh shal go for thee into captiuitie with his Priests & his princes together.

8 And the destroyer shal come vpon all cities, and no citie shal escape: the valley also shal perish & the plaine shalbe destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shalbe desolate, without any to dwell therein.

10 ¶ Cursed [be he] that doeth the worke of the Lord ¶ negligently, and cursed [be he] that kepeth backe his sworde from blood.

11 Moab hath bene at rest from his youth, and he hath settled on his lees, and hath not bene ¶ powred from vessel to vessel, neither hath he gone into captiuitie: therefore his taste remained in him and his sent is not changed.

¶ He sheweth that God wold punish the Caldeans, if they did not destroye the Egyptians and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought another end, Isa. 10. 13. ¶ Or deceitfully. ¶ He hath not bene removed as the seues haue, but hath liued as ease and as a wine that sedeth him self on his lees.

12 ¶ Therefore beholde, the dayes come, saith the Lord, that I wil send vnto him such as shal cary him away, & shal empty his vessels, and breake their bottels.

13 And Moab shal be ashamed of Chemósh as the house of Israel was ashamed of ¶ Beth-él their confidence.

14 How thinke you [thus,] We are mightie and strong men of warre?

15 Moab is destroyed, & his cities ¶ burnt vp, & his chosen yong men are gone downe to slaughter, saith the King, whose name [is,] The Lord of hostes.

16 The destruction of Moab is readie to come, and his rage hasteth fast.

17 All yethat are about him, mourne for him, and all ye that knowe his name, say, ¶ How is the strong staffe broken, [¶] the beautiful rod!

18 Thou daughter that doest inhabite Dibón, come downe from [thy] glorie, & sit in thirst: for the destroyer of Moab shal come vpon thee, [and] he shal destroy thy strong holdes.

19 Thou that dwellest in Aroér, stand by the way, and beholde: aske him that fleeth & that escapeth, [¶] say, What is done?

20 ¶ Moab is confounded: for it is destroyed: howle, & crye, tel ye it in Arnón, that Moab is made waste,

21 And iudgement is come vpon the plaine countrey, vpon Holón and vpon Iahazáh, and vpon Mepháath,

22 And vpon Dibón, and vpon Nebó, and vpon the house of Diblatháim,

23 And vpon Kiriatháim, and vpon Bethgamúl, and vpon Beth-meón,

24 And vpon Kerióth, and vpon Bozrah, & vpon all the cities of the land of Moab farre or nere.

25 The ¶ horne of Moab is cut of, and his arme is broken, saith the Lord.

26 Make ye him ¶ drunken: for he magnified him self against the Lord: Moab shal ¶ wallow in his vomite, and he also shal be in derision.

27 For didest not ¶ deride Israel, as though he had bene found among theues? for when thou speakest of him, thou art ¶ moued.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, & be like the doue, that maketh her neste in the sides of the holes mouth.

29 ¶ We haue heard ¶ pride of Moab: [he is] exceding proude: his slouthnes, and his arrogance, and his pride, & the hautenes of his heart.

30 I knowe his wrath, saith the Lord, but it shal not [be] so: [¶] his dissimulations, [for] they do not right.

mmm. iij.

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shal Chemósh deliuer the Moabites. ¶ Ebr. gone vp, or destroyed.

l How are they destroyed that put their trust in their strength and riches.

m Thus they that flee, shal answer.

n That is, his power and strength. ¶ He willed the Caldeans to lay afflictions y enough vpon them, til they be like drunken men that fall downe to their shame and are derided of all.

o Or, shal be full or slappe his hands.

p Thou reioycest to haue his miserie.

q He shal see execute his mallice against his neighbours.

Read Isa. 16.

^f VWhich cite was in the vntmost border of Moab: and hereby he signifieth that the whole land shalbe destroyed and the people carryed away.

Read Isa. 15.

^u Their custome was to play on flutes or instruments, heauie and graue tunes at burials and in the time of mourning, as Mat. 9. 23.
^u Isa. 15. 3.
^u ezek. 7. 18.
^u Or, shauing.

² That is, Nebuchad-nazzar Chap. 49. 23
² Or, of the Amorites.

⁴ He that escapeth from the feare, shal fall in the pit, & he that getteth vp out of the pit, shalbe take in the snare: for I wil bring vpon it, [euē] vpon Moab, yere of their visitation, saith the Lord.
⁵ They that fled, stode vnder the shadowe of Heshbōn, because of the force: for the fyre came out of Heshbōn, and a

31 Therefore wil I howle for Moab, and I wil crye out for all Moab: [mine heart] shal mourne for the men of Kir-héres.

32 O vine of Sibmah, I wil wepe for thee, as I wept for Iazér: thy plantes are gone ouer the sea, they are come to the sea of Iazér: the destroyer is fallē vpon thy sommer frutes, and vpon thy vintage,

33 And ioye, and gladnes is taken from the plentiful field & from the land of Moab: and I haue caused wine to faile from the wine presse: none shal tread with shewing: [their] shewing [shalbe] no shewing.

34 From the crye of Heshbōn vnto Elaléh [&] vnto Iaház haue they made their noise from Zōar vnto Horonáim, the heiffer of thre yere olde [shal go lowing:] for the waters also of Nimrim shalbe wasted.

35 Moreover, I wil cause to cease in Moab, saith the Lord, him that offred in the high places, & him that burneth incense to his gods.

36 Therefore mine heart shal sound for Moab like a shaume and mine heart shal sounde like a shaume for the men of Kir-héres, because the riches that he hath got ten, is perished.

37 For euery head shalbe † belde, & euery bearde plucked: vpon all the handes shalbe cuttings, and vpon the loynes sackcloth.

38 [And] mourning shalbe vpon all the house toppes of Moab & in all the stretes thereof: for I haue broken Moab like a vessel wherein is no pleasure, saith the Lord.

39 They shal howle, [saying,] How is he destroyed: how hath Moab turned the backe with shame: so shal Moab be a derision, & a feare to all them about him.

40 For thus saith the Lord, Beholde, he shal flee as an egle, and shal spread his wings ouer Moab.

41 The cities are taken and the strong holdes are wonne, & the mightie mens hearts in Moab at that day shalbe as the heart of a woman in trauail.

42 And Moab shalbe destroyed frō being a people, because he hath set vp him self against the Lord.

43 Feare, & pit & snare [shalbe] vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shal fall in the pit, & he that getteth vp out of the pit, shalbe take in the snare: for I wil bring vpon it, [euē] vpon Moab, yere of their visitation, saith the Lord.

45 They that fled, stode vnder the shadowe of Heshbōn, because of the force: for the fyre came out of Heshbōn, and a

flame from Sihōn, and deuoured the corner of Moab, and the top of the seditious children.

46 Wo [be] vnto thee, O Moab: the people of Chemōsh perisheth: for thy sonnes are taken captiues, and thy daughters [led] into captiuitie.

47 Yet wil I bring againe the captiuitie of Moab in the latter daies, saith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

¹ The worde of the Lord against the Ammonites, ⁷ Idumea, ²³ Damascus, ²⁸ Kedar, ³⁴ & Elam.

¹ Vnto the children of Ammōn thus saith the Lord, Hathe Israël no sonnes: or hath he none heire? Why [then] hath the King possessed Gad: and his people dwell in his cities?

² Therefore beholde, y dayes come, saith the Lord, that I wil cause a noyse of warre to be heard in Rabbāh of the Ammonites, and it shalbe a desolate heape, and her daughters shalbe burnt with fyre: then shal Israël possesse those that possessed him, saith the Lord.

³ Howle, O Heshbōn, for Aias wasted: crye ye daughters of Rabbāh: gird you with sackcloth: mourne and runne to and fro by the hedges: for their King shal go into captiuitie, [and] his Priests, and his princes likewise.

⁴ Wherefore gloriest thou in the valleis: thy valley floweth away, O rebellious daughter: she trusted in her treasures, [saying,] Who shal come vnto me?

⁵ Beholde, I wil bring a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and ye shalbe scatred euery man right forthe, & none shal gather him that fleeth.

⁶ And afterward I wil bring againe the captiuitie of the children of Ammōn.

⁷ To Edōm thus saith the Lord of hostes, Is wildome no more in Temān? Is counsell perished from [their] childre? Is their wildome vanished?

⁸ Flee, ye inhabitants of Dedān (they are turned backe, and haue consulted to dwell) for I haue broght the destruction of Esau vpon him, [and] the time of his visitation.

⁹ If the grape gatherers come to thee, wolde they not leaue [some] grapes: if theues come by night, they wil destroye til they haue ynough.

¹⁰ For I haue discovered Esau: I haue vncouered his secrets, and he shal not be able to hide him self: his sedge is wasted, &

^b VWhich vnto them felues of their idoles as though he cold haue defended them.
^c That is, they shalbe restored by the Mesia.

^a They were separated from the Moabites by the river Arnon, and after that the ten tribes were carryed away into captiuitie, they inuaded the countrey of Gad.
^b To wit, of the Ammonites.
^c Meaning, of the Israelites.
^d VWhich was one of the chief cities of Ammonites, as we re Heshbōn and Ai: there was also a cite called Heshbōn among the Moabites.
^e In the plentiful countrey.
^f Signifying power & riches can not preuaile when as God wil execute his iudgements.
^g That is, with our looking backe and as euery one can finde a way to escape.
^h In the time of Christ when the Gentiles shalbe called.
ⁱ VWhich was a cite of Edom called by the name of Temā Eliphaz Gene who came of Esau.

^k The enemies that shal discomble as though they fled away shal turne backe, and inuade your land, and possesse it.
^l Meaning that God wil utterly destroye them, and not spare one, though the greape gatherers leaue some grapes, and theues take but til they haue ynough, Obad. 15.

his bro

his brethré and his neighbours, & there shall be none to say

11 Leaué thy fatherles children, [&] I wil preferue them aliue, and let thy widowes trust in me.

12 For thus saith the Lord, Beholde, they whose iudgemēt was not to drinke of the cuppe, haue assuredly drunken, & art thou he that shal escape fre? thou shalt not go fre, but thou shalt surely drinke of it.

13 For I haue sworne by my self, saith the Lord, that Bozráh shal be waste, and for a reproche, and a desolation, and a curse, and all the cities thereof shal be perpetual desolations.

14 I haue heard a rumour from the Lord, & an embassadour is sent vnto þe heathen, [saying,] Gather you together, and come against þe her, and rise vp to the battel.

15 For lo, I wil make thee but smale amōg the heathen, and despised among men.

16 Thy þeare, [&] the pride of thine heart hathe deceiued thee, thou that dwellest in the cleftes of the rocke, and kepest the height of the hill: though thou shuldest make thy nest as hie as the egle, I wil bring thee downe from thence, saith the Lord.

17 Also Edóm shal be desolate: euerie one that goeth by it, shal be astonished, and shal hiss at all the plagues thereof.

18 As in the ouerthrowe of Sodóm, & of Gomoráh, and the places thereof nere about, saith the Lord: no man shal dwell there, neither shal the sonnes of men remaine in it.

19 Beholde, he shal come vp like a lyon from the swelling of Iorden vnto the strong dwelling place: for I wil make [Israel] to rest, [euē] I wil make him to haste away from her, and who is a chosen man that I may appoint against her: for who is like me? and who wil appoint me the time? & who is the shepherd that wil stand before me?

20 Therefore heare the counsell of þe Lord that he hathe deuised against Edóm, and his purpose that he hathe conceiued against the inhabitants of Temán: surely the least of the flocke shal drawe them out: surely he shal make their habitations desolate with them.

21 The earth is moued at þe noyce of their fall: the crye of their voyce is heard in the red Sea.

22 Beholde, he shal come vp, and flie as the egle, & spread his wings ouer Bozráh, and at that day shal the heart of the strong men of Edóm be as the heart of a woman in trauail.

23 Vnto Damascus [he saith,] Hamáth

is confounded and Arpad, for they haue heard euil tidings, and they are faint hearted [as] one on the feareful sea. that can not rest.

24 Damascus is discouraged, [and] turneth her self to flight: & feare hathe leased her: anguish & sorowes haue taken her as a woman in trauail.

25 How is the glorious citie not referred, the citie?

26 Therefore heryong men shal fall in her stretes, and all her men of warre shal be cut of in that day, saith the Lord of hostes.

27 And I wil kindle a fyre in the walle of Damascus, which shal consume the palaces of Ben-hadád.

28 Vnto Kedár, and to the kingdomes of Hazór, which Nebuchad-nezzár King of Babel shal smite, thus saith the Lord, Arise, [&] go vp vnto Kedár, and destroye the men of the East.

29 Their tents and their flockes shal they take away: yea, they shal take to them selues their curtaines, and all their vessels, and their camels, and they shal crye vnto them, Feare is on euerie side.

30 Flee, get you farre of (they haue consulted to dwell) ye inhabitants of Hazór, saith the Lord: for Nebuchad-nezzár King of Babel hathe taken counsell against you, and hathe deuised a purpose against you.

31 Arise, [&] get you vp vnto the welthie natiō that dwelleth without care, saith the Lord, which haue nether gates nor barres [but] dwell alone.

32 And their camels shal be a bootie, and the multitude of their cattel a spoile, and I wil scatter them into all windes, & to the vtmost corners, and I wil bring their destruction from all sides thereof, saith the Lord.

33 And Hazór shal be a dwelling for dragons, [and] desolation for euer: there shal no man dwell there, nor sonnes of men remaine in it.

34 The wordes of the Lord that came to Jeremiáh the Prophet, concerning Elám, in þe beginning of the reigne of Zedekiah King of Iudáh, saying,

35 Thus saith the Lord of hostes, Beholde, I wil breake the bowe of Elám, [euē] the chief of their strength.

36 And vpon Elám I wil bring the foure winds from the foure quarters of heauen, & wil scatte them towards all these windes, and there shal be no nation, whether the fugitiues of Elám shal not come.

37 For I wil cause Elám to be afraied befo-

When he heard of sudden coming of the enemy.

He speaketh this in the person of King and of them of the country who shall wonder to see Damascus & chief citie destroyed.

Who was King of Syria, a King 20, 26, and had buyt these palaces, which were still called palaces of Ben-hadad. Meaning the Arabians, and their borderers.

Because they used to dwell in tents, he nameth the things that pertain therunto. The enemies will dwell in your places.

He sheweth they of Habor will flee to the Arabians for succour, but shall not auail them.

That is, Persia, so called of Elam the sonne of Shem.

Because the Persians were good archers, he sheweth that the thing wherein they put their trust, shall be not profit them.

† I will place Nebuchad-nezzar there, and in these prophesies Jeremiāh speaketh of those countreies, which shalbe subdued vnder the first of those foure monarchies whereof Daniel maketh mention. k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 4. 47.

† Ebr. hand.

a After God hath vied the Babylonians service to punish other nations, he sheweth that their turne shal come to be punished.

b These were two of their chief idoles.

c To wit, the Medes and the Persians.

d VVhen Cyrus shal take Babel.

e Read Chap. 3. 19.

f Their gouernours and ministers by their examples haue prouoked them to idolatrie.

g They haue committed idolatrie in euerie place.

h For the Lord dwells among them in his Temple, and wolde haue mainteined them by his iustice, against their enemies.

i VVhen God shal deliuer you by Cyrus.

k That is, more forward and without feare.

re their enemies, and before them that seke their liues, and wil bring vpon them a plague, [euē] the indignation of my wrath, saith the Lord, and I wil send the sworde after them til I haue consumed them.

18 And I wil set my throne in Elām, and I wil destroye [bothe] the King and the princes from thence, saith the Lord: but k in the latter dayes I wil bring againe f captiuitie of Elām, saith the Lord.

CHAP. L

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

1 The worde that the Lord spake concerning Babel, [and] concerning the land of the Caldeans by the ministerie of Jeremiāh the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it [and] conceile it not: say, a Babel is taken, Bel is confounded, b Merodāch is broken downe: her idoles are confounded, [and] their images are burst in pieces.

3 For out of the North there c cometh vp a nation against her, which shal make her land waste, and none shal dwell therein: they shal flee, [and] departe, bothe man & beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shal d come, they, and the children of Iudāh together, going, and e weping shal they go, and seke the Lord their God.

5 They shal aske the waye to Ziōn, with their faces thetherward, [saying,] Come, & let vs cleaue to the Lord in a perpetual couenant that shal not be forgotten.

6 f My people hath bene [as] lost shepe: their g shepherdes haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from h mountaine to hil, [and] forgotten their resting place.

7 All that found them, haue deuoured them, and their enemies said, We offend not, because they haue sinned against the Lord, h the habitation of iustice; euē the Lord the hope of their fathers.

8 i Flee from the middes of Babel, and departe out of the land of the Caldeans, & be ye as the he goates k before the flocke.

9 For lo, I wil raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, & they shal set them selues in aray against her, whereby she shalbe taken: their arrowes [shalbe] as of a strong man, which is expert, [for]

none shal returne in vaine.

10 And Caldea shalbe a spoile: all f spoile her, l shalbe satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, [and] because ye are growen fat, as the calves in the grasse, m and neyed like strong [horses,]

12 [Therefore] your mothers shalbe sore confounded, and she that bare you shalbe ashamed: beholde, the vttermost of the nations [shalbe] a desert, a drye land, & a wilderness.

13 Because of the wrath of the Lord it shal not be inhabited, but shalbe wholly desolate: euerie one that goeth by Babel, shal be astonished, n & hisse at all her plagues.

14 o Put your selues in aray against Babel round about: all ye that bend the bowe, shoote at her, spare no arrowes: for she hath p sinned against the Lord.

15 Crye against her round about: she hatho t giuen her hād: her foundations are fallē, [and] her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as she hath done, down to her.

16 Destroye the q sower from Babel, and him that handleth the sickle in the time of haruest: because of the sworde of the oppressour they shal turne euerie one to his people, and they shal flee euerie one to his owne land.

17 Israel [is like] scattered shepe: the Lyons haue disperfed them: first the King r of Asshur hath deuoured him, & last this Nebuchad-nezzar King of Babel hath broken s his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I wil visite the King of Babel, and his land, as I haue visited the King of Assur.

19 And I wil bring Israel againe to his habitation: he shal fede on Carmel & Bashān, and his soule shalbe satisfied vpon the mount Ephraim and Gilcad.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shalbe fought for, and there shalbe none: and the sinnes of Iudāh, & they shal not be found: for I wil be merciful vnto them, whome I reſerue.

21 Go vp against the land of the t rebelles, [euē] against it, & against the inhabitants u of Pekōd: destroye, and lay it waste after them, saith the Lord, and do according to all that I haue commanded thee.

22 A crye of battell [is] in the land, and of great destruction.

23 How is the v hammer of s whole worlde destroyed and broken! how is Babel become desolate among the nations!

24 I haue

† Shalbe made rich thereby.

m For ioye in the victorie, ye had against my people.

n In signe of contempt, and disdain.

o He speaketh to the enemies the Medes and Persians.

p Thogh the Lord called the Babylonians his seruants, and their worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, to profite themselves, it is here called sinne.

† Or, yielded on made peace.

q Destroye her so that none be left to labour grounde or to take the fruit thereof.

r Meaning, Tiglath-Pelezar who caried away the tribes.

s He caried away the rest, to wit, Iudah, and Benjamin.

t That is, Babylon: thus the Lord raiseth Cyrus.

u Eze. 23. 31. † Or, of them that shalbe visited.

v Nebuchad-nezzar, who had smitten downe all the princes, & people of y world.

24 I haue snared thee, and thou art taken, o Babel, & thou wast not aware: thou art founde, & also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, & hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the land of the Caldeans.

26 Come against her from the utmost border, open her store houses: tread on her as on theaues, & destroye her utterly: let nothing of her be left.

27 Destroye all her bullockes: let them go downe to slaughter. Wo vnto them, for their day is come, & the time of their visitation.

28 The voice of them that flee, & escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, & the vengeance of his Temple.

29 Call vp the archers against Babel all ye that bend the bowe, besiege it rounde about: let none thereof escape: recompence her according to her worke, & according to all that she hath done, do vnto her: for she hath bene proude against the Lord, & against the holy one of Israel.

30 Therefore shall her yong men fall in the streets, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Beholde, I come vnto thee, o proude man, saith the Lord God of hostes: for thy day is come, & the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him vp: & I will kindle a fyre in his cities, and it shall deuoure all rounde about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that toke them captiues, helde them, & wolde not let them go.

34 [But] their strong redemer, whose Name [is] the Lord of hostes, he shall mainteine their cause, that he may giue rest to the land, & disquiet the inhabitants of Babel.

35 A sword [is] vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword [is] vpon the sothesayers, & they shall dote: a sword [is] vpon her strong men, and they shall be afraid.

37 A sword [is] vpon their horses & vpon their charrets, and vpon all the multitude that are in the middes of her, & they shall be like women: a sword [is] vpon her treasures, and they shall be spoiled.

38 A drought [is] vpon her waters, and

they shall be dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the Ziiims with the Iims shall dwell [there] & the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed Sodom and Gomorrah with the places thereof nere about, saith the Lord: [so] shall no man dwell there, neither shall the sonne of man remaine therein.

41 Beholde, a people shall come from the North, & a great nation, & many Kings shall be raised vp from the coastes of the earth.

42 They shall holde the bowe & the buckler: they are cruel and vnnmerciful: their voyce shall roare like the sea, and they shall ride vpon horses, [and] be put in aray like men to the battell against thee, o daughter of Babel.

43 The King of Babel hath heard the report of them, and his hands waxed feeble: sorowe came vpon him, & [euen] sorowe as of a woman in trauail.

44 Beholde, he shall come vp like a lyon from the swelling of Iorden vnto the strong habitation: for I will make [Israel] to rest, & I will make them to haste away from her: and who is a chosen man that I may appoint against her: for who is like me, & who will appoint me the time? and who is the shepherd that will stand before me?

45 Therefore heare the counsell of the Lord that he hath deuised against Babel, and his purpose: he hath conceived against the land of the Caldeans: surely the least of the flocke shall drawe them out: surely he shall make [their] habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the crye is heard among the nations.

CHAP. LI.

¶ VVhy Babylon is destroyed: 41 The vaine confidence of the Babylonians. 43 The vanities of idolaters. 59 Jeremiah giueth his boke to Seraiah.

1 Thus saith the Lord, Beholde, I will raise vpon Babel, and against the inhabitants that lift vp [their] heart against me a destroying winde.

2 And will send vpon Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her on euery side.

3 Also to the bender he bendeth his bowe, and to him that lifteth him self vp in his

b Read Isa. 13

21. f Ebr. sonnes of the ostriches, or yong.

Gen. 13, 11. Isa. 13, 19.

c Meaning, that the Persians shulde gather their armes of manye nations.

d. VVhich is ment of Belshazzar, Dan. 5, 6.

Chap. 49, 19.

e Read Chap. 49, 19.

f Or, of the life that riseth vp. a The Medes, and Persians, shall destroye them as a winde doeth the chaffe.

Though they were forsaken for a time, yet they were not utterly cast, as though their hand were dead.

He sheweth that there remaineth nothing for them that abide in Babylon, but destruction. Chap. 17, 6, & 48, 6.

By whom the Lord poured out the drinke of his vengeance, to whom it pleased him.

For the great afflictions that they have felt by the Babylonians.

Isa. 21, 9.

reuel. 14, 8. Thus the people of God exhort one another to go to Zion and praise God.

In approving our cause and punishing our enemies.

Or, fil, or multiple.

For wrong done to his people, and to his Temple, Chap. 10, 18.

For the land of Caldea was full of rivers, as in Euphrates. Or, measure. Ebr. his soule. Amos. 6, 8.

Chap. 10, 12.

Read Chap. 10, 14.

brigadine, [will say.] Spare neither yong men, but destroye all her hostes.

4 Thus the slaine that fall in the land of the Caldeans; & they that are thrust through in her stretes.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lord of hostes, thogh their land was filled with sinne against the holy one of Israel.

6 ¶ Flee out of the middes of Babel, & deliver euerie man his soule: be not destroyed in her iniquities: for this is the time of the Lords vengeance: he wil rendre vnto her a recompence.

7 Babel hath bene as a golden cuppe in the Lords hand: he made all the earth drunken: the nations haue drunken of her wine, therefore do the nations rage.

8 ¶ Babel is suddenly fallen, & destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We wolde haue cured Babel, but she wolde not be healed: forsake her, and let vs go euerie one into his owne countreie: for her iudgement is come vpon heauen, & is lifted vp to the cloudes.

10 The Lord hath brought forth the our righteousness: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes, & gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroye it, because it is the vengeance of the Lord, [&] the vengeance of his Temple.

12 Set vp the standart vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skoutes: for the Lord hath bene deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, & the end of thy couetousnes.

14 The Lord of hostes hath sworn by himselfe, [saying,] Surely I wil fil thee with men, as with caterpillers, and they shal crye and shoute against thee.

15 He hath made the earth by his power, and established the worlde by his wisdom, and hath stretched out the heauen by his discrecion.

16 He giueth by this voyce the multitude of waters in the heauen, & he causeth the cloudes to ascend from the ends of the earth; he turneth lightnings to raine, and bringeth forth the winds out of his treasures.

17 Euerie man is a beast by his owne knowledge: euerie founder is confounded by

grauen images for his melting is but falsehood, and there is no breth therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shal perish.

19 The portion of Iacob is not like them: for he is the maker of all things, & Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, [&] weapons of warre: for with thee wil I breake the nations, and with thee wil I destroye kingdomes.

21 And by thee wil I breake horse & horseman, and by thee wil I breake the charret and him that rideth therein.

22 By thee also wil I breake man & woman, and by thee wil I breake olde & yong, & by thee wil I breake the yong man & the maid.

23 I wil also breake by thee the shepherd & his flocke, & by thee wil I breake the housbandman and his yoke of oxen, & by thee wil I breake the dukes and princes.

24 And I wil rendre vnto Babel, and to all the inhabitants of the Caldeans all their euil, that they haue done in Zion, [euen] in your sight, saith the Lord.

25 Beholde, I [come] vnto thee, & destroye the mountaine, saith the Lord, which destroyest all the earth: and I wil stretch out mine had vpon thee, and roll thee downe from the rockes, & wil make thee a burnt mountaine.

26 They shal not take of thee a stone for a corner, nor a stone for fundatiōs, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standart in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes

of Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause horses to come vp as rough caterpillers.

28 Prepare against her the natiōs with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his dominion.

29 And the land shal tremble and forowe: for the deuise of the Lord shal be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, [&] they were like women: they haue burnt her dwellig places, [and] her barres are broken.

31 A post shal runne to mete the post, and a messenger to mete the messenger, to shewe the King of Babel, that his citie is taken on a side thereof.

I VVhen God shal execute his vengeance, in I hatis, the true God of Israel is not like to these idoles, for he can helpe when all thinges are desperated. He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 10, 23.

Not that Babylon stood on a mountaine, but because it was strong and seemed invincible.

From thy strong holdes & fortresses.

By these three nations he meaneth Armenia, the hier, & Armenia lower, & Scythia: for Cyrus had gathered an armie of euers nations.

By turning the course of the river, one side was made open, and the reder did growe in water, were destroyed: which Cyrus did by counsel of Gobria and Gabaatha Belshazzars captaine.

32 And that the passages are stopped, and the reedes burnt with fyre, and the men of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, The daughter of Babel [is] like a threshing floore: & time of her threshing [is] come: yet a litle while, and the time of her haruest shall come.

34 Nebuchad-nezzar the King of Babel hath deuoured me, and destroyed me: he hath made me an emptie vessel: he swallowed me vp like a dragon, and filled his bellie with my delicates, [and] hath cast me out.

35 The spoile of me, and that which was left of me, [is] broght vnto Babel, shal the inhabitant of Zion say: & my blood vnto the inhabitants of Caldea, shal Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I wil mainteine thy cause, and take vengeance for thee, and I wil drye vp the sea, and drye vp her springs.

37 And Babel shall be [as] heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lyons, & yell as the lions whelpes.

39 In their heat I wil make them feastes, and I wil make them drunken, that they may reioyce, and slepe a perpetual slepe, and not wake, saith the Lord.

40 I wil bring them downe like lambes to the slaughter, [and] like rams and goates.

41 How is Shephach taken! and how is the glorie of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drye and a wilderness, a land wherein no man dwelleth, nether doeth the sonne of man passe thereby.

44 I wil also visite Bel in Babel, and I wil bring out of his mouth that which he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people go out of the middes of her, and deliuer ye euery man his soule from the fierce wrath of the Lord.

46 Let your hearteuen faint, and ye feare the rumour, that shall be heard in the land: the rumour shall come [this] yere, and after that in the fourth yere [shall come] a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, dayes come, that

I wil visite the images of Babel, and the whole land shall be confounded, & all her slaine shall fall in the middes of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel, for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that haue escaped the sword, go away, stande not stil: remembre the Lord afarre of, & let Ierusalem come into your minde.

51 We are confounded because we haue heard reproche: shame hath couered our faces, for strangers are come into the sanctuaries of the Lords house.

52 Wherefore, beholde, the dayes come, saith the Lord, that I wil visite her graues, images, & though all her land the wounded shall grone.

53 Thogh Babel shoulde mounte vp to heauen, and thogh she shoulde defend her strength on hie, [yet] from me shall her destroyers come, saith the Lord.

54 A sounde of a crye [cometh] from Babel, and great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste, and destroyed from her the great voyce, & her waues shall roare like great waters, [and] a sounde was made by their noyse.

56 Because the destroyer is come vpon her, [even] vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompence.

57 And I wil make drunke her princes, & her wise men, her dukes, and her nobles, & her strong men: & they shall slepe a perpetual slepe, and not wake, saith the King, whose name [is] the Lord of hostes.

58 Thus saith the Lord of hostes, The thicke wall of Babel shall be broken, and her hye gates shall be burnt with fyre, and people shall labour in vaine, and the folke in the fyre, for they shall be weary.

59 The word which Jeremiah the Prophet commanded Sheraiah the sonne of Ne-riah, the sonne of Maasiah, when he went with Zedekiah the King of Iudah into Babel, in the fourth yere of his reigne, and this Sheraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that shoulde come vnto Babel, & vnto all the things, that should befallen against Babel.

61 And Ieremiah said to Sheraiah, When thou comest vnto Babel, and shalt see, and shalt read all these wordes,

All creatures in heauen and earth shall reioyce and praise God for the destruction of Babel. The great Babylon shall be destroyed, and shall be as a desolate place, and shall be as a wilderness, and shall be as a heape of stones, and shall be as a place of dragons, and shall be as a place of hissing, without an inhabitant. The Lord God shall visit Babel, and shall destroy it, and shall make it desolate, and shall make it a wilderness, and shall make it a heape of stones, and shall make it a place of dragons, and shall make it a place of hissing, without an inhabitant.

For the wall of Babel was two hundred feet high.

The thickness of the wall of Babel was five feet thick.

I wil visit them with afflictions that they shall not know a way to escape them.

The thickness of the wall of Babel was five feet thick.

This was in the time of his captiuitie, but seven years before, when he went other to gratiate Nebuchad-nezzar of captiuitie of his captiuitie.

Though they were forsaken for a time, yet they were not utterly cast, as though their husband were dead.

He sheweth that there remaineth nothing for them that abide in Babylon, but destruction. Chap.

By whom the Lord poured out the drinke of his vengeance, to whom it pleased him.

For the great afflictions that they have felt by the Babylonians.

Isa. 31, 9.

reuel. 1, 4, 8. f Thus the people of God exhort one another to go to Zion and praise God.

In approving our cause and punishing our enemies.

Or, fil, or mul tiplic.

For wrong done to his people, and to his Temple, Chap. 10, 12.

For the land of Caldea was full of rivers & ran in Euphrates.

Or, measure.

Ebr. his soule.

Amos. 6, 8.

Chap. 10, 12.

Read Chap. 10, 14.

brigadine, [will say.] Spare neither yong men, but destroye all her hostes.

4 Thus the slaine that fall in the land of the Caldeans; & they that are thrust through in her streets.

5 For Israel hath bene no widow, nor luddah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ Flee out of the middes of Babel, & deliver euery man his soule: be not destroyed in her iniquities: for this is the time of the Lords vengeance: he will rendre vnto her a recompence.

7 Babel hath bene as a golden cuppe in the Lords hand: he made all the earth drunken: the nations haue drunken of her wine, therefore do the nations rage.

8 ¶ Babel is suddenly fallen, & destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We wolde haue cured Babel, but she coulde not be healed: forsake her, and let vs go euery one into his owne countreie: for her iudgement is come vnto heauen, & is lifted vp to the cloudes.

10 The Lord hath brought forth the our righteousness: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrows, & gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroye it, because it is the vengeance of the Lord, [&] the vengeance of his Temple.

12 Set vp the standan vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skoutes: for the Lord hath bothe deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, & thou shalt be desolate.

14 The Lord of hostes hath sworn by him selfe, [saying.] Surely I will fill thee with men, as with caterpillers, and they shall crye and shoute against thee.

15 He hath made the earth by his power, and established the worlde by his wisdom, and hath stretched out the heauen by his discreuon.

16 He giueth by this voyce the multitude of waters in the heauen, & he causeth the cloudes to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the the winds out of his treasures.

17 Euery man is a beast by his owne knowledge: euery founder is confounded by

grauen images for his melting is but falsehood, and there is no breth therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shall perishe.

19 The portion of Iacob is not like them: for he is the maker of all things, & Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, [&] weapons of warre: for with thee will I breake the nations, and with thee will I destroye kingdomes.

21 And by thee will I breake horse & horseman, and by thee will I breake the charret and him that rideth therein.

22 By thee also will I breake man & woman, and by thee will I breake olde & yong, & by thee will I breake the yong man & the maid.

23 I will also breake by thee the shepherd & his flocke, & by thee will I breake the housbandman and his yoke of oxen, & by thee will I breake the dukes and princes.

24 And I will rendre vnto Babel, and to all the inhabitants of the Caldeans all their euil, that they haue done in Zion, & euery in your sight, saith the Lord.

25 Beholde, I [come] vnto thee, & destroye the mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine had vpon thee, and roll thee downe from the rockes, & wil make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for fundatiōs, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standart in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes

of Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause horses to come vp as rough caterpillers.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorowe: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, [&] they were like women: they haue burnt her dwelling places, [and] her barres are broken.

31 A post shall runne to meete the post, and a messenger to meete the messenger, to shewe the King of Babel, that his citie is taken on a side thereof.

¶ When God shall execute vengeance, in that is, the true God of Israel is not like to these idols, for he can helpe when all things are desolate. In he meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 10, 23.

¶ Not that Babylon stode on a mountaine, but because it was strong and seemed inuincible.

¶ From thy strong holdes & fortresses.

¶ By these three nations he meaneth Armenia, the hier, & Armenia lower, & Scythia: for Cyrus had gathered an armie of euery nation.

¶ By turning the course of the river, one side was made open, and the reder did growe in water, were destroyed: which Cyrus did by counsel of Gubria and Gabatha Belshazzars captaiues.

7 Therefore beholde, & dayes come, that

And Ieremias said to Serai, When
you comest vnto Babel, and shalt
read all these wordes,

This was not
the time of
captivity,
for seven years
before, when he
went other to
Babylon Nebu-
ad-nazzar on
the first of
the month.

ming
 of the ri-
 de side
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 ve in
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 of Go-
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 Gar-
 sing.

Jeremiah 24. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. John in his translation allude to shipboard as he said: When the Angel took a millstone and cast into the sea: signifying thereby the destruction of Babylon, Royal 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. King. 24. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Then shall thou say, O Lord, thou hast spoken against this place, to destroye it, & none shulde remaine in it, nether man nor beast, but that it shulde be desolate for ever.

63 And when thou hast made an end of reading this booke, thou shalt binde a stone to it, and cast it in the middes of Euphrates.

64 And shalt say, Thus shal Babel be drowned, and shal not rise from the euil, that I wil bring vpon her: and they shal be wearie. Thus farre [are] the wordes of Ieremiah.

CHAP. LII.

4 Jerusalem is taken. 10 Zedekiah's sonnes are killed before his face, and his eyes put out. 13 The cite is burned. 21 Ichoiash is brought forth of prison, and fed like a King.

1 Zedekiah [was] one & twentie yere olde when he began to reigne, & he reigned eleuen yeres in Ierusalem, and his mothers name [was] Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euil in the eyes of the Lord, according to all that Ichoiakim had done.

3 Doubtes because the wrath of the Lord was against Ierusalem & Iudah, til he had cast them out from his presence, therefore Zedekiah rebelled against the King of Babel.

4 But in the ninth yere of his reigne, in the tenth moneth the tenth [day] of the moneth came Nebuchad-nezzar King of Babel, he and all his hoste against Ierusalem, & pitched against it, and buylt fortres against it rounde about.

5 So the cite was besieged vnto the eleuenth yere of the King Zedekiah.

6 Now in the fourth moneth, the ninth [day] of the moneth, the famine was fore in the cite, for there was no more bread for the people of the land.

7 Then the cite was broken vp & all the men of warre fled, & went out of the cite by night, by the way of the gate betwene the two walles, which was by the Kings garden: (now the Caldeans [were] by the cite rounde about) and they went by the way of the wilderness.

8 But the arme of the Caldeans pursued after the King, & toke Zedekiah in the desert of Tercho, and all his hoste was scattered from him.

9 Then they toke the King, and caryed him vp vnto the King of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him.

10 And the King of Babel slewe the sonnes

of Zedekiah, before his eyes: he slewe also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, & the King of Babel bounde him in chaines, and caryed him to Babel, and put him in prison til the day of his death.

12 Now in the fift moneth in the tenth [day] of the moneth (which was the ninth yere of the King Nebuchad-nezzar King of Babel) came Nebuzaradan chief steward [which] stode before the King of Babel in Ierusalem,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fyre.

14 And all the armie of the Caldeans that were with the chief steward, brake downe all the walles of Ierusalem rounde about.

15 Then Nebuzar-adan the chief steward caryed away captiue [certeine] of the poore of the people, & the residue of the people that remained in the cite, & those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chief steward left [certeine] of the poore of the land, to dresse the vines, and to til the land.

17 Also the pillars of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caryed all the brasse of them to Babel.

18 The pottes also and the besomes, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, toke they away.

19 And the bowles, and the ashpannes, & the basins, and the pottes, and the candlesticks, & the incense dishes, & the cuppes, [& all] that was of olde, and that was of siluer, toke the chief steward away.

20 With the two pillars, one Sea, & twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasse of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar [was] eightene cubites, and a threde of twelue cubites did compasse it, and the thickenes thereof [was] foure fingers: [it was] holow.

22 And a chapter of brasse [was] vpon it, and the height of one chapter was fiue cubites with networke, and pomegranates vpon the chapters rounde about, all of brasse: the seconde pillar also, and the pomegranates [were] like vnto these.

23 And there was ninetie & six pomegranates

In the 2. King. 23. 1. it is called the fourth day, because 5 yere began then, and so continued to the tenth. That is, which was his seruice, as 2. King. 23. 1.

Of the pillars read 2. King. 24.

Which were also made of brasse.

It was so much in quantity.

I But because of roundenes no more coule he fene bur in eye and six. V Which fene in the hie Priests stead, if he had any neceffarie impediment. In the 2. King. 25. 19. is red of five: those were 5 most excellent & the other two, w were not so noble, are not there mentioned with them.

V Which was the latter end of the feuenth yere of his reigne & the begining of the eight. In the latter end all of the yere, and the beginning of the nineteenth.

nates on a side: [and] all the pomegranates vpon the net worke [were] an hundred rounde about.

24 And the chief steward toke Sheraiáh the chief Priest, & Zephaniáh & seconde Priest, & the thre keepers of the dore.

25 He toke also out of the citie an Eunuche, which had the ouersight of the men of warre, and seven men that were in the Kings prefence, which were founde in the citie, and Sopher captaine of the hoste who mustred the people of the land, and thre score men of the people of the land, that were founde in the middes of the citie.

26 Nebuzar-adán the chief steward toke them, and broght them to the King of Babel to Ribláh.

27 And the King of Babel smote them, & slewe them in Ribláh, in the land of Hamáth: thus Iudáh was caryed away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzár caryed away captiue, in the seven yere, [even] thre thousand Iewes, and thre and twentie.

29 In the eighteenth yere of Nebuchad-

nezzár he caryed away captiue from Ierusalem eight hundred thirtie & two persones.

30 In the thre and twentieth yere of Nebuchad-nezzár, Nebuzar-adán the chief steward caryed away captiue of the Iewes seven hundred fourtie and five persones: all the persones [were] foure thousand & six hundred.

31 And in the seven and thirtieth yere of the captiuitie of Iehoiachín King of Iudáh, in the twelft moneth, in the five and twentieth [day] of the moneth, Builmerodách King of Babel, in the first yere of his reigne, lifted vp the head of Iehoiachín King of Iudáh, and broght him out of prison,

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel.

33 And changed his prison garments, & he did continually eat bread before him, all the dayes of his life.

34 His portion [was] a continual portion giuen him of the King of Babel, euery day a certeine, all the dayes of his life vntil he dyed.

† Ebr. foules.

That is, restored him to libertie and honour.

And gave him princelie apparel.

That is, he had allowance in the court, & thus as length he had rest and quietnes, because he obeyed Iehoiachín the King, & the other that were with him, that would obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 3 And sheweth that they are plagued because of their finnes. The first and second chapter beginne euery verse according to the letters of the Ebrewe Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

A The Prophet wondereth at & great iudgement of God seing Ierusalem, which was so strong & so full of people, to be now destroyed and desolate. V Which had chief rule ouer many prouinces and countreys. So that she hath no rest. Meaning, the Egyptians and Assyrians, which promised helpe & forther crueltie toward the poore and oppression of seruants, Iere. 34. 31.

F As they vse to come vp, & myrrh & ioye, Psl. 45. 4. † Ebr. bitterness. That is, haue rule ouer her, Psal. 44.



How doeth the citie remaine solitarie that was full of people? she is as a widdow: she that was great among nations [&] princeesse among the prouinces, is made tributarie.

2 She wepeth continually in the night, & her teares [runne downe] by her chekes: among all her louers, she hath none to comfort her: all her friends haue delt vnfaithfully with her, [and] are her enemies. 3 Iudáh is caryed away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, [&] findeth no rest: all her persecuters toke her in the streites.

4 The wayes of Zión lament, because no man cometh to the solemne feasts: all her gates are desolate: her Priests sigh: her virgines are discomfited, and she is in heaviness.

5 Her aduersaries are the chief, [and] her

enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, [and] her children are gone into captiuitie before the enemy.

6 And from the daughter of Zión all her beautie is departed: her princes are become like harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, [&] all her pleasant things, that she had in times past, when her people fell into the hand of the enemy, & none did helpe her: her aduersaries sawe her, & did mocke at her Sabbaths, 8 Ierusalem hath grievously sinned, therefore she is in derision: all that honored her, despise her, because they haue sene her filthines: yea, she sigheth and turneth backward.

9 Her filthines is in her skirtes: she remembered not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemy is proude.

10 The enemy hath stretched out his hand vpon all her pleasant things: for she hath sene the heathen entre into her Sanctuary, whome thou didest commande, that

As men play away with her, & she is as a widdow, & she is in her hand, the enemy hath the great beautie and modities, & she is lost.

At her religion and seruing of God, which was the greatest grief to the godly.

Or, discomfited. I She is not ashamed of her sinne, although it be manifest.

† Ebr. hath magnified himself.

In God forbid that the Ammonites & Moabites should enter into the Congregation of the Lord, & vnder their he comproueth all sinners, Deut. 23. 4.

ann. ij.

they shulde not entre into thy Church;
11 All her people sigh and seke [their]
bread: they haue giue their pleasant things
for meat to refresh the soule: se, O Lord, &
consider: for I am become vile.

12 Haue ye no regarde, all ye that passe by
this way: beholde, and se, if there be any
sorowe like vnto my sorowe, which is
done vnto me, where with the Lord ha-
th afflicted [me] in the day of his fierce
wrath.

13 From aboue hath he sent fyre into my
bones, which preuaile against them: he
hathe spred a net for my fete, [&] turned
me backe: he hathe made me desolate, [&]
daily in beatitudes.

14 The yoke of my transgressions is bounde
vpon my hand: they are wrapped, and
come vp vpon my necke: he hathe made
my strength to fail: the Lord hathe deliue-
red me into their hands, nether am I able
to rife vp.

15 The Lord hathe trode vnder fote all my
valiant men in the middes of me: he hathe
called an assemble against me to destroy
my yong men: the Lord hathe troden
the wine presse vpon the virgine the
daughter of Iudah.

16 For these things I wepe: mine eye, [te-
uen] mine eye casteth out water, because
the comforter that shulde refresh my soule,
is farre from me: my children are desolate,
because the enemy preuaile.

17 Zión stretcheth out her hands, and there
[is] none to comfort her: the Lord hathe
appointed the enemies of Iakob rounde
about him: Ierusalem is as a menstruous
woman in the middes of them.

18 The Lord is righteous: for I haue rebel-
led against his commandement: heare,
I pray you, all people, and beholde my so-
row: my virgines & my yong men are go-
ne into captiuitie.

19 I called for my louers, [but] they decei-
ued me: my Priests and mine Elders peri-
shed in the cite while they sought their
meat to refresh their soules.

20 Beholde, O Lord, how I am troubled:
my bowels swell, mine heart is turned
within me; for I am ful of heauines: the
sworde spoyleth abroad, as death [doeth]
at home.

21 They haue heard that I mourne, [but]
there [is] none to comfort me: all mine e-
nemies haue heard of my trouble, [&]
are glad, that thou hast done it: thou wilt
bring the day, that thou hast pronounced,
and they shalbe like vnto me.

22 Let all their wickednes come before
thee: & do vnto the, as thou hast done vnto

me, for all my transgressions: for my sighs
are many, and mine heart is heauie.

CHAP. III.

How hath the Lord darkened the
daughter of Zión in his wrath!
[&] hath cast downe from heauen vnto
the earth the beautie of Israel, and remem-
bered not his fotebole in the day of his
wrath!

2 The Lord hathe destroyed all the habi-
tations of Iakob, & not spared: he hathe
throwen downe in his wrath the strong
holdes of the daughter of Iudah: he hathe
cast them downe to the grounde: he ha-
th polluted the kingdome & the princes
thereof.

3 He hathe cut of in his fierce wrath all the
horne of Israel: he hathe drawen backe
his right hand from before the enemy,
and there was kindled in Iakob like a fla-
me of fyre, & deuoured rounde about.

4 He hathe bent his bowe like an enemy:
his right hand was stretched vp as an ad-
uersarie, and slewe all that was pleasant
to the eye in the tabernacle of the daugh-
ter of Zión: he powred out his wrath like
fyre.

5 The Lord was as an enemy: he hathe de-
uoured Israel, [&] consumed all his pala-
ces: he hathe destroyed his strong holdes,
and hathe increased in the daughter of Iu-
dah lamentation and mourning.

6 For he hathe destroyed his tabernacle,
as a garden, he hathe destroyed his con-
gregation: the Lord hathe caused the fea-
stes & Sabbaths to be forgotten in Zión,
and hathe despised in the indignation of
his wrath the King and the Priest.

7 The Lord hathe forsaken his altar: he ha-
th abhorred his Sanctuarie: he hathe gi-
uen into the hand of the enemy the wal-
les of her palaces: they haue made a snoy-
se in the House of the Lord, as in the day
of solemnitie.

8 The Lord hathe determined to destroye
the wall of the daughter of Zión: he stret-
ched out a line: he hathe not withdrawn
his hand from destroying: therefore he
made the rampart and the wall to lamet:
they were destroyed together.

9 Her gates are sonke to the grounde: he ha-
th destroyed and broken her barres: her
King and her princes [are] among the
Gentiles: the Lawe [is] no more, nether
can her Prophetes receiue [any] vision
from the Lord.

10 The Elders of the daughter of Zión sit
vpon the grounde, and kepe silence: they ha-
ue cast vp dust vpon their heades: they ha-
ue girded the selues with sackcloth: the
virgines

Thus Ierusa-
lem lamenteth,
mouing others
to pittie her and
to learne by her
example.

This decla-
rath we shuld
acknowledge
God to be the
author of all our
afflictions: to
the intent that
we might seke
vnto him for
remedie.

Mine heauy
finnes are conti-
nually before
his eyes, as he
seeth a thing
so his hand for
remembrance.

He hathe tro-
den vnder
fote as they that
tread grapes in
the wine presse.

Jer. 14. 17.
chap. 3. 18.

Which be-
cause of her pol-
lution was sepa-
rate from her
houshold, Le-
uit. 15. 19. and
was abhorred
of the time.
Leuit. 15. 19.

That is, they
died for hun-
gre.

Of desiring
vengeance aga-
inst the enemy,
read Ierem. 11.
to. & 13. 21.

Or gather the
like grapes.

That is, brou-
ght her from
prosperitie to
aduersitie.

He hathe giuen
her a more sore
fall.
e Alluding to
the Temple or
the Arke of the
covenant, which
was called the
fotebole of the
Lord, because
they shulde not
set their minde
so lowe, but lift
vp their hearts
toward the hea-
uens.

d Meaning, the
glorie and
strength, as 1.
Sam. 2. 1.

e That is, his
succour which
he was wont
to send vs, whi-
our enemies op-
pressed vs.
f Shewing that
there is no sense
die but destruc-
tion, where
God is the ene-
mie.

g As the people
were accus-
tomed to praise
God in the so-
lemne feastes w
a lowde voice,
so now the ene-
mies blaspheme
him with shou-
ting & crying.
h This is a fig-
urative speache,
as I was, when
he said, & wayes
did lament,
Chap. 1. 4: mea-
ning, that this
sorowe was so
great that the
inensible thing
had their part
thereof
† Or, finde,

virgines of Ierusalem hang downe their heades to the ground.

11 Mine eyes do faile with teares: my bowels swell: my liuer is powred vpon the earth for the destruction of the daughter of my people, because the children & sucklings I swoune in the stretes of the citie.

12 Thei haue said to their mothers, Where is bread and drinke? when they swoune as the wounded in the stretes of the citie, [and] when thei gaue vp the golfe in their mothers bosome.

13 What thing shall I take a witnes for thee? what thing shall I compare to thee, o daughter Ierusalem? what shall I liken to thee, that I may comfort thee, o virgine daughter Zión? for thy breache is great like the sea: who can heale thee?

14 Thy Prophets haue looked out vaine, and foolish things for thee, and thei haue not discovered thine iniquitie, to turne away thy captiuitie, but haue looked out for the false prophecies, & causes of banishment.

15 All that passe by the way, clappe their hands at thee: they hiss and wagge their head vpon the daughter Ierusalem, [saying,] Is this the citie that men call; The perfection of beautie, [and] the ioye of the whole earth?

16 All thine enemies haue opened their mouthes against thee: they hiss & gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue founde [and] sene it.

17 * The Lord hathe done that which he had purposed: he hathe fulfilled his worde that he had determined of olde time: he hathe throwen done, and not spared: he hathe caused thine enemy to reioyce ouer thee, and set vp the home of thine aduersaries.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zión, let teares runne downe like a riuer, day & night: take thee no rest, nether let the apple of thine eye cease.

19 Arise, crye in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the stretes.

20 Beholde, o Lord, & consider to whom thou hast done thus: shall the women eat their frute, [and] children of a spanne long: shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong & the olde lye on the ground in the stretes: my virgines and my yong

men are fallen by the sworde: thou hast slain [them] in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my terrors rounde about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, haue mine enemy consumed.

CHAP. III.

1 I Am the man, that hathe sene affliction in the rod of his indignation.

2 He hathe led me, and brought me into darkenes, but not to light.

3 Surely he is turned against me: he turneth his hand [against me] all the day.

4 My flesh and my kinne hathe he caused to waxe olde, [and] he hathe broken my bones.

5 He hathe buylded against me, & compassed [me] with gall, and labour.

6 He hathe set me in darke places, as they that be dead for euer.

7 He hathe hedged about me, that I can not get out: he hathe made my chaines heauie.

8 Also when I crye & shoute, he shutteth out my prayer.

9 He hathe stopp'd vp my waies with heauen stone, [and] turned away my paths.

10 He was vnto me [as] a beare lying in waite, [and as] a lion in secret places.

11 He hathe stopped my wayes, & pulled me in peeces: he hathe made me desolate.

12 He hathe bent his bow and made me a marke for the arrowe.

13 He caused the arrowes of his quier to enter into my reines.

14 I was a derision to all my people, [and] their song all the daye.

15 He hathe filled me with bitternes, [and] made me drunken with worme wood.

16 He hathe also broke my teeth with stones, [and] hathe couered me with ashes.

17 Thus my soule was faire of from peace: I forgot prosperitie.

18 And I said, My strength and mine hope is perished from the Lord.

19 Remembring mine affliction, & my mourning, the worme wood and the gall.

20 My soule hathe them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that we are not consumed, because his compassions faile not.

23 Considering the wickednes of man, his sinne that he remembreth not, but onely that God for his owne mercies sake, and for his promises sake, haue his Church to remaine though they be neuer so lowe in their sinne.

† Or, enemies, whom I feared.

4 The Prophet complaineth of the punishment and afflictions that he endured by the false Prophetes and hypocrites, who he declared the destruction of Ierusalem, as Ierem. 20, 3.

h He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore setteth them out with this discourse of words.

e This is a great temptation to the godlie, when they see not the fruit of their prayers, and cause them to thinke that their are not heard, which thing God vseth to do, that they might praye more earnestly & the oftener.

d And kepeth me in holde, as a prisoner.

e He hathe no pite on me.

† Ebr. sonnes, f VVith great anguish and sorrowe he hath made me to lene my teares.

g Thus with paine he was drawn to and fro between hope and despair, as the god lie oft times are, yet in the end the Spirit getteth the victory.

h He sheweth that God thus vseth to drawe his to the in-ens that here-by they may knowe them.

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The yoke of youth.

Lamentations.

Great famine.

1 VVe felethy
benchis daily.
1 The godlie
putt their who-
le confidence
in God, & the-
refore loke for
none other in-
heritance, as
psal. 16, 5.

in He sheweth
that we can ne-
uer begin to ri-
mely to be ex-
cised vnder the
crosse, that whē
the afflictions
grow greater,
our patience
also by experi-
ence may be
stronger.

n He murmu-
reth not agāst
God, but is pa-
tient.

o He humbleth
him selfe as the
that falle downe
with their
face to the ground,
and so with
patience waiteth
for succour.

p He waketh no
pleasure in it,
but doeth it out
necessitie for
our amende-
ment, which he
suffreth the
wicked to op-
pross the poore.

† Ebr. with his
heart.

q He doeth not
delite therein.

r He sheweth
that nothing is
done without
Gods providen-
ce.

s That is, ad-
versitie, & pro-
speritie, Amos
3, 6.

t VVhen God
afflicteth him.

u That is, both
heares & han-
des: for els to
lift vp the han-
des is but hypo-
cristie.

* 1. Cor. 4, 13.

z I am moue-
d with sore
weeping for all
my people.

23 [They are] renewed * euerie morning:
great is thy faithfulness.

24 The Lord [is] my¹ portion, saith my
soule: therefore wil I hope in him.

25 The Lord is good vnto them, that trust
in him, [&] to the soule that seeketh him.

26 It is good bothe to trust, and to waite
for the saluation of the Lord.

27 It is good for a man that he beare the
yoke in his^m youth.

28 He sitteth alone, & kepeth silence, be-
cause he hath borne it vpon him.

29 He putteth his^o mouth in the dust, if
there maie be hope.

30 He giueth his cheke to him that smi-
teth him: he is filled ful with reproches.

31 For the Lord wil not forsake for euer.

32 But though he send affliction, yet wil he
haue compassion according to the multi-
tude of his mercies.

33 For he doeth not^p punish[†] willingly,
nor afflict the children of men,

34 In stamping vnder his fete all the pri-
sonners of the earth,

35 In ouerthrowing the right of a man be-
fore the face of the most high,

36 In subuerting a man in his cause: the
Lord^q seeth it not.

37 Who is he then that saith, & it cometh
to passe, [and] the Lord^r commandeth it
not?

38 Out of the mouth of the most high
proceedeth not^s euil and good.

39 Wherefore [then] is the living^t man
sorrowful? man [suffreth] for his sinne.

40 Let vs serche and trye our waies, and
turne againe to the Lord.

41 Let vs lift vp^u our hearts with our han-
des vnto God in the heauens.

42 We haue sinned, and haue rebelled,
[therefore] thou hast not spared.

43 Thou hast couered [vs] with wrath, &
persecuted vs: thou hast slaine [and] not
spared.

44 Thou hast couered thy self^v w^a a cloude,
[our] prayer shulde not passe through.

45 Thou hast made vs [as] the^w offscouring
and refuse in the middes of the people.

46 All our enemies haue opened their
mouthe against vs.

47 Feare, & a snare is come vpon vs [with]
desolation and destruction.

48 Mine eye casteth out riuers of water,
for the destruction of the daughter of
my people.

49 Mine eye droppeth without staie and
ceaseth not,

50 Til the Lord loke downe, and beholde
from heauen.

51 Mine eye^z breaketh mine heart because

of all the daughters of my citie.

52 Mine enemies chased me sore like a
birde, without cause.

53 They haue shut vp my life^y in the don-
geon, and cast a stone vpon me.

54 Waters flowed ouer mine head, [then]
thought I, I am destroyed.

55 I called vpon thy name, o Lord, out of
the lowe dongeon.

56 Thou hast heard my voyce: stoppe not
thine eare from my sight [and] from my
crye.

57 Thou drewest nere in the daye that I
called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained^z my cause
of my^z soule, [&] hast redeemed my life.

59 O Lord, thou hast sene my wrong, iud-
ge thou my cause.

60 Thou hast sene all their vengeance, [&]
all their deuises against me.

61 Thou hast heard their reproche, o
Lord, [&] all their imaginatiōs against me:

62 The lippes [also] of those that rose a-
gainst me, & their whispering against me
continually.

63 Beholde, their sitting downe and their
rising vp, [how] I am their song.

64 * Giue them a recompence, o Lord, ac-
cording to the worke of their hands.

65 Glue them[†] sorrow of heart, [euē]
thy curse to them.

66 Persecute with wrath & destroy them
from vnder the heauen, o Lord.

CHAP. IIIL

1 **H**OW is the golde become so dimme
the moste fine golde is changed, and
the stones of the Sanctuarie are scattered
in the corner of euerie strete!

2 The noble[†] men of Zīō comparable to
fynne golde, how are they esteemed as ear-
then^b pitchers, [euē] the worke of the
hands of the potter!

3 Euen the dragons^c drawe out the beasts,
& giue sucke to their yong, [but] the dau-
gher of my people [is become] cruel like
the^d ostriches in the wilderness.

4 The tongue of the sucking childe clea-
deth to the roose of his mouthe for thirst:
the yong children aske bread, [but] no mā
breaketh it vnto them.

5 They that did fede delicately, perish in
the stretes: they that were brought vp in
kärlet, embrace the dongue.

6 For the iniquitie of the daughter of my
people is become greater then^e the sinne
of Sodōm, that was destroyed as in a mo-
ment, and^f none pitched camps against
her.

7 Her Nazarites were purer thē the snowe
[and]

y Read Ierem,
37, 16. how he
was in the my-
rie dungeon.

z Meaning, the
cause wherfore
his life was
in danger.

* Psal. 134.

† Or, an obli-
uate heart.

a By the golde
he meaneth the
Princes, as by
the stones he
vnderstandeth
the Priestes.

† Or, hid.

† Or, sonnes.

b VVhich are
of fine clima-
tion and haue
none honour.

c Though the
dragōs be cru-
el, yet they pite
their yong and
nourish them,
which thing is
rūfale: doeth
not.

d The women
forsake their
children as the
ostriche doeth
her eggs, Iob,
39, 17.

* Gen. 19, 11.

† Or, no strength
was against
her.

[&] whiter then the milke: they were more ruddie in body, then the read precious stones: they were [like] polished saphir.

8 [Now] their visage is blacker then a cole: they can not knowe them in the stretes: their skinne cleaueth to their bones: it is withered, like a stocke.

9 They that be slaine with the sworde are better, then they that are killed with hunger: for they fade awaie [as] they were stricken through for the frutes of the field.

10 The handes of the pitiful women haue sodden their owne children, [which] were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fyre in Zión, which hath deuoured the fundations thereof.

12 The Kings of the earth, and all the inhabitants of the worlde wolde not haue beleued that the aduersarie and the enemy shulde haue entred into the gates of Ierusalem:

13 For the sinnes of her Prophetes, [and] the iniquities of her Priests, that haue shed the blood of the iust in the middes of her.

14 They haue wandered [as] blinde men in the stretes, & they were polluted with blood, so that they wolde not touche their garments.

15 [But] they cryed vnto them, Departe, ye polluted, departe, departe, touche not: therefore they fled away, and wandered: they haue said among the heathen, They shal no more dwell there.

16 The fange of the Lord hath scattered them, he wil no more regarde them: they reuerenced not the face of the Priests, nor had compasfion of the elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that colde not saue vs.

18 They hunt our steppes that we can not go in our stretes: our end is nere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laied wait for vs in the wilderness.

20 The Breth of our nostrils, the Abolished of the Lord was taken in their nets, of whome we said, Vnder his shadowe we shalbe preserued aliue among the heathen.

21 Reioyce & be glad, O daughter Edom, that dwellest in the land of Vz, the

also shal passe through vnto thee: thou shalt be drunken & vomite.

22 Thy punishment is accomplished, O daughter Zión: he wil homore carie thee awaie into captiuitie, [but] he wil visit thine iniquitie, O daughter Edom, he wil discover thy sinnes.

CHAP. V.

The prayer of Ieremias.

1 Remembre, O Lord, what is come vpon vs: consider, and beholde our reproche.

2 Our inheritance is turned to the strangers, our houses to the aliantes.

3 We are fatherles, euen without father, [and] our mothers are as wides.

4 We haue dronke our water for money, [and] our wood is solde [vnto vs.]

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue given our handes to the Egyptians, [&] to Asshur, to be satisfied with bread.

7 Our fathers haue sinned, and are not, & we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none wolde deliuer vs out of their hands.

9 We gaue our bread with the [peril] of our liues, because of the sworde of the wilderness.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zión, [&] maidens in the cities of Iudah.

12 The princes are hanged vp by their handes: the faces of the Elders were not had in honour.

13 They toke the yong men to grinde, & the children sel vnder the wood.

14 The Elders haue ceased from the gate [&] the yong men from their songs.

15 The ioye of our heart is gone, our daies is turned into mourning.

16 The croune of our head is fallen: now vnto vs, that we haue sinned.

17 Therefore our heart is heavy for these things, our eyes are dimme.

18 Because of the mountaine of Zión which is desolate: the foxes runne vpon it.

19 [But] thou, O Lord, remainest for euer: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, [and] forsake vs so long tyme?

21 Turne thou vs vnto thee, O Lord, and we shalbe turned: reuoke our dayes as olde.

22 But thou hast vterly reiected vs: thou art exceedingly angrie against vs.

10: Heuethy nakednes. 11: Heuethy Church by after their sorowes shal haue an end, where as wicked shulde be lamented for euer.

a This prayer as is thought, was made when some of the people were carried away captiue, others as yet remained, & some went to Egypt & other places for succour: albeit it seemeth the Prophet foretold their miseries to come thus prayed. b Meaning their extreme seruage & bondage. c VVere toyed in league & amitie with the, or haue submitted our selues vnto them. d As our fathers haue bene punished for their sinnes, so we are culpable of the same sinnes, are punished. e Because of the enemies I came from the wilderness, & wolde not suffer vs to go, & seek out necessaries food. f That is by the enemies hand. g Their seruage was so great that they were not able to abide it. h There were no more lawes nor forms of common wealth. i VVith weeping. k And therefore reuoke our mercies can neuer faile. l VVhereby is declared that it is not in mans power to turne to God, but is only his worke to conuert vs & thus God worketh in vs before we can turne to him. Ierem. 31, 1 & 2.

EZEKIEL.

THE ARGUMENT.

After that Iehoiachin by the counſel of Ieremiah and Ezeziel had yielded him to Nebuchad-nezzar, & ſo went into captiuitie with his mother and diuers of his prince and of the people, certein beganne to repent and murmur that they had obeyed the Prophets counſel, as though the thing which they had prophesied ſhulde not come to paſſe, and therefore their hearts ſhulde be ſtil miſerable vnder the Caldeans. By reaſon whereof he confirmeth his former prophecies, declaring by new viſions and reuelations ſhewed vnto him that the citie ſhulde moſte certainly be deſtroyed, and the people grievouſly tormented by Gods plagues, in ſomuche that they that remained ſhulde be brought into cruel bondage. And leſt the godlie ſhulde diſpaire in theſe great troubles he aſſureth them that God wil deliuer his Church at his time appoinct, and alſo deſtroye their enemies which either afflicted them or reioyced in their miſeries: The effect of the one & the other ſhulde chiefly be performed vnder Chriſt, of whome in this booke are many notable promiſes, and in whome the glorie of the new Temple ſhulde perfectly be reſtored. He prophesied theſe things in Caldea at the ſame time that Ieremiah prophesied in Iuda, and there began in the fiſt yere of Iehoiachins captiuitie.

CHAP. I.

- 1 The time wherein Ezeziel prophesied & in what place.
3 His kinred. 25 The viſion of the foure beaſtes.
26 The viſion of the throne.



I came to paſſe in the thirtieth yere in the fourth [moneth,] [and] in the fiſt [day] of the moneth (as I was among the captiues by the riuier Chebar) that the heauens were opened and I ſawe viſions of God.

- 2 In the fiſt [day] of the moneth (w was the fiſt yere of King Ioiachins captiuitie,
3 The worde of the Lord came vnto Ezeziel the Prieſt, the ſonne of Buzi, in the land of the Caldeans; by the riuier Chebar, where the hand of the Lord was vpon him.
4 And I looked, & beholde, a whirlewinde came out of the North, a great cloude and a fyre wrapped about it, and a brightnes [was] about it; and in the middes thereof, [to wit,] in the middes of the fyre [came out] as the likenes of ambre.

d That is, the Spirit of prophesie, as chap. 3, 22. & 37, 1.
e By this diuerſitie of wordes he ſignifieth the fearful iudgement of God, and the great afflictions, that ſhulde come vpon Ieruſalem.
f Or, pale yellow.

THE VISION OF EZEKIEL.



- A The whirlewinde that came out of the North, or Aquilon.
B The great cloude.
C The fyre wrapped about it.
D The brightnes about it.
E The likenes of Ambre, or the pale colour.
F The forme of the foure beaſtes.
G Their ſete like calves ſete.
H Hands comming out from vnder their wings.
I K L M The ſacion of the foure faces of euerie beaſt.
N Their wings ioyned one to another.
O Their two wings, which couered their bodies.
P Fyre running among the beaſtes.
Q Vholes hauing euerie one foure faces.
R The rings of the wholes which were full of eyes.
S The firmament like vnto chryſtal.
T The throne, which was ſet vpon the firmament.
V VWhere ſate like the appearance of a man.
X The appearance of ambre about, and beneath the man.
Y The fyre about him.
Z The brightnes of fyre like the raine bowe.

Midi, or the South.

a After that booke of Law was ſounde, it was the eighteenth yere of the reigne of Iofiah, ſo that ſix and twenty yeres after this booke was ſounde, Iehoiachin was led a-way captiue with Ezeziel & manie of the people who the fiſt yere after ſawe theſe viſions.
b VVhich was a parte of Euphrates, ſo called.
c That is, notable, & excellent viſions, ſo that it might be knowne, it was no natural dreame, but came of God.

f VVhich were the foure Cherubims that reſembleth the glorie of God, as Chap. 3, 24.

- 5 Alſo out of the middes thereof [came] the likenes of the foure beaſtes, & this was their forme: they had the appearance of a man.
6 And euerie one had foure faces, & eue-

- rie one had foure wings.
7 And their ſete [were] ſtreight ſete, and the ſole of their ſete [was] like the ſole of a calves ſete, and they ſparkled like the appearance of bright braſſe.

8 And

8 And the hands of a man [came] out from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were ioyned by their wings one to another, [and] when they went forth, they returned not, [but] euery one went streight forward.

10 And the similitude of their faces [was as] the face of man: and they foure had the face of a lyon on the right side, & they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings [were] spread out aboue two [wings] of euery one were ioyned one to another, & two couered their bodies.

12 And euery one went streight forward: they went whether their spirit led them, [and] they returned not when they went forth.

13 The similitude also of the beastes, [&] their appearance [was] like burning coles of fyre, [and] like the appearance of lampes: [for the fyre] ran among the beastes, and the fyre gaue a glister, and out of the fyre there went lightening.

14 And the beastes ran, and returned like vnto lightening.

15 ¶ Now as I behelde the beastes, beholde, a wheale [appeared] vpon the earth by the beastes, hauing foure faces.

16 The facion of the wheles & their worke [was] like vnto a chrysolite: and they foure had one forme, and their facion, & their worke [was] as one wheale in [another] wheale.

17 When they went, they went vpon their foure sides, [and] they returned not when they went.

18 They had also rings, and height, and were [feareful] to beholde, and their rings were ful of eyes, round about them foure.

19 And when the beastes went, the wheles went with them: and when the beastes were lift vp from the earth, the wheles were lift vp.

20 Whether their spirit led the, they went; [and] whether did the spirit of the wheles lead them, and the wheles were lifted vp besides them: for the Spirit of the beastes [was] in the wheles.

21 When the [beastes] went, they went, & when they stode, they stode, & when they were lifted vp from the earth, the wheles were lifted vp besides them: for the spirit of the beastes [was] in the wheles.

22 And the similitude of the firmament vpon the heads of the beastes [was] wonder-

ful, like vnto chrysal, spread ouer their heads aboue.

23 And vnder the firmament [were] their wings streight, the one towards the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noise of their wings, like the noise of great waters, [and] as the voyce of the Almighty, [euery] the voice of speech: as the noise of an host: [and] when they stode, they let downe their wings.

25 And there was a voyce from the firmament, [was] ouer their heads: when they stode, [and] had let downe their wings,

26 And aboue the firmament that was ouer their heads, [was] the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne [was] by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of ambre, [&] as the similitude of fyre rounde about within it to loke to, euery from his loynes vwarde, & to loke to, euery from his loynes downewarde: I sawe as a likenes of fyre, and brightnes rounde about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine, so [was] the appearance of the light rounde about.

29 This was the appearance of the similitude of the glorie of the Lord: and when I sawe it, I fell vpon my face, and I heard a voyce of one that spake.

¶ CHAP. II.

The Prophet is sent to call the people from their errors.

1 And he said vnto me, Sonne of man, stand vp vpon thy fete, & I will speake vnto thee.

2 And the spirit entred into me, when he had spoken vnto me, & set me vpon my fete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel; to a rebellious nation, that hath rebelled against me: [for] they and their fathers haue rebelled against me, euery vnto this very day.

4 For [they are] tymptuous children, and stiffe hearted: I do send thee vnto them, & thou shalt say vnto them, Thus saith the Lord God.

5 But, surely they wil not heare, neither in dede wil they cease: for they are a rebellious house: yet shal they knowe that there hath bene a Prophet among them.

among them, & admonisheth his ministers on the other parte that they cease not to do their dutie, though the people be neuer so obdurate: for the word of God shal be true to their saluation or greater condemnation.

The wing of the one touched the wing of the other.

Euery Cherubim had four faces, the face of a man, & of a lyon on the right side, & the face of a bullocke, & of an egle on the left side.

Ebr. whether their spirit, or will was to go.

That is, when they had executed Gods will for afore they returned not, till God had changed & staid things.

The Ebrew word is tarshish meaning, that & coulour was like the Cilician sea, or a precious stone so called.

Which doth red the swiftness and the fearfulness of Gods judgements.

Which signified, that they had no power of them selves but only waited to execute Gods commandments.

Whereby was signified a terrible judgement toward the earth.

Consider the manifold God, and the weakness of his creatures.

That is, the Lord.

Meaning, which is here earth, & all that which was to humble him, & to make him to consider his own state, and Gods grace.

So that he could not abide Gods presence till Gods Spirit did enter into him.

Ebr. hard of face.

This declaration on the one parte Gods great affection toward his people, that notwithstanding their rebellious yet he will send his Prophets.

Read here. 17. he sheweth that for none of their sins they should cease to do their duties.

He doeth not only exhort him to his duty, but also giueth him the means where-with he may be able to execute it.

He sheweth what were the contents of this boke: to wit, Gods iudgements against the wicked.

VVhereby is meant, that none were to be Gods messengers, before he haue receiued the worde of God in his heart, as ver. 30. and haue a seale thereunto and delite therein, as here. 15. 26. reuel. 19.

Thou shalt be a signe to the people, as thou hast said.

God promitteth his assistance to his ministers, and that he will giue them boldnes and constancie in their vocacion, as here. 1. 13. mich. 3. 8.

6 And thou sonne of man, * feare the nor, neither be afrayed of their wordes, although rebelles, & thornes [be] with thee, and thou remainest with scorpions: feare not their wordes, nor be afrayed at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: [but] surely they wil not heare, neither wil they in dede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like [this] rebellious house: open thy mouth, and eat that I giue thee.

9 And when I looked vp, behold, an hand was sent vnto me, and lo, a rolle of a boke [was] therein.

10 And he spred it before me, and it was written within and without, and there was written therein, & Lamentations, & mourning, and wo.

CHAP. III.

1 The Prophet being fed with the worde of God and with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 Moreouer he said vnto me, Sonne of man, eat that thou findest: * eat this rolle, and go, [and] speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this rolle to eat.

3 And he said vnto me, Sonne of man, cause thy belly to eat, and fil thy bowels with this rolle, that I giue thee, Then did I eat it, and it was in my mouth as swete as honey.

4 And he said vnto me, Sonne of man, go, [and] entre into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, [but] to the house of Israel.

6 Not to manie people of an vnknown tongue, or of an hard language, whose wordes thou canst not vnderstand: yet if I shulde send thee to them, they wolde obey thee.

7 But the house of Israel wil not obey thee: for they wil not obey me: yea, all the house of Israel are impudent and stif hearted.

8 Beholde, I haue made thy face, & strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, [and] harder then the sinir: feare them not therefore, neither be afraid at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, * receiue in thine heart all my wordes: I speake vnto thee, and heare [them] with thine eares,

11 And go [and] entre to them that are led away captiues vnto the children of thy people, and speake vnto them, & tel them, Thus saith the Lord God: [but] surely they wil not heare, neither wil they in dede cease.

12 Then the Spirit toke me vp, and I heard behinde me a noyse of a great rushing, [saying,] d Blessed [be] the glorie of the Lord out of his place.

13 [I heard] also the noyse of the wings of y beasts, that touched one another, & the rattling of the wheles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and toke me away, and I went in bitterness, [and] indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-ábib, that dwelt by the riuer Chebár, and I sate where they sate, & remained there astonished among them & seuen dayes.

16 And at the end of seuen dayes, the worde of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the worde at my mouth, and giue them warning from me.

18 When I shal say vnto the wicked, Thou shalt surely dye, and thou giuest not him warning, nor speakest to admonish y wicked of his wicked way, that he may liue, the same wicked man shal dye in his iniquitie: but his blood wil I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shal dye in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I wil lay a stumbling blocke before him, and he shal dye, because thou hast not giuen him warning: he shal dye in his sinne, and his righteous dedes, which he hath done, shal not be remebred: but his blood wil I require at thine hand.

21 Neuertheles, if thou admonish that righteous man, that y righteous sinne not, and that he doeth not sinne, he shal liue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise, [and]

c He sheweth what is meant by the eating of the boke, w^{ch} is, that the ministers of God may speake nothing as of men's iudgements, but truely, & they haue receiued of the Lord. d VVhereby he signifieth, that Gods glorie shulde not be diminished, although he deposed out of an Temple: for this declared, that y citie, and Temple shulde be destroyed. e This sheweth that there is euer an infirmities of the flesh, which can neuer be ready to render full obedience to God, and also Gods grace who euer assisteth him, and ouercometh their rebellious affections. f VVhich was a place by Euphrates, where the Iewes were prisoners. g Declaring hereby, that Gods ministers must with aduisement and deliberation vnder his iudgements. h Of this read Chap. 33. 3.

i If he that hath bene instructed in y right way turne backe. k I wil giue him vp into a probat mind. Rom. 1. 21. l VVhich seemed to haue bene done in faith, and were not.

m That is, the Spirit of prophacie.

10r, valley.

a Meaning, the
vision of the
Cherubims, &c
they were less.

o Read Chap.

Signifying,
that not onely
he shulde not
moue, but they
shuld grieu-
ously trouble, and
disturb him.

VVhich de-
clarerh the ter-
ribilitie of
God whis God
shappeth the
mouthes of his
ministers, and
that all such a-
re the rods of
his vengeance
that do it.

*Revel. 2. 11.

go into the field, & I wil there talke with thee.

23 So when I had risen vp, and gone forth into the field, beholde, the glorie of the Lord stode there, as the glorie which I sawe by the riuier Chebar, and I fel downe vpon my face.

24 Then the Spirit entred into me, which set me vp vpon my fete, and spake vnto me, and said vnto me, Come, [and] I shal put thee within thine house.

25 But thou, o sonne of man, beholde, they shal put bandes vpon thee, and shal binde thee with them, and thou shalt not go out among them.

26 And I wil make thy tongue cleaue to the rooffe of thy mouth, that thou shalt be dumme, & shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them: Thus saith the Lord God, He that heareth, let him heare, & he that lea- ueth of, let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the cite of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hun- gre is prophesied to come.

1 Thou also sonne of man, take thee a bricke, & lay it before thee, & pour- tray vpon it the cite, [eu]en Ierusalem,

2 And lay siege against it, & buyld a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it rounde about.

3 Moreouer, take an yron panne, and set it for a wall of yron betwene thee and the cite, and direct thy face toward it, and it shal be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Slepe thou also vpon thy left side, & lay the iniquitie of the house of Israel vpon it: [according] to the nombre of the dayes, that thou shalt slepe vpon it, thou shalt beare their iniquitie.

5 For I haue laied vpon thee the yerres of their iniquitie, according to the nombre of the dayes, [eu]en thre hundredth & ninty daies: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accoplished them, slepe againe vpon thy right side, & thou shalt beare the iniquitie of the house of Iu- dah fourtie daies. I haue appointed thee a day for a yere, [eu]en a day for a yere.

7 Therefore shalt direct thy face toward

the siege of Ierusalem, & thine arme [shal- be] vnconuered, and thou shalt prophesie against it.

8 And beholde, I wil lay bands vpon thee, and thou shalt not turne thee from one side to another, til thou hast ended the daies of thy siege.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentiles, and miller, and fitches, and put them in one vessel, & make thee bread thereof, [accordig] to the number of the dayes, that thou shalt slepe vpon thy side: [eu]en thre hundredth & nintie dayes shalt thou eat thereof.

10 And the meat, whereof thou shalt eat, [shalbe] by weight, [eu]en twentie shekels a day: [&] from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measu- re, [eu]en the sixt parte of an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it [as] barley cakes, & thou shalt bake it in the dongue that cometh out of man, in their sight.

13 And the Lord said, So shal the children of Israel eat their defiled bread among the Gentiles, whether I wil cast them.

14 Then said I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, eu]en vnto this houre, I haue not earen of a thing dead, or torne in pieces, nether came there any vnclean flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullockes in dongue for mans dongue, and thou shalt prepare thy bread therewith.

16 Moreover he said vnto me, Sonne of man, beholde, I wil breake the staffe of bread in Ierusalem, & they shal eat bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shal faile, they shalbe astonied one with another, & shal consume away for their iniquitie.

CHAP. V.

The signe of the heeres, whereby is signified the destruction of the people.

1 And thou sonne of man, take thee a sharpe knife, [or] take thee a bar- bours rasor & cause it to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and deuide the heere.

2 Thou shalt burne with fyre the third part in the middes of the cite, when the brick, Chap. 4. 1. By the fyre and pestilence he meaneth the famine, whereby with one part perished, during the siege of Nabuchadnezzar. By the heere, those that were slayne when Zedekiah fled and those that were carryed away captiue. And by the scatterig into the winde those that fled into Egypt & into other partes after the cite was taken.

1 In token of a speedy vengeance.

2 The people shulde so stric- tely be besieged, that they shulde not be able to surpasse them.

3 VVhich more sheweth, that the cite was besieged, & this was as many dayes as Israel sinned yeres, as the VVich marketh a poun- de. I Read Exod. 29. 40.

4 Signifying he- reby the great scarcity of fuel, and matter for burning.

5 Muche less such vile cor- ruption.

6 To be as fyre to bake thy bread with.

7 That is, the force & strength wherewith it shulde nourish. Isa. 3. 1. chap. 33. 17. & 14. 13.

8 To shew thine head and thy beard.

9 To wit, of that cite which he had pene- trated vpon the brick, Chap. 4. 1. By the fyre and pestilence he meaneth the famine, whereby with one part perished, during the siege of Nabuchadnezzar. By the heere, those that were slayne when Zedekiah fled and those that were carryed away captiue. And by the scatterig into the winde those that fled into Egypt & into other partes after the cite was taken.

days of the siege are fulfilled, and thou shalt take the [other] third parte, & smite about it with a knife; and the [last] third parte thou shalt scatter in the winde, and I wil drawe out a sworde after them.

32 Thou shalt also take thereof a fewe in number, and binde them in thy clappe.

33 Then take of them againe and cast them into the middes of the fyre, & burne them in the fyre: [for] thereof shal a fyre come forth into all the house of Israel.

34 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations & countreys, [that] are rounde about her.

35 And she hath changed my iudgemēts into wickednes more then the nations, & my statutes more then the countreys, that are rounde about her: for they haue refused my iudgements and my statutes, [&] they haue not walked in them.

36 Therefore thus saith the Lord God, Because your multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, nether haue ye kept my iudgemēts: no, ye haue not done according to the iudgements of the nations, that are round about you,

37 Therefore thus saith the Lord God, Beholde, I, euen I [come] against thee, and wil execute iudgement in the middes of thee, [euen] in the sight of the nations.

38 And I wil do in thee, that I neuer did [before], nether wil do anie more the like, because of all thine abominations.

39 For in the middes of thee, the fathers shal eat their sonnes, and the sonnes shal eat their fathers, and I wil execute iudgement in thee, and the whole remnant of thee wil I scatter into all the windes.

40 Wherefore, as I liue, saith y Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthines, and with all thine abominations, therefore wil I also destroy thee, nether shal mine eye spare [thee], nether wil I haue anie pitie.

41 The third parte of thee shal dye with the pestilence, and with famine shal they be consumed in the middes of thee: and [another] third parte shal fall by the sworde rounde about thee: and I wil scatter the [last] third parte into all windes, and I wil drawe out a sworde after them.

42 Thus shal mine angrē be accomplished, and I wil cause my wrath to ceale in them, and I wil be comforted: and they shal knowe that I the Lord haue spoke it in my zeale, when I haue accomplished my wrath in them.

43 Moreover, I wil make thee waste, and

abhorred among the nations; that are rounde about thee, [&] in the sight of all that passe by.

44 So thou shalt be a reproche and shame, a chastisement & an astonishment vnto the nations, that are rounde about thee; when I shal execute iudgemēts in thee, in angrē and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

45 When I shal send vpon them the euil arrowes of famine, which shalbe for [their] destruction, [and] which I wil send to destroye you: and I wil increase the famine vpon you, and wil breake your staffe of bread.

46 So wil I send vpon you famine, and euil beasts, and they shal spoyle thee, & pestilence & blood shal passe through thee, & I wil bring the sworde vpon thee: I the Lord haue spoken it.

CHAP. VI.

He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

1 A Gaine the worde of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towards the mountaines of Israel, & prophecie against them,

3 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lord God to the mountaines and to the hilles, to the riuers and to the valleys, Beholde, I, [euen] I, wil bring a sworde vpon you, and I wil destroye your high places:

4 And your altars shalbe desolate, & your images of the sunne shalbe broken: and I wil cast downe your slayne men before your idoles.

5 And I wil lay the dead carkeises of the children of Israel before their idoles, and I wil scatter your bones rounde about your altars.

6 In al your dwelling places the cities shalbe desolate, & the high places shalbe laide waste, so y your altars shalbe made waste and desolate, and your idoles shalbe broken, & cease, and your images of the sunne shalbe cut in peeces, and your workes shalbe abolished.

7 And the slayne shal fall in the middes of you, and ye shal knowe that I am y Lord.

8 Yet wil I leaue a remnant, that you may haue [some] that shal escape the sworde among the nations, when you shalbe scattered through the countreys.

9 And they that escape of you, shal remember me among the nations, where they shalbe

to the end of the world

aliquo et T
-fist of abul
legallid ad
omniul post ad
or vider ad po

c Meaning, that
a very fewe
shulde be left
which y Lord
wille preferre
limbing all the
formes, but not
without trou
ble & cryak.

3 Out of the
fyre which thou
kindlest, shal
fyre come forth
into all the house
of Israel.

4 My worde &
lawe into idola
trie and super
stitions.

5 Because your
idoles are in
greater number
and your super
stitions mo then
among the pro
fessed idolaters,
read Isa. 65, 11
or he condem
neth their ingra
titude in res
pect of his be
nefices.

6 Because your
idoles are in
greater number
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stitions mo then
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7 Therefore thus saith the Lord God, Be
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ue ye kept my iudgemēts: no, ye haue not
done according to the iudgements of the
nations, that are round about you,

8 Therefore thus saith the Lord God, Be
holde, I, euen I [come] against thee, and
wil execute iudgement in the middes of
thee, [euen] in the sight of the nations.

9 And I wil do in thee, that I neuer did [be
fore], nether wil do anie more the like, be
cause of all thine abominations.

10 For in the middes of thee, the fathers
shal eat their sonnes, and the sonnes shal
eat their fathers, and I wil execute iudge
ment in thee, and the whole remnant of
thee wil I scatter into all the windes.

11 Wherefore, as I liue, saith y Lord God,
Surely, because thou hast defiled my San
ctuarie with all thy filthines, and with all
thine abominations, therefore wil I also
destroy thee, nether shal mine eye spare
[thee], nether wil I haue anie pitie.

12 The third parte of thee shal dye with
the pestilence, and with famine shal they
be consumed in the middes of thee: and
[another] third parte shal fall by the swor
de rounde about thee: and I wil scatter the
[last] third parte into all windes, and I wil
drawe out a sworde after them.

13 Thus shal mine angrē be accomplished,
and I wil cause my wrath to ceale in them,
and I wil be comforted: and they shal
knowe that I the Lord haue spoke it in
my zeale, when I haue accomplished my
wrath in them.

14 Moreover, I wil make thee waste, and

abhorred among the nations; that are
rounde about thee, [&] in the sight of all
that passe by.

44 So thou shalt be a reproche and shame,
a chastisement & an astonishment vnto the
nations, that are rounde about thee; when
I shal execute iudgemēts in thee, in angrē
and in wrath, and in sharpe rebukes: I the
Lord haue spoken it.

45 When I shal send vpon them the euil
arrowes of famine, which shalbe for [their]
destruction, [and] which I wil send to de
stroye you: and I wil increase the famine
vpon you, and wil breake your staffe of
bread.

46 So wil I send vpon you famine, and
euil beasts, and they shal spoyle thee, &
pestilence & blood shal passe through thee,
& I wil bring the sworde vpon thee: I the
Lord haue spoken it.

CHAP. VI.

He sheweth that Ierusalem shalbe destroyed
for their idolatrie. 8 He prophesieth the
repentance of the remnant of the people,
and their deliuerance.

1 A Gaine the worde of the Lord came
vnto me, saying,

2 Sonne of man, Set thy face towards the
mountaines of Israel, & prophecie against
them,

3 And say, Ye mountaines of Israel, heare
the worde of the Lord God: thus saith the
Lord God to the mountaines and to the
hilles, to the riuers and to the valleys,
Beholde, I, [euen] I, wil bring a sworde
vpon you, and I wil destroye your high
places:

4 And your altars shalbe desolate, & your
images of the sunne shalbe broken: and
I wil cast downe your slayne men before
your idoles.

5 And I wil lay the dead carkeises of the
children of Israel before their idoles, and
I wil scatter your bones rounde about
your altars.

6 In al your dwelling places the cities shal
be desolate, & the high places shalbe laide
waste, so y your altars shalbe made waste
and desolate, and your idoles shalbe broken,
& cease, and your images of the sunne
shalbe cut in peeces, and your workes
shalbe abolished.

7 And the slayne shal fall in the middes
of you, and ye shal knowe that I am y
Lord.

8 Yet wil I leaue a remnant, that you may
haue [some] that shal escape the sworde
among the nations, when you shalbe scat
tered through the countreys.

9 And they that escape of you, shal remem
ber me among the nations, where they
shalbe

to the end of the world

aliquo et T
-fist of abul
legallid ad
omniul post ad
or vider ad po

c Meaning, that
a very fewe
shulde be left
which y Lord
wille preferre
limbing all the
formes, but not
without trou
ble & cryak.

3 Out of the
fyre which thou
kindlest, shal
fyre come forth
into all the house
of Israel.

4 My worde &
lawe into idola
trie and super
stitions.

5 Because your
idoles are in
greater number
and your super
stitions mo then
among the pro
fessed idolaters,
read Isa. 65, 11
or he condem
neth their ingra
titude in res
pect of his be
nefices.

6 Because your
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7 Therefore thus saith the Lord God, Be
cause your multitude is greater then the
nations that are round about you, and ye
haue not walked in my statutes, nether ha
ue ye kept my iudgemēts: no, ye haue not
done according to the iudgements of the
nations, that are round about you,

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holde, I, euen I [come] against thee, and
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haue [some] that shal escape the sworde
among the nations, when you shalbe scat
tered through the countreys.

9 And they that escape of you, shal remem
ber me among the nations, where they
shalbe

shalbe in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone awhoring after their idoles, & they shall be displeased in them selues for the euils, which they haue committed in all their abominations.

10 And they shall knowe that I am ^f Lord, [and] that I haue not laid in vaine, that I wolde do this euil vnto them.

11 Thus saith the Lord God, ^f Smite with thine hand, and stretche forth with thy fore, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sworde, by the famine, and by the pestilence.

12 He that is faire of, shall dye of the pestilence, and he that is nere, shall fall by the sworde, and he that remaineth and is besieged, shall dye by the famine: thus will I accomplish my wrath vpon them.

13 Then shall ye knowe, that I am ^f Lord, when their slayne men shall be among their idoles rounde about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tre, and vnder euery thicke oke, [which is] the place where they did offer swete sauour to all their idoles.

14 So will I stretch mine hand vpon them, & make the land waste, & desolate ^h from the wilderness vnto Diblah in all their habitations, and they shall knowe, that I am the Lord.

¶ CHAP. VII.

The end of all the land of Israel shall suddenly come.

1 **M**oreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end [is] come vnto ^f land of Israel: the end is come vpon the foure corners of the land.

3 Now [is] the end come vpon thee, and I will send my wrath vpon thee, & will iudge thee according to thy wayes, & will laye vpon thee all ^a thine abominations.

4 Nether shall mine eye spare thee, nether wil I haue pitie: but I will laie thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.

5 Thus saith the Lord God, ^f Beholde, one euil [euene one] euil is come.

6 An end is come, the end is come, it ^b watched for thee: beholde, it is come.

7 The ^c morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is here, and not the ^d foun-

ding againe of the mountaines.

8 Now I wil shortly powre out my wrath vpon thee, & fulfilinge angre vpon thee: I wil iudge thee according to thy wayes, and wil lay vpon thee all thine abominations.

9 Nether shall mine eye spare [thee], nether wil I haue pitie, [but] I wil lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Beholde, ^f day, beholde, it is come: the morning is gone forth, the ^e rod flourisheth: ^f pride hath budded.

11 Crueltie is risen vp into a rod of wickednes: none of them [shall remaine,] nor of their riches, nor of anie of theirs, nether shall there be ^h lamentation for them.

12 The time is come, the day draweth nere: let not the byer reioyce, nor let him that selleth, ^k mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not ⁱ returne to that, which is solde, althogh they were yet alieue: for the ^m vision was vnto all the multitude thereof, [and] they returned not: ⁿ nether doeth anie encourage him self in the punishment of his life.

14 They haue blowne the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sworde is without, and the pestilence and the famine within: he that is in the field, shall dye with the sworde, and he that is in the citie, famine & pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the n countaines, like the deues of the valleis: all they shall mourne, euery one for his iniquitie.

17 All hands shall be wcke, and all knees shall fall away [as] water.

18 They shall also gird them selues with sackcloth, and feare shall couer them, and shame [shall be] vpon all faces, & beldenes vpon their heads.

19 They shall cast their siluer in the stretes, and their golde shall be [cast] far of: their ^o siluer & their golde can not deliuer them in the day of the wrath of the Lord: they shall not sauffie their soules, nether fil their bowels: for [this] ruine is for their iniquitie.

20 He had also set the beautie of his ^p ornament in maiestie: but they made images of their abominations, [and] of their idoles therein: therefore haue I set it farre from them.

They shall be ashamed to see that their hope in idoles was in vaine, & so shall repent.

By these signes he wolde that ^f Prophet shoulde signifie the great destruccion to come.

That is, all nation: when you shall see my iudgements.

Chap. 5. 14. Some read, more desolate then the wilderness of Diblah, which was in Syria, and bordered vpon Israel, or from the wilderness, & was South vnto Diblah, which was North: meaning, the whole countrey.

I will punish thee as I haue punished for the rebellious.

Or, Beholde, will cometh after euil.

He sheweth that the iudgements of God will watch to destroye the sinners, which are withstanding. He delayeth till there be no more hope of repentance. The beginning of his iudgements is already come. Which was a veyce of ioye, and mirth.

The scourge is in readiness.

That is, the proude tyrant Nebuchadnezzar hath gathered his forces & is ready.

This vaine name shall be a shape scourge for their wickednes.

Their owne affliction shall be so great, that they shall haue no regard to lament for others.

For the present proude.

For he shall lose nothing.

In the yere of the jubile, meaning, that none shoulde enjoye the priuiledge of the Law, Leui 25. 13 for they shuld all be carryed away captiues.

This vision signified, that all shuld be carryed away, and none shuld returne for the jubile.

No man for all this, denieth him self or taketh heart to repent for his euill. Some read for none shall be strengthened in his iniquitie of his life: meaning, that they shuld gaine nothing by flattering them selues in euil.

The Israelites made a brag, but their hearts failed them.

Isa. 13. 7.

Isa. 6. 14.

Isa. 15. 3.

Isa. 48. 37.

Prou. 11. 4.

Zephan. 1. 18.

eccles. 9. 10.

Meaning, the Sacrament.

^a That is, of the Babylonians.

^r VWhich signifieth the Most holie place, wherinto none might enter but the hie Priest.

^f Signifying, that they shoulde be bounde, and led away captiues.

^s That is, of sinnes that deserue death.

^u VWhich was the Temple, that was diuided into three partes, P^{sa}. 68.

^u 11.

^u 11.

^u 11.

^u 11.

^u 11.

^u 11.

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^u 11.

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^u 11.

21 And I wil giue it into the hands of the strangers to be spoiled, & to the wicked of the earth to be robbed, and they shal pollute it.

22 My face wil I turne also from them, and they shal pollute my secret place: for the destroyers shal entre into it, and defile it.

23 ¶ Make a chaine: for the land is ful of the iudgement of blood, and the citie is ful of crueltie.

24 Wherefore I wil bring the moste wicked of the heathen, and they shal possesse their houses: I wil also make the pompe of the mightie to cease, & their holie places shalbe defiled.

25 When destruction cometh, they shal seke peace, and shal not haue it.

26 Calamitie shal come vpon calamitie, & rumour shalbe vpon rumour: then shal they seke a vision of the Prophet: but the Law shal perish from the Priest, & counsel from the Ancient.

27 The King shal mourne, and the prince shalbe clothed with desolation, and the hands of the people in the land shal be troubled: I wil do vnto them according to their wayes, and according to their iudgements wil I iudge them, and they shal knowe that I am the Lord.

¶ CHAP. VIII.

1 An appearance of the similitude of God. 3 Erchielis brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

1 **A**ND in the sixth yere, in the sixth moneth, and in the fift [day] of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fel there vpon me.

2 Then I behelde, and lo, [there was] a like res, as the appearance of fyre, to lcke to, from his loynes downewarde, and from his loynes vpwarde, as the appearance of brightnes, and like vnto ambre.

3 And he stretched out the likenes of an hand, and toke me by an heerie locke of mine head, and the Spirit lift me vp betwene the earth & the heauen, & brought me by a Diuine vision to Ierusalem, into the entrie of the inner gate that lieth toward the North, where remained the idole of indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Israel [was] there according to the vision, that I saw in the field.

5 Then said he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North,

and beholde, Northwarde, at the gate of the altar, this idole of indignation [was] in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they do? [eu]en the great abomination that the house of Israel committeth here to cause [me] to departe from my Sanctuary: but yet turne thee [and] thou shalt se greater abominations.

7 And he caused me to entre at the gate of the court: and when I loked, beholde, an hole [was] in the wall.

8 Then said he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, [there was] a dore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, [there was] euerie similitude of creeping things, and abominable beastes, and all the idoles of the house of Israel painted vpon the wall rounde about.

11 And there stode before them seuentie men of the Ancients of the house of Israel, and in the middes of them stode Iazaniáh, the sonne of Shaphán, with euerie man his censour in his hand, and the vapour of the incense went vp [like] a cloud.

12 Then said he vnto me, Sonne of man, hast thou sene what the Ancients of the house of Israel do in the darke, euerie one in the chambre of his imagrie? for they saye, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he said also vnto me, Turne thee againe, [and] thou shalt se greater abominations that they do.

14 And he caused me to entre into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for Tammúz.

15 Then said he vnto me, Hast thou sene [this] sonne of man? Turne thee againe, [and] thou shalt se greater abominations then these.

16 And he caused me to entre into the inner court of the Lords house, and beholde, at the dore of the Temple of the Lord, betwene the porche and the altar [were] about fíue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou sene [this]

h That is, in the court where the people had made an altar to Baal.

i For God will not be where he is desolate.

k VWhich was forbidden in Law, Leuit. 11.

l Thus they shoulde haue kept all these in the seare, and true seruice of God, were the ring leaders to all abominations, and by their example pulled others from God.

m It was in the abundance.

n For besides their common idolatrie, they had particular seruice, which had in secret chambers.

o The Iewes write that this was a Prophet of the idoles, who after his death was once yere mourned for in the night.

p The Iewes write that this was a Prophet of the idoles, who after his death was once yere mourned for in the night.

q The Iewes write that this was a Prophet of the idoles, who after his death was once yere mourned for in the night.

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ae The Iewes write that this was a Prophet of the idoles, who after his death was once yere mourned for in the night.

[this,] O sonne of man? Is it a smale thing to the house of Iudáh to comit these abominations which they do here? for they haue filled the land with crueltie, & haue returned to prouoke me: & lo, they haue cast out & stinke before their noses.

18 Therefore wil I also execute [my] wrath: mine eye shal not spare [them,] neither wil I haue pitie: & * though they crye in mine eares with a loude voyce, [yet] wil I not heare them.

¶ CHAP. IX.

8 The destruction of the cite. 4 They that shal be saved, are marked. 8 A complaint of the prophet for the destruction of the people.

1 HE cryed also with a loude voice in mine eares, saying, The visitations of the cite drawe nere, and euerie man hath a weapon in his hand to destroye it.

2 And beholde, six^b men came by the way of the hie gate, which lieth toward the North, and euerie man a weapon in his hand to destroye it: and one man among them was clothed with linnen, with a writers ynhorne by his side, and they went in and stode beside the brasen altar.

3 And the glorie of the God of Israel was gone vp from the Cherub, whereupon he was, [& stode] on the f dore of the house: and he called to the man clothed w^l linnen, which had the writers ynhorne by his side:

4 And ¶ Lord said vnto him, Go through the middes of the cite, [euē] through the middes of Ierusalém, and set † a marke vpon the forehedes of them that f mourne, and crye for all the abominations that be done in the middes thereof.

5 And to the other he said, that I might heare, Go ye after him through the cite, and smyte: let your eye spare none, nether haue pitie.

6 Destroye vtterly the olde, [&] the yong, and the maids, and the children, and the women, but touche no man, vpon whome [is] the 8 marke, & begin at my Sanctuarie. Then they began at the^b Ancient men w^l were before the house.

7 And he said vnto them, Defile the House, and fil the courtes with the slaine, then go forth: and they went out, and slewe [them] in the cite.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, & cryed, saying, Ah Lord God, wilt thou destroye all the residue of Israel, in pow-

ring. h VVhich were the chief occasion of all these euils, i This declareth, that the seruants of God haue a compas-

ring out thy wrath vpon Ierusalém.

9 Then said he vnto me, The iniquitie of the house of Israel & Iudáh [is] exceeding great, so that the land is full^k of blood, and the cite full of corrupt iudgement: for thei say, the Lord hath forsaken the earth, and the Lord seeth [vs] not.

10 As touching me also, mine eye shal not spare [them,] neither wil I haue pitie, [but] wil recompence their wayes vpon their heads.

11 And beholde the man clothed with linnen, which had the ynhorne by his side, made report, and said, [Lord,] I haue done as thou hast commanded me.

¶ CHAP. X.

1 Of the man that toke hote burning coles out of the middle of the wheles of the Cherubims. 8 A rehearsal of the vision of the wheles, of the beasts, and of the Cherubims.

1 AND as I looked, beholde, in the * fir-^k amament that was about the head of the^a Cherubims there appeared vpon them like vnto the similitude of a throne, [as it were] a saphir stone.

2 And he spake vnto the man clothed with linnen, and said, Go in betwene the wheles, [euē] vnder the Cherub, and fil thine hands with coles of fyre from betwene^f Cherubims, and scatter them ouer^b the cite. And he wēt in, in my sight.

3 Now the Cherubims stode vpon the right side of the house when the mā went in, and the cloude filled the inner court.

4 Then the glorie of the Lord went vp frō the Cherub, [and stode] ouer the dore of the house, and the house was filled with^f cloude, and the court was filled with the brightnes of the Lords glorie.

5 And the^d sound of the Cherubims wings was heard into the vtter court, as the voyce of the Almightye God, when he speaketh.

6 And when he had commanded the man clothed w^l linnen, saying, Take fyre from betwene the wheles, [and] from betwene the Cherubims, then he went in & stode beside the whele.

7 And one Cherub stretched forth his hād from betwene the Cherubims, vnto the fyre, that was betwene the Cherubims, & toke [thereof,] and put it into the hands of him that was clothed with linnen: who toke it, and went out.

8 And there appeared in the Cherubims, the likenes of a mans hand vnder their wings.

9 And when I looked vp, beholde foure wheles [were] beside the Cherubims, one whele by on Cherub, & another whele by

o o o. ij.

k That is, with all kinde of wickednes, read Iia 1, 19.

* Chap. 1, 23.

a VVhich in the first chap. ver. 9 he called the foure beasts.

b This signified that the cite shulde be burne

c Meaning that the glorie of God shulde departe from the Temple

d Read Chap. 1, 24.

Declaring the censings, &c service of the idolaters are but infection & violence before God. ¹Prout. 21, 19. ²Ia. 46, 7. ³Ierem. 11, 11. ⁴mich. 3, 4.

a That time to take vengeance.

b VVhich were Angels in the similitude of men.

c Signifying the Babylonians shulde come frō the North, to destroye the cite and the Temple.

d To marke them shulde be saved.

e VVhich declared that he was not bound therunto, neither wolde remaine any longer, then there was hope that they wolde returne frō their wickednes, and worship him a right.

f Or, thresholde.

g Or, marke with Thau.

h He sheweth what is the manner of Gods children, whom he marketh to saluation: to wit to mourne, and crye out against the wickednes, which they se commit

i And against Gods glorie.

j Thus in all his plagues the Lord preferreth his small nombre, which he marketh as Exod. 12, 22.

k mel. 7, 3.

l but the chief marke is Spirit of adoption, wherewith the heart is sealed vnto hys euertlasting. h VVhich were the chief occasion of all these euils, i This declareth, that the seruants of God haue a compas-

^e Read Chap.
1, 16.

^f Vntill he had
executed Gods
iudgements.

^h Chap. 1. 5.

^g There was
one consent be-
tweene the Che-
rubims and the
wheles.
^h Read Chap.
9, 3.

^a Chap. 14, 1.
ⁱ That is, the
whole body of
the foure beasts
or Cherubims.

another Cherúb, and the appearance of the wheles [was] as the colour of a chrysolite stone.

10 And their appearance ([for] they were [all] foure of one facion) was as if one whele had bene in [another] whele.

11 When they went forth, they went vp on their foure sides, and they returned not as they went: but to ^h place whether the first went, they went after it, [and] they ^f turned not as they went.

12 And their whole body, & their rings, and their hands, and their wings, and the wheles were ful of eyes round about, [eu]en in the same foure wheles.

13 And [the Cherúb] cryed to these wheles in mine hearing, [saying,] O whele.

14 And euery [beast] had foure faces: the first face [was] the face of a Cherúb, and the seconde face [was] the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the Cherubims were lifted vp: ^a this is the beast that I sawe at the riuer Chebár.

16 And when the Cherubims went, the wheles went by them: & when the Cherubims lift vp their wings to mount vp from the earth, the same wheles also turned not from beside them.

17 When the [Cherubims] stode, they stode: and when they were lifted vp, they lifted them selues vp [also:] for the ^g spirit of the beast [was] in them.

18 ^h Then the glorie of the Lord departed from about the dore of the house, & stode vpon the Cherubims.

19 And the Cherubims lift vp their wigs, and mounted vp frõ the earth in my sight when they went out, the wheles also [we]re besides them: and [eu]erie one stode at the entrie of the gate of the Lords House at the East side, and the glorie of the God of Israël [was] vpon them on hie.

20 ^a This is thei beast that I saw vnder the God of Israël by the riuer Chebár, and I knewe that they were the Cherubims.

21 Euerie one had foure faces, and euerie one foure wings, and the likenes of mans hands [was] vnder their wings.

22 And the likenes of their faces [was] the selfe same faces, which I sawe by the riuer Chebár, [and] the appearance of the [Cherubims was] the selfe same, [and] they wēt euerie one streight forward.

CHAP. XI.

ⁱ VWho they were that seduced the people of Israël. ^g Against these he prophecieth, shewing them how they shall be disperſed abroad. ^h The renewing of the hart commeth of God. ⁱ He threatneth them that leane vnto their owne counſels.

1 **M**oreouer, the Spirit lift me vp, and broght me vnto the East gate of the Lords House, which lieth Eastwarde, and beholde, at the entrie of the gate [we]re] fūe and twentie men: among whome I sawe Iazaniáh the sonne of Azút, and Pelatiáh the sonne of Benaiáh, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counſel in this citie.

3 [For] they say, It is not nere, let vs builde houses: this [citie] is the ^b caldron, and we be the flesh.

4 Therefore prophecie against them, sonne of man, prophecie.

5 And the spirit of the Lord fel vpon me, and said vnto me, Speake, Thus saith the Lord, O ye house of Israël, this haue ye said, and I know that which riseth vp of your mindes.

6 Manie haue ye murdered in this citie, & ye haue filled the stretes thereof with the flaine.

7 Therefore thus saith the Lord God, They that ye haue slaine, and haue laied in the middes of it, they are the ^c flesh, and this [citie] is the caldron, but I wil bring you forth of the middes of it.

8 Ye haue feared the sworde, and I wil bring a sworde vpon you, saith the Lord God.

9 And I wil bring you out of the middes thereof, and deliuer you into the ^d hands of strangers, and wil execute iudgements among you.

10 Ye shal fall by the sworde, [and] I wil iudge you in the border of ^e Israël, and ye shal know that I am the Lord.

11 This [citie] shal not be your caldron, neither shal ye be the flesh in the middes thereof, [but] I wil iudge you in the border of Israël.

12 And ye shal knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maner of the heathen, that are rounde about you.

13 ¶ And when I propheciēd, Pelatiáh the sonne of ^f Benaiáh dyed: then fel I downe vpon my face and cryed with a loude voice, and said, Ah Lord God, wilt thou then vtterlie destroye all the remnant of Israël?

14 Againē the word of the Lord came vnto me, saying,

15 Sonne of man, thy ^g brethren, [cuē] thy brethren, the men of thy kined, and all the house of Israël, wholly [are they] vnto whome the inhabitants of Ierusalem haue

^a Thus the wicked derided the Prophetes as though they preached but errors, and therefore gaue the selues full to their pleasures.

^b VVhe shal not be pulled out of Ierusalem, till the houre of our death come as the flesh is not taken out of the caldron till it be sod.

^c Contrarie to their vaine confidence he sheweth in what sense this citie is ^h caldron, that is, because of the dead bodies that haue bene murdered therein, & so ly as flesh in ⁱ caldron. ^d That is, of the Caldeans.

^e That is, in Ribláh, reada. King 15, 7.

^f It seemeth that this nobil man dyed of some terrible death & therefore ^g Prophet feared some strange iudgement of God toward the rest of the people.

^g They that remained still at Ierusalem thus reproched them ^h were gone into captiuitie, as though they were cast of & forsaken of God.

haue said, Depart ye farre from γ Lord:
[for] the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord
God, Although I haue cast them farre of
among the heathen, and although I haue
scattered them among the countreys, yet
will I be to them as a little γ Sanctuarie in
the countreys where they shal come.

17 Therefore saie, Thus saith the Lord
God, I wil gather you againe from the
people, and assemble you out of the coun-
treys where ye haue bene scattered, and I
wil giue you the land of Israel.

18 And they shal come thither, and they
shal take awaie all the idoles thereof, and
all the abominations thereof fro thence.

19 * And I wil giue them one heart, and I
wil put a newe spirit within their bowels:
& I wil take the stonie heart out of their
bodies, and wil giue them an heart of
flesh:

20 That they maie walke in my statutes, &
kepe my iudgements, and execute them:
and they shal be my people, and I wil be
their God.

21 But vpon them, whose heart is toward
their idoles, and whose affection goeth
after their abominations, I wil laie their
swaie vpon their owne heades, saith the
Lord God.

22 ¶ Then did the Cherubims lift vp their
wings, and the wheles besides them, and
the glorie of the God of Israel [was] vpon
them on hie.

23 And γ glorie of the Lord went vp from
the middes of the citie, & stode vpon the
mountaine which is toward the East side
of the citie.

24 Afterwarde the Spirit toke me vp and
brought me in a vision by the Spirit of God
into Caldea to them that were led awaie
captiues: so the vision that I had sene, w γ s
vp from me.

25 Then I declared vnto them γ were led
awaie captiues, all the things that γ Lord
had shewed me.

¶ CHAP. XII.

1 The parable of the captiuitie. 18 Another parable
whereby the distress of hunger and thirst is signified.

THE worde of the Lord also came vn-
to me, saying,

1 Sonne of man, thou dwellest in the mid-
des of a rebellious house, which haue ey-
es to se, and se not: they haue eares to
heare, and heare not: for they are a rebel-
lious house.

3 Therefore thou sonne of man, γ prepare
thy stuffe to go into captiuitie and go for-
the by daie in their sight: and thou shalt

lasse from thy place to another place in
their sight: if it be possible that they maie
cōsider it: for they are a rebellious house.

4 Then shalt thou bring forth the thy stuffe
by daie in their sight as the stuffe of him
that goeth into captiuitie: and thou shalt
go forth at euen in their sight, as they
that go forth into captiuitie.

5 Dig thou through the wall in their sight,
and carie out thereby.

6 In their sight shalt thou beare it vpon
[thy] shulders, [and] carie it forth in the
darke: thou shalt couer thy face that thou
se not the earth: for I haue set thee [as] a
signe vnto the house of Israel.

7 And as I was commanded, so I brought
forth the my stuffe by day, as γ stuffe of one
that goeth into captiuitie: and by night I
digged through the wall with mine hād,
and brought it forth in the darke, [and] I
bare it vpon [my] shulder in their sight.

8 And in the morning came the worde
of the Lord vnto me, saying,

9 Sonne of man, hathe not the house of
Israel, γ rebellious house, said vnto thee,
What doest thou?

10 [But] saie thou vnto them, Thus saith
the Lord God, This burden [cōcerneth]
the chief in Ierusalem, and all the house
of Israel that are among them.

11 Saie, I am your signe: like as I haue do-
ne, so shal it be done vnto them: they shal
go into bondage [and] captiuitie.

12 And the chiefest that is among them,
shal beare vpon his shulder in the darke
& shal go forth: they shal digge through
the wall, to carie out thereby: he shal co-
uer his face that he se not the grounde
with [his] eyes.

13 My net also wil I spread vpon γ him,
and he shal be taken in my net, and I wil
bring him to Babel to the land of the Cal-
deans, yet shal he not se it, though he shal
dye there.

14 And I wil scatter toward euerie winde
all that are about him to helpe him, and
all his garisons, and I wil drawe out the
sworde after them.

15 And they shal knowe that I am γ Lord,
when I shal scatter them among the nati-
ons, and disperse them in the countreys.

16 But I wil leaue a little nombre of them
from the sworde, from the famine, and
from the pestilence, that they may declare
all these abominations among the hea-
then, where they come, and they shal
knowe, that I am the Lord.

17 ¶ Moreover, the worde of the Lord ca-
me vnto me, saying,

18 Sonne of man, eat thy bread with trem-

b That as thou
doest, so shal
they do, and
therefore in
thee they shal
see their owne
plague and pun-
ishment.

c Do not they
deride thy do-
ings?
† Or, prophesie

d VWhen the
King shal thin-
ke to escape by
fleeing, I wil
take him in my
net, as Chap.
17, 10: & 32, 34

e VWhich shal
be his Name & shal
be his Chap-
ter, read Chap.
11, 16

h They shal be
yet a little
Church, shew-
ing that the
Lord wil euer
haue some to
call vpon his
Name, whome
he wil preserue
and restore,
though they be
for a time, affli-
cted.

* Jerem. 33, 39-
chap. 36, 27.

i Meaning, the
man whereun-
to nothing can
ouer, and regre-
teth them a
newe, so that
their heart may
be soft, & ready
to receiue my
grace.

k VWhen Yeco-
niah was led a-
waie captiue.

a That is, they
receiue not the
fruit of that
which they se
and heare.
† Ebr. make
the vessels to
go into captiui-
tie.

bling, and drinke thy water with trouble, and with carefulnes,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, [and] of the land of Israel, They shal eat their bread with carefulnes, and drinke their water with desolation: for the land shalbe desolate from her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shalbe left void, and the land shalbe desolate, & ye shal knowe that I am the Lord.

21 ¶ And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the lād of Israel, saying, The dayes^f are prolonged, and all visions[†] faile?

23 Tel them therefore, Thus saith[‡] the Lord God, I wil make this prouerbe to cease, & they shal no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euerie vision.

24 For no visiō shalbe any more in vaine, nether [shal there be] anie flattering diuination within the house of Israel.

25 For I am the Lord: I wil speake, [and] that thing that I shal speake, shal come to passe: it shalbe no more prolonged: for in your dayes, o rebellious house, wil I say the thing, and wil performe it, saith the Lord God.

26 Again the worde of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for many daies [to come,] & he prophecieth of the times that are farre of.

28 Therefore say vnto them, Thus saith[‡] the Lord God, All my wordes shal no longer be delayed, but that thing[¶] w^h I haue spoken, shalbe done, saith the Lord God.

¶ CHAP. XIII.

^a The wordes of the Lord against false prophetes, which teache the people the counsels of their owne hearts.

And the worde of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the Prophetes of^a Israel, that prophecie, and say thou vnto them, that prophecie out of their^b owne hearts, Heare the wordes of the Lord.

3 Thus saith the Lord God, Wo vnto the foolish prophetes^c that followe their owne spirit, and haue sene nothing.

4 O Israel, thy Prophetes are like^d foxes in the waste places.

5 Ye haue not risen vp in the gappes, ne-

ther made vp the hedge for the house of Israel, to stand in the battel in the day of the Lord,

6 They haue sene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made [others] to hope that they wolde confirme the worde [of their prophecie.]

7 Haue ye not sene a vaine vision? & haue ye not spoken a lying diuination?^d ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie & haue sene lies: therefore beholde, I am against you, saith the Lord God.

9 And mine hand shal be vpon^e the Prophetes that se vanitie, & deuine lies: they shal not be in the assemblie of my people, nether shal they be written in the^f writing of the house of Israel, nether shal they entre into the lād of Israel: & ye shal knowe that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, ^fPeace, & there was no peace: and one buylt vp a^g wall, and beholde, the others daubed it with vntempered [morter,]

11 Say vnto them which dawbe it with vntempered [morter,] that it shal fall: [for] there shal come a great showre, and I wil send haile stones, [which] shal cause it to fall, & a stormie winde shal breake it.

12 Lo, when the wall is fallen, shal it not be said vnto you, Where is the dawbing wherewith ye haue dawbed it?

13 Therefore thus saith the Lord God, I wil cause a stormie winde to breake forth in^h my wrath, and a great shoure shalbe in mine angre, and hail stones in mine indignation to consume it.

14 So wil I destroye the wall that ye haue dawbed with vntempered [morter,] and bring it downe to the ground, soⁱ the fundatiō thereof shalbe discouered, & it shal fall, & ye shal be consumed in the middes thereof, & ye shal knowe^j that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, & vpon them that haue dawbed it with^k vntempered [morter,] & will say vnto you, The wall is no more, nether the dawbers thereof,

16 [To wit,] the Prophetes of Israel, which prophecie vpon Ierusalem, and se visions of peace for it, and there is no peace saith the Lord God.

17 Likewise thou sonne of man, set thy face against^l the daughters of thy people, which prophecie out of their owne heart: and prophecie thou against them, and say,

18 Thus

^f Because they did not immediately se the propheties accomplished, they contemned them as though they shuld neuer be fulfilled.

[†] Or, take none heed.

^g That is, it shal not come to passe in our daies, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

^a Chap. 14. 9. After their owne fantasie, and not as hauing the reuelation of the Lord, Ier. 23. 16.

^b VVatching, so destroys the vineyard.

^c He speaketh to the gouernours and true Ministers that shuld haue instructed them.

^d Ye promised peace to this people & now ye se their destruction, so that it is manifest, ye are false prophetes.

^e That is, in the booke of life, wherein the Israelites are written.

^f Read Ierem. 14.

^g VVhere as the true prophetes prophesied the destruction of the cite to bring the people to repentance, the false Prophetes spake the contrarie & flattered them in their vanities so^h what one false prophet said, [which is here called the buyding of the wall] an other false prophet wolde affirme, though he had nether occasion nor good ground to beare it.

^h VVhereby is meant whatsoever man of himselfe seeth for the vnderstanding of Gods wordes.

18 Thus saith the Lord God, Wo vnto the [women] that sowe pillowes vnder all arme holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and wil ye giue life to the soules that come vnto you?

19 And wil ye pollute me among my people for handfuls of barlie, and for picces of bread to slay the soules of them that shulde not dye, and to giue life to the soules that shulde not liue, in lying to my people, that heare [your] lies?

20 Wherefore thus saith the Lord God, Behold, I wil [haue to do] with your pillowes: wherewith ye hunt the soules to make them to flie, & I wil teare them from your armes, & wil let the soules go, [scilicet] the soules, ye hunt to make them to flie.

21 Your vailes also wil I teare, and deliuer my people out of your hand, & they shal be no more in your handes to be hunted, and ye shal knowe that I am the Lord.

22 Because with [your] lyes ye haue made the heart of the righteous sad, whome I haue not made sad, and strengthened the hands of the wicked, that he shulde not returne from his wicked way, by promising him life.

23 Therefore ye shal se no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, and ye shal knowe that I am the Lord.

¶ CHAP. XIII.

^A The Lord sendeth false prophetes for the ingratitude of the people. ^B He referreth a smale portion for his Church.

1 **T**Hen came certein of the Elders of Israel vnto me, and sate before me.

2 And the worde of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, & put a stumbling blocke of their iniquitie before their face: shulde I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, & cometh to the Prophet, I the Lord wil answer him, that cometh according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all de-

fectious, so that he will not heare them, when they call vnto him, read ^{ecum.} 10, 15.

^c To inquire of things which the Lord hath appointed: that is, ^d As his abomination hath de-

fectious, so that he will not heare them, when they call vnto him, read ^{ecum.} 10, 15.

parted from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdrawe your selues, & turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and cometh to a Prophet, for to inquire of him for me, I the Lord wil answer him for my selfe,

8 And I wil set my face against that man, and wil make him an example and pro- uerbe, and I wil cut him off from the middes of my people, and ye shal knowe that I am the Lord.

9 And if the Prophet be deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I wil stretche out mine hand vpon him, and wil destroy him from the middes of my people of Israel.

10 And they shal beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh.

11 That the house of Israel may go no more astray from me, nether be polluted any more wth all their transgressions, but that they may be my people, & I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespass, then will I stretche out mine hand vpon it, & will breake the staffe of the bread thereof, and will send famine vpon it, & I wil destroy man and beast for the of it.

14 Though these thre men Noah, Daniel, and Iob were among them, they shulde deliuer [but] their owne soules by their righteousness, saith the Lord God.

15 If I bring noisome beasts into the land, and they spoile it, so that it be desolate, that no man may passe through, because of beasts,

16 [Though] these thre men were in the middes thereof, As I liue, saith the Lord God, they shal saue nether sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or [if] I bring a sworde vpon this land, and say, Sworde, go through the land, so that I destroy man and beast out of it,

18 Though these thre men were in the middes thereof, As I liue saith the Lord God, they

ooo. iij.

Or, by myselfe.

f The Prophet declareth that God for mans ingratitude shall send vpon false Prophetes to seduce them & delite in lies rather than in the truth of God, and thus he punisheth sinne by sinne, 1. King. 22, 20. and destruction shal be those Prophetes as that people.

g Thus Gods iudgements against the wicked are admonitions to the good: to cleaue vnto the Lord, and not to defile them selues with like abominations.

h Read Chap. 4, 8, & 5, 17. Isa. 3, 1.

i Though Noah and Iob were now alive, which in their time were most godlie men (for at this time Daniel was in captiuitie wth Ezekiel) & so these thre together shulde pray for this wicked people, yet would not heare them, read Iere. 15, 1.

k Meaning, a very fewe (which he callith the remnant, vers. 13) shulde escape these plagues whome God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whome he would preserve for his owne sake.

bling, and drinke thy water with trouble, and with carefulnes,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalém, (and) of the land of Israel, They shal eat their bread with carefulnes, and drinke their water with desolation: for the land shalbe desolate from her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shalbe left voide, and the land shalbe desolate, & ye shal knowe that I am the Lord.

21 ¶ And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the lād of Israel, saying, The dayes^f are prolonged, and all visions[†] shall fail?

23 Tel them therefore, Thus saith[‡] the Lord God, I wil make this prouerbe to cease, & they shal no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euerie vision.

24 For no visō shalbe any more in vaine, nether (shal there be) anie flattering diuination within the house of Israel.

25 For I am the Lord: I wil speake, (and) that thing that I shal speake, shal come to passe: it shalbe no more prolonged: for in your dayes, o rebellious house, wil I say the thing, and wil performe it, saith the Lord God.

26 Again the worde of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for many daies (to come,) & he prophecieth of the times that are farre of.

28 Therefore say vnto them, Thus saith[‡] the Lord God, All my wordes shal no longer be delayed, but that thing w^h I haue spoken, shalbe done, saith the Lord God.

¶ CHAP. XIII.

^a The worde of the Lord against false prophetes, which teache the people the counsels of their owne hearts.

¶ And the worde of the Lord came vnto me, saying,

2 Sonne of man, prophecie against the Prophetes of^a Israel, that prophecie, and say thou vnto them, that prophecie out of their^b owne hearts, Heare the worde of the Lord.

3 Thus saith the Lord God, Wo vnto the foolish prophetes^c that followe their owne spirit, and haue sene nothing.

4 O Israel, thy Prophetes are like^d foxes in the waste places.

5 Ye haue not risen vp in the gappes, ne-

ther made vp the hedge for the house of Israel, to stand in the battel in the day of the Lord,

6 They haue sene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made [others] to hope that they wolde confirme the worde [of their prophecie.]

7 Haue ye not sene a vaine vision? & haue ye not spoken a lying diuination?^d ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie & haue sene lies: therefore beholde, I am against you, saith the Lord God.

9 And mine hand shal be vpon^e the Prophetes that se vanitie, & deuine lies: they shal not be in the assemblie of my people, nether shal they be written in the^f writing of the house of Israel, nether shal they entre into the lād of Israel: & ye shal knowe that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, Peace, & there was no peace: and one buylt vp a^g wall, and beholde, the others daubed it with vntempered [morter,]

11 Say vnto them which dawbe it with vntempered [morter,] that it shal fall: (for) there shal come a great showre, and I wil send haile stones, [which] shal cause it to fall, & a stormie winde shal breake it.

12 Lo, when the wall is fallen, shal it not be said vnto you, Where is the dawbing which rewitth ye haue dawbed it?

13 Therefore thus saith the Lord God, I wil cause a stormie winde to breake forth in my wrath, and a great shoure shalbe in mine angre, and haile stones in mine indignation to consume it.

14 So wil I destroye the wall that ye haue dawbed with vntempered [morter,] and bring it downe to the ground, so^h the fundatiō thereof shalbe discouered, & it shal fall, & ye shal be consumed in the middes thereof, & ye shal knoweⁱ that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, & vpon them that haue dawbed it with^j vntempered [morter,] & will say vnto you, The wall is no more, nether the dawbers thereof,

16 [To wit,] the Prophetes of Israel, which prophecie vpon Ierusalém, and se visions of peace for it, and there is no peace saith the Lord God.

17 Likewise thou sonne of man, set thy face against^k the daughters of thy people, which prophecie out of their owne heart: and prophecie thou against them, and say,

18 Thus

^f Because they did not immediately see the prophecies accomplished, they contemned them as though they should neuer be fulfilled.
[†] Or, take none heed.

^g That is, he shal not come to passe in our daies, and therefore we care not for it: thus the wicked neuer abate Gods patience and benignitie.

^a Chap. 14. 9.

^b After their owne fantasie, and not as having the reuelation of the Lord, Ier. 23. 26.

^c Vnto them, so destroys the vineyard.

^d He speaketh to the governors and true Ministers that should haue re-

^d Ye promised peace to this people & now ye see their destruction, for that it is manifest, ye are false prophetes.

^e That is, in the booke of life, wherein the names of Israelites are written.

^f Read Ierem. 14.

^g Where as the true prophetes prophesied the destruction of the citie to bring the people to repentance, the false Prophetes spake the contrarie & flattered them in their vanities so^h what our false prophet said, (which is here called the buylding of the wall) an other false prophet wolde affirme, though he had nether occasion nor good ground to beare this.

^h Whereby is meant whatsoever man of him selfe setteth forth the vnderstanding of Gods words.

18 Thus saith the Lord God, Wo vnto the [women] that soweⁱ pillowes vnder all arme holes, and make vailles vpon the head of euery one ^þ standeth vp, to hunt soules: wil ye hunt the soules of my people, and wil ye giue life to the soules that come vnto you?

19 And wil ye pollute me among my people for handfuls of ^k barlie, and for picces of bread to slay ^þ soules of them that shulde not dye, and to giueⁱ life to the soules that shulde not liue, in lying to my people, that heare [your] lies?

20 Wherefore thus saith the Lord God, Behold, I wil [haue to do] with your pillowes: wherewith ye hunt the^m soules to make the^m to flie, & I wil reare them from your armes, & wil let the soules go, [cu^e] the soules, ^þ ye hunt to make them to flie.

21 Your vailles also wil I teare, and deliuer my people out of your hand, & they shal be no more in your hãdes to be hunted, and ye shal knowe that I am the Lord.

22 Because with [your] lyes ye haue made the heart of theⁿ righteous sad, whome I haue not made sad, and strengthened the hands of the wicked, that he shulde not returne from his wicked way, by promising him life.

23 Therefore ye shal se no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, and ye shal knowe that I am the Lord.

¶ CHAP. XIII.

^A The Lord sendeth false prophetes for the ingratitude of the people. 22 He reuereth a smale portion for his Church.

THEN came certein of the Elders of Israel vnto me, and^a sate before me.

2 And the worde of the Lord came vnto me, saying,

3 Sonne of man, these meⁿ haue set vp their idoles in their^b heart, & put ^þ stumbling blocke of their iniquitie before their face: shulde I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euerie man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, & cometh to the^c Prophet, I the Lord wil answer him, that cometh according to the multitude^d of his idoles:

5 That^e I may take the house of Israel in their owne heart, because they are all de-

ceitfull, so that he will not heare them, when they call vnto him, read^f to come to passe.

^g That is, conuince them by their owne conscience.

parted from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdrawe your selues, & turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and cometh to a Prophete, for to inquire of him for me, I ^þ Lord wil answer him ^þ for my selfe,

8 And I wil set my face against that man, and wil make him an example and pro- uerbe, and I wil cut him off from the middes of my people, and ye shal knowe that I am the Lord.

9 And if the Prophet be^f deceiued, when he hath spoken a thing, I the Lord haue deceiued that Prophet, and I wil stretche out mine hand vpon him, and wil destroy him from the middes of my people of Israel.

10 And they shal beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that asketh.

11 That the house of Israel may go no more astray from me, nether be polluted any more wth all their transgressions, but that they may be my people, & I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by comitting a trespass, then will I stretche out mine hand vpon it, & will breake the staffe of the bread therof, and will send famine vpon it, & I wil destroy man and beast for the of it.

14 Thogh these thre menⁱ Noah, Daniel, and Iob were among them, they shulde deliuer [bur] their owne soules by their^k righteousness, saith the Lord God.

15 If I bring noisome beasts into the land, and they spoile it, so that it be desolate, that no man may passe through, because of beasts,

16 [Thogh] these thre meⁿ were in the middes thereof, As I liue, saith the Lord God, they shal saue nether sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or [if] I bring a sworde vpon this land, and say, Sworde, go through the land, so that I destroy man and beast out of it,

18 Thogh these thre men were in ^þ middes thereof, As I liue saith the Lord God, they

^l Or, by myselfe.

^f The Prophet declareth this God for mans ingratitude read vth false Prophetes to seuer them ^þ delect in lies: rather then in the truth of God, and thus he punisheth sinne by sinne, 1. King. 22. 26. and destroyeth those Prophetes as that people.

^g Thus Gods iudgements against the wicked are admonitions to the good: to cleave vnto the Lord, and not to defile them selues with like abominations, h Read Chap. 4. 8. & 5. 17. Isa. 3. 1.

ⁱ Thogh Noah and Iob were now alieue, which in their time were most godlie men (for at this time Daniel was in captiuitie vth Ezekiel) & so these thre together shulde pray for this wicked people, yet would I not heare them, read Iere. 14. 1. k Meaning, ^þ a very saue (which he call- leth the remnant, vers. 23) shulde escape these plagues whome God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whome he would pre- serve for his owne sake.

shal deliuer nether sonnes nor daughters, but they onely shalbe deliuered them selues.

19 Or [if] I send a pestilence into this lād, & powre out my wrath vpo it in blood, to destroye out of it man and beast,

20 And [thogh] Noāh, Daniel and Iob [were in] the middes of it, As I liue, saith the Lord God, they shal deliuer nether sonne nor daughter: [they] shal but deliuer their owne soules by their righteousness.

* Chap. 5, 17.

I Read Chap. 5, 3.

21 For thus saith the Lord God, How muche more when I send my * foure sore iudgements vpon Ierusalēm, [euen] the sworde, & famine, & the noisome beast, and pestilence, to destroy man and beast out of it?

22 Yet beholde, therein shalbe left a remnant of them that shalbe caryed away, [bothe] sonnes and daughters: beholde, they shal come forth vnto you, & ye shal se their way, & their enterprises: & ye shal be comforted, concerning the euil that I haue broght vpon Ierusalēm, [euen] concerning all that I haue broght vpon it.

23 And they shal comforte you, when ye se their way and their enterprises: and ye shal knowe, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tre is cast into the fyre, so Ierusalēm shalbe burnt.

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, what cometh of the vine tre about all [other] trees? and of the vine branche, which is among * the trees of the forest?

3 Shal wood be taken thereof to do any worke? or wil men take a pyn of it to hāg any vessel thereon?

4 Beholde, it is cast in the fyre to be consumed: the fyre consumeth bothe the ends of it, and the middes of it is burnt. Is it mete for [any] worke?

5 Beholde, when it was whole, it was mete for no worke: how muche lesse shal it be mete for any worke, when the fyre hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, [that is] among the trees of the forest, which I haue giuen to the fyre to be consumed, so wil I giue the inhabitants of Ierusalēm.

7 And I wil set my face against them: they shal go out from [one] fyre, & [another] fyre shal consume them: & ye shal knowe, that I am the Lord, when I set my face a-

gainst them,

8 And [when] I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalēm. 15 Their vnkindnes. 46 He iustifieth the wickednes of other people in comparison of the finnes of Ierusalēm. 49 The cause of the abominations, into which the Sodomites fel. 60 Mercie is promised to the repentant.

1 A Gaine, the worde of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalēm to knowe her abominations,

3 And say, Thus saith the Lord God vnto Ierusalēm, Thine habitation & thy kinred is of the land * of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuitie when thou wast borne, thy naue was not cut: thou wast not washed in water to soften [thee]: thou wast not salted with salt, nor swadeled in cloutes.

5 None eye pitied thee to doo any of these vnto thee, for to haue cōpassion vpon thee, but thou wast cast out in the open field to the contempt of thy persone in the day that thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine owne blood, & I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as f bud of the field, and thou hast increased, and waxen great, and thou hast gotten excellent ornaments: [thy] breasts are facioned, thine heere is growen, where as thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time [was as] the time of loue, and I spred my skirtes ouer thee, and couered * thy filthines: yea, I sware vnto thee, and entred into a couenant with * thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with f water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with broidred worke, and shod thee with badgers skinne: & I girded thee about with fine linen, & I couered thee with silke.

11 I decked thee also with ornaments, and I put brasselets vpon thine hands, and a chaine on thy necke.

12 And I put a frontelet vpon thy face, & earrings in thine eares, and a beautiful crowne vpon thine head.

13 I sanctified thee with mine holy Spirit. h Hereby he sheweth how he used his Church, engirded it and gaue it power and dominion to reigne.

13 Thus

a VWhich bringeth forth no fruite, no more then the other trees of the forest do: meaning, that if Ierusalēm, which bare the name of his Church, did not bring forth fruite, it should be vterly destroyed.

b Thogh they escape one danger, yet another shal take them.

a Thou boastest to be of the sede of Abraham, but thou art degenerate, and followest the abominations of the wicked Canaanites, as children do the manners of their fathers. Isa. 1, 4. & 57, 3.
b When I first broght thee out of Egypt, and planted thee in this land to be my Church.
c Being thus in thy filthines & forsaken of all men, I toke thee and gaue thee life: whereby I ment that before God wash his Church, and giue life, there is nothing, but filthines and death.

d These wordes, as blood, pollution, nakednes and filthines are oft times repeated, to beate downe their pride, and to cause them to consider what they were before God receiued them to mercie, fauored them and couered their shame. e That thou shouldest be a chaste wife vnto me and that I shoulde mainteine thee and endue thee with all graces.
f I washed away thy sinnes.
g I sanctified thee with mine holy Spirit. h Hereby he sheweth how he used his Church, engirded it and gaue it power and dominion to reigne.

13 Thus was thou deckt with golde and siluer, & thy raiment was of fine linen, and silke, & broydered worke: thou didest eat fine floure, and hony & oyle, & thou wast very beautiful, and thou didest growe vp into a kingdome.

14 And thy name was spred among the heathen for thy beautie: for it was perfite through my[†] beautie which I had set vp on thee, saith the Lord God.

15 Now thou didest[†] trust in thine owne beautie, and plaied the harlot, because of thy renome, and hast powred out[†] thy fornications on euery one that passed by, [thy desire] was to him.

16 And thou didest take thy garments, & decke thine hie places wth diuers colours, & plaied the harlot thereupon: the like things shal not come, nether hathe anie done so.

17 Thou hast also taken thy faire iewels [made] of my golde & of my siluer, which I had giuen thee, &[†] made[†] to thy self images of men, and didest commit whoredome with them,

18 And toke thy broidered garments, and couered them: & thou hast set mine oyle and my perfume before them.

19 My meat also, which I gaue thee, [as] fine floure, oyle and hony, [where with] I fed thee, thou hast eu^e set it before them for a swete sauour: thus it was, saith the Lord God,

20 Moreouer thou hast taken thy sonn^es & thy daughters, whome thou hast borne vnto me, and these hast thou sacrificed vnto them, to^o be deuoured: is [this] thy whoredome a smale matter?

21 That thou hast slayne my children, & deliuered them to cause them to passe [through fyre] for them?

22 And in all thine abominations & whoredomes y[†] hast not remembred the dayes of thy youth, when thou wast naked and bare, [and] wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also buylt vnto thee an hie place, and hast made thee an hie place in euery strete.

25 Thou hast buylt thine hie place at euery[†] corner of the way, & hast made thy beautie to be abhorred: thou hast opened thy fete to euery one that passed by, and multiplied thy whoredome,

26 Thou hast also committed fornication with[†] Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mi-

ne hand ouer thee, & wil diminish thine ordinarie, and deliuer thee vnto the will of the that hate thee, [even] to the daughters of the Philistims; which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast inflatible: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith,

30 How weake is thine heart, saith[†] Lord God, seing thou doest all these things, [even] y[†] worke of a presumptuous whorish woman.

31 In that thou buyldest thine hie place in the corner of euery way, and makest thine hie place in euery strete, & hast not bene as an harlot[†] that despiseth a rewarde,

32 But [as] a wife that plaith the harlot, [and] taketh others for her hous band.

33 They giue giftes to all [other] whores, but thou giuest giftes vnto all thy louers, & rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from [other] women in thy fornications, nether [the like] fornication [shalbe] after thee: for in that y[†] giuest a rewarde, & no rewarde is giuen vnto thee, therefore thou art contrary.

35 Wherefore, o harlot, heare the worde of the Lord,

36 Thus saith the Lord God, Because thy shame was powred out, and thy filthines discovered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children; which thou didest offre vnto them,

37 Beholde, therefore I wil gather all[†] thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I wil eu^en gather them rounde about against thee, and wil discover thy filthines vnto them that they may see all thy filthines.

38 And I wil iudge thee [after] the maner of them that are[†] harlots, and of the that shed blood, & I wil giue thee the blood of wrath and ielousie.

39 I wil also giue thee into their hands, & they shal destroy thine hie place, and shal breake downe thine hie places: they shal stripp^e thee also out of thy clothes, and shal take thy faire iewels, and leaue thee naked and bare.

40 They shal also bring vp a companie against thee, and they shal slay thee with

† Or, cities.

† Or, that will beare rule.

q Meaning, y[†] some harlots cōtinue small rewardes, but no louers gaue a rewarde to Israel, but they gaue to all others: signifying that the idolaters bestowe all their subsidies, which they receive of God for his glorie, to seru^e their vile abominations.

† Or, nether parties.

r Egyptians, Assyrians and Caldeans, whome thou tokest to be thy louers, shal come and destroy thee, Chap. 23.

s I wil iudge thee to death, as the adulterers, and murderers.

† He declareth wherein the dignitie of Ierusalem stode: to wit, in that that the Lord gaue them of his beautie and excellencie.

† In abusing my giftes & in putting thy confidence in thine owne wisdom and dignitie, which were the occasions of thine idolatrie.

† There was none idolatrie so vile where with thou didest not pollute thy self.

† This declareth how the idolaters put their chief delight in those things, which please the eyes, and outwards sense.

† Thou hast conuerted my vessels & instruments, which I gaue thee to serue me with, to the seruice of thine idoles.

q Meaning, by fyre, read Leu. 16. 21. 2. king. 13. 10.

† Or, head. † He noteth y[†] their impietie of this people who first falling from God to take helpe at strange nations did also at length imbrace their idolatrie, thinking thereby to make their sinne the more strong.

Their iudgement.

Ezekiel.

The vices of Sodóm.

2. King. 25. 9

I wil utterly destroy thee & so my ielously shal cease.

I haue punished thy fautes, but thou wouldest not repent.

As were the Canaanites & the Hittites & others your predecessors, so are you their successors. That is, of Samaria and Sodóm.

That is, her cities.

Ebr. thy sister younger then thou. But done farre worse.

He alledgeth these foure vices, pride, excellence, idleness, and contempt of the poore, as foure principal causes of such an abomination, wherefore they were so horribly punished. Ge. 19. 24. VVhich worshipped the calves in Bethel and Dan. Thou art so wicked, that in respect of thee Sodóm & Samaria were iust. This he speaketh in comparison, saying, that he wouldest restore Ierusalem when Sodóm shulde be restored, that is, neuer: and this is ment of the greatest parts of the Iewes.

stones, and thrust thee through with their swordes.

41 And they shal burne vp thine houses with fyre, and execute iudgements vpon thee in the sight of many women: & I will cause thee to cease fro playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shal depart fro thee, and I wil cease and be no more angrie.

43 Because thou hast not remembred the daies of thy youth, but hast prouoked me wth all these thigs, beholde, therefore I also haue brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Beholde all that vse prouerbes, shal vse [this] prouerbe against thee, saying, As [is] the mother, so [is] her daughter.

45 Thou art thy mothers daughter, that hath cast of her housband & her children & thou art the sister of thy sisters, which forsoke their housbands & their childre: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, & her daughters, that dwel at thy left hand, & thy yong sister, that dwelleth at thy right hand [is] Sodóm, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations, but as it had bene a very litle thing, thou wast corrupted more then they in all thy waies.

48 As I liue saith the Lord God, Sodóm thy sister hath not done, [neither] she nor her daughters, as thou hast done and thy daughters.

49 Beholde this was the iniquitie of thy sister Sodóm, Pride, fulnes of bread, and aboundance of ydilnes was in her, and in her daughters: neither did she strengthen the hand of the poore and nedie.

50 But they were haucie, and committed abomination before me: therefore I toke them away, as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceded them in thine abominations, & hast iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they [which] are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seing that thou hast iustified thy sisters.

53 Therefore wil I bring againe their cap-

tuitie with the captiuitie of Sodóm and her daughters, and with the captiuitie of Samaria and her daughters: euen the captiuitie of thy captiues in the middes of them.

54 That thou maist beare thine owne shame, and maist be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodóm, & her daughters shal returne to their former state: Samaria also & her daughters shal returne to their former state, when thou and thy daughters shal returne to your former state.

56 For thy sister Sodóm was not heard of by thy report in the day of thy pryde.

57 Before thy wickednes was discovered as in that same tyme of the reproch of the daughters of Arám, and of all the daughters of the Philistims round about her which despise thee on all sides.

58 Thou hast borne [therefore] thy wickednes & thine abominatiõ, saith Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou didst despise the othe, in breacking the couenant.

60 Neuertheles, I wil remember my couenant [made] with thee in the daies of thy youth, and I wil confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receaue thy sisters, [bothe] thy elder & thy yonger, & I wil giue the vnto thee for daughters, but not by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord.

63 That thou maist remember, and be ashamed, and neuer open thy mouthe any more: because of thy shame whē I am pacified toward thee, for all that thou hast done, saith the Lord God.

CHAP. XVII.

The parable of the two egles.

1 And the worde of the Lord came vn to me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great egle with great wings, [and] long wings, [and] ful of sethers, which had diuers colours, came vnto Lebanon, & toke the hieft branch of the cedre,

4 And brake of the toppe of his twigge, [and] caryed it into the land of marchants

If In that thou hast shewed thy self worse then they, and yet thought to escape punishment. g Meaning, it shulde neuer come to pass. f Ebr. was not a rumour in thy mouth. h Thou wouldest not call her punishment to mynde when thou wast alone, to learne by her exaple to fear my iudgement. i That is, thy wast brought vnder by the Syrians, & Philistims, 1. Chro. 28. 19. k VVhich was done with the Syrians, or compassed about Ierusalem. l VVhen thou brakest the couenant, which was made betweene thee and me, as ver. 1. m That is, of mercie & love I wil pitie thee, and so stand to my couenant, though thou hast deserued the contrary. n VVhereby he sheweth that among so many wicked he had euer some seeds of his Church which he woulde cause to flourish in due time: and here he declareth how he will call the Gentiles. o But of my mercie. p This declareth what frutes Gods mercies worke in his, to wit, sorrow, & repentance for their former life. That is, Nabuchad-negar, who had great power, riches & many countreys vnder him, shal come to Ierusalem and take away Iecooniah the King, as ver. 12. b Meaning, to Babylon.

[and] set it in a citie of marchants.

5 He toke also of the ^cseede of the land, & planted it in a frutefull ground: he placed it by great waters, and set it [as] a willow tre.

6 And it budded vp, and was ^alike a spreading vine of ^elowe stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth the branches, and shot forth the buds.

7 There was also ^fanother great egle with great wings and many fethers, and beholde, this vine did turne her rootes toward it, & spread forth the her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soile by great waters, that it shulde bring forth the branches, and beare frute, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shal it prosper? shal ^hhe not pul vp the rootes thereof, and destroy the frute thereof, and cause them to drye? all the leaues of her bud shal wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted, but shal it prosper? shal it not be dryed vp, and wither? ⁱwhen the Eastwinde shal touche it, it shal wither in the threnches, where it grewe.

11 Moreover, the worde of the Lord came vnto me, saying,

12 Say now to this rebellious house, Knowe ye not, what these things [meane?] tel them, Beholde, the King of Babel is come to Ierusalem, and hath taken ^kthe King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken [one] of the Kings seede, and made a couenant with him, and hath taken ^lan othe of him: he hath also taken the princes of the land,

14 That the kingdome might be in subiection, & not lift it self vp, [but] kepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shal he prosper? shal he escape, that doeth suche things? or shal he breake the couenat, and be deliuered?

16 As I liue, saith the Lord God, he shal dye in the middes of Babel, in the place of the King, that hath made him King, whose othe he despised, and whose couenant [made] with him, he brake.

17 Neither shal Pharaoh with [his] mightie hoste, and great multitude of people,

mainteine him in the warre, when they haue cast vp mounts, and buylded ramparts to destroy many persones.

18 For he hath despised the othe, & broken the couenant (yet so, he had giuen ^mhis hand) because he hath done all these things, he shal not escape.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 ⁿAnd I wil spread my net vpon him, & he shal be taken in my net, and I wil bring him to Babel, and wil entre into iudgement with him there for his trespas that he hath committed against me.

21 And all that flee from him with all his hoste, shal fall by the sworde, & they that remaine, shal be scattered toward all windes: and ye shal knowe that I the Lord haue spoken it.

22 Thus saith the Lord God, I wil also take of the toppe ⁿof this hie cedre, and wil set it, and cut of the ^otoppe of the tendre plante thereof, and I wil plant it vpon an hie mountaine and great.

23 [Euen] in the hie mountaine of Israel wil I plant it: & it shal bring forth the boughs and beare frute, and be an excellent cedre, and vnder it shal remaine all birdes, & euerie ^pfoule shal dwell in the shadowe of the branches thereof.

24 And all the trees of the field shal knowe that I the Lord haue brought downe the hie tre, & exalted the lowe tre, that I haue dryed vp the grene tre, and made the drye tre to flourish: I the Lord haue spoken it.

CHAP. XVIII.

1 He sheweth that euerie man shal beare his owne sinne.

21 To him that amendeth, is saluation promised.

24 Death is prophesied to the righteous, which turneth backe from the right waye.

1 The worde of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the land of Israel, saying, ^aThe fathers haue eaten soure grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shal vse this prouerbe in Israel.

4 Beholde, all soules are mine, bothe the soule of the father, & also the soule of the sonne are mine: the soule that sinneth, it shal dye.

5 But if a man be iust, and do that which is lawful, and right,

6 [And] hath not eaten ^bvpon the mountaines, neither hath lift vp his eyes to the

m Because he toke the Name of God in vaine and brake his othe which he had confirmed by giuing his hand, therefore the Prophet declareth ^yGod wold not suffer suche periurie and infidelity to escape punishment. * Chap. 12, 13. and 32, 3.

n This promise is made to the Church which shal be as a small remnant and as the top of a tree.

o I wil trimme it and dress it. p Bothe the lewes and Gentiles shal be gathered into it.

q All the worlde shal knowe that I haue pluckt downe the proude enemies and set vp my Church w^h was lowe and contemned.

a The people murmured at the chastising of the Lord and therefore vsed this prouerbe, meaning, that their fathers had sinned and their children were punished for their transgressions, read Ier. 31, 29.

b If he hath not eaten of the flesh that hath bene offered vp to idoles to honour them thereby.

Leuit. 20, 18.

Isa. 58, 7.
Mat. 23, 35.

Exod. 22, 25.
Leuit. 25, 37.
Deut. 23, 19.
Psal. 15, 5.

† Or, a cruel
man.

e He sheweth
how the sonne
is punished for
his fathers sinne:
that is, if he
be wicked as
his father was,
and doeth not
repent, he shall
be punished as
his father was,
and not.

idoles of the house of Israel, neither hath he defiled his neighbours wife, neither hath he taken with a *menstruous woman,

7 Neither hath he oppressed any, [but] hath he restored the pledge to his detour: he that hath spoiled none by violence, * [but] hath he given his bread to the hungry, and hath he covered the naked with a garment,

8 And hath he not given forth upon * usurie, neither hath he taken any increase, [but] hath he withdrawn his hand from iniquitie, and hath he executed true iudgement betwene man & man,

9 And hath he walked in my statutes, and hath he kept my iudgements to deale truly, he is iuste, he shall surely liue, saith ¶ Lord God.

10 ¶ If he beget a sonne, that is ¶ a thief, [or] a sheader of blood, if he do any one of these things,

11 Though he do not all these things, but either hath he eaten upon the mountaines, or defiled his neighbours wife,

12 [Or] hath he oppressed the poore and needy, [or] hath he spoiled by violence, [or] hath he not restored the pledge, or hath he lift vp his eyes vnto the idoles, [or] hath he committed abomination,

13 [Or] hath he given forth upon vsurie, or hath he taken increase, shall he liue? he shall not liue: seing he hath done all these abominations, he shall dye the death, [and] his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath he not eaten upon the mountaines, neither hath he lift vp his eyes to the idoles of the house of Israel, nor hath he defiled his neighbours wife,

16 Neither hath he oppressed any, nor hath he withholden the pledge, neither hath he spoiled by violence, [but] hath he giuen his bread to the hungry, and hath he covered the naked with a garment,

17 [Neither] hath he withdrawn his hand from the afflicted, nor receiued vsurie nor increase, [but] hath he executed my iudgements, [and] hath he walked in my statutes, he shall not dye in the iniquitie of his father, [but] he shall surely liue.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hath he not done good among his people, so, even he dyeth in his iniquitie.

19 Yet saye ye, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, [&] hath he kept all my statutes,

and done them, he shall surely liue.

20 * The same soule that sinneth, shall dye: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, [but] the righteousness of the righteous shall be vpon him, and the wickednes of the wicked shall be vpon himself.

21 But if the wicked wil returne from all his sinnes that he hath committed, and keepe all my statutes, and do that which is lawful and right, he shall surely liue, [&] shall not dye.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, [but] in his righteousness that he hath done, he shall liue.

23 ¶ Haue I anie desire that the wicked should dye, saith the Lord God? ¶ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne awaie from his righteousness, and commit iniquitie, [and] do according to all the abominations, that the wicked man doeth, shall he liue? all his righteousness that he hath done, shall not be mentioned: [but] in his transgression that he hath committed, & in his sinne that he hath sinned, in them shall he dye.

25 Yet ye saie, The waie of the Lord is not equal: heare now, o house of Israel. Is not my waie equal? [or] are not your wayes vnequal?

26 [For] when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall euen dye for the same, he shall [euen] dye for his iniquitie, that he hath done.

27 Againe when the wicked turneth away from his wickednes that he hath committed, and doeth that, which is lawful and right, he shall saue his soule aliue.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely liue, [and] shall not dye.

29 Yet saith the house of Israel, The waie of the Lord is not equal. O house of Israel, are not my wayes equal? [or] are not your wayes vnequal?

30 Therefore I will iudge you, o house of Israel, euerie one according to his wayes, saith the Lord God: returne [therefore] & cause [others] to turne awaie fro all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make you a new heart & a new spirit: for why wil ye dye, o house of Israel?

* Deut. 24, 16.
1. King. 4, 6.
2. Chro. 19, 4.

d He sheweth
the obseruance
of the command-
ments with
repentance: for
none can repent
in dede except
he labour to kee-
pe the Law.
† Or, not layd
to his charge.
e That is, in the
frutes of his
faith, & declare
that God doth
accept him.

f He sheweth
this to comend
Gods mercie
poore sinners,
who rather is
ready to pardon,
then to punish,
as his long suffer-
ing declareth.
Chap. 33, 11.
Albeit God is
his eternal coun-
sell appointed
the death and
damnation of
the reprobate,
yet the end of
his counsell was
not their destru-
ction, but chief-
ly his owne glo-
rie. And also be-
cause he doth
not approue
sinne, therefore
it is here said
that he would
haue them to
turne away
from it, & they
might liue.

† Or, rather than
he maie returne
from his wayes
and liue.

g That is, the
false opinion
that the hypo-
crites haue of
their righteous-
nes.
h In punishing
the father with
the children.

i He sheweth
that man should
forsake his wicked-
nes, till his
heart be chan-
ged, which is
nely the work
of God.

32 For I desire not the death of him that dyeth, saith the Lord God: cause therefore [one another] to returne, and liue ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the Lyons whelpes, and by the lion. 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

1 Thou also, take vp a lamentation for the princes of Israel,

2 And saie, Wherefore lay thy mother [as] a lionesse among the lions: she nourished her yonge ones among the Lyons whelpes,

3 And she brought vp one of her whelpes [and] it became a lion, and it learned to catch e the praie, [and] it deuoured men.

4 The nations also heard of him, [&] he was taken in their nettes, and thei brought him in chaines vnto the land of Egypt.

5 Now when she sawe, that she had waited and her hope was lost, she toke another of her whelpes, and made him a lion.

6 Which went among the lions, [&] became a lion, and learned to catche the praie, [and] he deuoured men.

7 And he knewe their wedowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the nations set against him on euerie side of the countreis and laid their nettes for him: so he was taken in their pit.

9 And thei put him in prison [&] in chaines, and brought him to the King of Babel, [&] they put him in holdes, that his voice shulde no more be heard vpon the mountaines of Israel.

10 Thy mother [is] like a vine in thy blood, platted by the waters: she brought forth the frute and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, & she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the East winde dried vp her frute: [her branches] were broken, and withered: [as for] the rod of her strength, the fyre consumed it.

13 And now she is planted in the wilderness in a drye and thirstie ground.

14 And fyre is gone out of a rod of her branches, which hath deuoured her frute, so that she hath no strong rod [to be] a scepter to rule: this is a lamentation and

shalbe for a lamentation.

CHAP. XX.

3 The Lord denieth that he wil answer them when they pray because of their vnkindenes. 33 He promisseth that his people shal returne from captiuitie. 46 By the forest that shulde be burnt, is signified the burning of Ierusalem.

1 And in the seventh yere in the fifth [moneth,] the tenth [day] of the moneth, came certeine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to inquire of me: as I liue, saith the Lord God, when I am asked, I wil not answer you.

4 Wilt thou iudge them, sonne of man: wilt thou iudge [them:] cause them to vnderstand the abominations of their fathers,

5 And saie vnto them, Thus saith the Lord God, In the day when I chose Israel, and lift vp myne hand vnto the seide of the house of Iakob, and made my self knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the daie that I lift vp myne hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and honie, which is pleasant among all lands,

7 Then said I vnto them, Let euerie man cast awaie the abominations of his eyes, and defile not your selues with the idoles of Egypt: [for] I am the Lord your God.

8 But they rebelled against me, and wolde not heare me: [for] none cast awaie the abominations of their eyes, nether did they forsake the idoles of Egypt: the I thought to powre out mine indignation vpon them, [&] to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my Name, that it shuld not be polluted before the heathen, among whome they were, and in whose sight I made my self knowne vnto them in bringing them forth of the land of Egypt.

10 Now I caryed them out of the land of Egypt and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man do, he shal liue in them.

12 Moreouer I gaue them also my Sabbaths to be a signe betwene me & them,

ppp.j.

a Of the captiuitie of Ieconiah.

b This declarereth the great lenitie and patience of God, & calleth sinners to repentance before he condemne them.

c I sware that I wolde be their God, which manner of othe was obserued from all antiquitie, where they vnto lift vp their hands toward the heauen, acknowledging God to be author of truth, and the defender thereof, and also the iudge of the heart, wishing that he shulde take vengeance, if they concealed any thing which they knewe to be truth.

d God had forbidden them to make mention of the idoles, Exo. 23, 13. psal. 115, 4.

e VVhich thing declarereth the wickednes of mans heart which iudge Gods seruice by their eyes & outward senses.

f God hadauer this respect to his glorie, & he wolde not haue his Name euil spoken of among the Gentiles for the punishment that his people deserved, in confidence whereof the godlie were praised, as Exod. 12, 12. nom. 14, 13.

g Exod. 13, 6. 1pm. 10, 5. gal. 3, 12. Exod. 20, 8, & 31, 13. deut. 5, 12.

h Destruction comes by Zedekiah who was the occasion of this rebellion.

that they might knowe [†] I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out myne indignation vpon them* in the wilderness to consume them.

14 But I had respect to [§] my Name, that it shulde not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheles, I lift vp myne hand vnto them in the wilderness that I wolde not bring them into the land, which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my ^h Sabbaths: for their heart went after their idoles.

17 Neuertheles, mine eye spared them, that I wolde not destroye them, nether wolde I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, nether obserue their manners nor defile your selues wth their idoles.

19 I am the Lord your God: walke in my statutes, and kepe my iudgements and do them,

20 And sanctifie my Sabbaths, and they shall be a signe betwene me and you, that ye may know that I am [†] Lord your God.

21 Notwithstanding the childre rebelled against me: they walked not in my statutes, nor kept my iudgements to do the, wth if a man do, he shall liue in the, [but] they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, [&] to accomplish my wrath agst them in the wilderness.

22 Neuertheles I withdrewe mine had & had respect to my Name that it shuld not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp myne hand vnto them in the wilderness, that I wolde scatter them among the heathen, & disperse the through the countreies,

24 Because they had not executed my iudgements, but had cast away my statutes & had polluted my Sabbaths, and their eyes were after ^k their fathers idoles.

25 Wherefore I^l gaue them also statutes that were not good, & iudgements, wherein they shulden not liue.

26 And I polluted them in their owne

giftes in [†] they caused to passe by [the fyre] all that [first] openeth the wombe, that I might destroy the, to the end that they might knowe that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, yet in this your fathers haue blasphemed me, though they had [before] grievously transgressed against me.

28 [¶] For when I had brought them into the land, for the which I lifted vp myne hand to giue it, then they sawe euerie hie hill, & all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their twete fauour, & powred out there their drinke offerings.

29 Then I said vnto them, What is the hie place wherunto ye go? And the name thereof was called ^o Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your giftes, & make your sonnes to passe through the fyre, you pollute your selues with al your idoles vnto this day: shall I answer you wh^e I am asked, o house of Israel? as I liue saith the Lord God, ^p I wil not answer you when I am asked.

32 Nether shall that be done that cometh into your minde: for ye say, We wil be as the heathen, and as the families of the countreies, and serue wood, and ^q stone.

33 As I liue, saith the Lord God, I wil surely rule you with a mightie hand, and with a stretched out arme, and in [my] wrath powred out,

34 And wil bring you from the people, and wil gather you out of the countreies, wherein ye are scattred, with a mightie hand, and with a stretched out arme & in [my] wrath powred out.

35 And I wil bring you into the wilderness of the people, and there wil I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so wil I plead with you, saith the Lord God.

37 And I wil cause you to passe vnder the rod, and wil bring you into the bonde of the couenant.

38 And I wil chuse out from among you the rebels, and them that transgress

^f Signifying, that he wil not burne the corne with the chaffe, but chaffe out the wicked to punish them when he wil spare his.

against

* Rom. 14, 28. & 26, 65.

§ VWho might thereby take an occasion to blaspheme my Name, and to accuse me of lacke of abilitie, or else that I had foghe a meanes to destroy them more commodiously.

h That is, my true religion, w^{ch} I had commanded them, and gaue them felues to serue me according to their owne fantasies.

i VWhereby ^h holy Ghost comforteth them, & say that they wil followe the religion and example of their fathers, & not measure their doings by Gods worde, whether they be prouable there-by or no.

k Meaning [§] they set their desire vpon them. I Because they wolde not obey my Lawes, I gaue them vp to them felues that they shuld obey their owne fantasies, as ver. 39. rom. 7, 21.

n I considered those things, & counted them as abominable which they thought had bene excellent, & to haue declared most zeale, Luc. 16, 15. for that which God required as most excellent, that gaue they to their idoles.

n Not onely in the wilderness, when I brought them out of Egypt, but I placed them in this land: which declareth how prompt man's heart is in idolatrie, seeing that by no admonitions he can be drawn backe.

o VWhich signifieth, an hie place, declaring that they wanted them felues of their idolatrie, and were not ashamed thereof, though God had commanded them expressly, that they shulde haue no altar lifted vp on his staires, Exod. 20, 26. [†] Ebr. in the way.

p He sheweth, that the ingratitude of the people deserueth, ^q God shulde cut them off, & that they shulde not haue the comfort of his worde.

q He declareth that man of nature is wholly enemy vnto God, and to his owne saluatiō, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiving his rebellions, & wickednes.

r I wil bring you among the nations, and there wil I visit you, & shall you to repentance and then bring [§] godlye home againe, Isa. 45, 9.

s He but chaffe out

against me: I wil bring them out of the land where they dwell, & they shal not entre into the lād of Israël, & you shal knowe that I am the Lord.

39 As for you o house of Israël, thus saith the Lord God, Go you, and serue euerie one his idole, seing that ye wil not obey me, and pollute myne holie Name no more with your giftes and with your idoles.

40 For in mine holie mountaine [euen] in y^e hie mountaine of Israël, saith the Lord God, there shal all the house of Israël, and all in the land, serue me: there wil I accept them, and there wil I require your offrings and the first frutes of your oblations, w^{ch} all your holie things.

41 I wil accept your swete sauour, when I bring you from the people, & gather you out of the countreis, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shal knowe, that I am the Lord, when I shal bring you into the land of Israël, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there ye shal remember your wayes, and all your workes, wherein ye haue bene defiled, and ye^e shal iudge your selues worthy to be cut of, for all your euils, that ye haue committed.

44 And ye shal knowe, that I am the Lord, when I haue respect vnto you for my Names sake, [&] not after your wicked waies, nor according to your corrupt workes, o ye house of Israël, saith the Lord God.

45 ¶ Moreouer, the worde of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Temán, & droppe [thy worde] toward^e the South, and prophecie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the worde of the Lord: thus saith the Lord God, Beholde, I wil kindle a fyre in thee, and it shal deuoure all the y^e grene wood in thee, and all the drye wood: the continual flame shal not be quenched, & euerie face from the South to the North shal be burnt therein.

48 And all flesh shal se, that I the Lord haue kindled it, & it shal not be quenched. Then said I, Ah Lord God, thei say of me, Doeth not he speake^r parables?

¶ CHAP. XXI.

3 He threatneth the sworde, and destruction, to Ierusalem. 18 He sheweth the fall of King Zedekiah. 18 He is commanded to prophecie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nazzar.

1 The worde of the Lord came to me a gaine, saying,

2 Sonne of man, set thy face toward Ierusalem, & droppe [thy worde] toward the holy places, and prophecie against the land of Israël,

3 And say to the land of Israël, Thus saith the Lord, Beholde, I [come] agaist thee, & wil drawe my sworde out of his sheath, & cut of from thee [bothe] the^b righteous and the wicked.

4 Seing then that I wil cut of from thee [bothe] the righteous and wicked, therefore shal my sworde go out of his sheath against all flesh from the South to the^c North,

5 That all flesh may knowe y^e I the Lord haue drawn my sword out of his sheath, [and] it shal not returne anie more.

6 Mourn therefore, thou sonne of man, [as] in the paine off [thy] d^e reines, & mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because^e of the brute: for it cometh, and euerie heart shal melt, and all hands shal be weake, and all mindes shal faint, and all knees shal fall away [as] water: beholde, it cometh, & shal be done, saith the Lord God.

8 ¶ Againe the worde of the Lord came vnto me, saying,

9 Sonne of man, prophecie, and say, Thus saith the Lord God: say, A sworde, a sworde bothe sharpe, and fourbished.

10 It is sharpened to make a sore slaughter [and] it is fourbished that it may^f glitter: how shal we reioyce? [for] it contemneth the^g rod of my sone, [as] h^h all [other] trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sworde is sharpe, and is fourbished, that he may giue it into the hand of the slayer.

12 Crye, and howle, sonne of man: for this shal come to my people, [and] it shal come vnto all the princes of Israël: the terrours of the sworde shal be vpon my people.

13 Smite therefore vpon thy thigh.

14 For it [is] a tryal, and what shal this be, if [the sworde] contemne euen the rod? It shal be [no more], saith the Lord God.

15 Thou therefore, sonne of man, prophecie, and smite^m hand to hand, and let the sworde be drowled: let the sword that hath killed, [returne] the third time: it is the sworde of the great slaughter entring into their priue chambers.

16 I haue broght the feare of the sworde into all their gates to make [their] heart to faint and to multiplie [their] ruynes. Ah, it is made bright, [and] it is dressed for the

a Speake sensibly, that all may vnderstand.

b That is, such which sene to haue an outward shew of righteousness, by obseruation of the ceremonies of y^e Law.

c Meaning, through all the land.

d As though y^e were in extreme anguish.

e Because of y^e great noise of the armie of the Caldeans.

f And so cause a feare.

g Meaning, y^e scepters: shewing, that it will not spare the King who shal be as the sonne of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the armie of the Caldeans.

k Read Iere. 31. 19.

l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdome w^{ch} God had confirmed to Dauid, & his posteritie by promise: w^{ch} promises God performed, although here it seemeth to say y^e is blide: vtterly perishe.

m That is, in courage the sworde.

h Provide for thy self: for thou shalt see Gods plague or all partes on this country.

i This was spoken, because that when Nebuchad-nezzar came against Iudah, his purpose was also to go against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his sothesaiers, and so went against Iudah.

p That is to say, the tribe of Iudah that kept them selves in Ierusalem.

q To knowe whether he shulde go against the Ammonites or them of Ierusalem.

r Heved consulting and sorcerie.

s Because there was a league betwene the Iewes, & the Babylonians, they of Ierusalem shal thinke nothing lesse then this thing shuld come to passe.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, & so come upon the.

u Meaning, Zedekiah, who practised with the Egyptians to make him self free, and able to resist the Babylonians.

x Some ascribe this to the Priests attire: for Iohannan the Priest went into captivity with the King.

y That is, vnto the coming of Messiah.

z Though the Iewes had some light of gouernment afterward vnder the Persians, Greeks, & Romans, yet this restitution was not till Christs coming, and at length shulde be accomplished, as was promised, Gen. 49. 10.

slaughter.

16 Get thee alone: go to the right hand, [or] get thy selfe to the left hand, whether soeuer thy face turneth.

17 I wil also smite mine hands together, & wil cause my wrath to cease. I the Lord haue said it.

18 ¶ The worde of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sworde of the King of Babel may come: bothe twaine shal come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sworde may come to Rabbath of the Ammonites, and to Iudah in Ierusalem the strong [citie.]

21 And the King of Babel stode at the parting of the way, at the head of the two wayes, consulting by diuination, [&] made his arrowes bright: he consulted with idoles, [&] looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open [their] mouth in the slaughter, and to lift vp [their] voyce with shouting, to lay engines of warre against the gates, to cast a mount, [&] to buyld a fortres.

23 And it shalbe vnto them as a false diuination in their sight for the othes made vnto them: but he wil call to remembrance [their] iniquitie, to the intent they shuld be taken.

24 Therefore thus saith the Lord God, Because ye haue made your iniquitie to be remembered, in discovering your rebellio, that in all your workes your sinnes might appeare: because, [I say,] that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou prince of Israel polluted [&] wicked, whose day is come, when iniquitie [shal haue] an end,

26 Thus saith the Lord God, I wil take away the diademe, & take of the crowne: this shalbe no more the same; I wil exalt the humble, and wil abase him that is high.

27 I wil ouerturne, ouerturne, ouerturne it, and it shalbe no more, vntil he come, whose right it is, and I wil giue it him.

28 ¶ And thou sonne of man, propheticie, and say, Thus saith the Lord God to the children of Ammon & to their blasphemie: say thou, I say, The sworde, the sworde is drawn for thee, [&] fourbished to the slaughter, to consume, because of the glittering.

accomplished, as was promised, Gen. 49. 10.

29 Whiles they see vanitie vnto thee, and propheticie a lie vnto thee to bring thee vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie [shal haue] an end.

30 Shal I cause it to returne into his sheath? I wil iudge thee in the place where thou wast created, [euē] in the land of thine habitation.

31 And I wil powre out mine indignation vpon thee, and wil blowe against thee in the fyre of my wrath, & deliuer thee into the hand of beastlie men and skilful to destroy.

32 Thou shalt be in the fyre to be deuoured: thy blood shalbe in the middes of the land, [&] thou shalt be no more remembered: for I the Lord haue spoken it.

¶ CHAP. XXII.

1 Ierusalem is reprob for crueltie, 25. Of the wicked doctrine of the false prophets and Priests, and of their vn-
fiable couetousnes. 27 The tyrannie of rulers. 29 The wickednes of the people.

1 **M**oreouer, the worde of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloody citie? wilt thou shewe her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her time may come, and maketh idoles against her self to pollute her self.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy self in thine idoles, which thou hast made, & thou hast caused thy dayes to drawe nere, & art come vnto thy terme: therefore haue I maid thee a reproche to her heath, and a mocking to all countreis.

5 Those that be nere, and those that be farre from thee, shal mocke thee, [which art] vile in name, [&] sore in affliction.

6 Beholde, the princes of Israel euery one in thee was [ready] to his power, to shed blood.

7 In thee haue they despised father & mother: in the middes of thee haue they oppressed the stranger: in thee haue they vexed the fatherles and the widowe.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee [are they] that eat vpon the mountaines: in the middes of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one hath committed abomination

2 Though the Iewes and Ammonites would not beleue, thou, to wit, the sworde, shaldest come vpon them, and that the Prophets, which threatened, shalke lie, yet thou shalt assuredly come as though thou werest already vpon their neckes.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godlie? b That is, the time of her destruction. c To her own vndoing.

d Whose ready name all men hate.

e He meaneth hereby, that there was no kind of wickednes, which was not committed in Ierusalem, and therefore the plagues of God shulde speedily come vpon her.

Leui. 24. 11.

Iere. 5. 8.

minatio w his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hathe euery man forced his owne sister, [euen] his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgott me, saith the Lord God.

13 Beholde, therefore I haue smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands be strong, in the dayes that I shal haue to do with thee: I the Lord haue spoken it, and wil do it.

15 And I wil scatter thee among the heathē, and disperse thee in the countreis, and wil cause thy filthines to cease from thee.

16 And thou shalt take thine inheritance in thy self in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 ¶ And the worde of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vn to me as droffe: all they are brasse, & tynne, and yron, and lead in the middes of the founnace: they are [euen] the droffe of siluer.

19 Therefore, thus saith the Lord God, Because ye are all as droffe, behold, therefore I wil gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tynne into the middes of the founnace, to blowe the fyre vpon it to melt it, so wil I gather you in mine angre and in my wrath, and wil put you [there] and melt you.

21 I wil gather you, I say, and blowe the fyre of my wrath vpon you, and you shal be melted in the middes thereof.

22 As siluer is melted in the middes of the founnace, so shal ye be melted in the middes thereof, and ye shal knowe, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art filand, that is vncleane, [and] not rained vpon in the day of wrath.

25 [There is] a conspiracie of her Prophetes in the middes thereof like a roaring lion, rauening the pray: they haue deuoured soules: they haue taken the ryches & precious things: they haue made her many widowes in the middes thereof.

26 Her Priestes haue broken my Law, and

haue defiled mine holie things: they haue put no difference betwene the holy and prophane, nether discerned betwene the vncleane, and the cleane, & haue hid their eyes from my Sabbaths, & I am prophaned among them.

27 Her princes in the middes thereof are like wolues, rauening the prairie to shed blood, [and] to destroye soules for their owne couetous lucre.

28 And her Prophetes haue dawbeded with vntempered [morter,] seing vanities and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the nedye: yea they haue oppressed the stranger against right.

30 And I sought for a man among them, that shulde make vp the hedge, and stand in the gap before me for the land, that I shulde not destroye it, but I founde none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fyre of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

¶ CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

¶ The worde of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication in Egypt, they committed fornication in their youth: there were their breasts pressed, & there they bruised the teates of their virginities.

4 And the names of them [were] Aholah, the elder, and Aholibah her sister: & they were mine, and they bare sonnes and daughters: thus [were] their names. Samaria [is] Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot when she was mine, and she was set on fyre by her louers, [to wit,] with the Assyrians [her] neighbours,

6 Which were clothed with blew silk, [bothe] captaines and princes: they were all pleasant yong men, [and] horsemen riding vpon horses.

7 Thus she committed her whoredome with them, [euen] with all them that were the chosen men of Asshur, and with all on whome she doted, [and] defiled her selfe with all their idoles,

o They haue neglected my seruice.

* Mich. 3, 11. zephani. 3, 3.

p They which shulde haue reproued them, flattered them in their vices & couered their doings with lies Chap. 13, 10.

q VWhich wolde shewe him selfe zealous in my cause by resisting vice, Isai. 59, 16 & 63, 5. & also pray vnto me to withhold my plagues, Psal. 106, 23.

a Meaning, Israel & Iudah, & came bothe out of one familie. b They became idolaters after the manner of Egyptians.

c Aholah signifieth a mansion or dwelling in her self, meaning Samaria which was the royal citie of Israel, and Aholibah signifieth my mansion in her, where by is meant Ierusalem where Gods Temple was.

d Ebr. vnder me d when the Israelites were named the people of God, they became idolaters & forsoke God, and put their trust in the Assyrians.

e The holy Ghost
voucheth these ter-
mes which seeme
strange to chaste
eares, to cause
this wicked vice
of idolatrie to
be abhorred
that none shoulde
abide to
heare the name
thereof mentio-
ned.

f Meaning, the
Assyrians.

g This declara-
reth that no
wordes are able
sufficiently to
expresse the ra-
ge of idolaters,
and therefore y
holy Ghost here
compareth the
to those which
in their raging
loue and filthy
lusts dote vpon
the images and
paintings of the
after whome
they lust.

8 Nether left she her fornications, [learned]
of the Egyptians: for in her youth they
laye with her, and they bruised the breas-
tes of her virginie, and powred their
whoredome vpon her.

9 Wherefore I deliuered her into the hāds
of her louers [euen] into the hands of the
Assyrians, vpon whome she doted.

10 These discouered her shame: they toke
away her sonnes and her daughters and
flewe her with the sworde, and she had an
[euil] name among women: for they had
executed iudgement vpon her.

11 And when her sister Aholibah sawe
this, she marred her self with inordinate
loue, more then she, and with her fornications
more then her sister with her fornications.

12 She doted vpon the Assyrians her neigh-
bours, [both] captaines & princes clothed
with diuers futes, horsemen riding vpon
horses: they were al pleasant yong men.

13 Then I sawe that she was defiled, [and]
that they were bothe after one sorte,

14 And that she encreased her fornications
for when she sawe men & painted vpon the
wall, the images of the Caldeans painted
with vermillion,

15 And girded with girdles vpon their loy-
nes, and with dyed attyre vpon their heads
(loking alike princes after the maner of
the Babylonians in Caldea, the land of
their natiuitie)

16 Assone, I say, as she sawe them, she do-
ted vpon them, and sent messengers vnto
them into Caldea.

17 Now when the Babylonians came to
her into the bed of loue, they defiled her
with their fornication, and she was polluted
wth them, and her lust departed from them.

18 So she discouered her fornication, and
disclosed her shame: then mine heart for-
soke her, like as mine heart had forsaken
her sister.

19 Yet she encreased her whoredome mo-
re, and called to remembrance the dayes
of her youth, wherein she had played the
harlot in the land of Egypt.

20 For she doted vpon their seruants who-
se members are as the members of asses,
& whose yssue [is like] the yssue of horses.

21 Thou calledst to remembrance the wic-
kednes of thy youth, whē thy teates were
bruised by the Egyptians: therefore the
pappes of thy youth [are thus.]

22 Therefore, o Aholibah, thus saith the
Lord God, Beholde, I wil raise vp thy lo-
uers against thee, from whom thine heart
is departed, and I wil bring them against
thee on euerie side,

23 [To wit,] the Babylonians, and all the
Caldeans, Pekéd, and Shoáh, and Kóa,
[&] all the Assyrians with them: they were
all pleasant yong men, captaines and
princes: all they were valiant and renou-
med, riding vpon horses.

24 Euen these shal come against thee with
charettes, waggens, and wheles, & with a
multitude of people, which shal set against
thee buckler and shield, and helmet roun-
de aboute: and I wil leaue the punishmēt
vnto them, and they shal iudge thee accor-
ding to their iudgements.

25 And I wil lay myne indignation vpon
thee, & they shal deale cruelly with thee:
they shal cut of thy nose and thine eares,
and thy remnant shal fall by the sworde:
they shal carie away thy sonnes and thy
daughters, and thy residue shalbe deuou-
red by the fyre.

26 They shal also strippe thee out of thy clo-
thes, and take away thy faire jewels.

27 Thus wil I make thy wickednes to cea-
se from thee, and thy fornication out of the
land of Egypt: so that thou shalt not lift vp
thine eyes vnto them, nor remember E-
gypt any more.

28 For thus saith the Lord God, Beholde, I
wil deliuer thee into the hand of them,
whome thou hatest: [euen] into the hāds
of them from whome thine heart is separ-
red.

29 And they shal handle thee dispitifully,
and shal take away all thy labour, & shal
leaue thee naked and bare, and the
shame of thy fornications shalbe disco-
uered, bothe thy wickednes, and thy who-
redome.

30 I wil do these things vnto thee, becau-
se thou hast gone a whoring after the hea-
then, [and] because thou art polluted wth
their idoles.

31 Thou hast walked in the way of thy
sister: therefore wil I giue her cup into
thine hand.

32 Thus saith the Lord God, Thou shalt
drinke of thy sisters cuppe, deepe & large:
thou shalt be laughed to scorn and
had in derision, because it contineth
much.

33 Thou shalt be filled with drunkennes
and sorowe, [euen] with the cuppe of de-
struction, & desolation, with the cuppe of
thy sister Samaria.

34 Thou shalt euen drinke it, and wring it
out [to the dregges,] and thou shalt brea-
ke the sheardes thereof, and teare thine
owne breastes: for I haue spoken it, saith
the Lord God.

35 Therefore thus saith the Lord God,
Because

h These were
the names of
certaine princes
and captaines
vnder Nebu-
chad-nezzar.

i I wil giue iud-
gement before
them.
† Os, lawes.

i They shal de-
stroye thy prin-
ces and Priests
with the rest of
thy people.

k All thy trea-
sures and riches
which thou hast
gotten by labour
I All & would
shal be thy sha-
me for lacke
of God to serue
idoles.

m I wil execute
the same iudge-
ments and ven-
geance against
thee, and there
greater seruice

n Meaning, y
the afflictions
shulde be so
great that they
shuld cause thee
to lose their sen-
ses, and reason.

Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes and thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholáh & Aholibáh? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe [by the fyre] to be their °meat.

38 Moreouer thus haue they done vnto me: they haue defiled my sanctuarie in the same day, and haue prophaned my Sab-baths,

39 For when they had slaine their childre to their idoles, they came the same day into my Sanctuarie to defile it: & lo, thus haue they done in the middes of mine house.

40 And how much more [is it] that they sent for me to come from farre, vnto who me a messenger was sent? and lo, they came for whome thou didest wash thy selfe, and painted thine eyes, and deckedst thee with ornaments.

41 And farest vpon a costly bed, and a table prepared before it, wherevpon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, [was] wth her: and with the men to make the companie great were brought men of Sabá from the wilderness, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I said vnto her, that was olde in adulteries, Now shal she and her fornications come to an end.

44 And they went in vnto her as they go to a commune harlot: so went they to Aholáh and Aholibáh the wicked women.

45 And the righteous men they shal iudge them, after the maner of harlottes, and after the maner of murtherers: for they are harlottes, and blood [is] in their hands.

46 Wherefore thus saith the Lord God, I wil bring a multitude vnto them, and will giue them vnto the tumulte, and to the spoyle.

47 And the multitude shal stone them with stones, and cut them with their swordes: they shal slay their sonnes, and their daughters, and burne vp their houses with fyre.

48 Thus wil I cause wickednes to cease out of the land, that all women may be

taught not to do after your wickednes. 49 And they shal lay your wickednes vpon you, and ye shal beare the finnes of your idoles, and ye shal knowe that I am the Lord God.

CHAP. XXIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot: 16 The parable of Ezekiel's wife being dead.

1 **A** Gaine in the ninth yere, in the tenth moneth, in the tenth [day] of the moneth came the worde of the Lord vnto me, saying,

2 Sonne of man write thee the name of the day, [euē] of this same day: [for] the King of Babel set him self against Ierusalē this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, [euē] euery good piece, [as] the thigh and the shulder, [and] fil it with the chief bones.

5 Take one of the best shepe, and burne also the bones vnder it, [and] make it boyle wel, and seeth the bones of it therein,

6 Because the Lord God saith thus, Wo to the bloodie citie, [euē] to the pot, whose skome is therein, & whose skome is not gone out of it: bring it out piece by piece: let no lote fall vpon it.

7 For her bloodie is in the middes of her: she set it vpon an high rocke, [and] powdered it not vpon the grounde to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: [euē] I haue set her blood vpon an high rocke that I shoulde not be couered.

9 Therefore thus saith the Lord God, Wo to the bloodie citie, for I wil make the burning great.

10 Heape on muche wood: kindle the fyre, consume the flesh, and cast in spice, & let the bones be burnt.

11 Then set it emptie vpon the coles thereof, that the brasie, of it may be hot, and may burne, & that the filthines of it may be molten in it, and that the skome of it may be consumed.

12 She hath wearied her self with lies, & her great skome went not out of her: [therefore] her skome [shalbe consumed] with fyre.

13 [Thou remainest] in thy filthines [and] wickednes: because I wolde haue purged

a Of Ieconiah captiuitie, and of the reigne of Zedekiah, 3. Ki. 25.

b Called Terebith, which containeth parte of December, and parte of Ianuarie: in which month & day Nebuchad-negar besieged Ierusalem, e whereby was ment Ierusalem.

d That is, the citizens, and the chief men thereof. Or, heape.

e Meaning, of the innocents, whome they had slaine, who werethe cause of the kindeling of Gods wrath against them. f VVhose iniquities, and wicked citizens they yet remaine.

g Signifying, that she shoulde not be destroyed at once, but by litle and litle.

h Spare none estate or condition. i The citie shewed her crueltie to all the world, & was not ashamed thereof.

* Nah. 3. 1. habuk. 3. 1. 10 Or, an heape of wood.

k Meaning, that the citie shoulde be utterly destroyed, & that he wolde giue the enemies an appetite thereunto.

l Or, bottomes.

m The citie hath flattered herself in vaine.

n I laboured by sending my Prophetes to call thee to repentance, but thou wouldest not.

¶ That is, to be sacrificers to the idoles, read Chap. 16, 20.

¶ They sent in to other countreys to haue such as shuld teach the seruice of their idoles.

¶ He meant the star that was prepared for the idoles.

¶ VVhich shal de teach the maner of worshiping their gods.

¶ That is, worthy death, read Chap. 16, 31.

¶ Meaning, all other cities, and countreys.

thee, and thou wast not purged; thou shalt not be purged from thy filchines; til I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shal come to passe, & I wil do it: I wil not go backe, nether wil I spare, nether wil I repent according to thy wayes, & according to thy workes shal they iudge thee, saith the Lord God.

15 Also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away fro thee the pleasure of thine eyes w^a plague: yet shalt thou nether mourne nor wepe, nether shalt thy reares runne downe.

17 Cease from sighing: make no mourning for the dead, [and] binde the tyre of thine heate vpon thee, and put on thy shoes vpon thy fete, [and] couer not thy lippes, & eat nor the bread of men.

18 So I spake vnto the people in the morning, and at euen my wyfe dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I wil pollute my Sanctuarie, [euen] the pride of your power, the pleasure of your eyes, & your hearts desyre, & your sonnes, & your daughters whome ye haue left, shal fall by the sword.

22 And ye shal do as I haue done: ye shal not couer your lippes, nether shal ye eat the bread of men.

23 And your tyre [shal be] vpon your heads, and your shoes vpon your fete: ye shal not mourne nor wepe, but ye shal pine a way for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and whe this cometh, ye shal knowe that I am the Lord God.

25 Also thou sonne of man, shal it not be in the day when I take from them their power, the ioye of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shal come vnto thee [to tell thee] that, w^h he heard with [his] eares:

27 In that day shal thy mouth be opened to him which is escaped, and thou shalt

speake, and be no more domme, & thou shalt be a signe vnto them, and they shal knowe that I am the Lord.

CHAP. XXV.

1 The worde of the Lord against Ammon, which reioyced at the fall of Ierusalem. 2 Against Moab & Seir, Idum, and the Philistims.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them.

3 And say vnto the Ammonites, Heare the worde of the Lord God, Thus saith the Lord God, Because thou saydest, ^a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah when they went into captiuitie,

4 Beholde, therefore I wil deliuer thee to the men of the East for a possession, and they shal set their palaces in thee, and make their dwellings in thee: they shal eat thy frute, and they shall drinke thy milke.

5 And I wil make ^a Rabbah a dwelling place for camels, and the Ammonites a shepecote, and ye shal knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands and stamped with the fete, & reioyced in heart with all thy despyte against the land of Israel,

7 Beholde, therefore I wil stretche out mine had vpon thee, & wil deliuer thee to be spoiled of ^b heathē, & I wil roote thee out fro the people, & I wil cause thee to be destroyed out of ^c countreis [and] I wil destroye thee, & thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moab, [euen] of the cities of his cities, [I say], in his frontiers with the pleasant country, Beth-ieshimoth, Baal-meon, & Kariathaim.

10 [I wil call] the men of the East against the Ammonites, and wil giue them in possession, so that the Ammonites shal no more be remembred among the nations.

11 And I wil execute iudgements vpon Moab, and they shal knowe that I am the Lord.

12 Thus saith the Lord God, Because that Edom hath done [euil] by taking vengeance vpon the house of Iudah, and

^a That is, the Babylonians.

^b Meaning his wife in whom he delighted, as yer. 23.

^c For in mourning they went bare headed, and bare footed, and also couered their lippes.

^d That is, the neighbours sent to them mourned.

^e Meaning the morning following.

^f By sending the Caldeans to destroy it, as Chap. 7, 22.

^g Wherein you haue and desire.

^a That is, reioyced when enemy destroyed my citie and Temple.

^b That is, to the Babylonians.

^c They shal chase thee away & take thy goods out of thy house to dwell in.

^d Called also Philadelphia, which was the chief citie of Ammonites & ful of conductes, 2. Sam. 12, 27.

^e So that no power or strength shuld be able to resist the Babylonians.

hath committed great offence, and reuenged him self vpon them,

13 Therefore thus saith the Lord God, I wil also stretch out myne hand vpon Edóm, and destroy man and beast out of it, and I wil make it desolate from Temán, and they of Dedán shal fall by the sworde.

14 And I wil execute my vengeance vpon Edóm by the hand of my people Israël, & they shal do in Edóm according to myne angre, and according to myne indignation, and they shal knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged them selues with a despiteful heart, to destroye it for the olde hatred,

16 Therefore thus saith the Lord God, Beholde I wil stretch out myne hand vpon the Philistims, and I wil cut of the Cherethims, and destroye the remnant of the sea coast.

17 And I wil execute great vengeance vpon them with rebukes of mine indignation, & they shal knowe that I am the Lord, when I shal lay my vengeance vpon them:

CHAP. XXVI.

1 He prophesieth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wounding and astonishment of the marchants for the destruction of Tyrus.

1 **A**Nd in the eleuenth yere, in the first [daie] of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broke: it is turned vnto me: [for] seeing she is desolate, I shalbe replenished,

3 Therefore thus saith the Lord God, Beholde, I come against thee, o Tyrus, & I wil bring vpon manie nations against thee, as the sea mounteth vp with his waves.

4 And they shal destroye the walles of Tyrus, & breake downe her towres: I wil also scrape her dust from her, and make her like the toppe of a rocke,

5 Thou shalt be for a spreading of nettes in the middes of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoyle to the nations:

6 And her daughters which are in the fildes shalbe slayne by the sworde, & they shal knowe that I am the Lord.

7 For thus saith the Lord God, beholde, I wil bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of Kings from the North, with horses and with charrets, and with horsemen, with a multitude & much

people.

8 He shal slaie with the sworde thy daughters in the field, and he shal make a forte against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shal set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shal cover thee, for their multitude: thy walles shal shake at the noyce of the horsemen, and of the wheles, and of the charrets, when he shal enter into thy gates as into the entrie of a citie that is broken downe.

11 With his houses of his horses shal he tread downe all thy stretes: he shal slay thy people by the sworde, and the pillars of thy strength shal fall downe to the grounde.

12 And they shal robbe thy riches and spoyle thy marchandise, and they shal breake downe thy walles, and destroye thy pleasant houses, and they shal cast thy stones and thy timber and thy dust into the middes of the water.

13 Thus wil I cause the sounde of thy songs to cease, and the sounde of thine harpes shal no more be heard.

14 I wil laie thee like the toppe of a rocke: thou shalt be for a spreading of nettes: thou shalt be buylt no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, shal not the yles tremble at the sounde of thy fall? and at the crye of the wounded, when they shalbe slaine and murdered in the middes of thee?

16 Then all the princes of the sea shal come downe from their thrones: they shal laye away their robes, & put of their broyded garments, and shal clothe them selues with astonishment: they shal sit vpon the grounde, and be astonished at euery moment, and be amased at thee.

17 And they shal take vp a lamentation for thee, & saie to thee, How art thou destroyed, that wast inhabited of the sea men, the renowned citie which was strong in the sea, [bothe] she and her inhabitants which cause their feare to be on all that haunt therein!

18 Now shal the yles be astonished in the daie of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lord God, When I shal make thee a desolate cite, like the cities that are not inhabited, and when I shal bring the deepe vpon thee, and great waters shal couer thee,

20 When I shal cast thee downe with them

e For Tyrus was muche build by art, and by labour of men was wonne out of the sea. Some refferre this vnto the images of the noble men which they had erected vp for their glorie & renoume. *Iere. 7:34

f I wil make thee so bare, & thou shalt haue nothing to couer thee.

g The generous and rulers of other countreis that dwell by the sea: hereby he signifieth that her destruction shuld be so horrible, that all the worlde shuld heare thereof, and be affrayed.

h Meaning marchantes by their traffique did enrich her, wonderful ly and increase her power.

Which were certaine garbises of Philistims, whereby they oft times molested the Iewes: of the Cherethims David also had a garde, 1 Sam. 31.

a Either of the captiuitie of the coniah, or of the reigns of Zedekiah. b That is, the famous citie Ierusalem, where into all people were forced. c My riches & fame shal increase: thus the wicked reioyce at their fall by whom they may haue anye profite or advantage.

d The towres that belonged vnto her.

ⁱVVhich are dead long ago.

^k Meaning, in Judea, when it shall be restored.

that descend into the pit, with the people of olde time, and shal set thee in the lowe partes of the earth, like the olde ruines, wth them, [I say,] which go downe to the pit, so that thou shalt not be inhabited, and I shal shewe my glorie in the land of the living.

²¹ I wil bring thee to nothing, and thou shalt be no [more:] thogh thou be sought for, yet shalt thou neuer be founde againe, saith the Lord God.

¶ CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and autoritie thereof in time past.

¹ The worde of the Lord came againe vnto me, sayng,

² Sonne of man, take vp a lamentation for Tyrus,

³ And say vnto Tyrus, that is situat at the entrie of the sea, which is [¶] marte ^a of the people for manie yles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

⁴ Thy borders are in the [†] middes of the sea, [and] thy buylders haue made thee of perfite beautie.

⁵ They haue made all thy [ship] bordes of fyrr trees of ^b Shenir: they haue brought cedres from Lebanón, to make mastes for thee.

⁶ Of the okes of Bashán haue they made thine ores: the companie of the Assyrians haue made thy bankes of yuorie, [brought] out of the yles of ^c Chittim.

⁷ Fine linē with broydrd worke, [brought] from Egypt, was spred ouer thee to be thy faile, blewe silke and purple, [brought] from the yles of Elisáh, was thy couering.

⁸ The inhabitants of Zidón, and Aruád were thy mariners, o Tyrus: thy wise men that were in thee, they were thy [†] pilotes.

⁹ The ancients of Gebál, and the wise mē thereof were in thee, thy ^d calkers, all the shippes of the sea with their mariners were in thee to occupie thy marchandise.

¹⁰ They of Persia, and of Lud and of Phut were in thine armie: thy men of warre thei hanged the shield & helmet in thee: they set forth thy beautie.

¹¹ The mē of Aruád with thine armie [were] vpon thy walles rounde about, & the ^e Gammadims were in thy towres: they hanged their shields vpon thy walles rounde aboute: they haue made thy beautie perfite.

¹² They of Tarshish [were] thy marchants for the multitude of all riches, for siluer, y-

ron, tynne, and lead, [which] they brought to thy faires.

¹³ Thei of Iauan, Tubál & Meshéché were thy marchants, & concerning the liues of men, and they brought vessels of brasce for thy marchandise.

¹⁴ They of the house of ^h Togarmáh brought to thy faires horses, and horsemen, & mules.

¹⁵ The men of Dedán [were] thy marchants: and the marchandise of manie yles [were] in thine hands: they brought thee for a present, ⁱ hornes, bones, teeth, & peacokes.

¹⁶ They of Arám [were] thy marchants for the multitude of thy [†] wares: they occupied in thy faires with [†] emeraudes, purple, and broydrd worke, and [†] fine linin, and coral, and perle.

¹⁷ They of Iudáh and of the land of Israël were thy marchants: they brought for thy marchandise wheat, of ^k Minnith, and Pannág, and hony, and oyle, and [†] balme.

¹⁸ They of Damascus [were] thy marchants in the multitude of thy wares, for the multitude of all riches, [as] in the wine of Helbon and white wolfe.

¹⁹ Thei of Dan also and of Iauán, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

²⁰ Thei of Dedán [were] thy marchants in precious clothes for the charets.

²¹ Thei of Arabia, and all the princes of Kedár [†] occupied with thee, in lambes, & rams & goats: in these were thei thy marchants.

²² The marchants of Shebá, and Raamáh were thy marchants: thei occupie d in thy faires with the chief of all spices, and with all precious stones and golde.

²³ Thei of Harám and Cannéh and Edén, the marchants of Shebá, Ashúr [&] Chilmád were thy marchants.

²⁴ These were thy marchants in all sort [of things], in raiment of blewe silke, and of broydrd worke, and in coffers for the riche apparel, which were bounde wth [†] cordes: chaines also [were] among thy marchandise.

²⁵ The shippes of Tarshish were [†] thy chief in thy marchandise, and thou wast replenished & made very glorious in the middes of the sea.

²⁶ Thy [†] robbers haue brought thee into great waters: the ^l East winde hath broke thee in the middes of the sea.

²⁷ Thy riches and thy faires, thy marchandise, thy mariners and pilotes, thy calkers,

^f Of Grecia, Italia & Cappadocia.

^g By selling selauet.

^h VVhich are take for a people of Asia minor.

ⁱ Meaning, vnto hornes, bones, teeth, & eliphantes teeth.

[†] Or, workes.

[†] Or, carbuncles.

[†] Or, silke.

^k VVhere the best wheat growed.

[†] Or, [†] tarpe-

ntine, or triacle.

[†] Or, were marchants, whose marchandise passed through thine hands.

[†] Or, came in companie to and thence.

[†] Or, rowers.

^l That is, Nebuchad-nazzar.

^a VVhich serueth all the worlde with thy marchandise.

[†] Ebt. heart.

^b This mountain was called Hermon, but the Amorites called it Shenir, Deu. 3, 9.

^c VVhich is taken for Grecia & Italie.

[†] Or, shipmasters.

^d Meaning, [¶] thei buyt the walles of the cite, which is here ment by the ship: and of these were the buylders of Salomons Tēple, 1. Kin. 5, 18.

^e That is, thei of Cappadocia or Pigmæ: & dwelt in which were so called, because that out of [¶] his towres they sent liels.

calkers, and the occupiers of thy marchandise & all thy men of warre that are in thee and al thy multitude w^h is in the middes of thee, shal fal in the middes of the sea in the day of thy ruine.

28 The suburbs shal shake at the sounde of the crye of the pilotes.

29 And al that handle the ore, the mariners [and] all the pilotes of the sea shal come downe from their shippes, [and] shal stand vpon the land,

30 And shal cause their voyce to be heard against thee, and shal crye bitterly, and shal cast dust vpon their heads, and wallowe them selues in the ashes.

31 Thei shal plucke of their heere for thee and gyrd them with a sackcloth, & they shal wepe for thee with sorowe of heart [and] bitter mourning.

32 And in their mourning they shal take vp a lamentation for thee, [saying,] What [citic] is like Tyrus, so destroyed in the middes of the sea.

33 When thy wares went forth of the seas, thou filledst manie people [and] thou didest enriche the Kings of the earth with the multitude of thy riches & of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shal fall.

35 All the inhabitants of the yles shal be astonished at thee, and all their Kings shal be sore afraied [and] troubled in their countenance.

36 The marchants among the people shal hisse at thee: thou shalt be a terrour, & neuer shalt be anie more.

¶ CHAP. XXVIII.

1 The worde of God against the King of Tyrus for his pride. 21 The worde of the Lord against Zidon. 25 The Lord promitteth that he wil gather together the children of Israel.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the middes of the sea, yet thou art but a man and not God, & though thou didest thinke in thine heart, that thou wast equal with God,

3 Beholde, thou art wiser then Daniel: there is no secret that they can hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, & hast gotten golde and silver into thy treasures.

5 By thy great wisdom [and] be thine occupying hast thou increased thy riches, & thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, Because thou didest thinke in thine heart, that thou wast equal with God,

7 Beholde, therefore I wil bring strangers vpon thee, [euē] the terrible nations: & they shal drawe their swordes against the beautie of thy wisdom, and they shal defile thy brightnes.

8 They shal cast the edowne to the pit, and thou shalt dye the death of them, that are slaine in the middes of the sea.

9 Wilt thou say [then] before him, that slaieth thee, I am a god? but thou shalt be a man, & no God, in the hands of him that slaieth thee.

10 Thou shalt dye the death of the vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Moreover the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus saith the Lord God, Thou sealest vp the summe, [and] art full of wisdom and perfite in beautie.

13 Thou hast bene in Eden the garden of God: euerie precious stone [was] in thy garment, the rubie, the topaze, & the diamond, the chrysolite, the onix, & the iasper, the saphir, the emeraude, and the carbuncle, and golde: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed Cherub, that couereth, and I haue set thee [in honour]: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the stones of fyre.

15 Thou wast perfite in thy wayes fro the day that thou wast created, til iniquitie was founde in thee.

16 By the multitude of thy marchandise, thei haue filled the middes of thee w^h crueltye, & thou hast sinned: therefore I wil cast thee as prophane out of my mountaine of God: & I wil destroy thee, & couering Cherub fro the middes of the stones of fyre.

17 Thine heart was lifted vp because of thy beautie, [and] thou hast corrupted thy wisdom by reason of thy brightnes: I wil cast thee to the grounde: I wil lay thee before Kings that they may behold thee.

18 Thou hast defyled thy sanctification by the multitude of thine iniquities, [and] by the iniquitie of thy marchandise: therefore wil I bring forth a fyre from the

c Like the rest of the heathen and infidels, & are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrus had in their riches strength and pleasures.

† Or iasper.

† Or carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the Arke: & by this word anointed he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, & was when Hiram led vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

That is the cities here about thee, as was Zidon, Arvad and others.

Whereby is meant a long time: for it was prophesied to be destroyed by the Assyrians, as Isa. 23. 15.

I am safe & none can come hurt me, as God is in the heauen.

Though thou be thine heart or heart of God.

Thus he speake by Daniel: for Daniel had declared notable signes of his wisdom in Babylon, where Ezekiel wrote.

1 By executi-
ng iudgements
against thy wic-
kednes.

20 That is, Ne-
buchadnezzar.

21 He sheweth
for what cause
God wil assem-
ble his Church,
and preserve
it still though he
destroy his ene-
mies to wit, &
they shulde prai-
se him, and giue
him thanks for
his great mer-
cies.

a To wit, of &
captiuitie of Je-
coniah, or of the
reigne of Zede-
kiah. Of the
order of these
prophecies and
how the for-
ther some ri-
me standeth af-
ter & latters, read
Iere. 27. 1.
b He compara-
reth Pharaoh
to a drago whi
ch bideth him
self in the riuer
Nilus, as Isa.
31. 9.
c I wil send ene-
mies against thee
& shal plucke
thee & thy peo-
ple & trust in
thee out of thy
sure places.

middes of thee, & I wil deuoure thee: & I wil bring thee to ashes vpon the earth, in the sight of all them that beholde thee.

19 All they that knowe thee among the people, shal be astonished at thee: thou shalt be a terrour, & neuer shalt be any more.

20 ¶ Againe, the worde of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidón, and prophetic against it,

22 And say, Thus saith the Lord God, Beholde, I [come] against thee, o Zidón, & I wil be glorified in the middes of thee: & they shal knowe that I am the Lord, whē I shal haue executed iudgements in her, & shalbe sanctified in her.

23 For I wil send into her pestilence and blood into her stretes, and the slaine shal fall in the middes of her: ^m [the enimie shal come] against her with the sworde on euerie side, and thei shal knowe that I am the Lord.

24 And they shalbe no more a prickig thorne vnto the house of Israël, nor [any] grieuous thorne of all that are rounde about them, and despised them, & thei shal know that I am the Lord God.

25 Thus saith the Lord God, When I shal haue gathered the house of Israël frō the people where they are scattered, & shalbe sanctified in them in the sight of the heathen, then shal they dwell in the land, that I haue giuen to my seruant Iakób.

26 And they shal dwell safely therein, & shal buyld houses, & plant vineyardes: yea, they shal dwell safely, whē I haue executed iudgements vpon al round aboute the & despise them, and they shal knowe that I am the Lord their God.

¶ CHAP. XXIX.

He prophetic against Pharaoh and Egypt. 13 The Lord promiseth that he wil restore Egypt after fourtie yeres. 18 Egypt is the rewarde of King Nebuchadnezzar for the labour, which he toke against Tyrus.

IN the ^a tenth yere, & [in] the tenth moneth, in the twelfth [day] of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the King of Egypt, & prophetic against him, and against all Egypt.

3 Speake, & say, Thus saith the Lord God, Beholde, I [come] against thee, Pharaoh King of Egypt, the great ^b dragon, that lyeth in the middes of his riuers, which hath said, The riuer is myne, & I haue made it for my self.

4 But I wil put ^chookes in thy chawes, & I wil cause the fish of thy riuers to sticke vnto thy scales, & I wil drawe thee out of the

middes of thy riuers, and al the fish of thy riuers shal sticke vnto thy scales.

5 And I wil leaue thee in the wildernes, [bothe] thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be broght together, nor gathered: [for] I haue giuen thee for meat to the beastes of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lord, because they haue bene a staffe of ^dreed to the house of Israël.

7 When they toke holde of thee with their hand, thou didest breake, & rent all their shulder: and when they leane vpon thee, thou brakest and madest al their loynes to stand ^evpright.

8 Therefore thus saith the Lord God, Beholde, I wil bring a sworde vpon thee, & destroy man and beast out of thee.

9 And the land of Egypt shalbe desolate, and waste, and they shal knowe that I am the Lord: because he hath said, ^fThe riuer is mine, and I haue made it.

10 Beholde, therefore I [come] vpon thee, and vpon thy riuers, and I wil make the land of Egypt vtterly waste and desolate from the towre of Seuenéh, euen vnto the borders of the [†]blacke Mores.

11 No foote of man shal passe by it, nor foote of beast shal passe by it, nether shal it be inhabited fourtie yeres.

12 And I wil make the land of Egypt desolate in the middes of the countreis, that are desolate, and her cities shalbe desolate among the cities that are desolate, for fourtie yeres: and I wil scatter the Egyptians among the nationis, and wil disperse them through the countreis.

13 Yet thus saith the Lord God, ^{*} At the end of fourtie yeres, wil I gather the Egyptians from the people, where they were scatted.

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathrós, into the land of their habitation, and they shalbe there a ^gsmall kingdome.

15 It shalbe the smallest of the kingdomes, nether shal it exalt it self any more aboute the nationis: for I wil diminish them, that they shal no more rule the nationis.

16 And it shalbe no more the confidence of the house of Israël, to bring [their] ^hiniquitie to remembrance by looking after them: so shal they knowe, that I am the Lord God.

17 ¶ In the ⁱseuen and twentieth yere also, in the first [moneth], & [in] the first [day] of

^d Read 2.
King. 18. 21.
isa. 36. 6.

[†] Or shake.
^e VVhen they
felt their hurt,
they wold stay
no more vpon
thee, but fode
vpon their feces
and put their
trust in others.
^f Thus God
not suffer ^gman
shulde arrogate
anything to his
self, or put his
trust in any
thing saue in
alone.
[†] Ebr. Cush, or
Ethiopia.

^{*} Ierem. 46. 16.

^g Meaning,
that thei shulde
not haue ful do-
minion, but be
vnder the Persi-
ans, Grecians,
Romaines: & ^hthe
cause is, that
Israhelites shulde
no more put
their trust in
them, but learn
not to deped on
God.
^h Left I shulde
by this meanes
punish their in-
iquitie.

ⁱ Counting frō
the captiuitie
of Ieconiah.

neth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzâr King of Babel caused his armie to serue a great service against Tyrus: euerie head was made belde, & euerie shoulder was made bare: yet had he no wages,¹ nor his armie for Tyrus, for the service that he serued against it.

19 Therefore thus saith the Lord God, Beholde, I wil giue the land of Egypt vnto Nebuchad-nezzâr the King of Babel, and he shal take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, because they wrought for me.

21 In that day wil I cause the borne of the house of Israël to growe, and I wil giue thee an open mouth in the middes of them, and they shal knowe that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, propheticie, and say, Thus saith the Lord God, Houle [and crye,] Wo [be] vnto this day:

3 For the day is nere, and the day of the Lord is at hand, a cloudie day, [and] it shalbe the time of the heathen.

4 And the sworde shal come vpon Egypt, and feare shalbe in Ethiopia, when the slaine shal fall in Egypt, when they shal take away her multitude, and [when] her fundation shalbe broken downe.

5 Ethiopia, and Phut, and Lud, and all the commune people, and Cub, and the men of the land, that is in league, shal fall with them by the sworde.

6 Thus saith the Lord, They also that mainteine Egypt, shal fall, and the pryde of her power shal come downe: from the towre of Scuenéh shal they fall by the sworde, saith the Lord God.

7 And they shalbe desolate in the middes of the countreis that are desolate, and her cities shalbe in the middes of the cities that are wasted.

8 And they shal knowe that I am the Lord when I haue set a fyre in Egypt, [and when] all her helpers shalbe destroyed.

9 In that day shal their messengers go forthe from me in shippes, to make the careless Mores afraid, and feare shal come vpon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the hand of Nebuchad-nezzâr King of Babel.

11 For he and his people with him, [euen] the terrible nations shalbe brought to destroye the land: and they shal drawe their swordes against Egypt, and fil the land with the slaine.

12 And I wil make the riuers drye, & sel the land into the hands of the wicked, and I wil make the land waste, and al that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroye the idoles, and I wil cause their idoles to cease out of the land of Egypt, and I wil send a feare in the land of Egypt.

14 And I wil make Pathrós desolate, & wil set fyre in the Zóan, and I wil execute iudgement in No.

15 And I wil powte my wrath vpon the Sin, [which is] the strength of Egypt: and I wil destroye the multitude of the No.

16 And I wil set fyre in Egypt: Sin shal haue great sorowe, and No shalbe destroyed, and Noph shal haue sorowes dailey.

17 The yong men of the Auen, & the Phibés, shal fall by the sworde: & these [cities] shal go into captiuitie.

18 At Tehaphnehes the day shal restraine [his light,] when I shal breake there the barres of Egypt: and when the pompe of her power shal cease in her, the cloude shal couer her, and her daughters shal go into captiuitie.

19 Thus wil I execute iudgements in Egypt, and they shal knowe that I am the Lord.

20 And in the eleventh yere, in the first [moneth, and] in the seventh [day] of the moneth, the worde of the Lord came vnto me, saying,

21 Sonne of man, I haue broken the arme of Pharaoh King of Egypt: and lo, it shal not be bounde vp to be healed, neither shal they put a roole to bind it, and [so] make it strong, to holde the sworde.

22 Therefore thus saith the Lord God, Beholde, I [come] against Pharaoh King of Egypt, and wil breake his arme, that was strong, but is broken, and I wil cause the sworde to fall out of his hand.

23 And I wil scatter the Egyptians among the nations, & wil disperie them through the countreis.

24 And I wil strengthen the arme of the King of Babel, and put my sworde in his

qqq. j.

† Or, Memphis or Alkaira.

† Or, Tanis.

† Or, Pelusium.

† Or, Alexandria.

† Or, Heliopolis.

† Or, Pithium.

† Meaning, that there shal be great sorowes & affliction. † That is, the strength & force.

† Of the captiuitie of Jeremiah, or of Zedekiahs reign.

† For Nebuchad-nezzâr destroyed Pharaoh Necho at Carchemish, Jer. 46, 26.

† His arme & power.

† He took great paines at the siege of Tyrus & his armie was sore handled. † Signifying, that he had more paines then profit by the taking of Tyrus.

† By Phut and Lud are meant Africa & Libya.

† Which was a strong cite of Egypt, chap. 29, 10.

h VWhereby we see that tyrants have no power of them selves, neither can do any more harme then God appointeth, & when he will, they must cease.

a Of Zedekiah's reigne, or of Leconiah's captivity.

b Meaning, for he was not like in strength to the King of the Assyrians, who was the Babylonians overcame.

c Many other nations were under their dominion.
1 Or, country.

d Signifying, for there was no greater power in the world then his was.

hand, but I will breake Pharaohs armes, & he shal cast out fighings as the fighings of him, that is wounded before him.

25 But I wil strengthen the armes of the King of Babel, and the armes of Pharaoh shal fall downe, and they shal knowe, that I am the Lord, when I shal put my sword into the hand of the King of Babel, & he shal stretch it out vpon the land of Egypt.

26 And I wil scatter the Egyptians among the nations, and disperse them among the countreys, and they shal knowe, that I am the Lord.

¶ CHAP. XXXI.

1 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. **10** He prophesieth a like destruction to them bothe.

1 And in the eleuenth yere, in the third moneth, & in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whome art thou like in thy greatnes?

3 Beholde, Asshur [was like] a cedre in Lebanon with faire branches, & with thick shadowing boughes, & shot vp verie hie, and his top was among the thicke boughes.

4 The waters nourished him, and the depe exalted him on hie with her riuers running rounde aboute his plants, and sent out her litle riuers vnto all the trees of the field.

5 Therefore his height was exalted aboute all the trees of the field, & his boughes were multiplied, and his branches were long, because of the multitude of the waters, which [the depe] sent out.

6 All the foules of the heaven made their nests in his boughes, and vnder his branches did all the beasts of the field bring forth their yong, and vnder his shadow dwelt all mightie nations.

7 Thus was he faite in his greatnes, & in the length of his branches: for his roote was nere great waters.

8 The cedres in the garden of God cold not hide him: no fire tree was like his branches, and the cheffennut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God,

Because he is lift vp on high, & hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the mightiest among the heathen: he shal handle him, [for] I haue cast him away for his wickednes.

12 And the strangers haue destroyed him, [euene] the terrible nations, and they haue left him vpon the mountaines, and in the valleyes his branches are fallen, & his boughes are broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, and haue forsaken him.

13 Vpon his ruine shal all the foules of the heaven remaine, and all the beasts of the field shal be vpon his branches,

14 So that none of all the trees by the waters shal be exalted by their height, neither shal shote vp their toppe among the thicke boughes, neither shal their leaues stand vp in their height, whiche drinke so muche water: for they are all deliuered vnto death in the nether partes of the earth in the middes of the children of men, among them that go downe to the pit.

15 Thus saith the Lord God, In the daye when he went downe to hel, I caused the depe to mourne, & I covered the depe for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hel, with them that descend into the pit, & all the excellent trees of Eden, and the best of Lebanon: [euene] all that are nourished with waters, shal be comforted in the nether partes of the earth.

17 They also went downe to hel with him vnto them that be slaine with the sword, and his arme, [and] they that dwelt vnder his shadowe in the middes of the heathen.

18 To whome art thou thus like in glorie and in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt slepe in the middes of the vncircumcised, with them that be slayned by the sword: this is Pharaoh and all his multitude, saith the Lord God.

¶ CHAP. XXXII.

1 The Prophet is commanded to bewaile Pharaoh King of Egypt. **12** He prophesieth that destruction shal come vnto Egypt through the King of Babylon.

1 And in the twelfth yere in the twelfth moneth, [and] in the first day of

Or thou wilt lift vp.

That is, of Nebuchadnezzar, who afterward was the monarche and onely ruler of the world.

Hereby is signified the destruction of the power of the Assyrians, by the Babylonians.

The depe waters that caused him to moune so hie (meaning his great abundance & pride) shal now lamen as though they were soured with sack cloth.

To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings & princes which are dead, as though they reioyced at the fall of such a tyrant.

Meaning, Pharaohs power was nothing so great as his was.

Read Chap. 23, 10.

Which was the first yere of the general

the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, & say vnto him, Thou art lyke a Lyon of the nations & art as a dragon in the sea: thou castest out thy riuers & troublest the waters with thy fete, and stampest in their riuers.

3 Thus saith the Lord God, * I wil therefore spread my net ouer thee with a great multitude of people, & they shal make thee come vp into my net.

4 Then I wil leave thee vpon the land, [&] I wil cast thee vpon the open field, & I wil cause all the foules of the heauē to remaine vpon thee, and I wil fill all the beasts of the field with thee.

5 And I wil laye thy flesh vpon the mountaines, & fill the valleyes with thyne height.

6 I wil also water with thy blood the land, wherein thou swimdest, [euen] to the mountaines, and the riuers shalbe full of thee.

7 And when I shal put thee out, I wil couer the heauen, and make the starres thereof darke: * I wil couer the sunne with a cloude, and the moone shal not giue her light.

8 All the lightes of heauen wil I make darke for thee, and bring darkness vpon thy land saith the Lord God.

9 I wil also trouble the hearts of many people, when I shal bring thy destruction among the nations; [&] vpon the countreis which thou hast not known.

10 Yea, I wil make many people amazed at thee, and their Kings shalbe astonished with feare for thee, when I shal make my sworde to glitter against their faces, and they shalbe afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sworde of the King of Babel shal come vpon thee.

12 By the swordes of the mightie wil I cause thy multitude to fall: they all shalbe terrible nations, and they shal destroye the pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I wil destroye also all the beasts thereof from the great watersides, nether shal the fote of man trouble them any more, nor the houses of beast trouble them.

14 Then wil I make their waters depe, & cause their riuers to runne lyke oyle, saith the Lord God.

15 When I shal make the land of Egypt desolate, and the countrey with all that is

therein, shalbe laid waste: when I shal smite all them, which dwel therein, then shal they knowe, that I am the Lord.

16 This is the mourning wherewith they shal lament her: the daughters of the nations shal lament her: they shal lamēt for Egypt, and for all her multitude, saith the Lord God.

17 In the twelfth yere also, in the fifteth [day] of the moneth, came the worde of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and cast them downe, [eue] the & the daughters of the mightie nations vnto the nether partes of the earth, with them that go downe into the pit.

19 Whome dost thou possesse in beautie: go downe and slepe with the vncircumcised.

20 They shal fall in the middes of the that are slayne by the sworde: she is deliuered to the sworde: drawe her downe, & all her multitude.

21 The moste mighty [and] strong shal speake to her out of the middes of helv: them that helpe her: they are gone downe [and] slepe with the vncircumcised, that be slayne by the sworde.

22 Ashtur is there and all his companie: their graues are about him: all they are slayne [and] fallen by the sworde.

23 Whose graues are made in the side of the pit, & his multitude are round about his graue: all they are slayne [and] fallen by the sworde, which caused feare [to be] in the land of the liuing.

24 There is Elam and all his multitude rounde about his graue: all they are slayne [and] fallen by the sworde which are gone downe with the vncircumcised into the nether partes of the earth, which caused them selues to be feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the middes of the slaine wall his multitude: their graues [are] round about him: all these vncircumcised are slayne by the sworde, though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that go downe to the pit: they are laid in the middes of them, that be slayne.

26 There is Meshech, Tubal, & all their multitude: their graues are rounde about them: all these vncircumcised were slayne by the sworde, though they caused their feare [to be] in the land of the liuing.

27 And they shal not lye with the valiant

qqq ij.

That is, propheticke, & they shal be cast downe thus: & Lord giue his Prophets power both to plant & to destroy by his worde, reade re. 1. 10.

I haue not other kingdoms more beautifull than thou perished?

That is, Egypte. To make matter more sensible, he bringeth in Pharaoh, whose dead shal meete and marshall at him, reade sa. 14. 9.

o Meaning, & Persians.

v Whome in this life all the worlds feared.

That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.

Which dyed not by cruel death, but by the course of nature, and are honourably buried wth their cotearmour & signes of honour.

of the vncircumcised, that are fallen, w^{ch} are gone downe to the graue, with their weapons of warre, and haue layed their swordes vnder their heads, but their iniquitie shalbe vpon their bones: because [thei were] the feare of ^h mightie in the land of the liuing.

28 Yea, thou shalt be brokē in the middes of the vncircumcised, and lye with them that are slaine by the sworde.

29 There [is] Edom, his Kings, and all his princes which with their strength are laid by them that were slaine by the sworde: they shal slepe with the vncircumcised, and with them that go downe to the pit.

The Kings of Babylon.

30 There [be] all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: thei are ashamed of their strength, and the vncircumcised slepe with them that be slaine by the sworde, and beare their shame with them that go downe to the pit.

As the wicked trieyer when they se others partakers of their miseries.

31 Pharaoh shal se them, and he shal be ^c comforted ouer all his multitude: Pharaoh, and all his armie [shalbe] slaine by the sworde, saith the Lord God.

I will make the Egyptians afraid of me, as they caused others to feare them.

32 For I haue caused my ^h feare [to be] in the land of the liuing: and he shal be laied in the middes of the vncircumcised w^{ch} them that are slaine by the sworde, [euē] Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14. He strengtheneth them that dispaire, and boldeneth the with the promes of mercie. 30. The words of the Lord against the mockers of the Prophet.

A Gainē, the worde of the Lord came vnto me, saying,

Or, of his coasts.

He sheweth that the people oughte haue continually gouernours and teachers which may haue a care ouer them, & so warne them euer of the dangers which are at hand.

2 Sonne of man, speake to the children of thy people, and say vnto them, Whē I bring the sworde vpon a land, if the people of the land take a man [†] from among them and make him their ^a watchman,

3 If when he seeth the sworde come vpon the land, he blowe the trumpet & warne the people,

4 Then he that heareth the sounge of the trumpet, and wil not be warned, if the sworde come, and take him away, his blood shalbe vpon his owne head.

5 For he heard the sounge of the trūpet, and wolde not be admonished: [therefore] his blood shalbe vpon him: but he that receiueh warning, shal saue his life.

6 But if the watchman se the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde co-

me, and take any persone from among them, he is taken away for his ^b iniquitie, but his blood wil I require at the watchmans hand.

7 * So thou, o sonne of man, I haue made thee a watchmā vnto the house of Israël: therefore thou shalt heare the word at my ^c mouth, and admonish thei from me.

8 Whē I shal say vnto the wicked, Owleked mā thou shalt dye the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shal dye for his iniquitie, but his blood wil I ^a require at thine hand.

9 Neuertheles, if thou warne the wicked of his waye, to turne from it, if he do not turne from his way, he shal dye for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, o thou sonne of man, speake vnto the house of Israël, Thus ye speake and say, If our transgressions and our sinnes [be] vpon vs, and we are consumed because of them, ^a how shulde we then liue?

11 Say vnto them, as I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why wil ye dye, o ye house of Israël?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnes of the righteous shal not deliuer him in the day of his transgression, nor ^h wickednes of the wicked [shal cause] him to fall therein, in the day that he returneth frō his wickednes, nether shal the righteous liue for [his righteousnes] in the day that he sinneth.

13 When I shal say vnto the righteous, he shal surely liue, if he trust to his owne righteousnes, and commit iniquitie, all his righteousnes shalbe no more remembered, but for his iniquitie that he hath committed, he shal dye for the same.

14 Againe when I shal say vnto the wicked, Thou shalt dye the death, if he turne from his sinne, & do that which is lawful and ^b right,

15 [To wit] if the wicked restore the pledge, [and] giue againe that he had robbed, [and] walke in the statutes of life, without committing iniquitie, he shal surely liue, [and] not dye.

16 None of his sinnes that he hath committed, shalbe mentioned vnto him: [because] he hath done that, which is lawful & right, he shal surely liue.

b Signifying that the wicked shal not escape punishment though the watchman be negligent, but if a watchman blowe the trumpet, & the wicked wil not obey, he shal deliue himselfe from double punishment.

* Chap. 1. 17. e VVhich teacheth that he receiueh his charge, as the Lord himselfe is a spie, and a true watchman.

d The watchman must answer for the blood of al that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies & murmure.

f Read Chap. 18. 23.

g Read of this righteousness Chap. 18. 23.

h Hereby he condemneth all the hypocrites, who pretend to forsake wickednes, and yet declare not them selves such by their frutes, that is, in obeying Gods commandments and by godly life.

Chap. 18, 25.

17 Yet the children of thy people say, *The way of the Lord is not equal : but their owne way is vnequal.

18 When the righteous turneth from his righteousness, and committeth iniquitie, he shal ouer dye thereby.

19 But if the wicked returne from his wickednes, and do that which is lawful, and right, he shal liue thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israël, I wil iudge you euerie one after his waies.

21 Also in the twelfth yere of ourⁱ captiuitie, in the tenth moneth, and in the fyfte day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the^k hand of the Lord had bene vpon me in the euening afore he that had escaped, came, & had opened my mouth, vntil he came to me in the morning: and when he had opened my^l mouth, I was no more domme.

23 Againe the worde of the Lord came vn to me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israël, talke and say, * Abraham was but one, and he possessed^p land: but we are many, [therefore] the lād shal be giuen vs in possessiō.

25 Wherefore say vnto them, Thus saith^p Lord God, Ye eat with theⁿ blood, and lift vp your eyes towarde your idoles, and sheade blood: shulde ye then possesse the land?

26 Ye leane vpon your^s swordes: ye worke abomination, and ye defile euerie one his neighbours wife: shuld ye then possesse the land?

27 Say thus vnto them, Thus saith^p Lord God, As I liue, so surely they that are in^p desolate places, shal fall by the sword: and him that is in the opē field, wil I giue vnto the beastes to be deuoured: & they that be in the fortes and in the caues, shal dye of the pestilence.

28 For I wil lay the land desolate and waste, and the^{*} pompe of her strength shal cease: and the mountaines of Israël shal be desolate, and none shal passe through.

29 Thé shal they knowe that I am^p Lord, when I haue laid the lād desolate & waste, because of all their abominations^p they haue committed.

30 Also thou sonne of man, the childre of thy people that^p talke of thee by the walles & in the dores of houses, & speake one to another, euerie one to his brother, saying, Come, I pray you, and heate what

is the worde that cometh from the Lord.

31 For thei come vnto thee, as the people [vseth] to come: and my people sit before thee, and heare thy wordes, but they wil not do them: for with their mouthes they makeⁱ iestes, [&] their heart goeth after their couetousnes.

32 And lo, thou art vnto them, as a iesting song of one that hath a pleasant voice, & can sing wel: for they heare thy wordes, but they do them not.

33 And whē this cometh to passe ([for] lo, it wil come) then shal thei knowe, that a Prophet hath bene among them.

¶ CHAP. XXXIII.

1 Against the shepherdes that despised the flockes of Christ, and sake their owne gain. 7 The Lord saith that he wil visite his disperfed flocke, and gather them together.

23 He promisseth the true shepherd Christ, and with him peace.

1 And the worde of the Lord came vn to me, saying,

2 Sonne of man, prophecie against^p shepherdes of Israël, prophecie and say vnto them, Thus saith the Lord God vnto the shepherdes, * Wo [be] vnto the^a shepherdes of Israël, that fede them selues: shulde not the shepherdes fede the flockes?

3 Ye eat the^b fat, and ye clothe you with the woll: ye kil them that are fed, but ye fede not the shepe.

4 The^c weake haue ye not strengthened: the sicke haue ye not healed, nether haue ye bounde vp the broken, nor brought againe that which was driuen away, nether haue ye foght that which was lost, but w^c crueltie, and with rigour haue ye ruled them,

5 And they were scattred without a shepherd: and when they were disperfed, they were^d deuoured of all the beasts of^p field.

6 My shepe wandred through all the mountaines, and vpon euerie hye hill: yea, my flocke was scattred through all the earth, and none did seke or serche [after them.]

7 Therefore ye shepherdes, heare the worde of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, & my shepe were deuoured of al the beasts of^p field, hauing no shepherd, nether did my shepherdes seke my shepe, but the shepherdes fed them selues, and fed not my shepe,

9 Therefore, heare ye the worde of the Lord, o ye shepherdes.

qqq. iij.

q This declareth that we ought to heare Gods worde w^c such zeale and affection that we shulde in all points obey it, els we abuse^p worde to our owne condemnation, & make of his ministers as though they were lesse to serue mēs foolish fantasies.
† Or, pleasant, & loue songs.

* Jerem. 23, 1.
a By the shepherdes he meaneth the King, the magistrates, Priests, & Prophets.

b Ye sekere in rich your selues by their comodities, and so spoile their riches & subside. c He describeth the office and ducie of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them.

d For lacke of good gouernement and doctrine they perished.

When the prophet was away captive with leco-

Two indu- ed with the Spi- rit of prophetic Chap. 1, 2.

V Whereby is signified that ministers of God can not speake til God giue them courage and open their mouths, Chap. 24, 27. & 29, 31. eph. 6, 19.

m Thus^p w^c hee thinke the selues more wor- thie to enioye Gods promise, the the sainte of God, to whome they were made: and wolde bind God to be subiect to the, though they wol denot be bound to him.

n Contrary to the Law, Leui. 17, 14.

o As they that are ready still to shed blood.

* Chap. 7, 24. & 24, 21. & 10, 6.

p In derision.

^e By destroy-
ing the coue-
tous hirelings
and restoring
true shepherds,
whereof we
haue a signe fo-
oft as God sa-
leth true prea-
chers, who
bothe by do-
ctrine and life
labour to fede
his shepe in the
pleasant pastu-
res of his wor-
de.

^f In the daie of
their affliction
and miserie: &
this promise is
to comfort the
Church in all
dangers.

^g Meaning
such as lift vp
them selues a-
bove their bre-
thren & thinke
they haue no
need to be go-
uerned by me.
^h That is, by
putting differ-
ence betwene the
good and the
bad, & so giue
to ether as their
deserue.

ⁱ By good pas-
ture and depe
waters is ment
the pure word
of God, & the
administration
of iustice, &
they did not di-
tribute to the
poore till they
had corrupt it.

10 Thus saith the Lord God, Beholde, I [come] against the shepherdes, and wil require my shepe at their hands, and cause them to cease from feeding the shepe: nether shal the shepherds fede them selues any more: for I wil deliuer my shepe from^e their mouthes, & thei shal no more deuoure them.

11 For thus saith the Lord God, Beholde, I wil serche my shepe, and seke them out.

12 As a shepherd sercheth out his flocke, when he hath bene among his shepe that are scattered, so will I seke out my shepe and wil deliuer the out of all places, where thei haue bene scattered in the cloude and darke daie,

13 And I wil bring them out from^f people, and gather them from the countreis, and wil bring them to their owne lād, & fede them vpon the mountaines of Israël, by the riuers, and in all the inhabited places of the countrey.

14 I wil fede them in a good pasture, & vpon the mountaines of Israël shal their folde be: there shal they lie in a good folde and in fat pasture shal thei fede, vpon the mountaines of Israël.

15 I wil fede my shepe, and bring them to their rest saith the Lord God.

16 I wil seke that which was lost, & bring againe that which was driuen awaie, and wil bind vp that which was broken, and wil strengthen the weake, but I wil destroy the fat and the strong, [&] I wil fede them with^h iudgement.

17 Also you my shepe, thus saith the Lord God, Beholde, I iudge betwene shepe, & shepe, [betwene] the rams & the goates.

18 Semeth it a smale thing vnto you to haue eaten vp the goodⁱ pasture, but ye must tread downe with your fete the residue of your pasture: & to haue dronke of the depe waters, but ye must trouble^j residue with your fete.

19 And my shepe eat that which ye haue troden with your fete, and drinke that w^k ye haue troubled with your fete.

20 Therefore thus saith the Lord God vnto them, Beholde, I, [euen] I wil iudge betwene the fat shepe and the leane shepe.

21 Because ye thrust with side & with shulder, and pusht all the weake with your hornes, till ye haue scatted them abroad,

22 Therefore wil I helpe my shepe, and thei shal no more be spoiled, and I wil iudge betwene shepe and shepe.

23 And I wil set vp a shepherd ouer them, and he shal fede them, [euen] my seruant

^k David, he shal fede them, and he shal be their shepherde.

24 And I the Lord wil be their God, and my seruant Dauid [shal be] the prince among them. I the Lord haue spoken it.

25 And I wil make with them a couenant of peace, & wil cause euil beastes to cease out of the land: and they shal dwell safely in the wildernes, and slepe in the woods.

26 And I wil seke them, [as] a blessing, eu^l rounde about my mountaine: & I wil cause raine to come downe in due season, & there shal be raine of blessing.

27 And the^m tre of the field shal yelde her frute, and the earth shal giue her frute, & thei shal be safe in their land, & shal know that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the hands of those that serued them selues of them.

28 And they shal no more be spoiled of the heathen, nether shal the beastes of the land deuoure them, but they shal dwell safely and none shal make them afraied.

29 And I wil raise vp for them aⁿ plant of renoume, and they shal be no more consumed with hunger in the land, nether beare the reproche of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they [euen] the house of Israël are my people, saith the Lord God.

31 And ye my shepe, ^p shepe of my pasture are men, [and] I am your God, saith the Lord God.

¶ CHAP. XXXV.

^a The destruction that shal come vpon mount Seir, because thei haue troubled the people of the Lord.

1 Moreouer the worde of the Lord came vnto me, saying,

2 Sonne of mā, set thy face against mount Seir, and prophecie against it,

3 And saie vnto it, Thus saith^p the Lord God, Beholde, o mount Seir, I [come] against thee, and I wil stretche out mine hand against thee, & I wil make thee desolate & waste.

4 I wil laie thy cities waste, and thou shalt be desolate, and thou shalt knowe that I am the Lord.

5 Because thou hast had a perpetuall hatred and hast put the children of Israël to flight by the force of the sworde, in the time of their calamitie, when [their]^q iniquitie had an end,

6 Therefore as I liue, saith the Lord God, I wil prepare thee vnto blood, and blood shal

^k Meaning Christ, of whom Dauid was a figure, le rem. 30. 9. he sea 3. 5.

^l This declar-
eth, that vnder
Christ & flocke
shulde be true-
ly deliuered
from sinne, and
hel, and so be
safely prefer-
ued in Christ
where they
shulde neuer
risse.
^m The fruit
of Gods grace
shal appeare in
great abundance
in his Church.

ⁿ That is, the
rod that shal
come out of the
roote of Ihu.
Isa. 11. 1.

^a VVhere the
Idumeans
dwelt.

^q VVhen by
their punish-
ment I called
them fro their
iniquitie.

^a Except thou repent thy former crueltie.

shal pursue thee: except thou hate blood, euen blood shal pursue thee.

7 Thus wil I make mount Seir desolate & waste, and cut off from it him that passeth out and him that returneth.

8 And I wil fil his mountaines with his slaine me: in thine hils, and in thy valleys and in all thy riuers shal they fall, that are slaine with the sworde.

9 I wil make thee perpetual desolations, & thy cities shal not returne, and ye shal knowe that I am the Lord.

10 Because thou hast said, These two nations, and these two countreis shal be mine, and we wil possesse them (seeing the Lord was there)

11 Therefore as I liue, saith the Lord God, I wil do euen according to thy wrath, & according to thine indignation wth thou hast vsed in thine hatred against them: & I wil make my self knowne among them when I haue iudged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lye waste, they are giuen vs to be deuoured.

13 Thus wth your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard [them.]

14 Thus saith the Lord God, So shal al the worlde reioyce [when] I shal make thee desolate.

15 As thou didest reioyce at the inheritance of the house of Israel, because it was desolate, so wil I do vnto thee: thou shalt be desolate, o mount Seir, & all Idumea wholly, and they shal knowe, that I am the Lord.

CHAP. XXXVI.

^a He promisseth to deliuer Israel from the Gentiles.

¹¹ The ben ted on vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deservings.

¹⁶ God reneweth our hearts, that we may walke in his commandments.

1 **A**lso thou sonne of man, prophetic vnto the mountaines of Israel, & saie, Ye mountaines of Israel, heare the worde of the Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, eue the hie places of the worlde are ours in possession,

3 Therefore prophetic, and saie, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery syde, that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lippes & tongues: [of men,] and vnto the reproche of the people,

4 Therefore ye mountaines of Israel, heare the worde of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste, [and] desolate places, & to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about,

5 Therefore thus saith the Lord God, Surely in the fyre of mine indignation haue I spoken against the residue of the heathen and against all Idumea, which haue taken my land for their possession, wth the ioye of all [their] heart, [and] with despitefull mindes to cast it out for a praye.

6 Prophecie therefore vpon the land of Israel, and saie vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Beholde, I haue spoken in mine indignation, & in my wrath, because ye haue suffred the shame of the heathen,

7 Therefore thus saith the Lord God, I haue lifted vp mine hand, surely the heathen that are about you, shal beare their shame.

8 But you, o mountaines of Israel, ye shal shoote forthe your branches, and bring forthe your frute to my people Israel: for they are ready to come,

9 For beholde, I [come] vnto you, & I wil turne vnto you, and ye shal be tilled and sowed.

10 And I wil multiplie the men vpon you, [eue] all the house of Israel wholly, & the cities shal be inhabited and the desolate places shal be buylded.

11 And I wil multiplie vpon you man & beast, and thei shal encrease, and bring frute, and I wil cause you to dwel after your olde estate, and wil bestowe benefites vpon you more then at the first, & ye shal knowe that I am the Lord.

12 Yea, I wil cause men to walke vpon you, [euen] my people Israel, and thei shal possesse you, and ye shal be their inheritance, and ye shal no more hence forthe deprive them [of men.]

13 Thus saith the Lord God, Because thei saie vnto you, Thou [land] deuourest vp men, and haste bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, nether waste thy people hence forth, saith the Lord God,

15 Nether wil I cause me to heare in thee the shame of the heathen any more, nether shalt thou beare the reproche of the people any more, nether shalt cause thy folke to fall any more, saith the Lord God.

qqq. iij.

^d Thei appointed with them felues to haue it, and therefore came with Nebuchad near against Jerusalem for this purpose.

^e Because you haue bene a laughing stock vnto them. ^f By making a solemne othe, read chap. 10, 5

^g God declarereth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his

^h Which was accomplished vnder Christ, to whome all these temporall deliuerances did direct them. ⁱ That is, vpon the mountaines of Jerusalem. ^j Or, these.

^k Thus the enemies imputed as the reproche of the land which God did for the sinnes of the people according to his iust judgments.

^a To wit, to their former state. ^b Meaning, If thou & Idum.

^c And so by fighting against Gods people, they shoulde get about to put him out of his own possession.

^d As thou hast done cruelly, so shalt thou be cruelly handled.

^e Shewing, when God punisheth the enemies, the godliought to consider he hath care ouer the and so praise his Name: and also of the wicked rage, as though there were no God, till they fel his hand to their destruction.

^a Chap. 6, 2.

^b That is, the Idumean. ^c That is, Jerusalem, which for Gods promises was the chiefest of all the worlde.

^d Ye are made a matter of talk and derision to all the worlde.

16 ¶ Moreover the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israël dwelt in their owne land, thei defiled it by their owne wayes, & by their dedes: their waie was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that thei had shed in the land, & for their idoles, [wherewith] thei had polluted it.

19 And I scatted them among the heathen, and thei were disperfed through the countreis: [for] according to their waies, & according to their dedes, I iudged the.

20 * And when thei entred vnto the heathen, whether thei went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name which the house of Israël had polluted amōg the heathen, whether they went.

22 Therefore say vnto the house of Israël, Thus saith the Lord God, I do not this for your sakes, o house of Israël, but for mine holie Names sake, which ye polluted amōg the heathen, whether ye wēt.

23 And I wil sanctifie my great Name, w^{ch} was polluted among the heathen, among whome you haue polluted it, & the heathen shal knowe that I am the Lord, saith the Lord God, when I shal be sanctified in you before their eyes.

24 For I wil take you from among the heathen, and gather you out of all countreis, and wil bring you into your owne land.

25 Then wil I poure cleane water vpon you, and ye shal be cleane: [yea,] from all your filthines, & from all your idoles wil I cleanse you.

26 * A new heart wil I also giue you, and a new spirit wil I put within you, and I wil take away the stonie heart out of your bodye, and I wil giue you an heart of flesh.

27 And I wil put my Spirit within you, & cause you to walke in my statutes, and ye shal kepe my iudgements and do them.

28 And ye shal dwel in the lād, that I gaue to your fathers, and ye shal be my people and I wil be your God.

29 I wil also deliuer you from all your filthines, and I wil cal for^e corne, and wil increase it, and lay no famine vpon you.

30 For I wil multiplie the frute of the trees, and the encrease of the field, that ye shal beare no more the reproche of famine among the heathen.

31 Then shal ye remember your owne

wicked wayes, and your dedes that were not good, & shal iudge your selues worthis to haue bene destroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I do not this for your sakes, saith the Lord God: [therefore] o ye house of Israël, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shal haue cleansed you from all your iniquities, I wil cause [you] to dwell in the cities, and the desolate places shal be builded.

34 And the desolate land shal be tilled, where as it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste & desolate and ruinous cities were strong, [&] were inhabited.

36 Then the residue of the heathen that are left round about you, shal knowe that I the Lord buyld the ruinous places, [&] plant the desolate places: I the Lord haue spoken it, and wil do it.

37 Thus saith the Lord God, I wil yet for this be sought of the house of Israël, to performe it vnto them: I wil encrease them with men like a flocke.

38 As the holie flocke, as the flocke of Ierusalem in their solemne feastes, so shal the desolate cities be filled with flockes of men, and they shal knowe, that I am the Lord.

¶ CHAP. XXXVII.

1 He prophesieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

1 THE hand of the Lord was vpon me, & caryed me out in the Spirit of the Lord, and set me downe in the middes of the field, which was full of bones.

2 And he led me round about by them, & behold, there [were] very maine in the open field, and lo, [they were] verie drye.

3 And he said vnto me, Sonne of man, can these bones liue? And I answered, o Lord God, thou knowest.

4 Again he said vnto me, Prophecie vpon these bones and say vnto them, O ye drye bones, heare the worde of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I wil cause breath to entre into you, and ye shal liue.

6 And I wil lay sinewes vpon you, & make flesh growe vpon you, & couer you wth skin, & put breath in you, that ye may liue, and ye shal knowe that I am the Lord.

p Yeshai comes to true repentance, and thinke your selues unworthie to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the soyle or plentifulnes of the earth that a nie country is riche, and abundant, but only to Gods mercies, as his plagues, and curses declare when he maketh it barren.

† Or, valley. a He sheweth by a greater miracle, that God hath power, & also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, & raise the vp againe.

Isa. 53, 5.
Rom. 7, 14.

1 And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish. m This excludeth from man all dignitie, & meane to deserve anie thing by, seig. 3 God referreth the whole to himselfe, & that only for his glorie. n his holy Name. † Or, your.

a That is, his Spirit whereby he reformeth the heart and regenerateth him. Isa. 44, 3. Jerem. 32, 39. chap. 33, 19.

o Under the abundance of spiritual benefites he concludeth the spiritual graces.

4 VWhich was
a people that
came of Magog
the sonne of la-
phet, Gen. 10,
3. Magog also
here signifieth
a certaine coun-
trei, soecharby
the fiftie coun-
treis; which
had the gover-
nment of Gre-
cie and Italia,
he meaneth the
principal ene-
mies of the
Church, Ro-
m. 16, 1.

b He sheweth
that the enemi-
e shulde bend
them selues a-
gainst the Church,
but it shulde
be to their
owne destruc-
tion.

c The Persians
Ethiopians &
men of Afric-
a.

d Gomer was
Japheth sonne,
and Togarmah
the sonne of Go-
mer, and are
thought to be
they that inha-
bited Asia minor
e Signifying
all the people
of the worlde
shulde assaile
them selues a-
gainst the Church
and Christ
their head.

f Or, it: mean-
ing, the land
of Israel.

f That is, to mo-
leste & destroy
the Church.

g Meaning, Is-
rael which had
now bene de-
stroyed, & was
not yet buylt a-
gaine: declaring
hereby the sim-
ilitude of the
godlie, whose
ke not so much
to fortifie them
selues by out-
ward force, as
to depende on
the prouidence
and goodnes of
God.

h One enimie
shal enuie an o-
ther because e-
uerie one shal
thinke to haue
the spoile of the
Church.

i Or, I shal not
spie thine occa-
sions to come a-
gainst my
Church, when
they respect no-
thing.

horsemen, all clothed with all forties of
[armour, euen] a great multitude wth buck-
lers, and shields, all^b handling swor-
des.

5 They of^c Parás, of Cush, and Phut with
them, [euen] all they [that beare] shield &
helmet.

6 d Gomer and all his bandes, [and] the
house of Togarmah of the North quar-
ters, and all his bandes, [and] muche peo-
ple with thee.

7 Prepare thy self, and^e make thee ready,
[bothe] thou, and all thy multitude, that
are assembled vnto thee, & be thou their
sauegarde.

8 After many dayes thou shalt be visited:
[for] in the latter yeres thou shalt come in-
to the land that hath bene destroyed wth
the sworde, and is gathered out of manie
people vpon the mountaines of Israel, w^{ch}
have long lien waste: yet [they have bene
brought out of the people, and they shal
dwell all safe.

9 Thou shalt ascend and come vp like a tē-
pest, [and] shalt be like a cloude to couer the
land [bothe] thou and all thy bandes and
manie people with thee.

10 Thus saith the Lord God, Euen at the
same time shal [manie] things come into
thy mynde, and thou shalt thinke^f euill
thoughts.

11 And thou shalt say, I wil go vp to the lād
that hath no walled towres: & I wil go to
them that are at rest, and dwel in safetie,
which dwell all without walles, and haue
nether barres nor gates,

12 [Thinking] to spoile the pray, & to take
a bootie, to turne thine hād vpon the de-
solate places that are [now] inhabited, &
vpon the people, that are gathered out of
the nations, which haue gotten cattell &
goods and dwell in the middes of the
land.

13 Shebā and Dedān, and the marchantes
of Tarshish with all the lions thereof shal
say vnto thee, h Art thou come to spoile?
pray? hast thou gathered thy multitude
to take a bootie? to cary away siluer and
golde: to take away cattell & goods [and]
to spoile a great pray?

14 Therefore, sonne of man, prophecie, &
say vnto Gog, Thus saith the Lord God,
In that day whē my people of Israel dwel
leth safe, shalt thou not knowe it?

15 And come from thy place out of the
North partes, thou and muche people wth
thee: all [shal] ride vpon horses, [euen] a
great multitude and a mightie armie.

16 And thou shalt come vp against my
people of Israel, as a cloude to couer the

land: thou shalt be in the^k latter dayes, &
I will bring thee vpon my land that the
heathen may knowe me, when I shal be
sanctified in thee, o Gog, before their
eyes.

17 Thus saith^l the Lord God, Am not thou
he, of whome I haue spoken in olde time
by the hand of my seruants the Pro-
phetes of Israel which propheticied in tho-
se dayes [and] yeres, that I wolde bring
thee vpon them?

18 At the same tyme also when Gog shal
come against the land of Israel, saith the
Lord God, my wrath shal aryse in myne
angre.

19 For in myne indignation [and] in the
fyre of my wrath haue I spokē it: surely at
that tyme there shal be a great shaking in^m
the land of Israel.

20 So that the fishes of the sea, & the fow-
les of the heauen, & the beasts of the field,
and all that moue & crepe vpon the earth,
and all the men that are vpon the earth,
shal tremble at my presence, and the mou-
taines shal be ouerthrowen, & theⁿ staires
shal fall, and euerie wall shal fall to the
grounde.

21 For I wil call for a sworde against him
o throughout all my mountaines, saith the
Lord God: euerie mans sworde shal be a-
gainst his brother.

22 And I wil plead against him with pesti-
lence, and with blood, & I wil cause to rai-
ne vpon him and vpon his bands, and v-
pon the great people, that are with him, a
foreaine, and hailstones, fyre, and
brimstone.

23 Thus will I be^o magnified, and san-
ctified, and knowen in the eyes of manie
nations, & they shal knowe that I am the
Lord.

CHAP. XXXIX.

1 He sheweth the destrucion of Gog and Magog. 11 The
graves of Gog and his hoste. 17 They shal be deuour-
ed of birdes and beasts. 23 VVherefore the house of
Israel is captiue. 24, Their bringing againe from cap-
tinitie is promised.

1 Therefore, thou sonne of man, prophe-
cie against Gog, & say, Thus saith the
Lord God, Beholde, I [come] against thee,
o Gog, the chief prince of Méshech and
Tubal.

2 And I will destroye thee^a and leaue but
the sixt part of thee, and wil cause thee to
come vp from the North partes, and will
bring thee vpon the mountaines of Is-
rael:

3 And I wil smite thy bowe out of thy left
hand, and I will cause thine arrowes to fal
out of thy right hand.

k Meaning, in
the last age, &
from the com-
ming of Christ
vnto the end of
the worlde.

l Signifying
God wil be
sanctified by
mainteyning his
Church, and destroy-
ing his enemies,
as Chap. 36, 23
& 37, 28. m
Hereby he
cleareth that
ne affliction
cometh to the
Church, whereof
they haue
bene a deuotion
before tyme
teache them
indure all
with more
euerie when
they knowe
God hath be-
deined.

n All meanes
whereby
shulde think
saue him selfe
shal faile, the
fiction in their
dayes shal be
great: and the
enemies destruc-
tion shal be
terrible. o
Against the
people of Gog
and Magog.

* Chap. 36, 23
& 37, 28.

a Or, destroy
thee with
plagues, as
Chap. 36, 24

4 Thou

¹ Meaning, ² by the virtue of Gods word the enemy shall be destroyed where so ever he is: for I will destroy his Church.

4 Thou shalt fall vpon the mountaines of Israël, and all thy bands, & the people that is with thee: [for] I wil giue thee vnto the birdes [and] to euery feathered fowle and beaste of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I wil send a fyre on Magóg, and among them that dwell safely in the cyles, and they shal knowe, that I am the Lord.

7 So wil I make myne holy Name knowē in the middes of my people Israël, and I wil not suffer them to pollute mine holy Name anie more, and the heathen shal knowe that I am the Lord, the holie one of Israël.

8 Beholde, it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And thei that dwell in the cities of Israël, shal go forthe, and shal burne, and set fyre vpon the weapons, and on shields, & bucklers, vpon the bowes, and vpon the arrowes, & vpon the stauces [in their] hands, and vpon the speares, and they shal burne them with fyre seuen yerres.

10 So that they shal bring no wood out of the field, nether cut downe [any] out of the forests: for they shal burne the weapons with fyre, and they shal robbe those, that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at that same tyme wil I giue vnto Gog a place there for buryal in Israël, [euē] the valley whereby men go toward the East part of the Sea: and it shal cause the that passe by, to stop their noses: and there shal they burye Gog with all his multitude: and they shal call it the valley of Hamón Gog.

12 And seuen moneth long shal the house of Israël be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shal bury them, and they shal haue a name when I shal be glorified, saith the Lord God.

14 And they shal chuse out men to go continually through the land with them that traual, to burye those that remaine vpon the ground, and cleanse it: they shal reach to the end of seuen moneths.

15 And the traualers that passe through the land, if [any] see a mans bone, the shal he set vp a signe by it, til the buryers haue buried it, in the valley of Hamón Gog.

16 And also the name of the citie [shal be] Hamónah: thus shal they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered fowle, and to all the beastes of the field, Assemble your selues, and come, gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israël, that ye may eat flesh, and drinke blood.

18 Ye shal eat the flesh of the valiant, and drinke blood of the princes of the earth, of the weathers, of the lambes, and of the goates, [and] of bullockes, [euē] of all fat beasts of Bashán.

19 And ye shal eat fat til you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shal be filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I wil set my glorie among the heathen, and all the heathen shal see my iudgement, that I haue executed, and mine hand, which I haue layed vpon them.

22 So the house of Israël shal knowe, that I am the Lord their God from that day and so forthe.

23 And the heathen shal knowe, that the house of Israël went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fel they all by the sworde.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now wil I bring againe the captiuitie of Iakób, and haue compassion vpon the whole house of Israël, and wil be Ielous for mine holy Name,

26 After that they haue borne their shame and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered the out of their enemies lands, and am sanctified in the sight of many nations,

28 Then shal they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered the vnto their owne land, and haue left none of them any more there:

29 Nether wil I hide my face anie more from them: for I haue powred out my Sp

V Whereby his signifieth, that he will destroy the enemies of his Church.

The heathen shal knowe, that they ouercame not my people by their strength, neither yet by the weaknes of myne arme, but that this was for my peoples sinnes.

Chap. 34, 43

rit vpon the house of Israël, saith ϕ Lord God.

CHAP. XL.

The restoring of the shire and the Temple.

^a The Iewes counted the beginning of the year after two sortes: for their feastes they began to counte in March, and for their other affaires in September: so that this is to be vnderstand of September, [†]Or, visions of God.

IN the five and twentieth yere of our being in captiuitie, in the ^a beginning of the yere, in the tenth [day] of the Moneth, in the fourteenth yere after that the citie was smittē, in the selfe same day, the hand of the Lord was vpon me, and broght me thether.

2 Into the land of Israël broght he me by [†]a diuine vision, and set me vpon a verie

hie mountaine, whereupon [was] as ϕ building of a citie, toward the South.

3 And he broght me thether, & beholde, there [was] a ^a mā, whose similitude was to loke to, like brasse, with a linen threde in his hand, and a reade to measure with: and he stode at the gate.

4 And the man said vnto me, Sonne of mā, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shal shew thee: for to the intēt, that they might be shewed thee, art thou broght hether: declare all that thou seest, vnto the house of Israël.

^b VWhich was an Angel in forme of a mā that came to measure out this buylding.

THE DESCRIPTION OF THE FIGURE which beginneth vers. 5.

Vers. 5 The wall that compasseth about ϕ Temple & the courtes, as appeareth in the second and in the great figure.

A B The thickenes of the wall, was six cubites: for so long the rede was.

A C The height of the wall, which was also six cubites: this wall contained two thousand cubits, ϕ is, on the East syde 500 CH & on the North side 500.

HI as much on the South side.

C K and 500 on the VWest side.

I K This wall did separate the Temple from the citie, Chap. 43. 30.

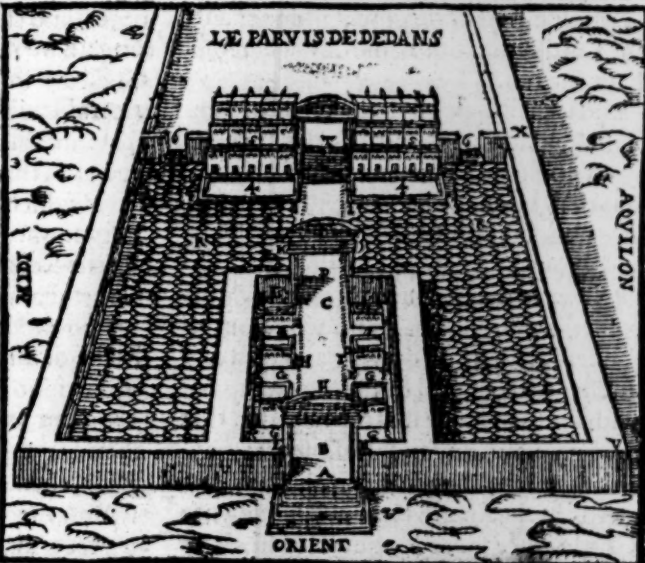
Vers. 6 This gate in the great figure is marked with D. vnto the which apperteyne seven steepe E. Thence they go into the porche where are six chambers F. VWhich porche was closed w^a wall G.

Vers. 7 E F G. The length. The breadth E O G. The space of five cubites betwene the chambers, and so muche space was on this side, and beyond the chambers G. From ϕ threshold inward to ϕ porch was six cubites A B. B C. The porche.

Vers. 9. C D The vpper postes. HI The breadth of the alley of the porche.

B C The length of ϕ porch ϕ was inward.

Vers. 11. L M. The breadth of the gate, and the height A N. Vers. 12. The space before the chambers is a little galerie D. Vers. 13. The breadth of the whole porche from the vmoft chamber to the gate, 15. cubites P Q. Verse 14. he speaketh of the vpper postes, or pentises, which in all were 60, cubites: for euerie chamber had six, & the thresholds, and lin-



^c Le parvis de dedans. [†]Or, the inner court.

NORTH.

5 And beholde, [I sawe] a wall on the out side of the house round about: and in the mans hand [was] a reade to measure ϕ , of six cubites long, by the cubite, and an hand breadth: so he measured the breadth of the buylding with one rede, and the height with one rede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the post of the gate, [which was] one rede broad, and the other post of the gate, [which was] one read broad.

7 And [euerie] chamber was one rede lōg, and one read broad, & betwene the chambers [were] five cubites: & the post of the gate by ϕ porche of the gate within [was] one rede.

8 He measured also the porche of the gate within with one rede.

9 Then measured he the porche of the gate of eight cubites, and the ϕ postes there-

of two cubites, and the porche of the gate [was] inward.

10 And the chambers of ϕ gate Eastward [were] thre on this side, and thre on that side: they thre [were] of one measure, and the postes had one measure on this side and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubites, [&] the height of the gate thirtine cubites.

12 The space also before the chambers [was] one cubite [on this side,] & the space was one cubite on that side, and the chambers [were] six cubites on this side, & six cubits on that side.

13 He measured then the gate from the rouse of a chamber to the top of the gate: the breadth [was] syue and twentie cubits, dore against dore.

14 He made also postes of threscore cubites, and the postes of the courte, [and] of the gate [had one measure] rounde about.

15 And

[†] Or, threshold.

[†] Or, vpper post.

[†] Or, pentise.

Ver. 14. A D.
The figure cu-
bites.

Ver. 17. The
outward court
A. So called,
because it was
the outward
court in respect
of the Temple
as appeareth in
the great fi-
gure. N. but is
in the inner
court in respect
of the porche,
which hath
been describ'd
S. The thirte
chambers, life-
time on a side.
The two little
gates 6. which
are by the great
gate T.

Ver. 19. The
lower gate A.
which had feue
steps, and 5
gate within
eight T. be-
cause A T
were 100 cu-
bites, and had
as much from
South to North
V X.

Ver. 20.
This must be
considered in 5
great figure.

The out-ward
court in respect
of the Temple
M R. The
North side.
The porche S.
The court with
out T. The
length of the
porche with 5
chambers, as in
the East side,
V X. The
breadth 25. cu-
bites Y Z.

Ver. 23. The
gate of the in-
ner court B.
ouer against 5
gate of the out-
ward court
A. and toward
the East C. An
hundred cu-
bites R B.

Ver. 24. The
South gate in 5
great figure d.
The out-ward
court e.

Ver. 27. The
inner court ga-
te f. An hun-
dred cubites,
4. f. which
was the length
of a court, and
in chambers.

Ver. 28. The
inner court g.
The eight steps
are bid 5 the
building, but
there are like this
of the East ga-
te Q for all 5
courts were of
one measure,
quadracie & fa-
cious.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porche of the gate, within [were] fiftie cubites.

16 And [there were] narrow windowes in the chambers, and in their postes within the gate rounde about, and likewise to the arches: the windowes went round aboute within, and vpon the postes [were] palme trees.

17 ¶ Then brought he me into the outward court, and lo, [there were] chambers, and a pauement made for the courte rounde about [&] thirte chambers [were] vpon the pauement.

18 And the pauement [was] by the side of the gates ouer against the length of the gates, [and] the pauement [was] beneth.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastwarde and Northwarde.

20 And the gate of the outward court that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof [were], thre on this side, and thre on that side, and the postes thereof, and the arches thereof were after the measure of the first gate: the length thereof [was] fiftie cubites, and the breadth thereof fyue and twentie cubits.

22 And their windowes, and their arches with their palme trees, [were] after the measure of the gate that loketh toward the East: and the going vp vnto it had feue steps, and the arches thereof [were] before them.

23 And the gate of the inner court [stode] ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and lo, [there was] a gate toward the South, and he measured the postes thereof, and the arches thereof, according to those measures.

25 And [there were] windowes in it, and in the arches thereof round about, like those windowes: the height [was] fiftie cubites, and the breadth fyue and twentie cubites.

26 And there were seuen to go vp to it, & the arches thereof [were] before them: & it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And [there was] a gate in the inner court toward the South, & he measured from gate to gate toward the South an hundred cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to those measures.

29 And the chambers thereof, & the postes thereof, and the arches thereof according to these measures, [and there] were windowes in it, & in the arches thereof round about, [it was] fiftie cubits long & fyue and twentie cubits broad.

30 And the arches round about [were] fyue and twentie cubits long and fyue cubites broad.

31 And the arches thereof [were] toward 5 viter court, and palme trees [were] vpon the postes thereof, and the going vp to it [had] eight steps.

32 ¶ Againe he brought me into the inner court toward the East, and he measured the gate according to those measures.

33 And the chambers thereof, & the postes thereof, and the arches thereof were according to those measures, & [there were] windowes therein, & in the arches thereof, round about, [it was] fiftie cubites long, and fyue and twentie cubites broad.

34 And the arches thereof [were] toward the viter court, and palme trees [were] vpon the postes thereof, on this side & on 5 side, and the going vp to it, [had] eight steps.

35 ¶ After, he brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and [there were] windowes therein round about: the height [was] fiftie cubites, and the breadth fyue and twentie cubites.

37 And the postes thereof [were] toward the viter court, and palme trees [were] vpon the postes thereof on this side, and on that side, and the going vp to it, [had] eight steps.

38 And [euery] chamber & the entrie thereof [was] vnder the postes of the gates: there they washed the burnt offering.

39 And in the porche of the gate [stode] two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate [stode] two tables and on the other side, 5 was at the porche of the gate [were] two tables.

41 Foure tables [were] on this side, and foure tables on that side, by the side of 5 gate, euē eight tables whereupō they slewe [their sacrifice.]

Ver. 32. The
inner court on
the East side N.
and so in all he
sketh the fixe
courtes, two on
the East side,
two on 5 North,
and two on
the South side.
Looke in 5 great
figure.

Ver. 38. He
speakech of fix
chambers, 5
were in the por-
che of the inner
courte on the
North side.
1 The entrie of
the chambers, 5
is the dore,
were vnder the
upper postes or
penetiles which
hanged ouer
the chambers,
as also did ouer
the gate. Looke
in the great fi-
gure.

Ver. 39. In 5
porche of 5 in-
ner courte were
foure tables K.
& as many in
the out-ward
court S. a cu-
bite, & an halfe
long and as
broad, & one
cubite high.

Verf. 44. The chambers in the inner porche on the North side for the fingers L. but the prospectue him dereth & figh, sherefore beholde them, which are in the East court, for they are alike like wise on the South side. The prophet was now in the East court, where he saw the altar measured, & describeth one row of chambers, which was for the Priests.

Verf. 45. He speaketh of the two rows of chambers, which were in the inner court, N. whereof they on the North side were for the Priests, that sacrificed, O. & they on the South side for the chas kept & Temple N. which chambers were East and by South, as the other O. were East & by North. These must be sene in the great figure.

Verf. 1. The upper postes or peticles, meaning the toppes of the chambers on the sides of the Temple, A. B. The second chamber, G. goeth out more then the first R. & the third A. more then the second.

Verf. 2. The breadth of the entrie or gate ten cubites, C. D. Five cubites from the Temple wall to the gate on the other side E. C. D. F. The length of fourtie cubites from the Temple gate to the most holy place B. 1. The breadth of the Temple 30 cubites E. F. on G. P. He speaketh not here of the height: therefore it is made of 30.

42 And the foure tables [were] of hewen stone for the burnt offering, of a cubite & an halfe long, and a cubite and an halfe broad, and one cubite hie: whereupon also they layed the instrumets wherewith they slewe the burnt offering & the sacrifice.

43 And within [were] borders an hand broad, fastened round about, and vpon the tables [lay] the flesh of the offering.

44 And without the inner gate [were] chambers of the fingers in the inwarde court, which was at the side of the North gate: and their prospect was toward the South, [and] one [was] at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me, This chamber whose prospect is toward the South, [is] for the Priests, that haue charge to kepe the house.

46 And the chamber whose prospect is

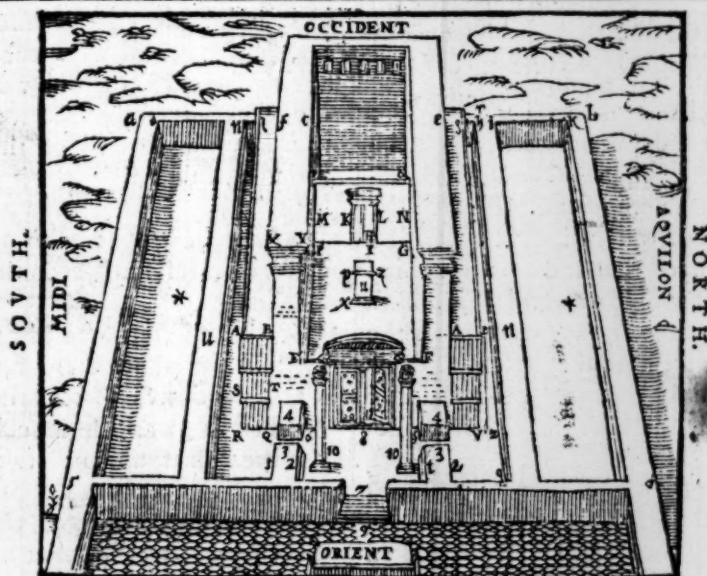
toward the North, [is] for the Priests that haue the charge to kepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come nere to the Lord to minister vnto him.

47 So he measured the court, an hundreth cubites long, & an hundreth cubites broad, [euen] foure square: likewise the altar [that was] before the house.

48 And he broght me to the porche of the house, and measured the postes of the porche, five cubites on this side, and five cubites on that side: and the breadth of the gate [was] thre cubites on this side, and thre cubites on that side.

49 The length of the porche [was] twentie cubites, and the breadth eleuen cubites: and [he broght me] by the steppes whereby they went vp to it, and [there were] pillars by the postes, one on this side, and another on that side.

THE FIGURE OF THE TEMPLE.



CHAP. XLI.

The disposition and order of the buylding of the temple and the other things thereto belonging.

Afterwarde, he broght me to the temple, and measured the postes, six cubites broad on the one side, and six cubites broad on the other side, [which was] the breadth of the tabernacle.

And the breath of the entrie [was] ten cubits, and the sides of the entrie [were] five cubits on the one side, & five cubits on the other side, and he measured the length thereof fourtie cubites, and the breadth twentie cubites.

On the other side E. C. D. F. The length of fourtie cubites from the Temple gate to the most holy place B. 1. The breadth of the Temple 30 cubites E. F. on G. P. He speaketh not here of the height: therefore it is made of 30.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twentie cubites, and the breadth twentie cubites before the temple. And he said vnto me, This is the moste holie place.

5 After, he measured the wall of the house, six cubites, and the breadth of [euerie] chambre foure cubites rounde about the house, on euerie side.

6 And the chambres [were] chambre vpon chambre, thre and thirtie fote [high], & they entred into the wall made for the Q. R. The second five, S. T. & the thirde six A. B. There were thre heights or stages of chambers, R. S. A. The turning be shewed in the figure, but may easilie be conceiued.

chambers

Verf. 47. The altar P.

Verf. 48. He entred by the gate Q. To come into the porche of the Temple R. The Temple is here described more at large, because things here mentioned might be better be stand.

Verf. 49. The postes of the porche he measured the wall which was five cubites thick on either side of the alley or porche 1. 2. The little gate is the side of the porche, 3. 4. There were to go to the Priests chambers that were by the Temple A. B. Verf. 49. The length of the porche was five cubites, 5. 6. the breadth eleven, 7. 8. The steppes whereby the Prophet came into the porch of the Temple 9. 7. The two pillars

Verf. 3. The Angel went into the most holy place.

The postes of the entrie, that is, the threshold or thicknes of the wall.

H. I. The gate 6 cubites.

K. L. The breadth on either side of the gate, 7. cubites. M. L. and L. N. make in all 30 cubites.

Verf. 4. The length 30 cubites G. O. was square.

Verf. 5. The first chamber was 4. cubites B. There were thre heights or stages of chambers, R. S. A. The turning be shewed in the figure, but may easilie be conceiued.

chambers which was rounde about the house, that [the postes] might be fastened [therein,] and not be fastened in the wall of the house.

7 And it was large and went round mounting vpwarde to the chambers: for $\frac{1}{2}$ staire of the house [was] mounting vpward, round about the house: therefore the house was larger vpwarde: so they went vp from the lowest [chambre] to the hiest by the middes.

8 I saw also the house hie round about: the foundations of the chambers [were] a full rede of six great cubites.

9 The thickenes of the wall which was for the chamber without, [was] five cubites, and that which remained, was the place of the chambers that were within.

10 And betwene the chambers was $\frac{1}{2}$ wydenes of twentie cubites round about the House on euerie side.

11 And the dores of the chambers [were] towarde the place that remained, one dore towarde the North, & another dore towarde the South, & the breadth of $\frac{1}{2}$ place that remained, [was] five cubites round about.

12 Now the buyldig that was before the separate place towarde the West corner, [was] seuentie cubites broad, and the wall of the buylding was five cubites thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundreth cubites long, & the separate place and the buylding with the walles thereof [were] an hundreth cubites long.

14 Also the breadth of the forefront of $\frac{1}{2}$ house and of the separate place toward $\frac{1}{2}$ East, [was] an hundreth cubites.

15 And he measured the length of the building ouer against the separate place which was behinde it, and the chambers on $\frac{1}{2}$ one side & on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrowe windowes, and the chambers round about, on thre sides ouer against the postes, filed with [ceder] wood round about, and from $\frac{1}{2}$ ground vp to the windowes, and the windowes were filed.

17 And from aboute the dore vnto the inner house and without, and by all $\frac{1}{2}$ wall rounde about within and without it was [fyled according] to the measure.

18 And it was made with Cherubims & palme trees, so that a palme tre [was] be-

twene a Cherub and a Cherub: & [euerie] Cherub had two faces.

19 So that the face of a man [was] towarde the palme tree on the one side, and $\frac{1}{2}$ face of a lyon towarde the palme tree on $\frac{1}{2}$ other side: [thus] was it made through all the house round about.

20 From the ground vnto aboute the dore [were] Cherubims & palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, [&] thus to loke vnto [was] the similitude [&] forme of the Sanctuarie.

22 The altar of wood [was] thre cubites hie, and the length thereof two cubites, & the corners thereof and the length thereof and the sides thereof [were] of woods. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple and the Sanctuarie had two dores.

24 And the dores had two wickets, [euē] two turning wickets, two wickets for one dore, & two wickets for an other dore.

25 And vpon the dores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, & [there were] thicke planks vpon the forefront of the porche without.

26 And [there were] narrowe windowes and palme trees on the one side, & on the other side, by the sides of the porche, & [vpon] the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for $\frac{1}{2}$ Priests, and the holie things.

Then brought he me into $\frac{1}{2}$ vtter court by the waie towarde the North, & he brought me into the chamber that was ouer against the separate place, & which was before the buylding towarde the North.

2 Before the length of an hundreth cubites [was] the North dore, & [it was] fiftie cubites broad.

3 Ouēr against the twentie [cubites] which were for the inner court, and ouer against the pauement which was for the vtter court, was chambre against chambers in thre rowes.

4 And before the chambres [was] a galerie of ten cubites wide, [&] within [was] a waie of one cubite, and their dores towarde the North.

5 Now the chambers about were narrower: for those chambers [semed] to eat vp these,

great figure by this nombre 12. Verf. 5 These chambers were contrary fa-

III. ij.

Verf. 1. The foundations of six cubites, meaning the hie chambers was so, and the nether foundations seamed like a life by a perpendicular line or plummet. 2. Verf. 9. The chambers without was $\frac{1}{2}$ hie chambre, & from that chamber the wall was but five cubites thicke. X Y: for downward it was six Q 6.

Verf. 10. The chambers on the one side were distant from them on the other side 20 cubites which was the breadth of $\frac{1}{2}$ Temple.

Verf. 11. The dores of $\frac{1}{2}$ chambers on $\frac{1}{2}$ North side opened towarde the North V. and the on $\frac{1}{2}$ South side towarde $\frac{1}{2}$ South R. For there was an alley of five cubites round about the Temple VZ, & was so closed by a wall, 11.

Verf. 12. The building on the separate place compared with a wall of five cubites thicke, & was farther of the Temple than the alley, or separate place, & thus more place left to the great figure.

Verf. 16. He declared that was soener was of stone work from $\frac{1}{2}$ become to the toppe was covered with wood on the East, South and North side. Verf. 22 The altar V, which was thre cubits high Y X, and two cubites long Y Z.

Verf. 1. Having described the length & breadth of the Temple, he cometh to the outward court on $\frac{1}{2}$ North side T. This appeareth in the great figure.

He brought me into $\frac{1}{2}$ chamber: that is, the rowe of chambers, & were towarde the separate place VV towards $\frac{1}{2}$.

Verf. 5 He meant that the North was an hundreth cubites long x y, and in breadth fiftie b x.

Verf. 4 This galerie appeareth in the contrary fa-

[to wit,] the lower, and those that were in the middes of the buylding,

6 For they were in thre rowes, but had not pillers as the pillers of the court: therefore there was a difference from them beneath and from the middelmost, [euē] from the grounde.

7 And the wall that was without ouer against the chambres, toward the vtter court on the fore front of the chambres [was] fifetie cubites long.

8 For the length of the chambres [¶] were in the vtter court, [was] fifetie cubites: & lo, before the Temple [were] an hundredth cubites.

9 And vnder these chambres [was] the entrie, on the East side, as one goeth in to them from the outwarde court.

10 The chambres [were] in the thicknes of the wall of the court toward the East, ouer against the separate place, and ouer against the buylding.

11 And the way before them [was] after the maner of the chambres, which were toward the North as long as thei, [euē] as broad as thei: and all their entries were like, bothe according to their facions, & according to their dores.

12 And according to the dores of [¶] chābres that were toward the South, [was] a dore in the corner of the waie, [euē] the waie directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chābres [euē] the South chambres which are before the separate place, thei be holy chambres, wherein the Priests that approche vnto the Lord, shal eat the moste holie things: there shal thei laie the moste holy things, and the meat offering: & the sinoffring, and the trespass offering: for the place [is] holy.

14 When the Priests entre therein, they shal not go out of the holie place into [¶] vtter court, but there they shal lay their garmēt̄s wherein thei minister: for they are holie, [euē] shal put on other garmēt̄s, and so shal approche to those things, w̄ are for the people.

15 Now when he had made an end of mesuring the inner house, he brought me forth toward the gate whose prospect is toward the East, & measured it round about.

16 He measured the East side w̄ the measuring rod, fūe hundredth redes, [euē] with the measuring rede round about.

17 He measured [also] the North side, fūe hundredth redes, [euē] with the measuring rede round about.

18 And he measured the South side fūe hundredth redes with the measuring rede.

19 He turned about [also] to the West side, [euē] measured fūe hundredth redes with the measuring rede.

20 He measured it by the foure sides: it had a wall rounde about, fūe hundredth [redes] long, and fūe hundredth broad, to make a separation betwene the Sanctuarie, and the prophane place.

CHAP. XLIII.

^a He seeth the glorie of God going into the Temple, from whence it had before departed. ⁷ He mencioneth the idolatrie of the children of Israel for the which thei were consumed & brought to nought. ⁹ He is commanded to call them againe to repentance.

1 **A**fterwarde he brought me to the gate, [euē] the gate that turneth toward the East.

2 And beholde, the glorie of the God of Israel came from out of the East, whose voice was like a noise of great waters, & the earth was made light with his glorie.

3 And the vision which I saw [was] ^a like the vision, [euē] as the vision that I saw ^a when I came to destroye the citie: & the visions [were] like the vision that I saw by the riuer Chebār: and I fel vpon my face.

4 And the ^b the glorie of the Lord came into the house by the waie of the gate, whose prospect is toward the East.

5 So the Spirit toke me vp and brought me into the inner court, and beholde, the glorie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: & there stood a mā by me,

7 Which said vnto me, Sonne of man, [This] place is my throne, & the place of the soles of my fete, whereas I wil dwell among the children of Israel for euer, & the house of Israel shal no more ^c defile mine holie Name, neither thei, nor their Kings by their fornications nor by the carkeises of ^d their Kings in their high places.

8 Albeit thei set their thresholdes by my thresholdes, & their postes by my postes (for [there was] but a wall betwene me and them) yet haue thei defiled myne holie Name with their abominations, & thei haue committed: wherefore I haue consumed them in my wrath,

9 Now therefore let them put away their fornicatiō, & the carkeises of their Kings farre from me, and I wil dwell among the for euer.

10 ¶ Thou sonne of man, shewe this House to the house of Israel, that they may be ashamed

Verf. 3. So that the wal for the chambres of the outwarde court and the wall of the inner, was ether fiftie cubites, and the whole court an hundredth.

Verf. 9. Vnder these chambres were entris, or dores to passe from one place to another, w̄ are noted euer by z in the grea figure.

Verf. 10, 11. The chambres p. of the East court M. were like to the chambers of North court.

Verf. 13. which chambres were in the East gate toward the North & South 3. and toward the separate place of backe buylding w̄ chambres are called holie, because they were by the Temple.

† Or, winds.

* Chap. 9, 3.

a VVhen I prophesied the destruction of the citie by the Caldeans.

b VVhich was departed afore, Chap. 10, 4. & 11, 22.

c By their idolatrie.

d He alludeth to Ammon and Manassih, who were buried in their gardens nere the Temple, & there had erected vp monuments to their idoles.

affamed of their wickednes, and let them measure the paterne.

11 And if thei be affamed of all that they haue done, shewe them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole facion thereof, & all the ordinances thereof, and all the figures thereof, & all the lawes thereof, & write it in their sight, that they may kepe the whole facion thereof, and al the ordinances thereof, and do them,

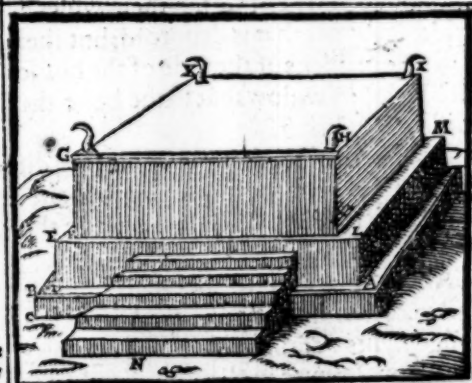
¶ Ebr. Law.

12 This is the † description of the house, [It shalbe] vpon the top of the mount: all the limites thereof rounde about shalbe moste holie. Beholde, this is the description of the house.

13 And these are the measures of the Altar after the cubites, the cubite [is] a cubite, and an hand breadth, euen the bottome [shalbe] a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about [shalbe] a spanne: & this [shalbe] the height of the altar.

Verf. 13. The middles or bottome A. which was a cubite hie B. C. and a cubite broad D.

THE FIGURE OF THE ALTAR.



Verf. 14. The lower piece wth stander on the bottome and is the midlemost piece and vnder the hieft, is two cubites D E. The breadth one cubite E F. From the litle piece, which was the second, to the hieft foure cubites F G.

Verf. 15. Foure cubites, meaning, & hieft part of the altar F G.

Verf. 16. Length and breadth G H I K. Which note al to the foure hornes of the altar.

Verf. 17. The frame where-upon hieft piece, is fourte cubites: for on euery side it is higher by a cubite than the vpper most E L, L M.

14 And from the bottome [wth toucheth] † ground to the lower piece [shalbe] two cubites: and the breadth one cubite, and from the litle piece to the great piece [shalbe] foure cubites, and the breadth one cubite.

15 So the altar [shalbe] foure cubites, and from the altar vpwrd [shalbe] foure hornes.

16 And the altar [shalbe] twelfe [cubites] long, and twelfe broad, [and] foure square in the foure corners thereof.

17 And the frame [shalbe] fourtene [cubites] long, and foureteene broad in † foure square corners thereof, and the border about it [shalbe] halfe a cubite, & the bottome thereof [shalbe] a cubite about & the steppes thereof [shalbe] turned toward the East.

18 ¶ And he said vnto me, Sone of man, thus saith † Lord God, These are the ordinances of the altar in the day when thei

shal make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, [&] to the Leuits, that be of the sede of Zadok which approche vnto me, to minister vnto me, saith the Lord God, a yong bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, & on the foure corners of the frame, & vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuarie.

22 But the seconde day thou shalt offer an hie goat without blemish for a sin offering, and they shal cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

24 And thou shalt offer them before the Lord, & the Priests shal cast salt vpon them, and they shal offer them for a burnt offering vnto the Lord.

25 Seue daies shalt thou prepare euery day an hie goat for a sin offering: they shal also prepare a yong bullocke, and a ram out of the flocke, without blemish.

26 Thus shal thei seuen daies purifie the altar, & cleanse it, and † consecrate it.

27 And when these daies are expired, vpon the eight day & so forthe, the Priests shal make your burnt offerings vpon the altar, and your peace offerings, and I wil accept you, saith the Lord God.

† Ebr. fil his hād.

¶ CHAP. XLIIII.

He reproveth the people for their offence. 7 The vncircumcised in heart, and in the fleshe. 9 VVho are to be admitted to the seruice of the Temple & who to be refused.

1 Then he brought me toward the gate of the outwarde Sanctuarie, & turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shalbe shut, [&] shal not be opened, & no mā shal entre by it, because the Lord God of Israel hath entered by it, and it shalbe shut.

3 [It apperteineth] to the Prince: the Prince him self shal sit in it to eat bread before the Lord: he shal entre by the way of the porche of that gate, & shal go out by the way of the same.

4 ¶ Then brought he me toward the North gate before the House: and when I looked, beholde, the glorie of the Lord filled

Verf. 1. The East gate D in the great figure

a Meaning, frō the commune people, but not from the Priests, nor † prince, read Chap. 46. 9.

†Ebr: set thine heart.

b For thei had brought idolaters which were of other countries, to teach them their idolatry, Chap. 13. 40.

c Ye haue not offered vnto me according to my Law.

d The Leuites which had committed idolatry, were put from their dignitie and could not be receiued into the Priests office, although thei had bene of the house of Aarō, but must serue in the inferior offices as to watche and to keepe the doores, read 2. Kng. 23. 9.

e VWhich obserued the Law of God, and fel not to idolatry.

the house of the Lord, and I fel vpon my face.

5 And the Lord said vnto me, Sonne of man,† marke wel, & beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lord, and all the lawes thereof, and marke wel the entering in of the house with euerie going forth of the Sanctuarie.

6 And thou shalt say to the rebellious, [euē] to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue y-nough of all your abominations,

7 Seing that ye haue brought into my Sanctuarie^b strangers vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute myne house, when ye offe my bread, [euē] fat, and blood: and they haue broken my couenant, because of all your abominations.

8 For ye haue not kept the ordinances of mine holie things: but you your selues haue set [other] to take the charge of my Sanctuarie.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh shall entre into my Sanctuarie, of any stranger that is among the childre of Israel,

10 Nether yet the^d Leuites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but thei shall beare their iniquitie.

11 And thei shall serue in my Sanctuarie, and keepe the gates of the House, & minister in the House: thei shall slaye the burnt offering and the sacrifice for the people and thei shall stand before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fall in to iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, & thei shall beare their iniquitie,

13 And they shall not come neare vnto me to do the office of the Priest vnto me, neither shall thei come neare vnto any of mine holie things in^e my moste holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I wil make the keepers of the watche of the House, for all the seruice thereof and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that^e kept the charge of my Sanctuarie, when the children of Israel went astray from me, thei shall come nere to me to serue me, and thei shall stand before me to offe me the fat & the blood,

saith the Lord God.

16 Thei shall entre into my Sanctuarie, and shall come nere to my table, to serue me, and thei shall keepe my charge.

17 And when thei shall entre in at the gates of the inner court, thei shall be clothed with linnen garments, and no wol shall come vpon them while thei serue in the gates of the inner court, and within.

18 Thei shall haue linnen bonettes vpon their heades, & shall haue linnen breches vpon their loynes: thei shall not gyrd the selues in the sweating [places.]

19 But when they go forth into the vtter court, [euē] to the vtter court to the people, thei shall put off their garmets, wherein thei ministred, and laye them in the holy chambres, and thei shall put on other garments: for thei shall not sanctifie^f people with their garments.

20 Thei shall not also^f shauē their heades, nor suffre their lockes to growe long, [but] round their heades.

21 *Nether shall any Priest drinke wine when thei enter into the inner court.

22 Nether shall they take for their wiues a widowe, or her that is deuorced: but thei shall take maidens of the sede of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And thei shall teach my people [the difference] betwene the holy and prophane, and cause them to discerne betwene the vncleane and the cleane.

24 And in controuersie thei shall stand to iudge, & thei shall iudge it accordig to my iudgements: and thei shall keepe my lawes and my statutes in all mine assemblies, and thei shall sanctifie my Sabbaths.

25 * And they shall come at no dead person to defile them selues, except at [thei] father, or mother, or sonne, or daughter, brother or sister, that hath had yet none housband: [in these] may thei be defiled.

26 And when he is clensed, thei shall reken vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offe his sin offering, saith the Lord God.

28 * And the [Priesthode] shall be their inheritance, [yea] I am their inheritance: therefore shall ye giue them no possession in Israel, [for] I am their possession.

29 Thei shall eat the meat offering, and the sin offering, and^g trespass offering, and euerie dedicate thing in Israel shall be theirs.

30 * And all the first of all^g first borne, & euerie oblation, [euē] all of euerie sort of your

f As did the fideles and then.

*Leu. 21. 13.

*Leu. 21. 32.

g Thei may be at their buryal, which was a defiling.

*Deu. 18. 17. nomb. 31. 36.

*Exod. 13. 2. & 22. 29. & 34. 19. nomb. 3. 13.

your oblations shalbe the Priests. Ye shal also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The Priests shal not eat of any thing that is dead, or torne, whether it be foule or beast.

CHAP. XLV.

8 Out of the land of promises are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Levites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 11 Of the first frutes, &c.

Moreouer when ye shal deuide the land for inheritance, ye shal offer an oblation vnto the Lord an holy portion of the land, five and twentie thousand reedes long, and ten thousand broad: this shalbe holy in all borders thereof rounde about.

2 Of this there shalbe for the Sanctuarie five hundred [in length] with five hundred [in breadth], all square rounde about, and fiftie cubites rounde about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shalbe the Sanctuarie, [and] the moste holy place.

4 The holy portion of the land shalbe the Priests, which minister in the Sanctuarie, which came nere to serue the Lord: & it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And [in] the five and twentie thousand of length, and the ten thousand of breadth, shal the Levites that minister in the house, haue their possession for twentie chambers.

6 Also ye shal appoint the possession of the citie, five thousand broad, and five and twentie thousand long, ouer against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And [a portion shalbe] for the prince on the one side, & on that side of the oblation of the holy portion, & of the possession of the citie, [euén] before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, & from the East corner Eastward, and the length [shalbe] by one of the portions from the West border vnto the East border.

8 In this land shalbe his possession in Israel: and my princes shal no more oppresse my people, [and] the rest of the land shal thei

giue to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it suffice you, o princes of Israel: leaue of crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

10 Ye shal haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shal be equal: a Bath shal containe the tenth parte of an Homér, and an Ephah the tenth parte of an Homér: the equalitie thereof shalbe after the Homér.

12 * And the shekel [shalbe] twentie gerahs, [and] twentie shekels, & five & twentie shekels and fiftene shekels shalbe your Manéh.

13 ¶ This is the oblation that ye shal offer, the sixt parte of an Ephah of an Homér of wheat, and ye shal giue the sixt parte of an Ephah of an Homér of barley.

14 Concerning the ordinance of the oyle, [euén] of the Bath of oyle, [ye shal offer] the tenth parte of a Bath out of the Cor [ten Baths [are] an Homér: for ten Baths [fill] an Homér]

15 And one lambe of two hundred shepe out of the fat pastures of Israel for a meat offering, & for a burnt offering & for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shal [giue] this oblation for the prince in Israel.

17 And it shalbe the princes parte to giue burnt offerings, and meat offerings, & drink offerings in the solemne feastes and in the new moones, & in the Sabbaths, [and] in all the hie feasts of the house of Israel: he shal prepare the sinne offering, and the meat of fring, and the burnt offering, & the peace offerings to make reconciliatiō for the house of Israel.

18 ¶ Thus saith the Lord God, In the first [moneth] in the first [day] of the moneth thou shalt take a yong bullocke without blemish and cleanse the Sanctuarie.

19 And the Priest shal take of the blood of the sinne offering, and put it vpon the posts of the house, and vpon the foure corners of the frame of the altar, & vpon the posts of the gate of the inner court.

20 And so shalt thou do the seventh [day] of the moneth, for euerie one that hath erred, & for him that is deceaued: so shal you reconcile the house.

21 * In the first [moneth] in the fourteenth day of the moneth, ye shal haue the Passe ouer a feast of seven dayes, [and] ye shal eat vnleauened bread.

b The Prophet sheweth that heads must be first reformed afore any good order can be established among people c Ephah and bath were both of one quantitie, saue that Ephah contained in drye things, which bath did in liquor. leui. 5. 11. 1. king 5. 11. * Exod. 30. 13. leui. 27. 15. nomb. 3. 47. d Tharis three score shekels make a weight called Mina, for he ioyned these three parts.

e Which was Nisan, concerning parts of March & part of April.

f On, ouer

* Exod. 12. 13. leui. 23. 5.

22 And vpon that day, shal the prince prepare for him self, and for all the people of the land, a bullocke for a sin offering.

23 And in the seuen dayes of the feast he shal make a burnt offering to the Lord, [euen] of seuen bullockes, & seuen rams without blemish dailey for seuen dayes, and an he goat dailey for a sinne offering.

24 And he shal prepare a meat offering of an Epháh for a bullocke, an Epháh for a ram, and an^f Hin of oyle for an Epháh.

25 In the seuenth [moneth,] in the fiftieth day of the moneth, shal he do the like in the feast for seuen daies, according to the sinne offering, according to the burnt offering, and according to the meat offering, and according to the oyle.

¶ CHAP. XLVI.

- ¹ The sacrifices of the Sabbath and of the newe moones.
² Thosowe which dores they must go in, or come out of the Temple, &c.

Verf. 1. The inner court gate Q whereyn to they went by eight steps as appeareth in the great figure

1 **T**HUS saith the Lord God, The gate of the inner court, that turneth toward the East, shalbe shut the six working daies: but on the Sabbath it shalbe opened, and in the day of the newe moone it shalbe opened.

2 And the prince shal entre by the waye of ^fporche of that gate without, & shal stand by the post of the gate, & the Priests shal make his burnt offering, and his peace offerings, and he shal worship at the threshold of the gate: after, he shal go forth, but the gate shal not be shut till the evening.

3 Likewise the people of the land shal worship at the entrie of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offering that the prince shal offre vnto the Lord on the Sabbath daye, [shalbe] six lambs without blemish, and a ram without blemish.

5 And the meat offering [shalbe] an Epháh for a ram: and the meat offering for the lambes^a a gift of his hand, & an Hin of oyle to an Epháh.

6 And in ^f day of the new moone [it shalbe] a yong bullocke without blemish, & six lambes and a ram: they shalbe without blemish.

7 And he shal prepare a meat offering, [euen] an Epháh for a bullocke, and an Epháh for a ram, and for the lambes^b according as his hand shal bring, & an Hin of oyle to an Epháh.

8 And when the prince shal enter, he shal go in by the waie of the porche of that

gate, and he shal go forth by the way thereof.

9 But when the people of the land shal come before the Lord in the solemne feasts, he that entreteth in by the way of the North gate to worship, shal go out by ^f waie of the South gate: and he that entreteth by the way of the South gate, shal go forth by the way of the North gate: he shal not returne by the way of the gate whereby he came in, but they shal go forth ouer against it.

10 And the prince shalbe in the middes of them: he shal go in when they go in, and when they go forth, they shal go forth [together.]

11 And in the feasts, and in the solemnities the meat offering shalbe an Epháh to a bullocke, and an Epháh to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Epháh.

12 Now when the prince shal make a free burnt offering or peace offerings frely vnto the Lord, one shal then open him the gate that turneth toward the East, & he shal make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shal go forth, and when he is gone forth, one shal shute the gate.

13 Thou shalt daylie make a burnt offering vnto ^f Lord of a lambe of one yere without blemish: thou shalt do it euerie morning.

14 And thou shalt prepare a meat offering for it euerie morning, the sixt parte of an Epháh, and the third parte of an Hin of oyle, to mingle with ^f fyne floure: [this] meat offering shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shal they prepare the lambe, and the meat offering and the oyle euerie morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, [&] it shalbe their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the yere of libertie: after, it shal returne to the prince, but his inheritance shal remaine to his sonnes for them.

18 Moreouer the prince shal not take of the peoples inheritance, nor thrust them out of their possession: [but] he shal cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After, he broght me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which

Verf. 9. He that entreteth in by the North gate R, shal go out by the South gate, d & contrary, and in going forward thei worshipped in the middes M.

^a That is, as much as he wil.

^b Meaning, as he shal thinke good.

¶ Which was at the Iubile, Leui. 25. 9. d But be content with ^f portion that God hath assigned him, as Chap. 45. 8.

Verf. 19. He defendeth the Priests chambers, which were at the side of the Temple toward the North and so cometh to the place, d was on ^f VV side S. which Verf. 21 is called ^f vnter court, as also where ^f people were, was the vnter court, in respect of this inner.

stood

stode toward the North : and beholde, there was a place at the West side of the.

20 Then said he vnto me, This is the place where the Priests shal seeth the trespass offering and the sinne offering, where they shal bake the meat offering, that thei shulde not beare the into the vtter court, to sanctifie the people.

21 Then he brought me forth into the vtter court, and caused me to go by 4 foure corners of the court : and beholde, in euerie corner of the court, there [was] a court.

22 In the foure corners of the court there were courtes ioyned of fortie [cubites] long, & thirtie broad: these foure corners were of one measure.

23 And there [went] a wall about them, [euén] about those foure, & kitchins were made vnder the walles round about.

24 Then said he vnto me, This is the kitchen where the ministers of 4 house shal seeth the sacrifice of the people.

¶ CHAP. XLVII.

1 The vision of the water: that came out of the Temple.
2 The coasts of the land of promise, & the deuotion thereof by tribes.

Afterward he brought me vnto the doore of the house: and beholde, waters yssued out from vnder the thresholde of the house Eastwarde : for the forefront of the house [stode] toward the East, & the waters ran downe frō vnder the right side of the House, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastwarde: & beholde, there came forth the waters on the right side.

3 And when the man that had the line in his hand, went forth the Eastwarde, he measured a thousand cubites, and he brought me through the waters: the waters [were] to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters [were] to the knees: again he measured a thousand, & brought me through: the waters [were] to the loynes.

5 Afterward he measured a thousand, [& it was] a 6 riuier, that I could not passe ouer: for the waters were risen, [&] the waters did flowe, [as] a riuier that colde not be passed ouer.

6 And he said vnto me, Sonne of man, hast thou seene this? Then he brought me and caused me to retorne to the brinke of the riuier.

7 Now when I returned, beholde at the brinke of the riuier [were] very many 6 trees on the one side, and on the other side.

8 Then said he vnto me, These waters yssue out toward the East country, and runne downe into the plaine, and shall go into [one] 7 sea: they shal runne into [another] sea, and the 8 waters shal be holse.

9 And euerie thing that liueth, which moueth, wherefoer the riuers shal come, shal liue, and there shal be a very great multitude of fish, because these waters shal come thither: for they shal be holse, and euerie thing shal liue whether 9 riuier cometh.

10 And then the 10 fishers shal stand vpon it, [and] from En-gedi euén vnto 11 En-eg-laim, they shal spreade out their nettes: [for] their fish shal be according to their kindes as the fish of 12 the maine sea, exceeding many.

11 But 13 the myrie places thereof, and the marishes thereof shal not be holse: thei shal be made salt pittes.

12 And by this riuier vpon the brinke thereof, on this side, & on that side shal grow all 14 fruteful trees, whose leafe shal not fade, nether shal the frute thereof faile: it shal bring forth the new frute according to his moneths, because their waters runne out of the Sanctuarie: and the frute thereof shal be meat, and the leafe thereof shal be for 15 medicine.

13 ¶ Thus saith the Lord God, This shal be the border, whereby ye shal inherit the land according to the twelue tribes 16 of Israel: Ioseph shal haue [two] portions.

14 And ye shal inherit it, one as wel as another: 17 concerning the which I lift vp mine hand to give it vnto your fathers, and this land shal fall vnto you for inheritance.

15 And this shal be the border 18 of the land toward the North side, from the maine sea toward Hethlōn as men go to Zedadah:

16 Hamáth, Berotháh, Sibráim, which is betwene the border of Damascús, & the border of Hamáth, [&] Hazár, Hatticón, which is by the coast of Haurán.

17 And the border from the sea shal be Hazár, Enán, [and] the border of Damascús and the residue of the North, Northwarde, and the border of Hamáth: so [shal be] the North parte.

18 But the East side shal ye measure from Haurán, and from Damascús, and from

c Meaning the multitude of them 4 shulde be refreshed by the spirituall waters.

d Shewing that the abundance of these graces shulde be so great that all 5 worlde shulde be full thereof, which is here met by the Persian sea or Genesareth, & the sea called Mediterraneum. Za 14. 8.

e The waters which of nature are salt and vnholse, shal be made sweet and comfortable.

f Signifying 6 when God bestoweth his mercies in such abundance the ministers shal by their preaching winne many.

g VVhich were cities at the corners of the salt or dead sea. Hei shal be here of all sorts, and in as great abundance as in the great Ocean where thei are bred.

i That is, the wicked and reprobate.

+ Or, tre for meat.

+ Or, for brused and fores.

* Gen. 48. 22.

* Gen. 12. 7. & 13. 5. & 15. 18. & 26. 4. deu. 34. 4.

k By the land of promise he signifieth the spirituall land whereof this was a figure.

That 4 people shulde not have to do w those things w appertine to 5 Lord, & thinke it lawfull for them to eat the. Ver. 21. The lile court in 6 euerie corner, was fortie cubites long. 7. 8. & thirtie broad 9. & 7. 9. Ver. 23. About 10 walls of the lile courts, were as kitchins, were lile chambers for the cooke 11.

Ver. 1. The doore of 4 Temple, & from vnder the thresholde yssued out waters which came out of 5 South side, and ran toward the East. Loke in 6 great figure 11.

a VVhereby are meant 4 spirituall graces that shulde be given to 5 Church vnder the Kingdome of Christ.

b Signifying 4 the graces, of God shulde neuer decrease but be ever abounding in 5 Church.

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Chap.

19. He
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s inner.

† Or: Aske.

Meaning, that
in this spirituall
kingdome there
shulde be no
difference be-
tweene Jewe nor
Gentil, but that
all shulde be
partakers of
this inheritance
in their head
Christ.

a The Tribes
after that they
entred into the
land vnder Io-
shua, deuided &
land somewe
otherwise then
is here set forth
by this vision.

b That is, the
portion of the
grounde, & they
shal separate &
apport to the
Lord, which
shalbe deuided
into three partes
for the Priests,
for the prince
and for the citie.

Gilead, and from the land of Israel by Iordén, [and] from the border vnto the East sea: and so [shalbe] the East parte.

19 And the Southside [shalbe] toward Temán from Temár to the waters of Meribath [in] Kadésh, [and] the river to the maine sea: so [shalbe] the South parte toward Temán.

20 The West parte also [shalbe] the great sea from the border, til a man come ouer against Hamáth: this shalbe the west parte.

21 So shal ye deuide this land vnto you, according to the tribes of Israel.

22 And you shal deuide it by lot for an inheritance vnto you & the strágers that dwel among you, & shal beget children among you, and thei shalbe vnto you, as borne in the countrey among the childre of Israel, they shal parte inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth there shal ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. The partes of the possession of the priestes, of the Temple, of the Leuites, of the citie & of the prince are rehearsed.

NOW these are the names of the tribes. Fró the North side, to the coast toward Hethlón, as one goeth to Hamáth, Hazár, Enán, [&] the border of Damascús Northward the coast of Hamáth, euen [from] the East side to the West shal be a [portion] for Dan.

2 And by the border of Dan from the East side vnto the west side, a [portion] for Ashér.

3 And by the border of Ashér from the East parte euen vnto the west parte a [portion] for Naphtalí.

4 And by the border of Naphtalí fró the East quarter vnto the West side, a [portion] for Manasséh.

5 And by the border of Manasséh fró the East side vnto the West side a [portion] for Ephráim.

6 And by the border of Ephráim, from the East parte euen vnto the West parte, a [portion] for Reuben.

7 And by the border of Reuben, fró the East quarter vnto the West quarter, a [portion] for Iudáh.

8 And by the border of Iudáh fró the East parte vnto the West parte shalbe the offering which thei shal offer of five & twentie thousand [redes] broad, & of length as one of the [other] partes, from the East side vnto the West side, and the Sanctuarie shalbe in the middes of it.

9 The oblation that ye shal offere vnto the Lord, [shalbe] of five and twentie thousand long, & of ten thousand the breadth.

10 And for them, [euen] for the Priests shalbe this holy oblation, toward the North five & twentie thousand [lóg] & toward the West, ten thousand broad, & toward the East ten thousand broad and toward the South five and twentie thousand long, & the Sanctuarie of the Lord shalbe in the middes thereof.

11 It [shalbe] for the Priests that are sanctified of the sonnes of Zadók, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray.

12 Therefore [this] oblation of the land that is offered, shalbe theirs, [as] a thing most holie by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites [shal haue] five and twentie thousand lóg, & ten thousand broad: all the length [shalbe] five & twentie thousand, and the breadth ten thousand.

14 And thei shal not sel of it, nether change it, nor abalienate the first frutes of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in breadth ouer against the five and twentie thousand, shalbe a prophane place for the citie, for housing, and for suburbs, & the citie shalbe in the middes thereof.

16 And these shalbe the measures thereof, the North parte five hundredth & foure thousand, & the South parte five hundredth & foure thousand, & of the East parte five hundredth & foure thousand, & the West parte five hundredth, and foure thousand.

17 And the suburbs of the citie shalbe toward the North two hundredth and fifty and toward the South two hundredth & fiftie, and toward the East two hundredth and fiftie, & toward the West two hundredth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion [shalbe] ten thousand eastward, & ten thousand Westward: and it shalbe ouer against the oblation of the holy portion, and the encrease thereof shalbe for fode vnto them that serue in the citie.

19 And they shal serue in the citie [shalbe] of all the tribes of Israel that shal serue therein.

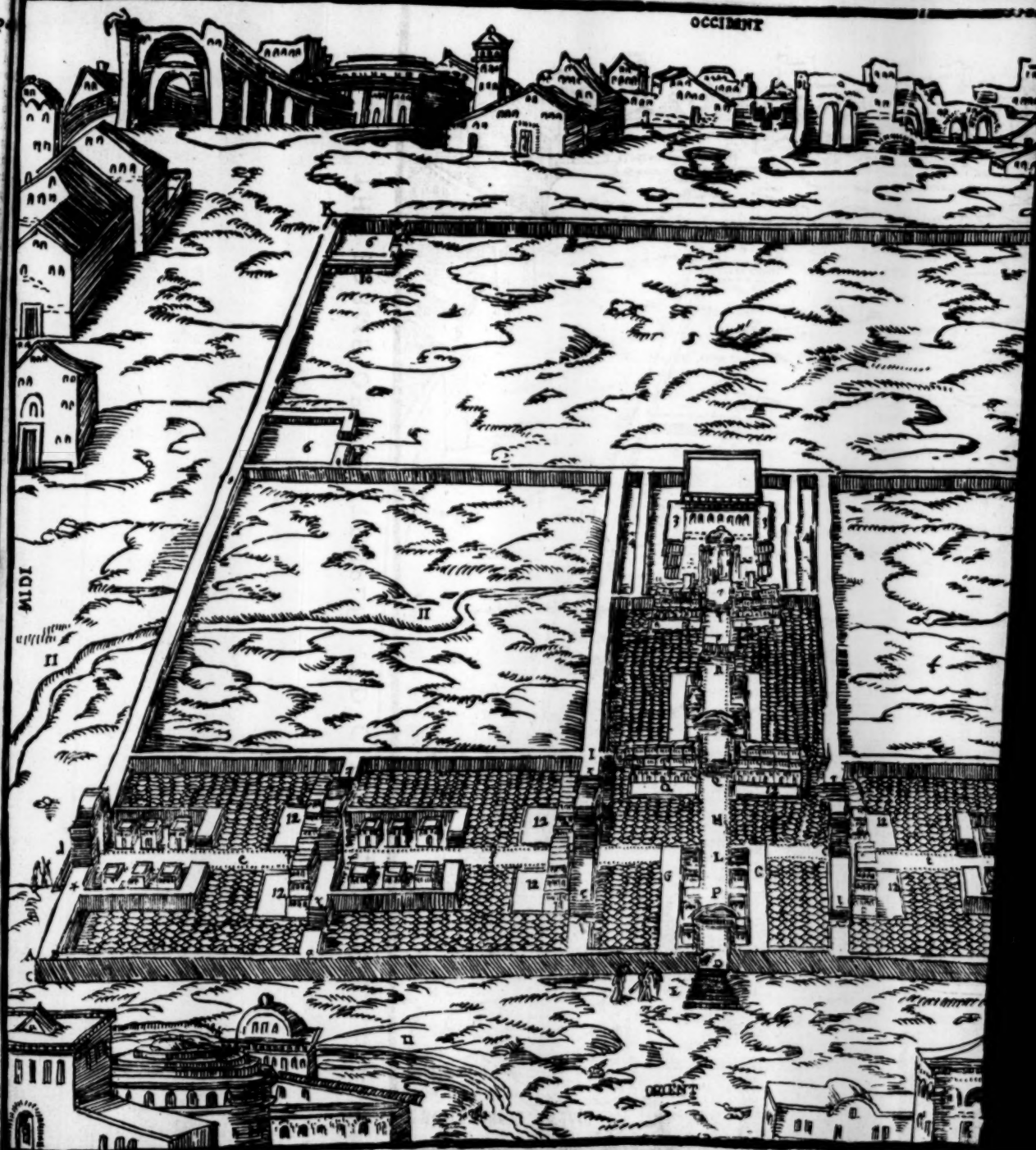
20 All the oblation [shalbe] five & twentie thousand with five and twentie thousand: you shal offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

21 And the residue [shalbe] for the prince on the one side & on the other of the oblation of the Sanctuarie, & of the possession of the citie, ouer against the five & twentie thousand of the oblation toward the East border.

Chap.

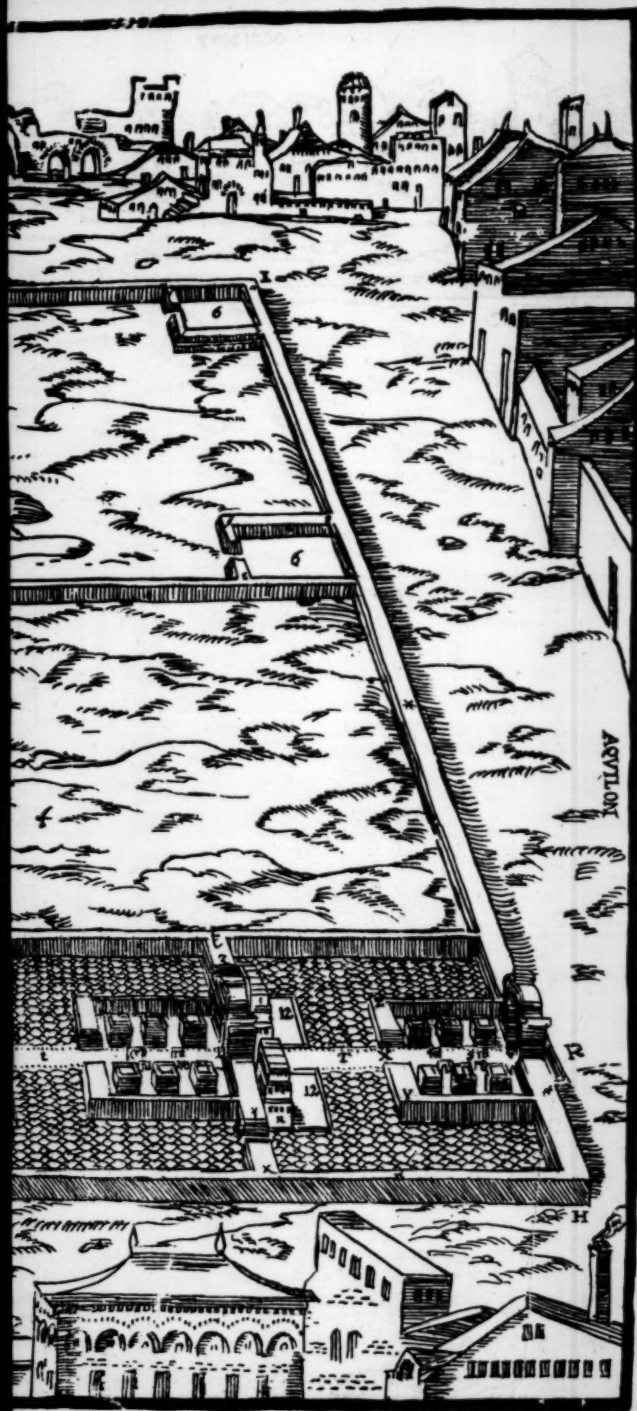
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THE FORME OF THE TEMPLE AND CITIE RESTORED.

border, & Westward ouer against the five and twentie thousand toward the West border ouer against [shalbe] for the portion of the prince: this shalbe the holy oblation, & the house of the Sanctuarie [shalbe] in the middes thereof.

22 Moreouer, from the possession of the Leuits, & from the possession of the citie, that which is in the middes shalbe the princes: betwene the border of Iudáh, & betwene the border of Benjamin shalbe the princes.

23 And the rest of the tribes [shalbe thus:] from the East parte vnto the West parte Benjamin [shalbe a portion.]

24 And by the border of Benjamin, frõ the East side vnto the west side Simeón a portiõ.

25 And by the border of Simeón frõ the East parte vnto the West parte Ishakár [a portion.]

26 And by the border of Ishakár from the East side vnto the West, Zebulún [a portiõ.]

27 And by the border of Zebulún from the East parte vnto the west parte, Gád [a portion.]

28 And by the border of Gád at the South side, toward Temáth, the border shalbe euen from Tamár [vnto] the waters of

Meribáth [in] Kadés[h], [and] to the hriuer, that [runneth] into the mayne sea.

29 This is the land, whi h ye shal distribute vnto the tribes of Ifraél for inheritance, & these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side five hundreth, & foure thousand measures.

31 And the gates of the citie [shalbe] after the names of the tribes of Ifraél; the gates Northward, one gate of Reubén, one gate of Iudáh, [and] one gate of Leui.

32 And at the East side five hundreth and foure thousand, and thre gates, & one gate of Ioséph, one gate of Benjamin, [&] one gate of Dan.

33 And at the South side, five hundreth & foure thousand measures, and thre portes one gate of Simeón, one gate of Ishakár, and one gate of Zebulún.

34 At the West side, five hundreth & foure thousand, [with] there thre gates, one gate of Gad, one gate of Ashér, [and] one gate of Naphtali.

35 [It was] round about eightene thousand [measures,] and the name of the citie frõ that day [shalbe,] † The Lord is there.

h Meaning, Nilus that runneth into the sea called mediterraneum.

† Ebr. Jehonah Shamnah;

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are moste lively here set forth, who neuer leaueh his destitute, but now in their greatest miseries and afflictions giueth them Prophetes, as Ezeiel, and Daniel, whome he adorned with suche graces of his holy spirit, that Daniel aboue all other had moste special reuelations of suche things as shulde come to the Church, euen from the time that they were in captiuitie, to the last end of the worlde, & to the generall resurrection, as of the foure Monarches and empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, and Romaines. Also of the certeine nombre of the times euen vnto Christ, when all ceremonies and sacrifices shulde cease, because he shulde be the accomplishment thereof: moreouer he sheweth Christs office & the cause of his death which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he wyl still leaue this exercise to his Church vntil the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

The captiuitie of Iehoiakim King of Iudáh. 4 The King chuseth certeine yong men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appointed, 6 But they abstaine from it.

IN the third yere of the reigne of Iehoiakim King of Iudáh, came Nebuchad-nezzár, King of Babel vnto Ierusalem, & beleiged it. 2 And the Lord gaue Iehoiakim King of Iudáh into his hand, with parte of the vessels of the house of God, which he caried into the land of Shinar, to the house of his god, & he brought the vessels into his gods treasure.

3 And the King spake vnto Ashpenáz the master of his Eunuches, that he shulde bring [certeine] of the children of Ifraél,

of the Kings seide, and of the princes:

4 Childre in whome was no blemish, but wel fauoured, and instruct in all wisdom, and wel sene in knowledge, and able to vtter knowledge, and suche as were able to stand in the Kings palace, and whome they might teache the learning, and the tongue of the Caldéans.

5 And the King appointed them prouision euerie daie of a portion of the Kings meat, and of the wine, which he dranke, so

the Iewes might be better kept in subiectiõ, fearing otherwise to procure hurte to these noble men. f The King required three things, that they shulde be of noble byrth, that they shulde be witty & learned, & that they shulde be of a strong & comelie nature: & they might do him better seruice: this he did for his owne commoditie: therefore it is not to praise his liberalitie: yet in this he is worthy praise. g he esteemed learning, & knewe that it was a necessarie meane to gouerne by. g That they might forget their owne religiõ, & costrel facions, to serue him & better to his purpose: yet it is not to be thought. Daniel did learne any knowledge & was not godlie: in all pokes he refused & abused of things & supersticiõ, in so muche that he wolde not eat the meat & the King appointed him but was content to learne & knowlege of natural things. h That by their good intentionment they might learne to forget the mediocritie of their owne people.

His purpose was to kepe the as hostages, & that he might shewe him self victorious, and also by their good intreatie and learning of his religiõ, they might fauour rather him than the Iewes and so to be able to serue him as gouerners in their land: moreouer by this meane



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1 To the intent that I this time they might both learne the manners of the Caldeans & also their tongue & as well to serve at the table as in other offices.

2 That they might altogether forget their religion: for the Iewes gave their children names, which might ever put them in remembrance of some point of religion: therefore this was a great temptation and a signe of seruitude which they were not able to resist.

3 Nor that he thought anier religion to be in the meat or drinke (for afterwards he did eat) but because the King shoulde not entice him by this sweet poison to forget his religion and accustomed sobriety, and that in his meat and drinke he might daylie remembre of what people he was: and Daniel bringeth this in to shewe how God from the beginning assisted him with his Spirit, & at length called him to be a Prophet.

4 He supposed they did this for their religion, which was contrary to the Babylonians, and therefore here in he representeth the which are of no religion: for neither he wolde condene theirs nor mainteine his owne.

5 Meaning. Within this space he might haue the tryall, & what none shoulde be able to discern it: and thus he spake, being moued by the Spirit of God.

6 Not that it was a thing abominable to eat dentic meates and to drinke wine, as bothe before and after they did, but if they shoulde haue hereby bene wonne to the King and haue refused their owne religion, that meat and drinke had bene accursed. 7 This bare feeding and that of Moles when he fled from the court of Egypt, declareth that we must liue in such sobriety as God doeth call vs vnto, being he will make it more profitable vnto vs, than all dentic: for his blissing onely sufficeth. 8 Ebr. faster in Refie. 9 Meaning in the liberall sciences, & naturall knowledge, and nor in the magicall artes which are forbidden, Deu. 18, 11. 10 So that he onely was a prophet and none of the other: for by dreames and visions God appeared to his Prophetes, Nomb. 12, 6.

nourishing the three yere, that at the end thereof, they might stand before the King.

6 Now among these (were certeine) of the children of Iudáh, Daniél, Hananiáh, Mishael and Azariáh.

7 Vnto whome the chief of the Eunuches gaue [other] names: for he called Daniél, Beltesházar, & Hananiáh, Shadrách, & Mishael, Mesáh, and Azariáh, Abednego.

8 ¶ But Daniél had determined in his heart, that he wolde not defile him self with the portion of the Kings meat, nor with the wine which he drake: therefore he required the chief of the Eunuches that he might not defile him self.

9 (Now God had brought Daniél into fauour, and tender loue with the chief of the Eunuches)

10 And the chief of the Eunuches said vnto Daniél, ¶ I feare my Lord the King, who hath appointed your meat and your drinke: therefore if he se your faces worse lyking then the [other] children, which are of your sorte, then shal you make me lose mine head vnto the King.

11 Then said Daniél to Melzar, whome the chief of the Eunuches had set ouer Daniél, Hananiáh, Mishael, and Azariáh,

12 Proue thy seruants, I beseeche thee, ten daies, and let them giue vs pulse to eat, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eat of the porcion of the Kings meat: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten daies.

15 And at the end of ten daies, their countenances appeared fairer, & in better lyking then all the childrens, which did eat the portion of the Kings meat.

16 Thus Melzar toke awaie the portiõ of their meat, and the wine that they shoulde drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning, & wisdom: also he gaue Daniél vnderstanding of all visions & dreames.

¶ Not that it was a thing abominable to eat dentic meates and to drinke wine, as bothe before and after they did, but if they shoulde haue hereby bene wonne to the King and haue refused their owne religion, that meat and drinke had bene accursed. 7 This bare feeding and that of Moles when he fled from the court of Egypt, declareth that we must liue in such sobriety as God doeth call vs vnto, being he will make it more profitable vnto vs, than all dentic: for his blissing onely sufficeth. 8 Ebr. faster in Refie. 9 Meaning in the liberall sciences, & naturall knowledge, and nor in the magicall artes which are forbidden, Deu. 18, 11. 10 So that he onely was a prophet and none of the other: for by dreames and visions God appeared to his Prophetes, Nomb. 12, 6.

18 Now when the time was expired, that the King had appointed to bring the in, the chief of the Eunuches brought the before Nebuchad-nezzár.

19 And the King communed with them: & among them all was founde none like Daniél, Hananiáh, Mishael, and Azariáh: therefore stode they before the King.

20 And in all matters of wisdom, [and] vnderstanding that the King enquired of them, he founde them ten times better then all the enchanters [&] astrologians, that were in all his realme.

21 And Daniél was vnto the first yere of King Cyrus.

¶ CHAP. II.

1 The dreame of Nebuchad-nezzár. 2 The King commandeth all the wise men of Babylon to be slaine because they coulde not interpret his dreame. 3 Daniel requesteth time to solute the questio. 4 Daniel is brought vnto the King & sheweth him his dreame & the interpretation thereof. 44 Of the everlasting kingdome of Christ.

1 And in the second yere of the reign of Nebuchad-nezzár, Nebuchad-nezzár dreamed dreames where his spirit was troubled, & his slepe was vnto him.

2 Then the King commanded to call the inchanters, & the astrologians and the soothsayers, & the Caldeans for to shewe the King his dreames: so they came and stode before the King.

3 And the King said vnto them, I haue dreamed a dreame, & my spirit was troubled to knowe the dreame.

4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shal shewe the interpretation.

5 [And] the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretation thereof, ye shalbe drawen in pieces, and your houses shalbe made a iakes.

6 But if ye declare the dreame and the interpretation thereof, ye shal receiue of me giftes and rewardes, & great honour: therefore shewe me the dreame and the interpretation of it.

7 They answered againe, and said, Let the King shewe his seruants the dreame, & we wil declare the interpretation thereof.

8 [Then] the King answered, & said, I knowe certainly that yet wolde gaine I time because ye se the thing is gone from me.

more eloquent, and therefore the learned vsed to speake it: as the Iewish writers do to this day. 9 This is a iuste reward of their arrogancie (which wanted of them selues that they had the knowledge of all things) that they shoulde be prouen fooles and that to their perpetual shame & confusion. 10 Here in appeared their ignorance that not withstanding their brags, yet were they not able to tel the dreame, except he entred the into the matter, & therefore they wolde pretende knowledge where was but mere ignorance & so as deluders of the people they were worthy to dye. 11 Ebr. red me the time.

Of the three yeres above mentioned ver. 5.

¶ That is, he was esteemed in Babylon as a Prophet so long as the common wealth lasted.

a The farther the sonne was to the called by this Name, so this is meant of the sonne, who he reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare and strange a dream that he had not had like.

d He was so heavy w sleep that he began to sleepe againe. Some read, and his slepe was broken fro him. For all these astrologers and soothsayers called them selues by this name of honour as though all the wisdom and knowledge of the country depended vpon them, so that all other countrie were void of it. 11 That is in Syriac tongue differed not much from Caldeans, but it seemed to be

9 But if yewil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me, til þ time be chāged, therefore tel me the dreame, that I maie knowe, if ye can declare me the interpretation thereof.

10 [Then] the Caldeans answered before the King, and said, There is no man vpon earth that can declare þ Kings matter: yea, there is nether King nor Prince nor Lord that asked suche things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requireth, & there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie and in great furie, and commāded to destroye all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and thei sought Daniēl & his felowes to put to death.

14 The Daniēl answered with counsell & wisdom to Ariōch the Kings chief steward, which was gone forth to put to death the wise men of Babel,

15 [Yea,] he answered & said vnto Ariōch the Kings captaine, Why is the sentēce so hastie from the King? Then Ariōch declared the thing to Daniēl.

16 So Daniēl went and desired the King þ he wold giue him leasure & that he wolde shewe the King the interpretation thereof.

17 ¶ Then Daniēl went to his house and shewed the matter to Hananiāh, Mishael, and Azariāh his companions,

18 That thei shulde beseeche the God of heauen for grace in this secret, that Daniēl & his felowes shulde not perish with þ rest of the wise men of Babel.

19 Then was the secret reueiled vnto Daniēl in a vision by night: therefore Daniēl praised the God of heauē,

20 And Daniēl answered & said, *The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And he changeth the tūmes and seasōs: he taketh away Kings: he setteth vp Kings: he giueth wisdom vnto the wise, & vnderstanding to those that vnderstand.

22 He discovereth the depe & secret things, he knoweth what is in the darknes, and the light dwelleth with him.

23 I thanke thee & praise thee, O thou God of my fathers, that thou hast giuen me

wisdom and strength, & hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniēl wēt vnto Ariōch, whome the King had ordeined to destroy the wise men of Babel: he went and said thus vnto him, Destroye not the wise men of Babel, [but] bring me before the King, and I will declare vnto the King the interpretation.

25 Then Ariōch broght Daniēl before the King in all haste, and said thus vnto him, I haue found a man of the children of Iudāh that were broght captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and said vnto Daniēl, whose name was Belteshazzar, Art thou able to shew me the dreame, which I haue sene, and the interpretation thereof?

27 Daniēl answered in the presence of the King, and said, The secret which the King hath demanded, can nether the wise, the astrologians, the inchanters, [nor] the soothsayers declare vnto the King,

28 But there is a God in heauen that reueileth secrets, and sheweth the King Nebuchad-nezzar what shalbe in the latter dayes. Thy dreame, and the things, which thou hast sene in thine head vpon thy bed, is this.

29 O King, when þ wast in thy bed, thoughtes came into thy minde, what shulde come to passe hereafter, & he that reueileth secrets, telleth thee, what shall come.

30 As for me, this secret is not shewed me for anie wisdom that I haue, more then any other liuing, but onely to shewe the King the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O King, thou sawest, and behold, there [was] a great image: this great image whose glorie was so excellent, stood before thee, & the forme thereof [was] terrible.

32 This images head was of fyne & golde, his breast and his armes of siluer, his bellie and his thighs of brasse,

33 His legges of yron, [&] his fete [were] parte of yron, and parte of clay.

34 Thou beheldst it till a stone was cut without hands, which smote the image vpon his fete, that were of yron and clay, and brake them to peeces.

¶ This stone which shalde successefully rule al the worlde till Christ led the stone, come him selfe and destroye the last, and this was to assure the Jewes that their afflictions shulde not end with the empire of the Caldeans, but that they shulde patiently abide the coming of Messiah, which shulde be at the end of this fourth monarchie.

m Meaning, power to interpret it.

n VWhereby appeared that many were slaine, as vers. 13. and the rest at Daniēls offer were preferred on condition: not that Daniēl fauoured there wicked profession, but that he had respect to equitie, because that the King proceeded according to his wicked affection, and not considering if there science was lawfull or no.

o He affirmeth that man by reason and arte is not able to attain to the cause of Gods secrets but the vnderstanding onely thereof must come of God, whereby he smiteth the King with a certaine feare and reuerence of God, which might be the more apt to recite þ hye mysteries, that shal be reuelled.

p Because he had said þ God onely must reueile the signification of this dreame, & King might haue asked, why Daniēl did enterprise to interpret it, and therefore he sheweth, that he was but Gods minister, & had no giftes, but such as God had giue him to set forth his glorie. q By Golde, siluer, brasse, and yron are meant þ Caldean, Persian, Macedonian & Romaine Kingdomes, which is here called the stone, because he came him selfe and destroye the last, and this was to assure the Jewes that their afflictions shulde not end with the empire of the Caldeans, but that they shulde patiently abide the coming of Messiah, which shulde be at the end of this fourth monarchie.

35 Then was the yron, the clay, the brasle, the siluer & the golde broken al together, and became like the chaffe of the sommer floores, & the winde caryed them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we wil declare before the King the interpretatiō therof.

37 ¶ O King, thou art a King of Kings: for the God of heauen hath giuen thee a kingdome, power, and strength & glorie.

38 And in all [places] where the children of men dwell, the beasts of the field, and foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art this head of golde.

39 And after thee shall rise another kingdome, inferiour to thee, [of siluer], & another third kingdome [shalbe] of brasle, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strōg as yron: for as yron breaketh in pieces, & subdueth all things, and as yron bruseth all these things, [so] shall it breake in pieces and bruse all.

41 Where as thou sawest the fete & toes, parte of potters clay, and parte of yron: the kingdome shall be deuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the claye, [and] earth.

42 And [as] the toes of the fete [were] parte of yron, & parte of clay, [so] shall the kingdome be partely strōg, & partely broken.

43 And where as thou sawest yron mixt with clay, & earth, they shall mingle them selues with the sede of men: but they shall not ioine one with another, as yron can not be mixt with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome, which shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, & destroy all the kingdomes, and it shall stand for euer.

45 Where as thou sawest, that the stone was cut of the mountaine without hands, and that it brake in pieces the yron, the brasle, & clay, the siluer & the gold: [so] the

¶ That is, the Romaine empire shall subdue all these other afore named, & after Alexander were deuided into the Macedonians, Grecians, Syrians, & Egyptians. x They shall haue ciuill warres and continuall discord among themselves. y They shall by marriages and affinites thinke to make them selues stronge yet shall they neuer be ioined in hearts.

z His purpose is to shewe, that al the kingdomes of the world are transitorye, & that the kingdome of Christ shall onely remaine for euer. a Meaning Christ who was sent of God & not set vp by mā, whose kingdome at the beginning shall be small and without beautie to mā's iudgement, but shall at length growe & fill the whole earth. b He calleth a great mountaine, arret.

31. And this kingdome is not onely referred to a persone of Christ, but also to the whole body of his Church, & to euery member thereof that be eternal: for the Spirit dwelleth in them, & liueth eternall. Rom. 8. 10.

great God hath shewed the King, what shall come to passe hereafter, and the dreame [is] true, and the interpretation thereof [is] sure.

46 ¶ Then the King Nebuchad-nezzār fell vpon his face, and bowed him self vnto Daniēl, and commanded that thei shulde offer meat offerings, and swete odoures vnto him.

47 [Also] the King answered vnto Daniēl, and said, [I knowe] of a trueth that youre God is a God of gods, & the Lord of Kings, and the reueiler of secrets, seing thou couldest open this secret.

48 So the King made Daniēl a great man, and gaue him manie and great giftes. He made him gouernour ouer the whole prouince of Babel, and chief of the rulers [and] aboue all the wise men of Babel.

49 Then Daniēl made request to the King, and beset Shadrah, Meshah, and Abednego ouer the charge of the prouince of Babel: but Daniēl [sate] in the gate of the King.

¶ The Prophet was desirous of gifts or honour, but because by his meanes he might relieue his poore brethren which were grievously oppressed in their captiuitie, and also he receiued the, lest he should offend this cruel King, which willingly gaue them. e He did not this for their priuate profit, but for the whole Church which was then in affliction, might haue some releafe and ease, by this benefite. f Meaning, that either he was a iudge, or that he had the whole authoritie, so that none wolde be admitted to the Kings presence, but by him.

¶ CHAP. III.

1 The King setteth vp a golden image. 3 Certaine are executed because they despised the Kings commandment, & are put into a burning ouen. 25. By beleefe in God they are deliuered from the fyre. 26 Nebuchad-nezzār confesseth the power of God after the sight of the miracle.

1 Nebuchad-nezzār the King made an image of golde, whose height [was] threescore cubites, [and] the breadth thereof six cubites: he set it vp in the plaine of Durá, in the prouince of Babel,

2 Then Nebuchad-nezzār the King sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellors, the officers, & all the gouerners of the prouinces, that they shulde come to the dedication of the image which Nebuchad-nezzār the King had set vp.

3 So the Nobles, princes, and dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouerners of the prouinces were assembled vnto the dedication of the image, that Nebuchad-nezzār

¶ after the dreame, and as may appeare the King feared lest the Iewes by their religion, shulde haue altered the state of his commune wealth, and therefore he ment to bring al to one kinde of religion, and so rather sought his owne quietnes, then Gods glorie.

b Shewing, that the idole is not knowne for an idole so long as he is with the workman: but when the ceremonies and customes are recited, and vied, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient w the wicked at all times to approue their religion, if the Kings autoritie were alledged for the establishment thereof, not considering in the meane season what Gods worde did permit.

b Though this humbling of the King seemed to deserue commendation, yet because he ioynd Gods honour with the prophets, it is to be reprobued, and Daniēl herein erred if he suffered it: but his credible that Daniēl admonished him of his fault & did not suffice it.

c This confession was but a sudden motion, as it was also in Pharaoh Exo. 9. 28. but his heart was not touched, as appeared some after ward.

d Not that the Prophet was desirous of gifts or honour, but because by his meanes he might relieue his poore brethren which were grievously oppressed in their captiuitie, and also he receiued the, lest he should offend this cruel King, which willingly gaue them.

a Vnder pretence of religion, and holines in making an image to his idole Bel, he sought his owne ambition and vaine glorie: & this declareth, that he was not touched with true feare of God before, but that he confessed him on a sudden motion as the wicked, when they are overcome with the greatnes of his workes.

The Greke interpreters write, that this was done 18 yeres after the Iewes by their religion, shulde haue altered the state of his commune wealth, and therefore he ment to bring al to one kinde of religion, and so rather sought his owne quietnes, then Gods glorie.

zár the

zár the King had set vp, & they stode before the image, which Nebuchad-nezzár had set vp.

4 Then an herald cryed aloud, Be it known to you, o people, nations, and languages,

5 That when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalteries, dulcimer, and all instruments of musick, ye fall downe and worship the golden image, that Nebuchad-nezzár the King hath set vp.

6 And whosoever falleth not downe and worshippeth, shall the same houre be cast into the middes of an hote fyrie fornace.

7 Therefore as sone as all the people heard the sound of the cornet, trumpet, harpe, sackbut, psalterie, and all instruments of musick, all the people, nations, & languages fell downe, and worshipped the golden image, that Nebuchad-nezzár the King had set vp.

8 ¶ By reason whereof at that same tyme came men of the Caldeans, & grieuously accused the Iewes.

9 [For] they spake and said to the King Nebuchad-nezzár, O King, liue for ever:

10 Thou, o King, hast made a decre, that euerie man that shal heare the sound of the cornet, trumpet, harpes, sackbut, psalterie, and dulcimer, & all instruments of musick, shall fall downe and worship the golden image.

11 And whosoever falleth not downe, & worshippeth, that he shulde be cast into the middes of an hote fyrie fornace.

12 There are certeine Iewes whome thou hast set ouer the charge of the prouince of Babel, Shadrách, Meshách, and Abednegó: these men, o King, haue not regarded thy commandment, nether wil they serue thy gods, nor worship thy golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzár in [his] angre and wrath commanded that they shuld bring Shadrách, Meshách, and Abednegó: so these men were brought before the King.

14 [And] Nebuchad-nezzár spake, & said vnto them, What disordre wil not you, Shadrách, Meshách, and Abednegó serue my god, nor worship the golden image, that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the sounde of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, & all instruments of musicke, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalbe cast immediatly into the middes of an hote

fyrie fornace: for who is that God, that can deliuer you out of myne hands?

16 Shadrách, Meshách, and Abednegó answered and said to the King, O Nebuchad-nezzár, we are not carefull to answer thee in this matter.

17 Beholde, our God whome we serue, is able to deliuer vs frome the hote fyrie fornace, and he wil deliuer vs out of thine hand, o King.

18 But if not, be it knowen to thee, o King, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzár full of rage, and the forme of his visage was changed against Shadrách, Meshách, & Abednegó: [therefore] he charged and commanded that they shuld heate the fornace at once seven times more then it was wonte to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrách, Meshách, and Abednegó, [&] to cast them into the hote fyrie fornace.

21 So these men were bounde in their coats, their hose, and their clokes, with their [other] garments, and cast into the middes of the hote fyrie fornace.

22 Therefore, because the Kings commandement was straite, that the fornace shulde be exceeding hote, the flame of the fyre slewe those men that brought forth Shadrách, Meshách, and Abednegó.

23 And these thre men Shadrách, Meshách, and Abednegó fel downe bounde into the middes of the hote fyrie fornace.

24 ¶ Then Nebuchad-nezzár the King was astonied & rose vp in haste, [&] spake, and said vnto his counsellors, Did not we cast thre men bounde into the middes of the fyre? Who answered and said vnto the King, It is true, o King.

25 [And] he answered, and said, Lo, I se foure men loose, walking in the middes of the fyre, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzár came nere to the mouth of the hote fyrie fornace, [&] spake & said, Shadrách, Meshách, and Abednegó, the seruants of the hie God, go forthe & come [hether]: so Shadrách, Meshách, and Abednegó came forthe of the middes of the fyre.

27 Then the nobles, princes, and dukes, & the Kings counsellors came together to se these men, because the fyre had no power over their bodies: for not an heere of their head was burnt, nether was

III. ij.

g For they shulde haue done in iuriesto God, if they shulde haue doubted in this holie cause and therefore they say, that they are resolyed to dye for Gods cause. h They ground on two principles, first in the power and providence of God over them, and secondly on their cause. Was Gods glorie, and the testifying of his true religion, & their blood: and so make open confession, that they wil not so muche as our wardly confesse to idolatrie. i This declarereth that the more, that they rages, & the more wit they shewe their selues in inuenting strange and cruell punishmets, the more is God glorified by his seruants. h. he giveth patience & constancie: to abide the crueltie of their punishment: for ether he deliuereth them from death or els for this life giveth them a better. k For the Angels were called the sonnes of God, because of their excellencie: therefore the King called this Angel, whome he called to comfort his in these great troubles, the sonne of God.

their coates changed, nor any smel of fyre came vpon them.

28 [Wherefore] Nebuchad-nezzár spake & said, ^m Blessed [be] ^f God of Shadrách Meshách and Abednegó, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings cōmandement, & yelded their bodies rather then they wolde serue or worship anie god, saue their owne God.

29 Therefore I make a decre, that every people, nation, & language, which speake any ⁿ blasphemie against ^f God of Shadrách, Meshách and Abednegó, shal be drawn in pieces, and their houses shal be made a iakes, because there is no god that can deliuer after this sorte.

30 Then the King promoted Shadrách, Meshách and Abednegó in the prouince of Babel.

31 Nebuchad-nezzár King vnto al people, nations and languages, that dwell in all the ^o worlde, Peace be multiplied vnto you:

32 I thoght it good to declare the signes & wonders, that the hie God hath wrought towarde me.

33 How great are his signes, & how mightie are his wonders! ^p his kingdome [is] an euerlasting kingdome, and his dominion [is] from generation to generation.

CHAP. III.

Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proude King he shulde become as a beast. 33 After he confesseth the power of God and is restored to his former dignitie.

1 Nebuchad-nezzár being at ^a rest in mine house, and flourishing in my palace, 2 Sawe a ^b dreame, which made me afraid, and the thoghtes vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decre, that thei shulde bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanters, the Astrologians, the Caldeans and the soothsayers, to whome I tolde the dreame, but ^c they colde not shewe me the interpretation thereof:

5 Til at the last Daniél came before me, (whose name [was] ^d Belteshazzár, according to the name of my god, which hath the spirit of the holy gods in him) & before him I tolde the dreame, [saying,]

6 O Belteshazzár, ^e chief of the enchanters,

because I knowe, that the spirit of the holy gods is in thee, and no secret troubleth thee, tel me the visions of my dreame, that I haue sene, and the interpretation thereof.

7 Thus [were] the visions of mine head in my bed. And beholde, I sawe a tre in the middes of the earth, and the height thereof [was] great:

8 A great tre & strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof [were] faire, & the fruite thereof muche, and in it was meat for all: it made a shadowe vnder it for the beastes of the field, and the fowles of the heauen dwelt in the boughs thereof, and all flesh fed of it.

10 I sawe in the visions of mine head vpon my bed, and beholde, a ^g watche man and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hewe downe the tre, & breake of his branches: shake of his leaues, & scattre his fruite, that the beastes may flee from vnder it, and the fowles from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a band of yron and brasse [binde it] among the grasse of the field, and let it be wet with the dewe of heauen, & let his portion [be] with the beastes among the grasse of the field.

13 ^h Let his heart be changed from mans [nature,] & let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 ⁱ The sentence [is] according to the decre of the watchemen, and according to ^j wordes of the holy ones: the demande [was answered,] to the intent that liuing men may knowe, that the moste high hath the power ouer the kingdome of men, and giureth it to whome soeuer he wil, and appointeth ouer it the moste abiection among men.

15 This is the dreame, [that] I King Nebuchad-nezzár haue sene: therefore thou, O Belteshazzár, declare the interpretation thereof: for all the wisemen of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods [is] in thee.

16 ^k Then Daniél (whose name [was] Belteshazzár) held his ^l peace by the space of one houre, and his thoghts troubled him, [and] the King spake and said, Belteshazzár, let nether the dreame, nor the interpretation thereof trouble thee. Bel-

denoſce Gods iudgements for ^f zeale they bare to his glory, and on the other parte to haue cōpaſſiō vpon mā, & also to cōsider that they shuld be subiect to Gods iudgements, if he did not regarde them with pietie.

telhazzár

f By the tre, is signified the dignitie of a King, whome God adoeineth to be a defence for all kinde of men, & whose state is profitable for mankind.

g Meaning, the Angel of God, which neither eateth nor sleepeth, but is ever ready to Gods wil and is not infect with corruption but is ever holy: & in that that he cōmandeth to cut downe this tre, he knewe it shulde not be cut downe by mā but by God.

h Herby he meaneth ^j Nebuchad-nezzar shulde not onely for a time lose his kingdō, but be like a beast. i God hath decreed this iudgement and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the executiō of his decre against all them that lift vp thē selues against God.

k He was troubled for ^l great iudgement of God which he sawe ordaind against ^f King: & so the Prophetes vsed on the one part to denoſce Gods iudgements for ^f zeale they bare to his glory, and on the other parte to haue cōpaſſiō vpon mā, & also to cōsider that they shuld be subiect to Gods iudgements, if he did not regarde them with pietie.

m He was moved by ^f greatness of the miracle to praise God, but his heart was not touched. And herewe se that miracles are not sufficient to conuert mā to God but that doctrine must chiefly be adioyned, w^{ch} out the which there can be no faith.

n In this heathen King moved by Gods Spirit, wolde not be blasphemie vnpunished, but made a Law & set a punishment to suche transgressors, w^{ch} more ought all they that profess religion, take order that suche impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so faire as his dominion extended.

p Read chap. 2.

q Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proude King he shulde become as a beast. 33 After he confesseth the power of God and is restored to his former dignitie.

r There was no trouble that might cause me to dreame and therefore it came onely of God.

s This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was, and what it meant: and herby onely expoundeth the dreame.

t In that that he sent abroad to others whose ignorance in time past he had experimented, and left Daniel which was ever ready at hand, to declare the

nature of the vngodly, & neuer seke to the seruantes of God, but for venge neceſſitie, and the they spare no flatterings. d This no doute was a greates grief to Daniél not onely to haue his name chāged, but to be called by ^f name of a vile idole, & Nebuchad-nezzar did to make him forget the true religion of God. e Which also was a great grief to the Prophet to be nombred among the soothsayers & men whose practises were wicked & contrary to Gods words.

rethazar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose hieght reached vnto the heauen, and the sight thereof through all the worlde,

18 Whose leaues [were] faire, & the fruite thereof muche, and in it was meat for all, vnder the which the beasts of the field dwelt, and vpon whose branches f foules of the heauen did sit,

19 It is thou, o King, yart great and mightie: for thy greatnes is growe, & reacheth vnto heauen, & thy dominion to the ends of the earth.

20 Where as the King sawe a watchman and an holy one that came downe from heauen, and said, Hewe downe the tree & destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a bande of yron and brasse [binde it] among the grasse of the field, and let it be wet with dewe of heauen, & let his portion be with the beasts of the field, til seuen times passe ouer him,

21 This is the interpretation, o King, and it is the decre of the moste high, which is come vnto my lord the King,

22 That they shal driue thee from me, and thy dwelling shalbe with the beasts of the field: they shal make thee to eat grasse as the oxen, & they shal were thee with the dewe of heauen: & seuen times shal passe ouer thee, til thou knowe, that the most high beareth rule ouer the kingdome of men, & giueth it to whome soeuer he wil.

23 Where as they said, that one shulde leaue the stumpe of the tree rootes, thy kingdome shal remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, o King, let my counsel be acceptable vnto thee, and breake of thy sinnes by righte busnes, & thine iniquities by mercie toward the poore: lo, let there be an healing of thine errour.

25 All these things shal come vpon King Nebuchad-nezzar.

26 At the end of twelue moneths, he walked in the royal palace of Babel.

27 [And] the King spake and said, Is not this great Babel, that I haue buylt for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While word was in the Kings mouth, a voyce came downe from heauen, say-

ing, O King Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shal driue thee from men, and thy dwelling [shalbe] with the beasts of the field: they shal make thee to eat grasse, as the oxen, & seuen times shal passe ouer thee, vntil thou knowest, that the moste high beareth rule ouer the kingdome of men, and giueth it vnto whome soeuer he wil.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, & he was driuen from men, and did eat grasse as the oxen, & his bodie was wet with the dewe of heauen, till his heeres were growen as egles [feathers,] and his nailes lyke birds [clawes.]

31 And at the end of [these] dayes, I Nebuchad-nezzar liue vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the moste high, and I praised and honored him that liueth for euer, whose power [is] an euermolting power, and his kingdome [is] from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his wil he worketh in the armie of heauen, & in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What dost thou?

33 At the same time was mine vnderstanding restored vnto me, and I [returned] to the honour of my kingdome: my glorie and my beautie was restored vnto me, & my counsellours and my princes fought vnto me, and I was established in my kingdome, and my glorie was augmented toward me.

34 Now [therefore] I Nebuchad-nezzar praise and extoll and magnifie the King of heauen, whose workes are all truth: & his wayes iudgement, & those that walke in pride, he is able to abase.

liuerance, but also confesseth his fault, that God may only be man's shame, and that he may be exalted, and man cast downe.

CHAP. VI.

1 Belshazzar King of Babylon saw a light writing on the wall. 2 The forthtellers called of the King, cannot expound the writing: 3 Daniel readeth it, and interpreteth it so. 4 The King is humbled, and acknowledgeth the Kingdome.

1 King Belshazzar made a great feast to a thousand of his princes, and drank wine before the thousand.

Howe God iudged against the King, for the dishonour of his Church, and how the prophesie of Ieremias was fulfilled, that they shulde be deliuered after seuen years. 2 The Kings of the east parties their vnto the King, and desired that they shulde be their companions, and now to shewe his power, and how like he shulde be to the King, which then he had fled Babylon, he made a solemn banquet and the King and his companions which were here by drinking wine, they were checked are not dissolute, and negligent when their destruction is at hand.

† Or, overcome with wine.
e Meaning his grand father.

1. [And] Belshazzar while he tasted wine, commanded to bring him the golden and silver vessels, which his father Nebuchadnezzar brought from the Temple in Jerusalem, that the King and his princes, his wife, and his concubines might drinke therein.

2. Then were brought the golden vessels, & were take out of the Temple of the Lords house at Jerusalem, and the King and his princes, his wives, and his concubines drinke in them.

3. They dronke wine & praised the gods of gold, and of silver, of brasse, of yron, of wood and of stone.

4. At the same houre appeared fingers of a mans hand, which wrote ouer against the candlesticke vpon the plaister of the wall of the Kings palace, & the King sawe the palme of the hand that wrote.

5. Then the Kings countenance was changed, & his thoughts troubled him, so that the jointes of his loines were loosed, and his knees smote one against the other.

6. Wherefore the king cryed loud, & they should bring the astrologians, the Chaldeans, and the soothsayers. And the King spake, and said to the wise men of Babel, Whosoever can read this writing, and declare me the interpretation thereof, shall be clothed with purple, and [shall have] a chaine of golde aboute his necke, & shall be the third ruler in the kingdome.

7. Then came all the Kings wise men, but they coulde neither read the writing, nor shewe the King the interpretation.

8. Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonished.

9. [Now the] Quene by reason of the talke of the King, and his princes, came into the banquet house, and the Quene spake, and said, O King live for ever, leenot thy thoughts trouble thee, nor let thy countenance be changed.

10. There is a man in thy kingdome, in whom is the Spirit of the holie gods, and in the dayes of thy fathers light and vnderstanding & wisdom like the wisdom of the gods was found in him: whome the King Nebuchadnezzar thy father, the King, [I say,] thy father, made chief of the enchanters, astrologians, Chaldeans, [and] soothsayers.

11. Because a more excellent spirit, & knowledge, and vnderstanding [for] he did expounde the dreames, and declare hard sentences, and dissolued doubts were founde in him, reueren Daniel, whome the King named Belshazzar: now let Daniel be called, and he will declare the interpretation.

12. Then was Daniel brought before the King, [and] the King spake, and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome my father the King brought out of Iewrie?

13. Now I have heard of thee, that the spirit of the holie gods [is] in thee, and that light and vnderstanding and excellēt wisdom is found in thee.

14. Now therefore wisemen, [and] astrologians haue bene brought before me, & they shulde read this writing, and shewe me the interpretation thereof: but they coulde not declare the interpretation of the thing.

15. Then heard I of thee, that thou couldest shew interpretations, & dissolue doubts: now if thou canst read the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, & [shall have] a chaine of golde aboute the necke, & shalt be the third ruler in the kingdome.

16. Then Daniel answered, and said before the King, Kepethy rewards to thy self, & giue thy giftes to another: yet I wil reade the writing vnto the King and shewe him the interpretation.

17. O King, [heare] thou, The moste high God gaue vnto Nebuchadnezzar thy father a kingdome, and maiestie and honour and glorie.

18. And for the maiestie that he gaue him, all people, nations, & languages tribled, and feared before him: he put to death whome he wolde, he smote whome he wolde: whome he wolde he set vp, & whome he wolde he put downe.

19. But when his heart was puffed vp, and his minde hardened in pride, he was deposed from his kinglie throne, and they toke his honour from him.

20. And he was driuen from the sonnes of men, & his heart was made like beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his bodie was wet with the dewe of the heaven, til he knewe that the moste high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whome he pleaseth.

21. And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

22. But hast lifted thy self vp against the Lord of heauen, and they haue brought the vessels of his House before thee, & thou and thy princes, thy wives & thy concubines haue

k For the interpreters thought the Angels had power as Gods, and therefore had them in estimation as they had Gods, thinking they spirit of prophecy, and vnderstanding came of them.

l Before he read the writing, he declared to the King his great ingratitude toward God, who coulde not be moued to giue him the glorie, considering his wonderful workes toward his grand father, and to sheweth that he deserveth not sinne of mortallitee, but of malice.

l Read: Chapter 5, and this declareth, & bothe this name was odious vnto him, and also that he did not see the spirit in practice, because he was not among the when all were called.

a In contempt of true God they praised their idoles, not that their thought that the gods of silver were gods, but that there was a certaine vertue, & power in them to do the good which is al the opinion of idolaters.

e That it might be the better scene, & f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements.

g Thus the wicked in their troubles like manie scenes, who drawe them from God, because they take not to him who is the onely comfort in all affliction.

h To wit his grand mother Nebuchadnezzars wife, which for her age was not before at feasts, but called thither when the word of these strange newes was brought.

i Read: Chapter 5, and this declareth, & bothe this name was odious vnto him, and also that he did not see the spirit in practice, because he was not among the when all were called.

haue drunke wine in them, and thou hast praised the gods of siluer and golde, of brasie, yron, wood & stone, which neither se, neither heare nor vnderstand: and the God in whose hand thy breath is, and all thy wayes, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath written this writig. 25 And this is the writing that he hath writen, **MENE, MENE, TEHEL VPHARSIN.**

26 This is the interpretation of the thing, **MENE**, God hath nombred thy kingdome, and hath finished it.

27 **TEHEL**, thou art weyed in the balace, and art founde to light.

28 **PERES**, thy kingdome is diuided, & giuen to the Medes, and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he shulde be the third ruler in the kingdome.

30 The same night was Belshazzar King of the Caldeans slaine.

31 And Darius of the Medes toke Kingdome, being threescore & two yere olde.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 2 An aske against Daniel. 3 He is put in a denne of lyons by commandement of the King. 4 He is deliuered by faith in God. 5 Daniels accusers are put vnto the lyons. 6 Darius by a decree magnifieth the God of Daniel.

1 It pleased Darius to set ouer the kingdome an hundredth and twentie gouernours, which shulde be ouer the whole kingdome.

2 And ouer these, thre rulers (of whome Daniel was one) that the gouernours might giue accompts vnto them, & the King shulde haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they coulde find none occasion nor faulte for he was so faithful that there was no blame nor faulte founde in him.

5 Then said these men, We shall not find an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and

said thus vnto him, King Darius, liue for cuer.

7 All the rulers of thy kingdome the officers and gouernours, the counsellors, and dukes haue consulted together to make a decre for the King and to establish a statute, that whosoever shall aske a petition of anie god or man for thirtie dayes saue of thee, O King, he shall be cast into the denne of lyons.

8 Now, O King, confirme the decre, & seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decre.

10 ¶ Now when Daniel vnderstode that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees thre times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and founde Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, Hast thou not sealed the decre, that euery man that shall make request to anie god or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of lyons? The King answered and said, The thing is true, according to the law of the Medes and Persians which altereth not.

13 Then answered they, and said vnto the King, This Daniel which is of the childre of the captiuitie of Iudah, regardeth not thee, O King, nor the decre, that thou hast sealed, but maketh his petition thre times a day.

14 When the King heard these wordes, he was sore displeased with him selfe, and set his heart on Daniel, to deliuer him: and he laboured til the suning went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand O King, that the law of the Medes and the Persians is, y no decre nor statute, which the King confirmeth, may be altered.

16 ¶ Then the King commanded, and they broght Daniel, and cast him into the denne of lyons. Now the King spake and said vnto Daniel, Thy God, whom thou alwayes trustest, turne he wil deliuer thee.

17 And a stone was broght, and layed vpon the mouth of the denne, and the King sealed it with his owne signet, and with

the signet of his princes, that the purpose might not be chaged, concerning Daniel.

18 Then the King went vnto his palace, & remained fasting, nether were the instruments of musicke broght before him, & his slepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the denne of lyons.

20 And when he came to the denne, he cryed wth a lamentable voyce vnto Daniel: and the King spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whome thou alwaie seruest) able to deliuer thee from the lyons?

21 Then said Daniel vnto the King, O King, I live for euer.

22 My God hath sent his Angel & hath shut the lyons mouthes, that they haue not hurt me: for my iustice was founde out before him: and vnto thee, o King, I haue done no hurte.

23 Then was the King exceding glad for him, and comanded that they shuld take Daniel out of the denne: so Daniel was broght out of the denne, and no maner of hurte was founde vpon him, because he beleued in his God.

24 And by the comendement of the King these men which had accused Daniel, were broght, and were cast into the denne of lyons, [euen] they, their children, and their wiues, and the lyons had the masterye of them, and brake all their bones a pieces, or euer they came at the grounde of the denne.

25 ¶ Afterwarde King Darus wrote, Vnto all people, nations and langages, y^e dwell in all the worlde, Peace be multiplied vnto you.

26 I make a decre that in all the dominion of my kingdome, men tremble and feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdome shal not perishe, and his dominion [shal be] euerlasting.

27 He rescueth and deliuereth, & he worketh signes and wonders in heauen & in earths who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reigne of Darus & in the reigne of Cyrus of Persia.

¶ While persia was that Darus did worship God aright, or was conuerted, for then he woulde haue destroyed all superstition & idolatry, & honor only God the chief place, but also haue set him vp, & caused him to be honored according to his word: but this was a certaine confession of Gods power, wherunto he was compelled by this wonderfull miracle, which hath not onely life in him self, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

A vision of foure beastes is shewed vnto Daniel. The ten hornes of the fourthe beast. 21 Of the euerlasting kingdome of Christ.

IN the first yere of Belshazzar King of Babel, Daniel sawe a dreame, & there [were] visions in his head, vpon his bed: then he wrote the dreame, [and] declared the summe of the matter.

2 Daniel spake and said, I sawe in my vision by night, and behold, the foure windes of heauē stroue vpon the great sea.

3 And foure great beastes came vp from the sea one diuers from another.

4 The first [was] as a lion, and had egle wings: I behelde, til the wings thereof were plucked of, and it was lifted vp from the earth, and set vpon [his] fete as a man, and a mans heart was giuen him.

5 And beholde, another beast [which was] the seconde, was like a beare and stode vpon the one side: and he had thre ribbes in his mouth betwene his teeth, & they said thus vnto him, Arise [and] deuoure muche flesh.

6 After this I behelde, and lo, there [was] another like a leopard, which had vpon his backe foure wings of a foule: y^e beast had also foure heads, and dominion was giuen him.

7 After this I sawe in the visions by night, and beholde, the fourth beast [was] fearful & terrible & very strong. It had great iron teeth: it deuoured and brake in pieces and stamped the residue vnder his fete: and it was vnlike to the beasts y^e were before it: for it had ten hornes.

8 As I considered the hornes, beholde, there came vp among them another little horne, before whome there were thre

had wings to flye: yet their wings were pulled by the Persians, and they walked on their fete, and were made like other men which is here ment by mans heart.

d Meaning the Persians, which were barbarous and cruel. e They were smale in the beginning and were shroued in their mountaines and had no brute. f That is, destroyed many kingdomes & was insatiable. g To wit, the Angels by Gods comendement, and who by this means manifested the ingratitude of the worlde.

h Meaning Alexander the King of Macedonie. i That is, his foure chief captaynes, which had the empire among the after his death. Seleucus had Asia the great. Antigonus the king of Cassander, & after him Antipater was King of Macedonie, and Ptolemy had Egypt. k It was not of him self nor of his power, but he was all the countreis: for his arme coteyned but thirte thousand men, & the order in battell Darus, which had ten hundred thousand, which he was so heauily slepe that his eyes were scarce open, as the story reports: therefore this power was giuen him of God. l That is, the Romane empire which was a monster & could not be compared to any beast, because the name of Rome was able to expresse it. m Signifying the tyrannies & pride of the Romane empire, in that which the Romans could not quiet the empire, in other countreis the wolde giue it to other Kings & solemntly as all times when they would, they might take it againe: which liberalitie is here called the shouping of the rest vnder the fete. n That is, foure and diuer provinces which were gouerned by the deputies and procursors, wherof euery one might be compared to a King. o VVhich is meant of Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, and Nero &c. who were as Kings in effect, but because they could not rule, but by the consente of the Senate, their power is compared to a little horne. For Mahomet came out of the Romane empire, and the Pope hath no vocation of gouernement: therefore this can not be applied vnto them. and also this prophete the Prophet saith is chiefly to comfort the Iewes vnto the redemption of Christ. Some take it for the whole bodie of Antichrist. p Meaning a certaine portion of the ten hornes: that is, a parte from the whole estate was plucked away. For Augustus toke from the Senate the libertie of choosing the deputies to send into the provinces, and toke the gouernement of certaine countreis to himself.

a VVhere as the people of Israel looked for a continuall quietnes after the Gentile yeres, as Ieremias had declared, he sheweth y^e rest shal not be a deliuerance from all troubles, but a beginning, and therefore courage to look for a continuall affliction till the Messias be vnto us. b VVhich signifies that there shulde be terrible troubles & afflictions in all corners of the worlde and in sonerie times. c Meaning the Assyrian & Chaldean empire, which was most strong & fierce in power, and most famous come, to this authoritie as though they had.

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of the

of the first hornes pluckt away: & behold, in this horne [were] eyes like the eyes of man, and a mouthe speaking presumptuous things.

9 I behelde, till the thrones were set vp, and the Ancient of daies did sit, whose garment was white as snow, & the heere of his head like the pure wolfe: his throne [was like] the fyrie flame, [&] his wheelles [as] burning fyre.

10 A fyrie streame yssued, and came forth from before him: thousand thousands ministred vnto him, and ten thousand thousands stode before him: the iudgement was set, and the bookes opened.

11 Then I behelde, because of the voyce of the presumptuous wordes, which the horne spake: I behelde, euen till the beast was slaine, & his bodie destroyed and giuen to the burning fyre.

12 As concerning the other beastes, they had taken away their dominion: yet their liues were prolonged for a certeine time and season.

13 As I behelde in visions by night, behold, a one like the sone of man came in the cloudes of heauen, and approached vnto the Ancient of daies, & they brought him before him.

14 And he gaue him dominion, & honour, and a kingdome, that all people, nations, and languages shulde serue him: his dominion [is] an euermlasting dominion, which shal neuer be taken away: and his kingdome shal neuer be destroyed.

15 I Daniel was troubled in my spirit, in the middes of my bodie, and the visions of mine head made me afraied.

16 Therefore I came vnto one of them that stode by, and asked him the trueth of all this: so he tolde me, & shewed me the interpretation of these things.

17 These great beastes which are foure, [are] foure Kings, which shall arise out of the earth,

18 And they shal take the kingdome of the

Saintes of the moste high, and possesse the kingdome for euer, euen for euer and euer.

19 After this, I wolde [knowe] the trueth of the fourth beast, which was so vnlike to all the others, very feareful, whose teeth were of yron, & his nailes of bras: [w]e decreued, brake in peeces, and shaped the residue vnder his fete.

20 Also to [knowe] of the ten hornes that were in his head, & of the other which came vp, before whome thre fell, and of the horne that had eyes, & of the mouth that spake presumptuous things, whose name was more stout then his felowes.

21 I behelde, & the same horne made battel against the Saintes, yea and preuailed against them,

22 Vntill the Ancient of daies came, & iudgement was giuen to the Saintes of the most high: and the time approached, that the Saintes possessed the kingdome.

23 Then he said, The fourth beast shal be the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shal deuoure the whole earth, & shal treade it downe and breake it in peeces.

24 And the ten hornes out of this kingdome [are] ten Kings that shal rise: & another shal rise after them, & he shal be vnlike to the first, and he shal subdue thre Kings.

25 And shal speake wordes against the moste high, and shal consume the Saintes of the most high, and thinke that he maie change times and lawes, and they shal be giuen into his hand, vntill a time, and times, and the deuiding of time.

26 But the iudgement shal sit, and they shal take away his dominion, to consume and destroye it vnto the end.

27 And the kingdome, and dominion, & the greatnes of the kingdome vnder the whole heauen shal be giuen to the holic people of the most high, whose kingdome [is] an euermlasting kingdome, and all power shal serue and obey him.

28 Euen this is the end of the matter, I

worde and send through out all their dominion to destroye it.

These Emperours shal not consider that they haue their power of God but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavianus, Tyberius, Caligula, Nero, Domitianus &c.

God shal suffer them thus to rage against his Saintes for a long time, which is meant by the time, and times, but at length he will awayne these troubles and shorten the times for his electes sake, Mat. 24. 29. which is here meant by the diuiding of time.

God by his power shall restore things that were out of order, and so destroye this litle horne, that it shall neuer rise vp againe.

He sheweth wherefore the beast shulde be destroyed, so wit, that his Church might haue rest and quietnes, which though they do not fully inioye here, yet they haue it in hope and by the preaching of the Gospel enioye the beginning thereof, which is meant by these wordes, vnder the heauen: and therefore he here speaketh of the beginning of Christs kingdome in this worlde, which kingdome the faithfull haue by the participation that they haue with Christ their head.

That is, of the most high things, because God hath chosen this out of this worlde, that they shulde loke vp to the heauens, whereon all their hope dependeth.

For the other three monarchies were gouerned by a King, and the Romaine empire by Consul, the Romans charged these gouernours yearly, & the other monarchies retained this for terme of life: also the Romans were the strongest of all the other, & were neuer quiet among themselves.

I Read ver. 7.

This is ment of the fourth beast, which was more terrible then the other.

Meaning the Romaine Emperours who warre most cruel against the Church of God bothe of the Jewes and Gentiles.

Till God shewed his power in the perise of Christ, and by the preaching of the Gospel gaue vnto his sonnerest, and so obtained a famous name in the worlde, and were called the Church of God or the kingdome of God.

Read the exposition hereof, ver. 8.

That is, shal make wicked decrees, and proclamations, against Gods

all that did professe it. These Emperours shal not consider that they haue their power of God but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavianus, Tyberius, Caligula, Nero, Domitianus &c.

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These Romane Emperours were the first used a certaine humane and gentill, and were content that others as the Consul and Senate shuld haue the name of dignitie, so that they might haue the power, and therefor in election and counsels would behaue themselves as did the Senators against their enemies and that that wolde fight them, they were fiercer and cruel, which were ment by the word mouth, meaning the place where God & his Angels shuld come to judge these monarchies, & beginne at the first coming of Christ. This is ment of the first coming of Christ, which was before all times, & here described in mans nature able to compare some portion of his glory. This is, an infinite number of Angels, which were ready to serue his commandment: This is ment of the first coming of Christ, when as he will that God was ready to receiue his Gospel. Meaning that the nation of the Jews shuld be saved by the coming of Christ, and the people of the world should be saved by the coming of Christ when he should come againe.

u Thogh he had manie motions in his heart which moued him to and fro to seve out this matter curiously: yet he was content with that which God reuiled, and kept it in memorie and wrote it for the vse of the Church.

¶ CHAP. VIII.

A vision of a bartel betwene a ramme and a goat. 20 The vnderstanding of the vision.

IN the thirde yere of the reigne of King Belshazzar, a vision appeared vnto me, [euen] vnto me Daniel, after that [which] appeared vnto me at the first.

2 And I sawe in a vision, & when I sawe it, I was in the palace of Shushan, which is in the prouince^b of Elam, and in a vision me thought I was by the riuier of Vlai.

3 Then I looked vp and sawe, and beholde, there stode before the riuier a^c ramme, which had two hornes: and these two hornes [were] hie: but one was^d hier then another, & the hiest came vp last.

4 I sawe the ram pushing against the West and against the North, and against the South: so that no^e beastes might stande before him, nor colde deliuer out of his hand, but he did what he list, and became great.

5 And as I considered, beholde, f a goat came from the West ouer the whole earth, and touched not the ground: and this goat [had] an^g horne that appeared betwene his eyes.

6 And he came vnto the ram that had the two hornes, whome I had sene standing by the riuier, and ranne vnto him in his fierce rage.

7 And I sawe him come vnto the ramme, and being moued against him, he^h smote the ramme, and brake his two hornes: & there was no power inⁱ ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, & there was none that colde deliuer the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great^j horne was broken: and for it came vp foure that^k appeared toward the foure windes of the heauen.

9 And out of one of them came forth^l a litle horne, which waxed very great rowarde the^m South, and toward theⁿ East,

and toward the^o pleasant [land.] 10 Yea, it grew vp vnto the^p hoste of heauen, & it cast downe [some] of the hoste, and of the starres to the ground, & trode vpon them, 11 And extolled him self against the^q prince of the hoste from whome the^r daylie [sacrifice] was taken away, and the place of his Sanctuarie was cast downe. 12 And^s a time shalbe given [him] ouer the daylie [sacrifice] for the iniquitie: and it shal^t cast downe the truth to^u ground, and thus shal it do, and prosper. 13 Then I heard one of the^v Sainctes speaking, and one of the Sainctes spake vnto a certeine one, saying, How long [shal endure] the vision of the daylie [sacrifice] & the iniquitie of the^w desolation to tread bothe the Sanctuarie and the^x yamic vnderfote? 14 And^y he answered me, Vnto the^z evening [and] the morning, two thousand & thre hundred, then shal the Sanctuarie be clenfed. 15 ¶ Now when I Daniel had sene the vision, and sought for the meaning, beholde there stode before me^a like the similitude of a man. 16 And I heard a mans voyce betweene [the bankes] of Vlai, which called and said, Gabriél, make this man to vnderstand the vision. 17 So he came where I stode: and when he came, I was afraied, and fel vpon my face: but he said vnto me, Vnderstand, sonne of man: for^b in the last time [shal be] the vision. 18 Now as he was speaking vnto me, I being a slepe [fel] on my face to^c ground: but he touched me, and set me vp in my place. 19 And he said, Beholde, I wil shewe thee what shal be in the last^d wrath: for in the end of the time appointed [it shal come.] 20 The ramme which thou sawest having two hornes, [are] the Kings of the Medes and Persians. 21 And the goat [is] the King of Grecia, and the great horne that is betwene his eyes, is the first King. 22 And that that is broken, & foure stode vp for it, [are] foure kingdomes, which shal stand vp^e of that nation, but not^f in his strength.

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was the Temple prophaned. b Which was Christ, who in this maner declared him selfe to the olde fathers how he wolde be God manifested in flesh. c This power to commande the Angel, declared that he was God. d The effect of this vision shal not yet appeare, but a long time after. e Meaning the great rage which Antiochus shulde shewe against the Church. f That is, out of Grecia. g They shal not haue like power as had Alexander.

o That is, Iudea.

p Antiochus ragged against the elect of God, & trod his precious starres vnder fete: which are so called, because they are separated from the world.

q That is, God, who gouerneth & maintaineth his Church.

r He labored to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the worlde to haue his Name there truly called vpon.

s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them in that he appointeth this tyrant a time, whome he wolde not suffer vnto to abolish his religion.

t This horne shal abolish for a time the true doctrine and so corrupt Gods seruice.

u Meaning, & he heard one of the Angels aske this question of Christ, whome he calleth a certeine one or a secret one, or a meruelous one.

x That is, few sinnes, which were cause of this destruction.

y That is, & suppresseth Gods religion, and his people.

z Christ answered me for the comfort of the Church.

a That is, vnto so many natural daies be past which make fix yerres thre moneths & an half for so long vnder Antiochus

b That is, out of power as had Alexander.

23. And in the end of their kingdome, whē the rebellious shalbe consumed, a King of fierce countenance, and vnderstanding darke sentences, shal stand vp.

24. And his power shalbe mightie, but not in his strength: and he shal destroye wonderfully, & shal prosper, and practise, and shal destroye the^k mightie, and the holy people.

25. And through his^l policie also, he shal cause craft to prosper in his hand, and he shal extoll him self in his heart, and by^m peace shal destroy many: he shal also stand vp against theⁿ Prince of princes, but he shal be broken downe^o without hand.

26. And the vision of the^p euening & the morning which is declared, is true: there fore seale thou vp the vision, for it [shalbe] after many daies.

27. And I Daniēl was stricken & sick^q [certeine] daies: but when I rose vp, I did the Kings busines, & I was astonished at the vision, but none vnderstode it.

¶ CHAP. IX.

3. Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5. A true confession. 10. Daniels prayer is heard. 21. Gabriel the Angell expoundeth vnto him the vision of the seuentie weekes. 24. The anointing of Christ. 25. The buylding againe of Ierusalem. 26. The death of Christ.

1. IN the first yere of Darius the sonne of Ahashueresh, of the side of the Medes, which was made King ouer the^b realme of the Caldeans.

2. [Euen] in the first yere of his reigne, I Daniēl vnderstode by^c bokes the nombre of the yeres, whereof the Lord had spoken vnto Ieremiāh the Prophet, that he wolde accomplish seuentie yeres in the desolation of Ierusalem.

3. And I turned my face vnto the Lord God, and^d fought by prayer and supplications with fasting and sackcloth and ashes,

4. And I prayed vnto the Lord my God, & made my confession, saying, Oh Lord God, [which art] great and feareful, & kepest couenant and mercie toward them which loue^f thee, and toward them that kepe thy commandments,

5. We haue sinned, & haue committed iniquitie and haue done wickedly, yea, we haue rebelled, and haue departed fro thy preceptes, and from thy iudgements,

6. For we wolde not obey thy seruants the Prophetes, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.

7. O Lord righteousnes [belongeth] vnto thee, and vnto vs open shame, as [appeareth] this day vnto euerie man of Iudāh, and to the inhabitants of Ierusalem: yea, vnto al Israël, [bothe] nere and farse of, through all the countreys, whether thou hast driuen them, because of their offences, that they haue committed against thee.

8. O Lord, vnto vs [apperteineth] open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.

9. [Yet] compassion and forgiuenes [is] in the Lord our God, albeit we haue rebelled against him.

10. For we haue not obeyed the^h voice of the Lord our God, to walke in his lawes, which he had laid before vs by the ministerie of his seruants the Prophetes.

11. Yea, all Israël haue transgressed thy Lawe, and are turned backe, and haue not heard thy voice: therefore theⁱ curse is powred vpon vs, & the othe that is written in the Lawe of Moses the seruant of God, because we haue sinned against him.

12. And he hath confirmed his wordes, which he spake against vs, & against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13. All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities and vnderstand thy truth.

14. Therefore hath the Lord^j made readie the plague, & brought it vpon vs: for the Lord our God is righteous in all his workes, which he doeth: for we wold not heare his voyce.

15. * And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, & hast gotten thee renoume, as [appeareth] this day, we haue sinned, we haue done wickedly,

16. O Lord, according to all thy^k righteousnes, I beseeche thee, let thine angre & thy wrath be turned away from thy citie Ierusalem thine holy Mountaine: for because of our sinnes, & for the iniquities of our fathers, Ierusalem & thy people [are] a reproche to all [that are] about vs.

17. Now therefore, O our God, heare^l prayer of thy seruāt, & his supplications, and cause thy face to^m shine vpon thy Sanctuarie, that lyeth waste for theⁿ Lords sake.

18. O my God, encline thine care and heare, open thine eyes, and beholde our desolation.

f He sheweth
whensoever
God punisheth
he doeth it for
iuste cause: and
thys the godlie
neuer accuse h
of fignour as the
wicked do, but
acknowledge
in them selues
there is iust cause
why he shuld
so intreat them.
f Ebr. solution
of Ebr.

g He doeth not
excuse f. King
because of their
aunoric, but
gratieth chiefly
for the as chief
excuses of the
great plagues
h He sheweth
thei rebel againt
God, which let
ue him not ac-
cording to his
con mandment
and worde.

i As Deut. 28,
15. or the curse
confirmed by
an othe.

† Or, gouerned
vs.

† Ebr. watched
vpon the euil.

* Exod. 14. 2.
baru. 2. 11.

† That is accord-
ing to all thy
merciful promi-
ses, and the per-
formance thereof.

I shewe thy fall
is fauorable.
m That is, for
thy Christs sake
whome whome
will accept all
our prayers.

¶ Declaring
the godlie
only vnto
mercies and
re-nounce
their
owne works
when they
seke
for remission
of their finnes.
o Thus he
colde not
contente
him selfe with
a me
vehementie
of wordes : for
he was so led
w
a feruent zeale
cōsidering Gods
promises made to
y^e cōtinue in respect
of his Church
and for the ad-
uancement of
Gods glorie.
* Chap. 1. 16.

¶ He alludeth
to Ieremiahs
prophetic, who
prophecied that
their captiuitie
shulde be seuen
tie yeres : but
now Gods mer-
cie shulde seuen
folde excede his
iudgement.
¶ shulde be seuen
hundred & nin-
tie yeres euen to
the coming of
Christ, and so
then it shulde
continue for e-
uer.

¶ Meaning Da-
niels nation, o-
uer whome he
was careful.
¶ To shew mer-
cie & pur sinne
out of remem-
brance.

¶ Fro the time
that Cyrus ga-
uethem leave
to departe : and
these wekes ma-
ke 49 yere, whe-
reof 46 are refer-
red to the time
of the buylding
of the Temple, and 3 to the laying of the fundation.
¶ Counting from
the first yere of Darius who gaue the first com-
mandement for the buy-
ding of the Temple, are 62 wekes, which make 434 yeres, which compre-
hend the time from the buylding of the Temple vnto the Baptisme of Christ.
¶ In the eightieth yere.
¶ In the last weke of the seuentie shal Christ
come and breache and suffer death.
¶ He shal seme to haue no beautie
nor robe of sublimation, as Ithai. 51. 4.
¶ Meaning Titus Vespasian
for his. who shulde come and destroye both the Temple and the people with
out all hope of recoverie.
¶ By the preaching of the Gospel he con-
firmed his promises, first to the Iewes, and after to the Gentiles.

lations, and the citie whereupon thy Na-
me is called : for we do not present our
supplications before thee for our owne
righteousnes, but for thy great tendre
mercies.

19 O Lord, heare, o Lord, forgieue, o Lord
o consider, & do it: differre not ; for thine
owne sake, o my God : for thy Name is
called vpon thy citie, and vpon thy peo-
ple.

20 ¶ And whiles I was speaking & prayig,
and confessing my sinne, and the sinne of
my people Israël, and did present my sup-
plication before the Lord my God, for
the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, eue
the man* Gabriél, whome I had sene be-
fore in the vision, came flying, and tou-
ched me about the time of the euening
oblation.

22 And he informed [me,] & talked with
me, and said, O Daniél, I am now come
forthe to giue thee knowledge [&] vnder-
standing.

23 At the beginning of thy supplications
the commandement came forthe, & I am
come to shewe [thee,] for thou art greatly
beloued: therefore vnderstand the matter
and consider the vision.

24 Seuentie^p wekes are determined vpon
thy people and vpon thine holie citie, to
finish the wickednes, and to seale vp the
finnes, and to reconcile the iniquitie, &
to bring in everlasting righteousness, and
to seale vp the vision and prophetic, and
to anointe the most Holie.

25 Knowe therefore and vnderstand, that
from^c the going forthe of the com-
mandement to bring againe [the people,] &
to builde Ierusalem, vnto Mefsiāh the
prince, [shalbe] seuen^e wekes, & thre score
& two wekes, [&] the strete shalbe built a-
gain, & the wal eue in a troublous time.

26 And after thre score & two^u wekes, shal
Mefsiāh be slayne, & shal^a haue nothing,
& the people of^r the prince that
me, shal destroye the citie and the
¶ Etwarie, and the end thereof [shalbe] with
a flood : & vnto the end of the battellie
shalbe destroyed by desolations.

27 And he^z shal confirme the couenant
with many for one weke: & in the middes
of the weke he shal cause the sacrifice and

the oblation to^a cease, b and for the ouer-
spreading of the abominations, he shal
make it desolate, euen vntil the cōsumma-
tion determined shalbe powred vpon the
desolate.

shulde be vnterly destroyed, for their rebellion against God
or some read that the plagues shalbe so great that they shalbe all astonied
them.

¶ CHAP. X.

¶ There appeareth vnto Daniel a man clothed in linen,
11 VVhich sheweth him wherefore he is sent.

1 IN the^a third yere of Cyrus King of
Persia, a thing was reueiled vnto Dani-
él (whose name was called Belteshazzar)
and the worde [was] true, but the time ap-
pointed [was] b long, & he vnderstode the
thing, and had vnderstanding of the vision.

2 At the same time, I Daniél was in heau-
nes for thre weekes of daies.

3 I eat no plesant bread, nether came flesh
nor wine in my mouth, nether did I anoint
my self at all, til thre weekes of daies were
fulfilled.

4 And in the foure & twentieth day of the
first moneth, as I^d was by the side of that
great riuer, euen Hiddékel,

5 And I lift vp mine eyes, and looked, and
beholde, there [was] a man^e clothed in li-
nen, whose loynes were girded with fine
golde of^f Vphaz.

6 His bodie also [was] like the Chrysolite,
and his face (to loke vpon) like the lighte-
ning, & his eyes as lampes of fyre and his
armes & his fete [were] like in colour to
polished brasse, & the voyce of his wor-
des [was] like the voyce of a multitude.

7 And I Daniél alone sawe the vision : for
f men that were w^h me, sawe not the visi-
on, but a great feare fell vpon them, so that
they fled away and hid them selues.

8 Therefore I was left alone, and sawe this
great vision, & the^g turned in me
into corruption, & I retained no power

9 Yet heard I the voyce of his wordes: and
when I heard the voyce of his wordes, I
slept on my face: & my face [was] toward
the grounde.

10 And beholde, an hand^h touched me,
which set me vpon my knees and vpon
the palmes of myne hands.

11 And he said vnto me, O Daniél, a man
greatly beloued, vnderstand the wordes
that I speake vnto thee, and stand in thy
place: for vnto thee am I now sent. And
when he had said this worde vnto me, I
stode trembling.

12 Then said he vnto me, Feare not, Dani-
él: for from the first daye that thou didest
set thine heart to vnderstand, and to hum-
ble thy self before thy God, thy wordes
were

a Christ accom-
plished this by
his death and re-
surrection.

b Meaning that
Jerusalem and
the Sanctuary
and their idola-
try.

c He noted this
third yere, be-
cause at this
time the buyld-
ing of the Temple
began to be de-
cayed by Cam-
byse: Cyrus
sonne, whome
further man-
warre in A-
minors against
Scythians, which
was a discoura-
ging to God,
and a great re-
uerence to Daniel.

d VVhich is to
declare that the
godly shulde
not hasten so
much, but pa-
tiently to abide
the issue of Gods
promises.

e Called Ab-
rahams, which
part of mar-
shall and part of a-
prile.

f Being car-
ried by the spiri-
tuelle prophetic to
haue the sight of
this riuer Tigris.

g This was the
Angel of God,
which was sent
to assure Daniel
in this prophetic
that followeth.

h Jer. 10. 9.

i The wordes
so signifieth
hynes, or bren-
tie, so that for
feare he was
like a dead man,
for deformity

j VVhich de-
clareth that
we are sinners
downe without
the maiestie of God
we can not rise
except he lift
up with his hand
which is his
power.

k The
affliction
that G
gauen
to: s
the
ing he
red him
the Dar
the Calde-
b VV
towards
us, with
them.

were heard, and I am come for thy wordes.

13 But the prince of the kingdome of Persia withstode me one and twentie dayes: but lo, Michaél one of the chief princes, came to help me, & I remained there by the Kings of Persia.

14 Now I am come to shewe thee what shal come to thy people in the latter dayes: for yet the vision [is] for [manie] daies.

15 And when he spake these wordes vnto me, I set my face toward the grounde, & helde my tongue.

16 And beholde, one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, and spake, and said vnto him that stode before me, O my Lord, by the vision my sorowes are returned vpon me, and I haue retained no strength.

17 For how can the seruāt of this my Lord talke with my Lord [being] suche one? for as for me, straight way there remained no strength in me, nether is there breth left in me.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man, greatly beloued, feare not: peace [be] vnto thee: be strong and of good courage. And when he had spoken vnto me, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now wil I returne to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shal come.

21 But I will shewe thee that which is decreed in the Scripture of trueth: & there is none that holdeth with me in these things, but Michaél your Prince.

but by litle & litle. p Meaning that he wolde not onely him selfe of Cambyses, but also the other Kings of Persia by Alexander of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

A prophetic of the kingdomes, which shulde be enemies to the church of God, as of Persia, 3 Of Grece, 5 Of Egypt, 23 Of Syria, 36 And of the Romanes.

1 Also, in the first yere of Darius of the Medes, [euen] I stode to incourage and to strengthen him.

2 And now wil I shewe thee the truth. Behold, there shal stand vp yet foure Kings in Persia, & the fourth shalbe farre richer than they all: and by his strength, [and] by his

Cambyses that now reigned, was the first, the seconde Darius the sonne of Hytaspes, and the fourth Xerxes, which all were enemies to the people of God and stode against them.

riches he shal stirre vp all against the realme of Grecia.

3 But a mightie King shall stand vp, that shall rule with great dominion, and do according to his pleasure.

4 And when he shall stand vp, his kingdome shalbe broken, and shalbe deuised toward the foure windes of heauen: and not to his posteritie, nor according to his dominion, which he ruled: for his kingdome shalbe pluckt vp, euen [to be] for others besides those.

5 And the King of the South shalbe mightie, and [one] of his princes, and shal preuaile against him, and beare rule: his dominion [shalbe] a great dominion.

6 And in the end of yeres they shalbe ioyned together: for the Kings daughter of the South shal come to the King of the North to make an agreement, but she shall not retaine the power of the arme, neither shall he continue, nor his arme: but she shalbe deliuered [to death], and they that brought her, & he that begate her, & he that comforted her in these times.

7 But out of the budde of her rootes shall one stand vp in his stead, which shall come with an armie, and shal entre into the forteresse of the King of the North, and do with them [as he list], and shal preuaile,

8 And shal also carye captiues into Egypt their gods with their molten images, [and] with their precious vessels of silver and of golde, and he shal continue mo yeres then the King of the North.

9 So the King of the South shal come into [his] kingdome, and shal returne into his owne land.

10 Wherefore his sonnes shalbe stirred vp, and shal assemble a mightie great armie: and [one] shal come, and ouerflowe and passe through: then shal he returne, and be stirred vp at his forteresse.

11 And the King of the South shalbe angrie, and shal come forth, and fight with him, [euen] with the King of the North:

for he shulde haue bothe Asia and Syria. n That is, Berenice the daughter of Ptolemus Philadelphus shalbe giuen in mariage to Antiochus Theos, thinking by this affinitie that Syria and Egypt shulde haue a continual peace together. o That force and strength shal not continue for some after Berenice & her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake. p Nether Ptolemus, nor Antiochus. q Some read, seed, meaning the child begotten of Berenice. r Some read, she that begate her, & thereby vnderstand her sures, which brought her vp: so that all thei that were occasion of this mariage, were destroyed. s Meaning Ptolemus Evergetes after the death of his father Philadelphus shulde succede in the kingdome being of that same stocke that Berenice was. t To reuenge his fifters death against Antiochus Calinicus King of Syria. u For this Ptolemus reigned six & fortie yeres. x Meaning Seleucus & Antiochus great, the sonnes of Calinicus shal make warre against Ptolemus Philopater & sonne of Philadelphus. y For his elder brother Seleucus dyed, or was slaine while the warres were preparing. z That is, Philopater when he shal see Antiochus to take great damage from him in Syria, & also ready to invade Egypt.

The holie land consumed.

Daniel.

The Kings dissemble.

a For Antiochus had six thousand horse men and threescore thousand footmen.

b After the death of Ptolemy Philopater, who left Ptolemy Epiphanes his heire.

c For not only Antiochus came against him, but also Philip King of Macedonia, & these two brought great power vnto them.

d For vnder Olaus which falsly alledged that place of Isa.

29. 19. certayne of the Jewes retired with him into Egypt to fulfill this propheticke: also the Angel sheweth that all these troubles which are in the Church, are by the providence and counsel of God.

e The Egyptians were not able to resist Stopas Antiochus captaine.

f He sheweth that he shal not onelie afflict the Egyptians, but also the Jewes, & shal enter into their country, whereof he admonisheth the before, & they may knowe & all these things come by Gods providence.

g This was the seconde battell that Antiochus fought against Ptolemy Epiphanes.

h To wit, a bewtiful woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

k She shal not agree to his wicked counsell, but shal leaue her house bard, as her duetie requireth, and not seke his destruction. l That is, towards Asia, Grecia & those yles which are in the sea called Mediterranean: for the Jewes called all countreys yles & were deuised fro them by sea. m For where as Antiochus was wont to contemne the Romaines, & put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight & caused his shame to turne on his owne head. n By his wicked life & obeying of foolish counsel.

o For feare of the Romaines he shal flee to his holdes. p For when vnder the pretence of pouertie he wolde haue robbed the temple of Iupiter Dodonensis, the coheremen slue him. q That is, Seleucus shal succede his father Antiochus.

r Nor by foraine enemies or battell, but by treason. s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, & was of a vile, cruel and a flattering nature, and defrauded his brothers

for he shal set forth a great multitude, and the multitude shal be giuen into his hand.

12 Then the multitude shal be proude, and their heart shal be lift vp: for he shal cast downe thousands: but he shal not [still] preuaile.

13 For the King of the North shal returne, and shal set forth a greater multitude then afore, and shal come forth (after certeine yeres) with a mightie armie, & great riches.

14 And at the same time there shal manie stand vp against the King of the South: also the rebellious children of thy people shal exalt them selues to establish the vision, but they shal fall.

15 So the King of the North shal come, & cast vp a mounte, and take the strong citie: and the armes of the South shal not resist, nether his chosen people, nether [shal] there be any strength to withstand.

16 But he that shal come, shal do vnto him as he list, and none shal stand against him: and he shal stand in the pleins land, which by his hand shal be consumed.

17 Againe he shal set his face to enter vnto the power of his whole kingdome, & his confederates with him: thus shal he do, & he shal giue him the daughter of womē, to destroye her: but she shal not stande for his side, nether be for him.

18 After this shal he turne his face vnto the yles, & shal take many, but a prince shal cause his shame to light vpon him, beside that he shal cause his owne shame to turne vpon himself.

19 For he shal turne his face towards the fortres of his owne land: but he shal be ouerthrowen & fall, & be no more founde.

20 Then shal stand vp in his place in the glorie of the kingdome, one that shal raise taxes: but after fewe dayes he shal be destroyed, nether in wrath, nor in battell.

21 And in his place shal stand vp a vile personne to whome they shal not giue the honour of the kingdome: but he shal come in peaceably, and obtaine the kingdome by flatteries.

22 And the times shal be ouerthrowen vnto a flood before him, and shal be broken: & also the prince of the covenant.

13 And after the league [made] with him, he shal worke disceitfully: for he shal come vp, and ouercome with a small people.

24 He shal entre into the quiet and plentiful province, & he shal do that which his fathers haue not done, nor his fathers fathers: he shal deuide among them the pray and the spoyle, & the substance, yea, & he shal forecast his deuises against the strong holdes, euen for a time.

25 Also he shal stirre vp his power and his courage against the King of the South with a great armie, and the King of the South shal be stirred vp to battell with a very great and mightie armie: but he shal not stand: for they shal forecast and practise against him.

26 Yea, they that fede of the portion of his meat, shal destroy him: & his armie shal ouerflowe: and many shal fall, and be slaine.

27 And bothe these Kings hearts [shal be] to do mischief, and they shal talke of disceite at one table: but it shal not auail: for yet the end [shal be] at the time appointed.

28 Then shal he returne into his land with great subtiltie: for his heart shal be against the holie covenant: so shal he do and returne to his owne land.

29 At the time appointed he shal returne, and come toward the South: but the last shal not be as the first.

30 For the shippes of Chittim shal come against him: therefore he shal be sorie and returne, and fight against the holie covenant: so shal he do, he shal euen returne and haue intelligence with them that forsake the holie covenant.

31 And armes shal stand on his parte, and they shal pollute the Sanctuary of strength, and shal take away the dailie [sacrifice], & they shal set vp the abominable desolation.

32 And such as wickedly breake the covenant, shal he cause to sinne by flatteries.

they can not do what they list the selues. g VVhich he shal take of the Jewes in spoiling Ierusalem & the Temple, & this is told the before to moue the to patience, knowing all things are done by Gods providence. h That is, the Romaine power shal come against him: for P. Popilius ambassador appointed him to depart in Romaines name, to vnting he obeyed although with grief, & to reuenge his rage he came against the people of God the seconde time. i VVith the Jewes which shal forsake the covenant of the Lord: for first he was called against the Jewes by Iason the high Priest, & this seconde time by Menelaus. k A great faction of the wicked Jewes shal holde with Antiochus. l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God. m Meaning such as bare the name of Jewes: but in dede were nothing lesse: for they folde their soules, and betrayed their brethren for gaine.

t He sheweth that great foraine powers shal come to help the young sonne of Seleucus against his vnkle Antiochus, and yet shal be ouerthrowen.

u Meaning Ptolemy Philopater sonne, who was this childes counger maiorie and is here called the prince of the covenant, because he was the chief, and all other followed his condite.

x For after the battell Philometor & his vnkle Antiochus made a league.

y For he came vpon him at vnares, and when he suspected his vnkle Antiochus nothing.

z Meaning in Egypt.

a He will content him selfe with the small holdes for a time, but euer labor by craft to attaine to the chiefest.

b He shal be overcome vnto a son. c Signifying his princes, and the chief about him. d Declaring that his soldiers shal braue out & venture there life to slay and to be slaine for the sauergarde of their prince.

e The vnkle & nephew shal take truce, and banquet together, yet in their hearts they shal imagine mischief one against another. f Signifying that it standeth not in the counsell of man to bring things to passe, but in the providence of God who ruleth the Kings by a secret bridle that

but the

but the people that do know there God, shal preuaile and prosper.

33 And they that vnderstand among^a the people, shal instruct many: ^o yet they shal fall by sworde, and by flame, by captiuitie and by spoile many dayes.

34 Now whē they shal fall, they shal be holpen with a ^p litle helpe: but many shal cleaue vnto them ^q fainedly.

35 And some of the^r of vnderstanding shal fall to trye them, and to purge, & to make them white, til the time be out: for there [is] a time appointed.

36 And the King shal do what him list: he shal exalt him self, and magnifie him self against all, [that is] God, & shal speake maruclous thigs against the God of gods, & shal prosper, til ^p wrath^e be accomplisshed: for the determination is made.

37 Nether shal he regarde the^a God of his fathers, nor the desires^o of women, nor care for any God: for he shal magnifie him self aboue all.

38 But in his place shal he honour ^p god Mauzzim, & the god whome his fathers knewe not, shal he honour with^h golde & with siluer, and with precious stones, and pleasant things.

39 Thus shal he do in^o the holdes of Mauzzim with a strange god whome he shal acknowledge: he shal increase [his] glorie, & shal cause them to rule ouer many; & shal diuide the land for gaine.

40 And at the end of time shal the King of the^b South push at him, and the King of the North shal come against him like a whirle wind with charrets, and with horse men, and with many shippes, and he shal entre into the countreis, & shal ouerflowe and passe through.

41 He shal entre also into the^c plesand lād, & many [countreis] shal be ouerthowen: but these shal escape out of his hād, [euē] Edom & Moab, and the chief of the children of Ammon.

42 He shal entre also into the^c plesand lād, & many [countreis] shal be ouerthowen: but these shal escape out of his hād, [euē] Edom & Moab, and the chief of the children of Ammon.

42 He shal stretch forth his hands also vpon the countreis, and the land of Egypt shal not escape.

43 But he shal haue power ouer the treasures of gold & of siluer, & ouer all ^p precious things of Egypt, & of the Lybians, & of ^p blacke Mores where he shal passe.

44 But the tidings out of the East and the North^d shal trouble hi: therefore he shal go forth^e with great wrath to destroy & roote out many.

45 And he shal plant the tabernacles^f of his palace betwene the seas in the glorious [and] holie mountaine, yet he shal come to his end, & none shal helpe him.

46 And he shal plant the tabernacles^f of his palace betwene the seas in the glorious [and] holie mountaine, yet he shal come to his end, & none shal helpe him.

¶ CHAP. XII.

1 Of the deliuerance of the Church by Christ.

1 **A**Nd at that^a time shal Michael stand vp, the great prince which standeth for the children of thy people, and there shal be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shal be deliuered, euery one that shal be founde written in the booke.

2 And manie^b of them that slepe in the dust of the earth, shal awake, some to euē lasting life, and some to shame and perpetual contempt.

3 And they that be^c wise, shal shine as the brightnes of the firmament: and they that be^d vnwise, shal be as the starrs, for euē and euē.

4 But thou, ^e Daniel, shut vp the wordes, and seale the booke til the end of the time: manie shal runne to and fro, & knowledge shal be increased.

5 ¶ Then I Daniel looked, and behold, there stode other two, the one on this side of the brinke of the^f riuer, and the other on that side of the brinke of the riuer.

6 And [one] said vnto ^g man clothed in linen, which was vpon the waters of the riuer, When shal be the end of these wonders?

7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he helde vp his^h right hand, & his left hand vnto heauen, and sware by him that liueth for euē, that [it shal tarie] forⁱ a time, two times and an halfe: and when he shal haue accomplished^k to scatter the

appointed for the full reuelation of these things: and then many shal runne to and fro to search the knowledge of these mysteries, which things they obtayne now by the light of the Gospel. ^g VVhich was Tygris. ^h VVhich was the Euphrates. ⁱ Meaning, a long time, a longer time, and at length a short time, signifying that their troubles shulde haue an end. ^k VVhen the Church shal be gathered and diminished in such sorte as it shal seme to haue no power.

^d Hearing that Crassus was slaine and Antonius discomfited.

^e For Augustus ouercame ^f Parthians, and reuēred that ^g Antonius had lost.

^f The Romanes from sea to sea, & from sea to sea, & from sea to sea.

^a The Angel here noteth two things: first that the Church shal be in greāt affliction & trouble at Christ's coming, & next that God wil send his Angel to deliuer it, whome here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

^b Meaning all shal rise at the general resurrection, which thing here he saith, because the faithfull shulde haue euē their rest to that, for in the earth there shal be no sure comfort.

^c VVho haue kept the true feare of God & his religion.

^d He chiefly meaneth the ministers of Gods word, and next, all the faithfull which instruct the ignorant, & bring them to true knowledge of God.

^e Though the moste parte despise this prophete, yet kepe thou it sure, & esteeme it as a treasure. ^f Til the time that God shal haue appointed for the full reuelation of these things: and then many shal runne to and fro to search the knowledge of these mysteries, which things they obtayne now by the light of the Gospel. ^g VVhich was Tygris. ^h VVhich was the Euphrates. ⁱ Meaning, a long time, a longer time, and at length a short time, signifying that their troubles shulde haue an end. ^k VVhen the Church shal be gathered and diminished in such sorte as it shal seme to haue no power.

power of the holie people, al these things shalbe finished.

8 Then I heard it, but I vnderstode it not: then said I, O my Lord, what shalbe the end of these things?

9 And he said, Go thy way, Daniël: for thy wordes are closed vp, and sealed, till the end of the time.

10 Manie shalbe purified, made white, and tried: but the wicked shal do wickedly, & none of the wicked shal haue vnderstanding: but the wise shal vnderstand.

11 And from the time that the daniel [shal take away the sacrifice & ceremonies of the Law.

I From the time that Christ by his sacrifice

crifice] shalbe taken away, and the abominable desolation set vp, there [shalbe] a thousand two hundred & ninetie dayes

12 Blessed [is he] that waiteth and cometh to the thousand, three hundred and five and thirtie dayes.

13 But go thou thy way til the end [be]: for thou shalt rest and stand vp in thy lot at the end of the dayes.

halfe to the former number, signifying that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. The Angel warneth the Prophet patiently to abide, til the time appointed come, signifying that he shulde depart this life, and rise againe with the elect, when God had sufficiently humbled & purged his Church.

m Signifying the time shalbe long to Christs coming & yet the children of God ought not to be discouraged, though it be deferred. In this number he addeth a moneth & an

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Ieroboam the sonne of Nebat, and in fteede of his true seruice commanded by his worde worshipped him according to their fantasies and traditions of men, giuing them selues to moste vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Malah and Micah to them of Iudah) to condemne them of their ingratitude: and where as they thought them selues to be greatly in the fauour of God, and to be his people, the prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God wold take away there kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained still in their vices and wickednes, and derided the Prophetes, and contemned Gods iudgements. And because they should nether be discouraged with threatnings onely, nor yet flatter them selues by the sweetness of Gods promises, he setteth before them the two principal partes of the Law, which are the promises of saluation, and the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome onely they shuld haue true deliuerance: and for the seconde, he vseth threatnings & reproaches to bring them from there wicked maners and vices, and this is the chief scope of all the Prophetes, ether by Gods promises to allure them to be godlie, als by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two pointes, yet the Prophetes moreover note peculiarly both the time of Gods iudgements and the manner.

CHAP. I.

The time wherein Hosea prophesied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.



He worde of the Lord that came vnto Hosea the sonne of Beeri, in the daies of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah, &

in the dayes of Ieroboam the sonne of Ioash King of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Go, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, [departing] from the Lord.

3 So he went, & toke Gomer, the daughter of Diblaim, which conceived & bare him a sonne.

4 And the Lord said vnto him, Call his name Israel: for yet a litle, and I wil visite

the blood of Israel vpon the house of Iehū, and will cause to cease the kingdome of the house of Israel.

5 And at that day wil I also breake the bow of Israel in the walley of Israel.

6 She conceived yet againe, and bare a daughter, & [God] said vnto him, Call her name Lo-ruhamah: for I wil no more haue pitie vpon the house of Israel: but I wil utterly take them away.

7 Yet I wil haue mercie vpon the house of Iudah, and wil saue them by the Lord their God, and wil not saue them by bow nor by sworde, nor by battel, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceived, and bare a sonne.

9 Then said [God], Call his name I Lo-ammi: for ye are not my people: therefore wil I not be yours.

10 Yet the number of the children of Israel shalbe as the sand of the sea, which can not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shal be said vnto the [Ye are] the sonnes of the living God.

restored them miraculously by means of Cyrus, Ezr. 1. 1. That is, not my people. Because they thought God could not haue bene true in his promise, except he had preserved the, he declareth, though they were destroyed yet the true Israelites, & are the sonnes of the promise shuld be without number, which stand both of the Iewes and the Gentiles, Rom. 9. 26.

f I wil be re-ved vpon Ieha for the blood he shed in Israel: for albeit God stirred him vp to execute his iudgements, yet he did the for his owne ambition, and not for the glorie of God, as I end declared: for he buylt vpon that idolatrie, which he had destroyed. VVhen the measure of their iniquitie is full, and I shal take vengeance, and destroy all their policies & force. That is, not obtaining mercie: whereby he signifyeth, that Gods fauour was departed from them. For the Israelites neuer returned, after they were taken captiues by the Assyrians. For after their captiuitie he restored them miraculously by means of Cyrus, Ezr. 1. 1. That is, not my people. Because they thought God could not haue bene true in his promise, except he had preserved the, he declareth, though they were destroyed yet the true Israelites, & are the sonnes of the promise shuld be without number, which stand both of the Iewes and the Gentiles, Rom. 9. 26.

11 Then

a Called also Azariah, who being a lepre was deposed from the kingdome. b So that it may be gathered by the reigns of these foure Kings, that he preached about thre score yeres. c That is, one that of long time hath accustommed to play the harlot: not that the Prophet did this thing in effect, but he sawe this in a vision, or els was commanded by God to serue vnder this parable or figure the idolatrie of the Synagoge, and of the people her children. d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring, that they were all corrupt like rotten figges. e Meaning, that they shulde be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but they were as bastards, and therefore shulde be called Israelites, that is, scattered people, alluding to Israel which was the chief cite of the ten tribes vnder Ahab where shed so much blood. 2. King. 10. 3.

11 Then shall the children of Iudah, & the children of Israel be gathered together, and appoint them selves one head, & they shall come vp out of the land: for great [is] the day of Iztrel.

At the time of Christ, who shal be the head bothe of the Iewes & Gens. The calamitie and destruction of Iztrel shal be so great, that to them shall be as a miracle.

CHAP. II.

The people is called to repentance. § He sheweth their idolatrie and threatneth th. m except they repent.

1 Say vnto your brethren, Ammi, and to your sisters, Ruhamah.

2 Plead with your mother: plead [w] her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries from betwene her breasts,

3 Left I strippe her naked, and set her as in the day that she was borne, and make her as a wildernes, & leaue her like a drye land, and slaye her for thirst.

4 And I wil haue no pitie vpon her children: for they be the children of fornications.

5 For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I wil go after my flouers that giue me my bread and my water, my woll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I wil stoppe ^h thy way with thornes, & make an hedge, that she shal not finde her pathes.

7 Though she followe after her louers, yet shal she not come at them: though she seke them, yet shal she not finde [them:] then shal she say, I wil go and returne to my first husband: for at that time was I better then now.

8 Now she did not knowe that I ^k gaue her corne, and wine, and oyle, and multiplied her siluer and golde, [which] they bestowed vpon Baal.

9 Therefore wil I returne, and take away my corne in the time thereof, and my wine in the season thereof, and wil recover my woll and my flaxe [lent,] to couer her shame.

10 And now wil I discouer her ⁿ lewdnes in the sight of her louers, and no man shal deliuer her out of mine hand.

11 I wil also cause her myrth to cease, her feast dayes, her newe moones, & her Sabbathes, and all her sollemne feastis.

12 And I wil destroy her vines and her figtrees, whereof she hath said, These are

and also sheweth the vse and profit of Gods rods. *k* This sheweth that idolaters defraude God of his honour when they attribute his benefits to their Idoles. *l* Signifying that God wil take away his benefits when man by his ingratitude doeth abuse them. *m* That is, his seruice, ceremonies and instruments whereby the worshipped her idoles,

my rewardes that my louers haue giuen me: and I wil make them as a forest, & the wilde beasts shal eat them.

13 And I wil visit vpon her the dayes of Baalim, wherein she burnt incense to them: and she decked her self with hir ^o earings and her iewels, and she followed her louers and forgate me, saith the Lord.

14 Therefore, beholde, I wil allure her, & bring her into the wildernes, and speake friendly vnto her.

15 And I wil giue her her vineyardes from thence, and the valley of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me ⁱ Ishi, and shalt call me no more ^r Baali.

17 For I wil take away the names of Baalim out of her mouth, and they shal be no more remembred by their names.

18 And in that day wil I make a couenant for them with the wilde beasts, and with the foule of the heauen, and with that ^f creepeth vpon the earth: and I wil breake the bowe, and the sworde and the battell out of the earth, and wil make them to slepe safely.

19 And I wil marie the vnto me for euer: yea, I wil marie thee vnto me in righteousness, and in iudgement, and in mercie & in compassion.

20 I wil euen marie thee vnto me in faithfulness, and thou shalt knowe the Lord.

21 And in that day I wil heare, saith the Lord, I wil [euen] heare ^h the heauens, & they shal heare the earth,

22 And the earth shal heare the corne, & the wine, and the oyle, and they shal heare Iztrel.

23 And I wil sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, and I wil say to them which were not my people, ^t Thou art my people. And they shal say, [Thou art] my God.

z This shal the heade desire raine for the earth which shall be for the vse of man. *z* Rom. 9. 15. *1* pet. 3. 10.

CHAP. III.

The Iewes shal be cast off for their idolatrie. § Afterwarde they shal returne to the Lord.

Then said the Lord to me, ^a Go yet, and loue a womā (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Iztrel: yet they looked to other gods, and ^b loued the wine bottels.

a Herein the Prophet representeth the personne of God, which loued his Church so fore he called her, and did not withdraw the same when she gave her self to idoles. *b* That is, saue them selves wholly to pleasures, & could not take vp, as they that are given to discipline.

a Yet I loved her and payed a small portion for her, lest she perceiuing the greatness of my loue, shulde haue abused me and not bene vnder theie: for siftened pieces of silver were but half the price of a slave, Exod. 21, 32.

d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no.

e Meaning, not only all the time of their captivity, but also vnto Christ. f That is, they shulde neither haue policie nor religion, and their idoles also wherein they put their confidence, shulde be destroyed. g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal. Psal. 72, 38.

So I bought her to me for fiftene [pieces] of siluer, and for an homer of barlie & an halfe [homer] of barlie.

8 And I said vnto her, Thou shalt abide with me marie dayes: Thou shalt not play the harlot, and thou shalt be to none [other] man, and I wil be to vnto thee.

4 For the children of Israel shall remaine many dayes without a King, and without a prince, and without an offering, & without an image, and without an Ephod, and without Teraphim.

5 Afterwarde shall the children of Israel conuert, and seke the Lord their God, & Dauid their King, & shall feare the Lord, and his goodnes in the latter dayes.

CHAP. III.

A complaint against the people, and the Priests of Israel.

a Because the people would not obey the admonitions of the Prophet, he censureth them before the judgement seat of God, against whome they chiefly offended. Isa. 7, 12. zechia. 13, 10.

b In euery place appeareth a liberie to most heinous vices, so that one followeth in the neck of another.

c As though he wolde say, that they were in vaine to rebuke them, for no man can abide it: yea, they will speake against the Prophet and Priests whose office it is chiefly to rebuke them.

d Ye shall perishe altogether: yea, because he wolde not obey, and this other because he wolde not admonish. e That is, the Synagogue wherein thou boatest.

f That is, the Priests shal be eat of, because that for lacke of knowledge, they are not able to execute their charge, & instruct others.

g The more I was beneficiall vnto them. i To wit, the Priests like to eat the peoples offerings and flatter them in their sinnes.

1 H Eare the worde of the Lord, ye children of Israel: for the Lord hateth a controuersie with the inhabitants of the land, because there [is] no truth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring they breake out, & blood toucheth blood.

3 Therefore shall the land mourne, & crie one that dwelleth therein, shall be cut of, with the beasts in the field, and with the foules of the heauen, & also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people [are] as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, & the Prophet shall fall with thee in the night, and I will destroye thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, & thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: [therefore] will I change their glorie into shame.

8 They eat vp the sinnes of my people, & lift vp their mindes in their iniquitie.

9 And there shall be like people, like Priests: for I will visite their wayes vpon them, & rewarde them their dedes.

10 For they shall eat, & not haue ynough:

Deu. 33, 3. malachi. 3, 7.

g Meaning, the whole body of the people which were vnto with hearing the word of God.

i To wit, the Priests like to eat the peoples offerings and flatter them in their sinnes.

k Signifying, that as they haue sinned together, so shall they be punished together.

they shall commit adulterie, and shall not increase, because they haue left of to take hede to the Lord.

11 Whoredome, & wine, and newe wine take away [their] heart.

12 My people aske counsel at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused [them] to erre, and they haue gone a whoring vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the oaks, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be harlottes, and your spouses shall be whores.

14 I will not visite your daughters when they are harlottes, nor your spouses when they are whores: for they themselves are separated with harlottes, & sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet let not Iudah sinne: come not ye vnto Gilgal, nether go ye vp to Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruled heifer, Now the Lord will fede thee as a lamb in a large place.

17 Ephraim [is] ioyned to idoles: let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue [to say] with shame, Bring ye.

19 The winde hath bounde them vp in her wings, and they shall be ashamed of their sacrifices.

f For albeit the Lord had honored this place in time past by his presence, yet, because it was abused by their idolatrie, he wold not that his people should reuerse thereto. g He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there: signifying that no place is holie where God is not purely worshipped. h God will so disperse them that they shall not remaine in any certaine place.

i They are so impudent in receiving bribes, that they will commandement to bring them vnto them. y To carye them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is vaine.

1 O Ye Priests, heare this, and hearken ye, o house of Israel, and giue ye eare o house of the King: for iudgement [is] towarde you, because you haue bene a snare on Mizpah, and a net spread vpon Taber.

2 Yet they were profounde, to decline to slaughter, though I haue bene a rebuke of them al.

3 I knowe Ephraim, and Israel is not hid from me: notwithstanding they seemed to be giuen altogether to holiness, and to sacrifices, which howe he calleth slaughter in contempt.

c Though I admonished them continually by my Prophets. d They beuiled themselves not only to hellessnes but also Ephraim, because this King Ieroboam came of that tribe.

l Shewing that their wickednes shal be punished on all sides: for though they thinke by multitude of holines to haue their children, yet they shall be caused of their hope.

m In giuing selues to pleasures, the become like brutes.

n Their holines is by calling the people now for holines, that they be not for the fight for holines of riches and stickers.

o They are carried away with a rage.

p Because they take away Gods honore and giue it to idoles, therefore he will giue the vp to their desires, that they shall discontinue their owne benedict.

q I will not correct your shame to bring you to amendment, but let you ranne headlong to your owne damnation.

r God complaineth that Iudah is infected, and willett the to learne by their example to returne in time.

s For albeit the Lord had honored this place in time past by his presence, yet, because it was abused by their idolatrie, he wold not that his people should reuerse thereto.

t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there: signifying that no place is holie where God is not purely worshipped.

u God will so disperse them that they shall not remaine in any certaine place.

v They are so impudent in receiving bribes, that they will commandement to bring them vnto them.

y To carye them suddenly away.

z The Priests and princes, called the people in their sinnes as the fowles did the birds, in these two high mountaines.

aa Though I admonished them continually by my Prophets.

ab They beuiled themselves not only to hellessnes but also Ephraim, because this King Ieroboam came of that tribe.

from me: for now, O Ephraim, thou art become an harlot, [and] Israel is defiled.

4 They will not give their mindes to turne vnto their God: for the spirit of fornication is in the middes of them, and they haue not knowen the Lord.

5 And the pride of Israel doeth testifie to his face: therefore shal Israel and Ephraim fall in their iniquitie: Iudah also shal fall with them.

6 They shal go with their sheepe, and with their bullockes to seke the Lord: but they shal not finde him: [for] he hath withdrawen him self from them.

7 They haue transgressed against the Lord for they haue begotten strange children: now shal a moneth deuoure them with their portions.

8 Blowe ye the trumpet in Gibeah, [and] the shauime in Ramah: crye out at Beth-auen, after thee, O Benjamin.

9 Ephraim shalbe desolate in the day of rebuke: among the tribes of Israel haue I caused to knowe the truth.

10 The princes of Iudah were like the that remoued bondes: [therefore] wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed, [and] broken in iudgement, because he willingly walked after the commandement.

12 Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottenness.

13 When Ephraim sawe his sickenes, and Iudah his wounde, then went Ephraim vnto Asshur, and sent vnto King Iareb: yet colde he not heale you, nor cure you of your wounde.

14 For I wil be vnto Ephraim as a lyon, & as a lyons whelp to the house of Iudah: I [euen] I wil spoyle, and go away: I wil take away, and none shal rescue in.

15 I wil go, [and] returne to my place, til they acknowledge their faute, and seke me in their affliction: they wil seke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 2 The wickednes of the priests.

Come, and let vs returne to the Lord for he hath spoyled, and he wil heale vs: he hath wounded vs, & he wil binde vs vp.

After two dayes wil he raine vs, [and] in the third day he wil raise vs vp, and we shal liue in his sight.

Then shal we haue knowledge, & endeuour our selues to knowe the Lord: his going forth is prepared as the morning,

& he shal come vnto vs as the raine, [and] as the latter raine vnto the earth.

4 O Ephraim, what shal I do vnto thee? & Iudah, how shal I entreat thee? for your goodnes [is] as a morning cloude, and as the morning dewe it goeth away.

5 Therefore haue I cut downe by the Prophets, I haue slaine them by the wordes of my mouth: and thy iudgements [were as] the light that goeth forth.

6 For I desired mercie, and not sacrifice, & the knowledge of God more then burnt offrings.

7 But they like men haue transgressed the couenant: there haue they trespassed against me.

8 Gilead [is] a citie of them that worke iniquitie, [and is] polluted with blood.

9 And as theues waite for a man, [so] the companie of Priests murder in the way by consent: for they worke mischief.

10 I haue sene vilenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a plant for thee, whiles I wolde returne the captiuitie of my people.

12 That is, like light an deuoke perfumes. 13 Which was the Priests dwelt, and which shuld haue bene best instructed in my wordes.

14 That is, doeth iniquitie in idolatrie and hath taken grasse of thy trees.

CHAP. VII.

1 Of the vices and wantonnes of the people. 2 Of their pollution.

When I wolde haue healed Israel, when the iniquitie of Ephraim was discovered, and the wickednes of Samaria: for they haue delt falsely: and the thefe commeth in, & the robber spoileth without.

2 And they consider not in their hearts, [that] I remember all their wickednes: now their owne inuention haue beset the about: they are in my sight.

3 They make the King glad with their wickednes, & the princes with their lies.

4 Thei are all adulterers, [and] as a verie oue beated by the baker, which ceaseth from raising vp, [and] fro knedding the dowe vntil it be leauened.

5 [This is] the day of our King: the princes haue made him sicke w flagons of wine; he stretcheth out his had to scorners.

6 For thei haue made readie their heart like an ouen whiles they lye in waite: their baker slepeth all the night: in the morning it burneth as a flame of fyre.

7 They are all hote as an ouen, and haue deuoured their iudges: all their Kings are false: there is none among the that calleth vnto me.

8 By their owne sin God hath destroyed them of all good rulers.

f That is, he con-
terfaieth the re-
ligion of f Gen-
tiles, yet is but as
a cake baked on
the one side, &
rawe on the
other, that is, he
abhor through
hate nor throu-
gh cold, but par-
tely a Jewe, &
partely a Gen-
til.

g VVhich are
tokens of his
manifeste af-
fections.

h That is, with-
out all iudge-
ment, as they
can not tel whe-
ther it is better
to cleave onely
to God, or to se-
ke help of ma-
n.

i According to
my curles made
to the whole co-
gregation of Is-
rael.

k That is, di-
vers times rede-
med them and
delivered them
from death.

l VVhen they
were in afflicti-
on, and cryed
out for paine
they sought not
vnto me for hel-
pe.

m They onely
seeketh their owne
comoditie and
welth, & passe
not for me the-
ir God.

n Because they
boast of their
owne strength,
and passe not
what they speake
against me and my seruants, Psal. 73, 9.

8 Ephraim hathe mixt him selfe among
the people. Ephraim is as a cake on the
herth not turned.

9 Strangers haue deuoured his strength,
and he knoweth it not: yea, & graye heeres
are here and there vpo him, yet he know-
eth not.

10 And the pride of Israel testifieth to his
face, & they do not returne to the Lord
their God, nor seke him for all this.

11 Ephraim also is like a doue deceiued,
without heart they call to Egypt: they go
to Asshur.

12 [But] when they shal go, I wil spred my
net vpon them, [and] drawe them downe
as the soules of the heauē: I wil chastice
the as their congregation hathe heard.

13 Wo vnto them: for they haue fled a-
way from me: destruction [shalbe] vnto
them, because they haue trasgressed agai-
st me: thogh I haue k redemed them, yet
they haue spoken lies against me.

14 And they haue not cryed vnto me with
their hearts, when they howled vpon the-
ir beds: m they assemble them selues for
corne, and wine, [and] they rebel against
me.

15 I hough I haue bounde, & strengthned
their arme, yet do they imagine mischief
against me.

16 Thei returne, [but] not to f most high:
they are like a deceitful bowe: their prices
shal fall by the sworde, for the rage n of
their tongues: this shalbe their defici-
on in the land of Egypt.

CHAP. VIII.

The destruction of Iudah and Israel, because of their
dolatry.

S [Et] the trumpet to thy mouth: [the
shal come] as an eple agaiſt the Hou-
se of the Lord, because they haue trans-
gressed my couenant, and trespassed agaiſt
my Law.

2 Israel shal crye vnto me, My God, we
knowe thee:

3 Israel hathe cast of the thing that is good:
the enemy shal pursue him.

4 They haue set vp a King, but not by me:
they haue made princes, and I knewe it
not: of their silver and their golde haue
they made the idoles: therefore shal they
be destroyed.

5 Thy calfe, o Samaria, hathe cast thee of:
mine anger is kindeled against them: how
long wil they be without innocencie!

6 For it came cuen from Israel: the worke
man made it, therefore it is not God: but
by them selues, and of their fashion in the wildernes.

the calfe of Samaria shalbe [broken] in
pieces.

7 For they haue sowne the winde, & they
shal reape the whirlwinde: it hath no stal-
ke: the budde shal bring forth no meale: if
so be it bring forth, the strangers shal de-
uoure it.

8 Israel is deuoured, now shal they be a-
mong the Gentiles as a vessel wherein is
no pleasure.

9 For they are gone vp to Asshur: [thei are
as] a wilde asse alone by him self: Ephra-
im hathe hyred louers.

10 Yet thogh they haue hyred among the
nations, now wil I gather them, and they
shal sorowe a litle, for the burden of the
King, [and] the princes,

11 Because Ephraim hathe made manie al-
tars to sinne, his altars [shalbe] to sinne.

12 I haue written to them the great things
of my Law: [but] they were counted as a
strange thing.

13 They sacrifice flesh for the sacrifices of
mine offrings, and eat it: [but] the Lord
accepteth them not: now wil he remeber
their iniquitie, and visite their sinnes: thei
shal returne to Egypt.

14 For Israel hathe forgotten his maker, &
buyldeth temples, and Iudah hathe en-
creased strong cities: but I wil send a fyre
vpon his cities, and it shal deuoure the pa-
laces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

R Eioyce not, o Israel, for ioyn as other
people: for thou hast gone a whore-
ing from thy God: thou hast loued a re-
warde vpon euerie come floore.

2 The floore, and the wine presse shal not
fede them, and the newe wine shal faile in
her.

3 They wil not dwell in the Lords land,
but Ephraim wil returne to Egypt, & they
wil eat vncleane things in Asshur.

4 They shal not offer wine to the Lord,
nether shal their sacrifices be pleasant vn-
to him: [but they shalbe] vnto them as the
bread of mourners: all that eat thereof
shal be polluted: for their bread for their
soules shal not come into the House of the
Lord.

5 What wil ye do then in the solene day,
and in the day of the feast of the Lord?

6 For lo, they are gone from destruction:
[but] Egypt shal gather them vp, and
Memphis shal burie them: the netles shal
possesse the pleasant [places] of their fil-

Lord shal take away all the occasions of seruing him, & shalbe the most
griuous poynt of your captiuitie, when you shal see your selues cut of from
God. g Thogh they think to escape by being the destruction that is at hand,
yet shal they be destroyed in the place whether they see for souccour.

f Shewing that
their religion
hath but a showe
and in is felicitie
but vanitie.

g They
cease to
doe good
works, and
are a
foolish
people.

h That is, a
cripple which
the King & the
princes shal
vpon the
means of
which they
shall to
bring them
to a
ruine.

i Thush the
latter count
the words of
God
strange in
respect of
their
inventions.

k Saying that
they offer to
the Lord, but
accepteth not
their
offerings.

l A Signifi-
cance
God wol
visite
their
iniquities.

m They shal
be
cut
off
from
the
Land.

n As the
under
the
feet
of the
Lord.

o For thogh
all
other
people
shal
escape
yet thou
shalt
be
punished.

p Thou hast
comitted
idolatry
in hope of
rewarde,
and
haue
thy
house
filled
with
idols.

q As an
harlot
that
had
rather
giue
by
playing
the
whore
than
to
be
entru-
sted
with
her
owne
household.

r These
wordes
thou
seest,
shal
be
taken
from
thee.

s All
their
do-
ings
bothe
to-
ward
the
police
and
religion
shalbe
reioyned
as
things
polluted.

t The
most
of
fringe
which
they
offred
for
them
selues.

u VVhen
the
Lord
shal
take
away
all
the
occasions
of
seruing
him,
shalbe
the
most
griuous
poynt
of
your
captiuitie.

v When
you
shal
see
your
selues
cut
off
from
God.

w Thogh
they
think
to
escape
by
being
the
destruction
that
is
at
hand,
yet
shal
they
be
destroyed
in
the
place
whether
they
see
for
souccour.

a God incon-
uageth the Pro-
phet to signifie
the spede com-
ing of the e-
nemy agaiſt Is-
rael, which was
vnto the people
of God.

b That is, they
like hypocrites,
beare not from
their de-
sires declare.

c That is, Iero-
salem, by who-
me they sought
their owne li-
bertie, and not
to obey my wil.

d That is, vp-
right iudgement
and godlie life.
e Meaning, the
calfe was inuen-
ted by them selues, and of their fashion in the wildernes.

uer, [and] the thorne [shalbe] in their tabernacles.

7 The daies of visitation are come: the dayes of recompense are come: Israel shal knowe it: the Prophet [is] a foole: the spiritual man [is] mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [shuld] be with my God: [but] the Prophet [is] the snare of a fouler in all his waies, [&] hatred in the House of his God.

7 They are depely set: they are corrupt as in the dayes of Gibeah: [therefore] he wil remember their iniquitie, he wil visite their sinnes.

10 I founde Israel like grapes in the wilderness: I sawe your fathers as the first ripe in the fig tre at her first time: [but] they went to Baal-Peór, and separated them selves vnto that shame, and [their] abominations were according to their louers.

11 Ephraim their glorie shal flee away like a birde: from the birth & from the wombe, and from the conception.

12 Thogh they bring vp their children, yet I wil depriue them from being men: yea, wo to them, when I departe from them.

13 Ephraim, as I sawe, [is as a tre] in Tyrus planted in a cottage: but Ephraim shal bring forth his children to the murderer.

14 O Lord, giue them: what wilt thou giue them? giue them a barren wombe, and drye breasts.

15 All their wickednes [is] in Gilgal: for there do I hate them: for the wickednes of their inuentions, I wil cast them out of mine House: I wil loue them no more: all their princes are rebelles.

16 Ephraim is smitten, their roote is dried vp: they can bring no frute: yea, thogh they bring forth, yet wil I slaie euen the dearest of their bodie.

17 My God wil cast them away, because they did not obey him: and they shal wander among the nations.

18 The chief cause of their destruction is that they commit idolatrie & carnall in Gilgal.

CHAP. X.

Against Israel and his idoles. 14 His destruction for his iniquities.

1 Israel [is] an empty vine, [yet] hath he it brought forth the frute vnto it self, [&] according to the multitude of the frute thereof he hath increased the altars: according to the goodness of their land they haue made faire images.

14 They shulde haue brought them to obedience, did but vnder their As they were riche and had abundance.

2 Their hart is deuised: now shal they be founde faultie: he shal breake downe their altars: he shal destroye their images.

3 For now they shal say, We haue no King because we feared not the Lord: & what shulde a King do to vs?

4 They haue spoken wordes, swearing falsely in making a covenant: thus iudgement groweth as wormewod in the furrowes of the field.

5 The inhabitants of Samaria shal feare because of the calfe of Beth-áuen: for the people thereof shal mourne over it, & the Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

6 It shalbe also brought to Ashúr, for a present to King Iaréb: Ephraim shal receiue shame, and Israel shalbe ashamed of his owne counsel.

7 Of Samaria, the King thereof is destroyed, as the fume vpon the water.

8 The hie places also of Auen shalbe destroyed, [euē] the sinne of Israel: the thorne & the thistle shal growe vpon their altars, and they shal say to the mountaines, Couers: and to the hilles, Fall vpon vs.

9 O Israel, thou hast sinned from the daies of Gibeah: there they stode: the battell in Gibeah against the children of iniquitie did not touche them.

10 It is my desire that I shulde chastise them, & the people shalbe gathered against them, when they shal gather the selues in their two furrowes.

11 And Ephraim [is as] an heiffer vsed to delite in threshing: but I wil passe by her faire necke: I wil make Ephraim to ride: Iudáh shal plowe, [and] Iakób shal breake his clodds.

12 Sowe to your selues in righteousnes: reape after the measure of mercie: breake vp your fallow ground: for [it is] time to seke the Lord, til he come and reigne righteousnes vpon you.

13 [But] you haue plowed wickednes: ye haue reaped iniquitie: you haue eatē the frute of lies: because thou didest trust in thine owne waies, [and] in the multitude of thy strong men,

14 Therefore shal a tumult arise among thy people & all thy munitions shalbe destroyed, as Shalman destroyed Beth-arbel in the day of battell: the mother with her children was dashed in pieces.

strength together. p VVherein is pleasure, as in plowing is labour and paine.

Read Ierem. 4. 4. f That is, Shalmanassar in the destruction of that citie spared neither kinde nor age.

c To wit, frō God.

d The day shal come that God shal take away their King, and then they shal see the frute of their sinnes, & how they trusted in him in vaine, 2. King 17. 6.

e In promising to be faithfull toward God.

f Thus their integritie and fidelitie which they pretended, was nothing but bitterness & grief.

g VVhen the calfe shalbe carryed away.

h Chemarims were certaine idolatrous Priests, which did weare black apparel in their sacrifices and cryed with a loude voice: VV superstition E-shal decided, 1. King 18. 27. read, 1. king. 23. 5.

i This he speakes in contempt of Bethel, read Chap. 4. 15. Isa. 2. 19. Luk. 23. 30. reuel. 6. 16. and 9. 6.

k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, foring thine owne dedes were as wicked as theirs.

l To wit, to fight, or the Israelites remained in that stubbnes frō that time.

m The Israelites were not moued by their example to cease from their sinnes.

n Because they are so desperat I wil delite to destroy them.

o That is, whē they haue gathered all their

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m The Israelites were not moved by their examples because from their sinnes.

n Because they are so desperat I wil desire to destroy them.

o That is, wher they haue gathered all their strength together.

p I will lay my yoke vpon her late necke.

f That is, Shalmanassar in the destruction of that citie spared neither kinde nor age.

15 So shal Beth-el do vnto you, because of your malicious wickednes: in a morning shal the King of Israel be destroyed.

CHAP. XI.

The benefices of the Lord toward Israel. 3 Their ingratitude against him.

a VVhiles the Israelites were in Egypt & did not prouoke my wrath by their malice & vngreatitude. b They rebelled and went a contrary way when the Prophetes called them to repentance. c That is, friendly and not as beasts or slaves. d Seeing they could remne all this kindenes, they shalbe led captive into Assyria.

e To wis, the Prophetes. f God considereth with him selfe and that with a certaine grief how to punish them. g VVhich were two of the cities that were destroyed with Sodom, Deu. 29, 23.

h Meaning, 3 his loue, where-with he first loued them, made him betwene doubt and assurance what to do: and herein appeareth his fatherly affection that his mercie toward his shal overcome his iudgements, as he declareth in the next verse.

i To consume thee, but will cause thee to yelde and forece thee to mercie: & this is ment of the finale number who shal walke after the Lord. k The Egyptians and Assyrians shal be afraid when the according to Gods

Vhen Israël^a was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, [but] they^b went thus from them: thei sacrificed vnto Baalim, & burnt incense to images.

3 I led Ephraim also, [as one] shulde beare them in his armes: but thei knewe not that I healed them.

4 I led them with cordes^c of a man, [euē] with bandes of loue, and I was to them, as he that taketh of the yoke from their iawes, and I layed the meat vnto them.

5 He shal no more returne into the land of Egypt, but Asshur shal be his^d King, because thei refused to conuert.

6 And the sword shal fall on his cities, and shal consume his barres, and deuoure the, because of their owne counsels.

7 And my people are bent to rebellion against me: thogh^e thei called them to the most hie, [yet] none at all wolde [exalt him.]

8 How shal I giue thee vp, Ephraim? [how] shal I deliuer thee, Israël? how shal I make thee, as Admah: how shal I set thee as Zeboim? mine heart is turned within me: ^h my repentings are rouled together.

9 I wil not execute the fiercenes of my wrath: I wil not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, & I wil not enter into the citie.

10 They shal walke after the Lord: he shal roare lyke a lyon, when he shal roare: the children of the West shal feare.

11 Thei shal feare as a sparowe out of Egypt, and as a dowe out of the land of Asshur, and I wil place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israël with deceit: but Iudah yet rulethⁱ with God, and is faithful with the Sainctes.

Lord mainte[n]eth his people. l Gouverneth their state Gods words, and doeth not degenerate.

CHAP. XII.

He admo[n]isheth by Isaakobis example to trust in God, and not in man.

a That is, flattereth his selfe with vaine confidence.

Ephraim is fed^a with the winde, & foloweth after the East wind: he increaseth daiely lies and destruction, and they

do make a covenāt with Asshur, & boyle is caryed into Egypt.

2 The Lord hathe also a controuersie with Iudah, & wil visite Iakob, according to his waies: according to his workes, wil he recompense him.

3 He toke his brother by the heele in the wombe, and by his strength he had^d power with God,

4 And had^e power ouer the Angel, & preuailed: he wept and prayed vnto him: he founde him in Beth-el, and there he spake with vs.

5 Yea, the Lord God of hostes, the Lord [is] him self his memorial,

6 Therefore turne thou to thy God: kepe mercie and iudgement, and hope stil in thy God.

7 [He is] Canaan: the balances of deceit [are] in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding I am riche, I haue found me out riches in all my labours: they shal finde none iniquitie in me, ^h that were wickednes.

9 Thogh I am the Lord thy God, from yⁱ lād of Egypt, yet I wil make thee to dwell in the Tabernacles, as inⁱ the dayes of the solemne feast.

10 I haue also spoken by the Prophetes, & I haue multiplied visions, & vsed similitudes by the ministrie of the Prophetes.

11 Is there^k iniquitie in Gilead? surely thei are vanitie: they sacrifice bullockes in Gilead, and their altars [are] as heapes in the furrowes of the field.

12 And Iakob fled into the countrey of Aram, and Israël serued for a wife, and for a wife he kept [shepe.]

13 And by a^m Prophet the Lord broght Israël out of Egypt, and by a Prophet was he reserued.

14 [But] Ephraim prouoked him with hie places: therefore shal his blood be powdered vpon him, and his reproche shal his Lord reward him.

1 If you boast of your riches and nobilitie, ye seme to reproche your father who was a poore fugitiue and seruant. m Meaning, Moses, when by appeareth, that whatsoeuer they haue, it cometh of Gods goodness.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

VHē Ephraim spake, there [was] I^a trembling: he^b exalted him selfe in Israël, but he hathe sinned in Baal^c and is dead.

2 And now they sinne more & more, and haue made them molten images of their siluer, [and] idoles accordig to their owne vnderstanding: they were all the worke of the craftsmen: thei say one to another

b Meaning, presents to get friendship.

c VVhich in these pointes was like to Ephraim, but not in idolatries.

d Seeing God did thus preferre Iakob their father, Iudahs inuention was to be abhorred.

e Read Genes. 32, 31.

f God founde Iakob as he lay sleeping in Bethel, Genes. 28, 12. and so spake vnto him there, that the fruite of that speache appertained to the whole body of people, where of we are.

g As for Ephraim he is more like the wicked Canaanites the godlie Abrahā or Iakob.

h Thus & wicked measure Gods fauour by outward prosperitie, and like hypocrites can not abide that anie shuld reprove their doings.

i Seeing thou wilt not acknowledge my benefices I wil bring thee againe to dwell in tents as in the feast of the Tabernacles, though thou dost now contemne.

k The people thought that no man durst haue spoken against Gilead, & holie place, & yet the prophet saith, & altho religion was but vanitie.

a He sheweth the excellencie and autoritie that this cult had aboue all the rest.

b He made a King of his tribe.

c The Ephraimites are not farre from destruction, and haue lost there autoritie.

whiles

whiles thei sacrifice a^d mā, Let them kisse the calues.

3 Therefore they shalbe as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driue with a whirle wind out of the floore, and as the smoke that goeth out of the chimney.

3 Yet I am the Lord thy God^e frō the land of Egypt, & thou shalt know no God but me; for there is no Sauour beside me.

5 I did knowe thee in the wildernes, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie Lyon, [and] as a leopard in the way of Ashūr.

8 I wil meat the, as a beare that is robbed of her whelpes, and I wil breake the calle of their heart, and there wil I deuoure them like a Lyon: the wilde beast shal tear them.

9 O Israël, ^fone hath destroyed thee, but in me [is] thine helpe.

10 I am: where is thy King, that shulde helpe thee in all thy cities? and thy iudges, of whome thou saidest, Giue me a King & princes?

11 I gaue thee a King in mine angre, and I toke him away in my wrath.

12 The iniquitie of Ephraim [is]^h bounde vp: his sinne [is] hid.

13 The sorowes of a trauailing woman shal come vpon him: he is an vnwise sonne, els wolde he not stand stil at the time, [euen] at the breaking forth of the children.

14 I wil redeme them from the power of the graue: I wil deliuer them from death: ^ok death, I wil be thy death: ^o graue, I wil be thy destruction: ⁱrepentance is hid frō mine eyes.

15 Thogh he grewe vp among [his] brethren, an East winde shal come, [euen] the winde of the Lord shal come vp from the wildernes, and drye vp his veine, and his fountaine shalbe dryed vp: he shal spoyle

the treasure of all pleasant vessels.

16 Samaria shalbe desolate: for she hath rebelled against her God: they shal fall by the sword: their infants shalbe dashed in pieces, and their women with childe shal be ript.

CHAP. XIII.

1 The destruction of Samaria. 3 He exhorteth Israël to turne to God, who requieth praise and thanks.

1 O Israël, ^areturne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

2 Take vnto you wordes, and turne to the Lord, and say vnto him, ^bTake away all iniquitie, and receiue vs graciously: so wil we render the calues of ^cour lippes.

3 Ashūr shal ^dnot saue vs, nether wil we ride vpon horses, nether wil we say anie more to the worke of our hands, [Ye are] our gods: for in thee the fatherles findeth mercie.

4 ^eI wil heale their rebellion: I wil loue the freely: for mine angre is turned away from him.

5 I wil be as the dewe vnto Israël: he shal growe as the lilie and fasten his rootes as [the trees] of Lebanōn.

6 His branches shal spreade, and his beautie shalbe as the oliue tre, and his smel as Lebanōn.

7 They that dwel vnder his ^fshadowe, shal returne: they shal reuiue [as] the corne, & flourish as the vine: the sent thereof [shalbe] as the wine of Lebanōn.

8 Ephraim [shal say,] What haue I to doe anie more with idoles? I haue heard him, & looked vpon him: I am like a grene fyre tre: vpon me is thy frute found.

9 Who is ^hwife, and he shal vnderstand these things? [and] prudent, and he shal knowe them: for the wayes of the Lord [are] righteous, and the iuste shal walke in them: but the wicked shal fall therein.

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by wordes the obedience & repentance.

b He sheweth them how they ought to confesse their sinnes.

c Declaring, that this is the true sacrifice, that faithful can offer, then thanks and praise.

d VVil leaue of all vaine confidence and pride.

e He declareth how readie God is to receive them, if they do repent.

f whoeuer ioyne them selues to this people, shalbe blessed.

g God sheweth how prophe is to heare his, whē they repent, and to offer him self, as a protection, & safeguard vnto them, as a most sufficient fruite and profit.

h Signifying, that the true wisdom & knowledge consisteth in this, euen to reuerence God.

IOEL.

THE ARGUMENT.

The Prophet Joel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threateth greater plagues, because they grewe dailie to a more hardnes of heart, and rebelled against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grievously offended God. And so doing, he promitteth, that God wil be merciful, and not forget his covenant that he made with their fathers: but wil send his Christ, who shal gather the scattered shepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

A prophesie against the Iewes. 2 He exhorteth the people to prayer, and fasting for the miserie that was at hand.



HE worde of ^f Lord thaⁱ came to Ioel ^f sonne of Pethuel. Heare ye this, o^e Elders, & hearken ye all inhabitants of ^f land, whether ^b such

a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children [shewe] to their children, & their children to another generation.

4 That which is left of the palmer worme, hathe the grasshopper eaten, and the residue of the grasshopper hathe the canker worme eaten, and the residue of the canker worme hathe the caterpillar eaten.

5 Awake ye^e drunkardes, and wepe, and houle all ye drinkers of wine, because of the new wine: for it shalbe pulled from your mouth.

6 Yea, ^a a nation cometh vpon my^e land, mightie, & without nomber, whose teeth [are like] the teeth of a lyon, and he hathe the iawes of a great lyon.

7 He maketh my vine waste, and pillesh of ^f barke of my figtre: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourn like a virgine girded with sackcloth for the hous^e band of^e her youth.

9 The meat offering, and the drinke offering is^e cut of from the House of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried vp, [and] the oyle is decayed.

11 Be ye ashamed, o^e hus^e bande me^e: houle, o^e ye vine dressers, for the wheat, and for the barley, because the haruest of the field is perished.

12 The vine is dried vp, and the figtre is decayed: the pomegranate tre and the palme tre, and the aple tre, [euen] all the trees of the field are withered: surelie the ioy is withered away from the sonnes of men.

13 ^b Girde your selues and lament, ye Priests: houle ye ministers of the altar: come, [and] lye all night in sackcloth, ye ministers of my God: for the meat offering, and the drinke offering is taken away from the House of your God.

a Signifying, ^f Princes, the Priests, & the gouernours.

b He calleth ^f Iewes to ^f consideration of Gods iudgements, who had now plagued the fruites of the ground for the space of foure yere^e was for their sinnes, and to call them to repentance.

c Meaning that the occasion of their excess & drunkennes was taken away.

d This was another plague wherewith God had punished them, when he stirred vp ^f Assyrians against them.

e Mourn grieuouly as a woman which hath the lost her husband, to whom she hath bene married in her youth.

f The tokens of Gods wrath did appeare in his Temple in so much, as Gods seruice was left of.

g All comforte and substance for nourishment is taken away.

h He sheweth that ^f onely meanes to auoid Gods wrath, & to haue all things restored is vnfeined repentance.

14 Sanctifie you a fast: call a solemne assemblie: gather the Elders, [and] all the inhabitants of the land into the house of the Lord your God, and crye vnto the Lord,

15 Alas: for the day, for the day of the Lord is at hand, and it cometh as a destruction from the Almighty.

16 Is not the meat cut of before oure eyes? [and] ioye, and gladnes from the House of our God?

17 The sede is rotten vnder their cloddes: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beastes mourne? the herdes of cattel pine away, because they haue no pasture, and the flockes of shepe are destroyed.

19 O Lord, to thee will I crye: for the fyre hathe deuoured the pastures of the wildernesses, and the flame hathe burnt vp all the trees of the field.

20 The beastes of the field crye also vnto thee: for the riuers of waters are dried vp, and the^e fyre hathe deuoured the pastures of the wildernesses.

CHAP. II.

He prophesieth of the coming and crueltie of their enemies. 13 An exhortation to moue them to conuert.

18 The loue of God towards his people.

1 ^B Lowe^e the trumpet in Zion, & shout in mine holie Mountaine: let all the inhabitants of the land tremble: for the daie of the Lord is come: for it [is] at hand.

2 A^e daie of darknes, and of blacknes, a daie of cloudes, & obscuritie, as the morning spreade vpon the mountaines, [so is] therea^e great people, and a mightie: there was none like it from the beginning, nether shall be anie more after it, vnto the yeres of manie generations.

3 A fyre deuoureth before him, and behinde him a flame burneth vp: the land [is] as the garden of^e Eden before him, and behinde him a desolate wilderness, so that nothing shal escape him.

4 The beholding of him [is] like the sight of horses, and like the horse men, so shal they runne.

5 Like the noyce of charets in the toppes of the mountaines shal they leape, like the noyce of a flame of fyre that deuoureth ^f stubble, [and] as a mightie people prepared to the battel.

6 Before his face shal the people tremble: all faces^e shal gather blacknes.

7 They shal runne like strong men, and go vp to

i VVese by these great plagues vnto destruction is at hand.

k That^e is drought.

a He sheweth the great iudgements of God which are at hand except they repent.

b Of affliction and trouble.

c Meaning the Assyrians.

d The enemies destroyeth our plentiful country wherefore he cometh.

e They shalbe pale and blacke for feare, as Nahum, 2, 10.

vp to the wall like men of warre, and eu-
erie man shal go forwarde in his waies, &
thei shal not stay in their paths.

8 Nether shal one thrust another, [but] eu-
erie one shal walke in his path: & when
thei fall vpon the sword, they shal not be
wounded.

9 Thei shal runne to and fro in the citie:
they shal runne vpon the wall: they shal
clime vp vpon the houses, [&] enter in at
the windowes like the thief.

10 The earth shal tremble before him, the
heauens shal shake, the sunne & the moo-
ne shal be darke, and the starres shal with-
drawe their shining,

11 And the Lord shal utter his voyce be-
fore his hoste: for his hoste is very great:
for he is strong that doeth his worke: for
the daie of the Lord is great and very ter-
rible, and who can abide it!

12 Therefore also now the Lord faith,
Turne you vnto me with all your heart, &
with fasting, and with weping, and with
mourning,

13 And rent your heart, and not your clo-
thes: and turne vnto the Lord your God,
for he is gracious and merciful, slowe to
angre, and of great kindenes, and repen-
teth him of the euil.

14 Who knoweth, if he wil returne and
repent and leaue a blessing behinde him,
[eu]en a meat offering, and a drinke offering
vnto the Lord your God?

15 Blowe the trumpet in Zión, sanctifie a
fast, call a solemne assemblie.

16 Gather the people: sanctifie the cõgre-
gation: gather the Elders: assemble the
children, and those that sucke the brea-
sts: let the bridegrome go forth of his cha-
bre, and the bride out of her bride cham-
bre.

17 Let the Priests, the ministers of the
Lord wepe betwene the porche & the al-
tar, and let them say, Spare thy people, O
Lord, and giue not thine heritage into re-
proche, the heathen shuld rule ouer thee.

* Wherefore shulde they say among the
people, Where is there God?

18 Then wil the Lord be ielouse ouer
his land, and spare his people.

19 Yea, the Lord wil answer and say vnto
his people, Beholde, I will send you corne,
and wine, and oyle, & you shal be satisfied
therewith: and I wil no more make you a
reproche among the heathen,

20 But I wil reioyce farre off from you the
Northen [armie,] and I will driue him
into a land baren and desolate, with his
face toward the East sea, and his end to
the vtmost sea, and his stinke shal come vp, &

his corruption shal ascend, because he ha-
the exalted him self to do [this.]

21 Feare not, O land, [but] be glad and re-
ioyce: for the Lord wil do great things.

22 Be not afraied, ye beastes of the field:
for the pastures of the wildernes are gre-
ne: for the tre beareth her frute: the figre
and the vine do giue their force.

23 Be glad then, ye children of Zión, & re-
ioyce in the Lord your God: for he hath
giuen you the raine of righteousness, &
he wil cause to come downe for you the
raine, [eu]en the first raine and the latter
raine in the first moneth.]

24 And the barnes shal be ful of wheat, &
the presses shal abounde with wine and
oyle.

25 And I wil render you the yeres that
grasshopper hath eaten, the canker wor-
me, and the caterpillar, & the palmer wor-
me, my great hoste whiche I sent among
you.

26 So you shal eat and be satisfied & prai-
se the Name of the Lord your God, that
hath delt mercifully with you: & my
people shal neuer be ashamed.

27 Ye shal also knowe, that I am in the mid-
des of Israél, & that I am the Lord your
God and none other, and my people shal
neuer be ashamed.

28 And afterwarde wil I powre out my
Spirit vpon all flesh: and your sonnes and
your daughters shal propheticie: your olde
men shal dreame dreames, [&] your yong
men shal se visions.

29 And also vpon the seruants, and vpon
the maides in those daies wil I powre my
Spirit.

30 And I wil shewe wonders in the hea-
uens and in the earth: blood, and fyre, &
pillers of smoke.

31 The sunne shal be turned into darknes,
and the moone into blood, before great
and terrible daie of the Lord come.

32 But whosoever shal call on the Name
of the Lord, shal be saued: for in mount
Zión, and in Ierusalem shal be deliueran-
ce, as the Lord hath said, & in the rem-
nant, whome the Lord shal cal.

Of the iudgement of God against the enemies of his
people.

CHAP. III.
For beholde, in those daies and in
that time, when I shal bring againe the
captiuitie of Iudah and Ierusalem,
Iewes, and of the Gentiles.

p. That is, such
as shulde come
by iust mea-
re and as was
wont to be [sic]
when God was
recoiled with
them.
* Lev. 26. 4.
deur. 32. 14.

q. That is, for
greater abun-
dancer and more
generally than
in time past: of
this was fulfill-
ed vnder
Christ, where
Gods graces, &
his Spirit, vnder
the Gospell
was abundantly
giuen to the
Church. [sic]
As they had
visions, & dra-
matis in olde ti-
me, so shal they
now haue clea-
rer revelations.
He warneth
the faithfull
what terrible
things shuld co-
me, to the intent
that they shuld
not looke for co-
ntinual quietnes in this world, & yet in all these troubles he wold preferre
them. The order of nature shal seeme to be changed for the terrible afflic-
tions that shal be in the world. [sic] 1. 13. 10. Ezek. 38. 7. chap. 1. 11. mat. 24.
29. Gods iudgements are for the destruction of the infidels, & to moue
the godlie to call vpon the Name of God, who wil giue them saluation.
* Meaning hereby the Gentiles, Rom. 16. 13.

s. VVhen I shal
deliuer my
Church, which
standeth of the

b It appeareth that healludeith to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Kin. 20. 26. also he hath respect to this worde, Iehoshaphat, & signifieth pleading or iudgement, because God wolde iudge the enemies of his Church as he did there.

c That which the enemy gaue for the sale of my people, he bestowed it vpon harlots and drinke.

d He taketh cause of his Church in had against the enemy, as though his iniurie were done to him selfe.

e Hauel done you wrong, & ye wil render me the like?

f For afterward God sold them by Nebuchadnezzar, & Alexander, & great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.

g When I shal execute my iudgements against mine enemies, I wil chuse euery one to be ready & prepare their weapons to destroy one another, for my Churches sake.

h Thus he encourageth his enemies when their wickedness is full to destroy another, which he calleth the day of God's judgement.

i God sheweth his against his troubles, when he destroyeth his enemies, his children shal be liuered.

k The strangers shal no more destroy the Church: which if they do, the people will by their finnes make the breach for the same.

l He promisseth to his Church abundance of graces, as Ezek. 47. 1. shal flowe with milke, and all the riuers of Iudah shal runne with waters, and a fountaine shal come forth of the House of the Lord, and shal watter the valley of Shittim.

m Egypt shalbe waste, and Edom shalbe a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

n But Iudah shal dwell for euer, and Ierusalem from generation to generation.

o For I wil cleanse their blood, that I haue not cleansed, & the Lord wil dwell in Zion.

2 I wil also gather all nations, and wil bring them downe into the^b vallei of Iehoshaphat, and wil plead with them there for my people, and for mine heritage Israel, whome they haue scattered among the nations, and parted my land.

3 And they haue cast lottes for my people, and haue giuen the child, for the harlot, and sold the girle for wine, that they might drinke.

4 Yea, & what haue you to do with me, O Tyrs & Zidon and all the coastes of Palestina: wil ye render me a recompense? and if ye recompense me, swiftly [&] speedely, I wil render your recompense vpon your head:

5 For ye haue take my siluer and my gold, and haue caryed into your temples my goodlie [&] pleasant things.

6 The children also of Iudah and the children of Ierusalem haue you sold vnto the Grecians, that ye might send them farre from their border.

7 Beholde, I wil raise them out of the place where ye haue solde them, and wil render your rewarde vpon your owne head,

8 And I wil sel your sonnes and your daughters into the hand of the children of Iudah, and they shal sell the to the Sabeens, to a people farre of: for the Lord him selfe haue spoken it.

9 Publish this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe nere [&] come vp.

10 Break your plowshares into swordes, & your sickles into speares: let the weak saye, I am strong.

11 Assemble your selues, and come all ye heathen and gather your selues together round about: there shal the Lord cast downe

ne thy mightie men.

12 Let the heathen be wakened, & come vp to the vallei of Iehoshaphat: for there wil I sit to iudge all the heathen rounde about.

13 Put in your^b sickles, for the harvest is ripe: come, get you downe, for the wine presse is full: yea, the wine presses runne ouer, for their wickednes is great.

14 O multitude, O multitude, [come] into the vallei of threshing: for the daie of the Lord [is] nere in the vallei of threshing.

15 The sunne and moone shalbe darkened and the starres shal withdrawe their light.

16 The Lord also shal roare out of Zion, and vtter his voice from Ierusalem, and the heauens, and the earth shal shake, but the Lord wil be the hope of his people, and the strength of the children of Israel.

17 So shal ye knowe that I am the Lord your God, dwelling in Zion mine holie Mountaine: then shal Ierusalem be holie, and there shal no strangers go thorow her anie more.

18 And in that daie shal the mountaines droppe downe new wine, and the hilles shal flowe with milke, and all the riuers of Iudah shal runne with waters, and a fountaine shal come forth of the House of the Lord, and shal watter the valley of Shittim.

19 Egypt shalbe waste, and Edom shalbe a desolate wilderness, for the iniuries of the children of Iudah, because they haue shed innocent blood in their land.

20 But Iudah shal dwell for euer, and Ierusalem from generation to generation.

21 For I wil cleanse their blood, that I haue not cleansed, & the Lord wil dwell in Zion.

AMOS.

THE ARGUMENT.

AMONG many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred vp Amos, who was an herdman or shepherd of a poore towne, and gaue him bothe knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as they were in ignorance of God in respect of them, but for their finnes wil punish them, that they coulde looke for nothing, but an horrible destruction, except they turned to the Lord by vnfeigned repentance. And finally, he comforteth the godlie with hope of the coming of the Messiah, by whom they shoulde haue perfite deliuerance and saluation.

CHAP.

CHAP. I.

The time of the prophetic of Amos, 3. The words of the Lord against Damascus. 6 The Philistines, Tyrus, Idumea and Ammon.



These words of Amos, who was among the herdsmen of Terebinth, he sawe vpon Israel, in the dayes of Vzziah King of Iudah, & in the dayes of Jeroboam the sonne of Ioab King of Israel, two yere before the earth quake.

2 And he said, The Lord shal roare from Zión, and vter his voyce from Ierusalem, and the dwelling places of the shepherds shal perish, and the top of Carmel shal wither.

3 Thus saith the Lord, For three transgressions of Damascus, & for foure, I wil not turne to it, because they haue threshed Gilead with threshing instruments of yron.

4 Therefore wil I send a fyre into the house of Hazael, and it shal deuoure the palaces of Ben-hadad.

5 I wil breake also the barres of Damascus and cut of the inhabitant of Biceath-auen and him that holdeth the scepter out of Beth-eden, and the people of Aram shal go into captiuitie vnto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I wil not turne to it, because they caryed away prisoners the whole captiuitie to shute them vp in Edom.

7 Therefore wil I send a fyre vpon the walles of Azzah, and it shal deuoure the palaces thereof.

8 And I wil cut of the inhabitant fro Ashdod, & him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistines shal perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I wil not turne to it, because they shut the whole captiuitie in Edom, and haue not remembered the brotherlie covenant.

10 Therefore wil I send a fyre vpon the walles of Tyrus, and it shal deuoure the palaces thereof.

11 Thus saith the Lord, For three transgressions of Edom, and for foure, I wil not turne to it, because he did pursue his bro-

ther with the sworde, and did cast of alpietie and his anger spoyled him euermore, and his wrath watched him alway.

12 Therefore wil I send a fyre vpon Teman, & it shal deuoure the palaces of Bozrah.

13 Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I wil not turne to it, because they haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore wil I kindle a fyre in the wall of Rabbah, and it shal deuoure the palaces thereof, with shouting in the day of battel, and with a tempest in the day of the whirlewinde.

15 And their King shal go into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I wil not turne to it, because it burne the bones of the King of Edom into lime.

2 Therefore wil I send a fyre vpon Moab, & it shal deuoure the palaces of Keriöch, & Moab shal dye with tumult, with shouting, & with the sound of a trumpet.

3 And I wil cut of the iudge out of middes thereof, & I wil slaie all the princes thereof with him, saith the Lord.

4 Thus saith the Lord, for three transgressions of Iudah, and for foure, I wil not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them to erre: after the which their fathers haue walked.

5 Therefore wil I send a fyre vpon Iudah, and it shal deuoure the palaces of Ierusalem.

6 Thus saith the Lord, For three transgressions of Israel, & for foure, I wil not turne to it, because they sold the righteous for siluer, and the poore for shoes.

7 They gape ouer the head of the poore in the dust of the earth, and peruert the waies of the meke: & a maid and his father will go in to a maid to dishonour his holie Name.

8 And they lie downe vpon clothes laid to pledge by euery altar: and they drinke the wine of the condemned in the House of their God.

Thinking by these ceremonies, that by and being in euery altar, they may excuse all their sinnes. They spoyle others, and offer them vnto God, thinking they will dispense with them, when he is made partaker of their iniquitie.

h The destruction of their enemies: and his mercie towards them shal haue caused their hearts to melt for lone toward him.

h Ye contemned my benefices and abused my graces and craftily went about to stop the mouthes of my Prophetes.

h You haue rewarded me wth your finnes, Isa. 1. 14.

h None shalbe delivered by any meanes.

9 Yet destroyed I the Amorite, before the, whose height was like the height of the cedres, and he was strong as the oke, notwithstanding I destroyed his frute from aboute, and his roote from beneath.

10 Also I brought you vp from the land of Egypt & led you fourtie yeres thorow the wilderness, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophetes, and of your young men for Nazarites. Is it not euen thus, o ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commanded the Prophetes, saying, Prophecie not.

13 Beholde, I am pressed vnder you as a cart is pressed that is ful of sheaues.

14 Therefore the slight shal perish from the swift, and the strong shal not strengthen his force, nether shal the mightie saue his life.

15 Nor he that handleth the bowe, shal stand, and he that is swift of fote, shal not escape, nether shal he that rideth the horse, saue his life.

16 And he that is of mightie courage among the strong men, shal flee away naked in that day, saith the Lord.

CHAP. III.

h He reproveth the house of Israel of ingratitude. 11. For the which God wil punish them.

HEARE this worde that the Lord pronounceth against you, o children of Israel, (euen) against the whole familie w^{ch} I brought vp fro the land of Egypt, sayig.

You onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities,

Can two walke together except they be agreed?

Will a lion roare in the forest, when he hath no pray: or wil a lions whelp crye out of his denne, if he haue taken nothing?

Can a bird fall in a snare vpon the earth, where no fowler is: or wil he take vp the snare from the earth, and haue taken nothing at all?

Or shal a trumpet be blown in the citie, and the people be not afraied: or shal there be cuil in a citie, and the Lord haue the not done it?

Surely the Lord God wil do no thing, but he reueileth his secrets vnto his seruants the Prophetes.

The lion hath roared: who wil not be afraid?

Doeth anle aduenticome without Gods iudgement? h God dealeth not with the Israelites as he doeth with other people: for he euen warneth them before of the plagues by his Prophetes.

afraied: the Lord God hath spoken: who can but prophetic?

9 Proclame in the palaces at Ashdod, & in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumultes in the middes thereof, and the oppressed in the middes thereof.

10 For they knowe not to do right, saith the Lord: they store vp violence, and robbery in their palaces.

11 Therefore thus saith the Lord God, An aduersarie (shal come) euen round about the countrei, and shal bring downe thy strength from thee, and thy palaces shalbe spoiled.

12 Thus saith the Lord, As the shepherde raket^h out of the mouth of the lion two legges, or a picce of an eare: so shal the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, [as in] a couche.

13 Heare, and testifie in the house of Iakob, saith the Lord God, the God of hostes.

14 Surely in the day that I shal visite the transgressions of Israel vpon him, I wil also visit the altars of Beth-el, and the hornes of the altar shal be broken of, and fall to the ground.

15 And I will smite the winter house with the sommer house, and the houses of yuorie shal perish, and the great houses shal be consumed saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

HEARE this worde, ye kine of Bashan that are in the mountaine of Samaria: which oppresse the poore, [and] destroy the nedie, and they say to their masters, Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that so, the dayes shal come vpon you, that he wil take you away with thornes, & your posteritie with fishe hokes.

3 And ye shal go out at the breaches euertie [kewe] forwarde: & ye shal cast your selues out of the palace, saith the Lord.

4 Come to Beth-el, & transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, [and] your riches after thre yeres.

5 And after a thanks giuing of leaue, publish [and] proclame the fre offerings: for

He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bounde God vnto them. Read Deut. 14. 22. f As Lea. 7. 12.

i Because the people murmured against the Prophetes, he threateth that Gods Spirit moued them so to speake as they did. k He calleth strangers as the Philistines, and Egyptians to be witnesses of Gods iudgements against Israelites for their crueltie & oppression. l The frute of their crokin and theft appeareth by their great riches. m VVhen the lion hath faciate his hags, the shepherde findeth a legge or a tip of an eare to shewe if the shepe hath bene worried. n VVhere they thought to haue had a sure hold, and to haue bene in safety.

a Thus he calleth the princes and gouernours, which being overwhelmed by the great abundance of Gods benefices, forget to God, & therefore he calleth them by the name of beasts & not of men. b They incourage such as haue autoritie ouer the people, to powle them, so they may haue profit by it.

c He alludeth to fishers which catche fish by hokes and cast nets.

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bounde God vnto them. Read Deut. 14. 22. f As Lea. 7. 12.

this

1 This liketh you, O ye children of Israel, saith the Lord God.

6 Therefore haue I giuen your clenness of teeth in all your cities, and scarcents of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there [were] yet thre moneths to the harvest, and I caused it to raine vpon one cite, and haue not caused it to raine vpon another cite: one peece was gained vpon, and the peece whercupon it rained not, withered.

8 So two [or] thre cities waded vnto one cite to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, & mildew: your great gardens & your vineyardes, & your fig trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me saith the Lord.

10 Pestilence haue I sent among you, after the maner of Egypt: your yong men haue I slayned with the sword, and haue taken away your horses: and I haue made the stincke of your tents to come vp euen into your hostels: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrowe Sodóm and Gomorah: & ye were as a fyre brade pluckt out of the burnig: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I do vnto thee, O Israel: and because I wil do this vnto thee, prepare to meete thy God, O Israel.

13 For lo, he that formeth the mountaines: & createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenes, and walketh vpon the hie places of the earth, the Lord God of hostes [is] his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

1 Here ye this worde, which I lift vp vpon you, (euen) a lamentation of the house of Israel.

2 The virgin Israel is fallen, & shal no more rise: she is left vpon her land, & there is none to raise her vp.

3 For thus saith the Lord God: The cite which went out by a thousand, shal leaue an hundred, and that which wet for she by an hundred, shal leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seke ye me, and ye shal liue.

5 But seke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba: for Gilgal shal go into captiuitie, and Beth-el shal come to naught.

6 Seke the Lord, and ye shal liue, lest he breake out like a fyre in the house of Joseph, and deuoure it, & there be none to quench it in Beth-el.

7 They turned iudgement to wormewood, and leaue of righteousness in the earth.

8 He maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord [is] his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shal come against the fortresse.

10 They haue hated him, that rebuked in the gate: and they abhorre him that speaketh vp rightly.

11 For as much then as your treading [is] vpon the poore, and ye take from him burdens of wheat, ye haue buyt houses of hewen stone, but ye shal not dwel in them: ye haue planted pleasant vineyardes, but ye shal not drinke wine of them.

12 For I knowe your manifold transgressions, & your mightie sinnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.

13 Therefore the prudent shal kepe silence in that time, for it is an euil time.

14 Seke good and not euil, that ye may liue: and the Lord God of hostes shal be with you, as you haue spoken.

15 Hate the euil, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes wil be mercifull vnto the remnant of Joseph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning [shal be] in all stretes: and they shal say in all the hie waies, Alas, alas: and they shal call the house-bandmas to lamentation, & such as can mourne, to mourning.

17 And in all the vines [shal be] lamentation: for I wil passe through thee saith the Lord.

18 Wo vnto you, that desire the day of the Lord: what haue you to do with the day of the Lord? [is] darkenes and not light.

19 As if a man did flee from a Lyon, and a beate met him, or went into the house, & leaned his hand on the wall, and a serpent bit him.

20 Shal not the day of the Lord be darke.

In these places they worshipped new idoles, which were set up for the true honor of God: therefore he saith, that these idoles shall be destroyed: and he saith, that the day of the Lord shall be darkenes and not light.

He describeth the power of God, who can destroy the world, and he can turne the day into night, and he can make the day darke as night.

The fate of the people is described, who have hated him that rebuked in the gate, and they have bought houses of hewen stone, but they shall not dwell in them.

God will punish them, and they shall be afflicted in that time, for it is an euil time.

God will be mercifull vnto the remnant of Joseph, if they will seek good and not euil, and if they will hate the euil, and loue the good, and establish iudgement in the gate.

The day of the Lord shall be a day of mourning, and all the hie waies shall be filled with lamentation.

The day of the Lord shall be a day of darkness, and not light, as if a man did flee from a Lyon, and a beate met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.

The day of the Lord shall be a day of darkness, and not light.

nes, and not light: euen darkenes and no light in it.

21 I hate [and] abhorre your feast daies, and I wil not smel in your solemne assemblies.

22 Though ye offer me burnt offerings and meat offerings, I wil not accept them: neither wil I regarde $\frac{1}{2}$ peace offering of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I wil not heare $\frac{1}{2}$ melody of thy viols)

24 And let iudgement runne downe as water, and righteousness as a mightie river.

25 Haue ye offered vnto me sacrifices and offerings in the wilderness fortie yeres, & house of Israel.

26 But you haue borne a Siccuth your King and Chiun your images, [and] the starre of your gods, which ye made to your selues.

27 Therefore wil I cause you to go into captiuitie beyonde Damascus, saith the Lord, whose Name [is] the God of hostes.

¶ CHAP. VI.

Against the princes of Israel lining in pleasures.

VVnto them that are at ease in Zion and trust in the mountaine of Samaria, which were famous at the beginning of the nations: & the house of Israel came to them.

2 Go you vnto Calneh, and se: and from thence go you to Hamath the great: then go downe to Gath of the Philistims: be they better then these kingdoms, or the border of their land greater then your border.

3 Ye that put farre away the euill day, and approche to the seat of iniquitie.

4 They lie vpon beddes of yuorie, and stretch them selues vpon their beddes, & eat the lambes of the flocke, & the calves out of the stall.

5 They sing to the sounde of the viole: they inuent to them selues instruments of musicke like David.

6 They drinke wine in bowls, and anoint them selues with the chief ointments, but no man is sorry for the affliction of Ioseph.

7 Therefore now shal they go captiue with the first that go captiue, and the

lotowe of them that stretched them selues, is at hand.

8 The Lord God hath sworn by himself, saith the Lord God of hostes, I abhorre the excellencie of Iakob, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shal dye.

10 And his vncl^e shal take him vp & burie him to carye out the bones out of the house and shal say vnto him, that is by the sides of the house, Is there yet any there? And he shal say, None. Then shal he say, Holde thy tongue: for we may not remember the Name of the Lord.

11 For beholde, the Lord commandeth, & he wil smite the great house with breaches and the litle houses with clefts.

12 Shal horses runne vpon the rocker, or wil one plowe [there] with oxen? for ye haue turned iudgement into gall, & the fruite of righteousness into wormewood.

13 Ye reioyce in a thing of nought: ye say, Haue not we gotten vs horses by our owne strength?

14 But beholde, I wil raise vp against you a nation, house of Israel, saith the Lord God of hostes: and they shal afflict you, from the entring in of Hamath vnto the riuier of the wilderness.

vaine to bestowe labour: shewing Gods benefites can haue no place among them. $\frac{1}{2}$ Read Chap. 5, 7. $\frac{1}{2}$ That is, power and glorie. $\frac{1}{2}$ From one corner of the country to another.

¶ CHAP. VII.

God with certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amos. 12 His craftie counsel.

THus hath the Lord God shewed vnto me, and beholde, he formed a greshoppers in the beginning of the shutting vp of the latter groeth, and lo, [it was] in the latter groeth after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseeche thee: who shal raise vp Iakob, for he is small.

3 [So] the Lord repented for this, It shal not be saith the Lord.

4 Thus also hath the Lord God shewed vnto me, and beholde, the Lord God called to iudgement by fyre, and it deuoured the great depe, and did eat vp a parte.

5 Then said I, O Lord God, cease, I beseeche thee: who shal raise vp Iakob, for he is small.

6 [So] the Lord repented for this. This also shal not be, saith the Lord God.

7 ¶ Thus

in Do your duties to God and to your neighbour, and for ye shal see his grace plentifully, if you shewe your abundant affections according to Gods words. $\frac{1}{2}$ That idols which you esteemed as your King, & caryed about, as you did Chiun, in the which images you thought that there was a carueing diuinite.

a The Prophet threatneth the wealthy, which regarded not Gods plagues nor manaces by his Prophetes. $\frac{1}{2}$ These two cities were famous by their first inhabitants the Canaanites, and being before time they did nothing auaile them that were there borne, why shulde you loke that they shulde saue you, which were brought in to dwell in other mens possessions? $\frac{1}{2}$ If God haue destroyed the Canaanites, as Babilon, Syria, & other Philistims, and hath broght their wide borders in, & great cities in, think you can be better off than they? $\frac{1}{2}$ Yet that comforte you not, and haue your eyes to all idleness, wantonnes, & riot. $\frac{1}{2}$ As he said, digne leaders of instruments to be made to serue Gods glorie, for these did continue in their brethren, whereof now manie were slayd, and caryed away captiue, and depayed.

¶ Thus againe he shewed me, & beholde, the Lord stode vpon a wall made by line with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Beholde, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the hie places of Iſhák shall be defolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sworde.

10 ¶ Then Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall dye by the sworde, and Israel shall be led away captiue out of their owne land.

12 Also Amaziah said vnto Amos, O thou the Seer, go, flee thou away into the land of Iudáh, and there eat [thy] bread & propheticke there.

13 But propheticke no more at Beth-el: for it is the Kings chappel, and it is the Kings court.

14 Then answered Amos, and said to Amaziah, I was no Prophet, nether was I a Prophetes sonne, but I was an herdsman, and a gatherer of wilde figges.

15 And the Lord toke me as I followed the flocke, and the Lord said vnto me, Go propheticke vnto my people Israel.

16 Now therefore heare thou the worde of the Lord. Thou saist, Propheticke not against Israel, and speake nothing against the house of Iſhák.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sworde, and thy land shall be deuied by line: and thou shalt dye in a polluted lãd, and Israel shall surely go into captiuitie forth of this land.

& 25, as this day he doeth against them that persecute his Gospel.

¶ CHAP. VIII.

¶ Against the rulers of Israel. ¶ The Lord sweareth.

11 The famine of the worde of God.

¶ Thus saith the Lord God shewed vnto me, and beholde a basket of summer fruite.

12 And he said, Amos, what seest thou? And I said, A basket of summer fruite. Then said the Lord vnto me, The end is come vnto my people of Israel, I will passe by them no more.

¶ And the songs of the Temple shall be howlings in that day, saith the Lord God:

many dead bodyes [shall be] in euerie place: they shall cast them forth with silence.

4 Heare this, O ye that swallow vp the poore, that ye may make the nedie of the land to faile,

5 Saying, When will the new moneth be gone, that we may sell corne: and the Sabbath, that we may set forth the wheat, & make the Ephraim smile, and the shekel great, and falsifie the weights by deceit?

6 That we may bye the poore for siluer, & the nedie for shoes: yea, and sel the refuse of the wheat?

7 The Lord hath sworne by the excellencie of Iakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euerie one mourne, that dwelleth therein: and it shall rise vp wholly as a flood, and it shall be cast out, and drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the sunne to go downe at noone: & I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all loines, and belldnes vpon euerie head: and I will make it as the murning of an onely sonne, and the end thereof as a bitter day.

11 Beholde, the dayes come saith the Lord God that I will send a famine in the land, not a famine of bread, nor a thirst for water; but of hearing the word of the Lord.

12 And they shall wander from sea to sea, & from the North euen vnto the east shall they runne to and fro to seke the worde of the Lord, and shall not finde it.

13 In that day shall the faire virgines & the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

here he calleth their sinne, as the papists yet do by theirs. the common manner of worshipping, and the seruice of religion.

¶ CHAP. IX.

¶ Threatnings against the Temple. ¶ And against Israel.

¶ The restoring of the Church.

1 I sawe the Lord standing vpon the wall, and he said, Smite the lintel of the dore, that the postes may shake: and cut them in pieces, & euen the heads of the dore. & I will lay the last of the wall with the sworde: he that seeth of them, shall not flee away.

b There shall be none left to mourne for this.

c By slaying & sale of fode and necessarie things which you haue gotten into your owne hands, so cause & pore to spend quick ly than life & they haue, & as leigh for necessitie to be come your slaves. d Vhen the death was once come, they were so greedy of gaine, & they thought the holy day to be an hindrance vnto them.

e That is, the measure small and the price great.

f That is, the inhabitants of the land shall be drowned as Nilus is drowned with many waters.

g In the midst of their prosperitie I will send great afflictions. h I will send a famine of the word, & not of bread.

i That is, the virgines & the yong men shall perish for lacke of Gods worde.

k For the idolaters did vnderstand by their idols, which they thought they had, that they were gods.

l That is, the sinne of Samaria, and the maner of Beer-sheba.

m That is, the sinne of Samaria, and the maner of Beer-sheba.

n That is, the sinne of Samaria, and the maner of Beer-sheba.

o That is, the sinne of Samaria, and the maner of Beer-sheba.

p That is, the sinne of Samaria, and the maner of Beer-sheba.

& he that escapeth of them, shal not be de
linqued.

2- Though they digge into the hel, thence
shal mine hand take the: though thei clime
vp to heauen, thence wil. I bring them
downe.

3 And though they hide themselves in the
toppe of Carmel, I will search and take
them out thence: and though they be hid
from my sight in the bottome of the sea,
thence will I commande the serpent, and
he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I commande the sworde, and it shal slay them: and I will set mine eyes vpon them for euil, and not for good.

5 And the Lord God of hostes shal touche
the land, and it shal melt away, and all
that dwell therein, shal mourne, and it
shal ryse vp wholly like a flood, and shalbe
drowned as by the flood of Egypt.

6 He buyldeth his^d spheres in the heauen.
and hath laide the fundacion of his glo-
be of elements in the earth: he calleth the
waters of the sea, & powreth them out v-
pon the open earth: the Lord [is] his
Name.

7 Are ye not as the Ethiopians vnto me, & children of Israel, saith the Lord: haue not I brought vp Israel out of the land of Egypt: and the Philistims from Caphtor, & Aram from Kir:

8 Beholde, the eyes of $\frac{1}{2}$ Lord God [are]
vpon the sinfull kingdome, and I wil de-
stroye it cleane out of the earth. Neuer.

theles I wil not vitterly destroye the hou-
se of Iaakob, saith the Lord.

9 For lo, I wil commande, and I wil sift
the house of Israel among all nations, like
as [corne] is sifted in a siue: yet shal not
h least stone fall vpon the earth.

10. [But] all the sinners of my people shall
dye by the sworde, which say, The euil shall
not come, nor hasten for vs.

11. In that day will raise vp the tabernacle
of David, that is fallen downe, and close
vp the breaches thereof, and I will raise vp
his ruines, and I will buyld it, as in the day
es of olde.

12 That they may possesse the remnant of
* Edóm, and of all the heathē, because my
Name is called vpon them, saith the Lord
that doeth this.

13 Beholde, the daies come faith the Lord
that the plowmā ſhal^l touche the mower,
and the treader of grapes him that ſow-
eth ſede: and the mountaines ſhall
droppe ſwete wine, and al the hilles ſhall
melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shal buylde the waste cities, and inhabit them, & they shal plante vineyardes, and drinke the wine thereof: they shal also make gardens, & eat the frutes of them.

15 And I wil plant them vpon their land, & they shal no more be pulled vp againe out of their land, which I haue given the, saith the Lord thy God.

people is vnder Christ, when they are planted in his Church, & they can neuer be pulled, after they are once graffed therein.

g Thoph
stroye the mil-
lions multi-
de; yet he will
ouer referre the
remnant his
Church to call
vpon his Na-
me.
h Meaning
none of his
shulde perish
his wrath.
i I wil send
Messiah pro-
mised & resur-
re by him the
spiritual seed
Act. 13. 14.

k Meaning
the very enemies,
as were the
Edomites and
others, shuld be
joynd with
Iewes in one
societie and bo
dy, whereof
Christ shuld
be the head.

1 Signifying
that there shall
be great plen-
ty of all things
so that when
one kinde of
fruite is ripe, &
another shall
be lowe and
uerie one in
consist. Leu. 16
5.

m Read loc.
3, 18.

The accom-
 plishment be-
 out of the which

OBADIAH

THE ARGUMENT.

THe Edumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iacob, & therefore did not only vex them continually with fondry kinds of crucitie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did moote triumphe against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuche as God had now determined to destroy their adversaries, which did so fore vex them, and so send them such as shulde deliuer them, and stir vp the kingdomes of Mesuah, which he had promised.

He vision of Obadi-
ah, Thus saith the
Lord God against E-
dom, We haue hard
a rumour fro f Lord,
and an ambassadour
is sent among the
et vs rise vp against
fi bre I sawe

Beholde, I have made thee small among the heathen: thou art utterly despised.

3 The pride of thine heart hath deceived
 thee, saying, I will be as high as the hills, and separate from the rest of the world.

thee: thou that dwellest in the cleftes of
rockes, whose habitation is high, that saith
in his heart, Who shall bring me downe to
the grounde?

4 Yeathogh thou exalt thy self as the eagle
and make thy nest among the starrs, thē
we will bring thee downe, saith the Lord

34 Came thence to thee or robbers by night
How wast thou brought to silence? wouldest
they not haue stolen, til they had ynough
of the grape? yett thou camest to thee, wouldest
they not leaue [some] grapes? 34

6 How are the things of Eſay ſought vp, &
his treasures ſearched. yeb 76d1 ni 2gnil

d. God will
destroy them
he will leave
ne, though they
ues when they
equo; but he
richer than
nough, as they
their golden gra
nts, other lea
some believe
them, Jerom.
49.9.

7 All the men of thy confederacie * haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, [and] preuailed against thee, [they y] car] thy bread, haue laid a wounde vnder thee: there is none vnderstanding in him.

8 Shal not I in that day, saith the Lord, euen destroye the wife men out of Edom, and vnderstanding from the mount of Esau.

9 And thy strong men, o Teman, shalbe afraied, because euerie one of the mount of Esau shalbe cut of by slaughter.

10 For thy crueltie against thy brother Iakob, shame shal couer thee, and thou shalt be cut of for euer.

11 When thou stodest ^b on the other side; in the day that the strangers caryed away his substance, and strangers entred into his gates, and cast lottes vpon Ierusalem, eue thou wast as one of them.

12 But thou shuldest not haue beholden ^f day of thy brother, in the day that he was made ¹² a stranger, nether shuldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shuldest not haue spoken proudly in the day of affliction.

13 Thou shuldest not haue entred into the gate of my people in the day of their destruction; nether shuldest thou haue once looked on their affliction in the day of their destruction, nor haue laide hands on their substance in the day of their destruction.

14 Nether shuldest thou haue standen in the crosse waies to cut of them, that shulde escape,

cape, nether shuldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day ^k of the Lord is nere, vpon all the heathen: as thou hast done, it shal be done to thee: thy rewarde shal returne vpon thine head.

16 For as ye haue ^l drunke vpon mine holy Mountaine, so shal al the heathen drinke continually: yea, they shal drinke and swalowe vp, and they shalbe ^m as though they had not bene.

17 But vpon mount Zi'on shalbe deliuerance, and it shalbe holy, and the house of Iakob shal possesse their possessions.

18 And the house of Iakob shalbe ⁿ a fyre, and the house of Ioseph a flame, and the house of Esau as stubble, and they shal kede in them and deuoure them: and there shalbe no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shal possesse the South side of the ^o mount of Esau: and the plaine of the Philistims, and they shal possesse the fields of Ephraim, and the fieldes of Samaria, & Beniamin [shal haue] Gilead,

20 And the captiuitie of this hoste of the children of Israel, which were among the Canaanites [shal possesse] vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shal possesse the cities of the South.

21 And they ^q that shal saue, shal come vp to Mount Zi'on to iudge the mount of Esau and the kingdome shalbe the Lords.

rad. Spaine. q Meaning ^r God wil raise vp in his Church and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome ^s Prophet calleth here the Lord & head of this kingdome,

k VVhen he wil summon al the heathen, & send them to destroy thee.

l That is, reioiced and triumphed.

m The Edomites shal be vnto ly destroyed, & yet in deiproot, all the enemies I wil rescue my Church & restore it.

n God attributeth this power to consume his enemies to his Church which power is onely proper to himself, as Isa. 10.

o deu. 4. 24. 17. deu. 4. 25. 19.

p He describeth how the Church shalbe enlarged & haue great possessions, but this chiefly is accomplished vnder Christ when as the faithful are made heires & lords of all things by him which is their head.

q By the Canaanites the Iewes meane ^r Dutche men, & by Zarephath, France, & by Sepharad, such as shal rule over enemies vnder

IONAH.

THE ARGUMENT.

VVhen Ionah had long prophesied in Israel and had little profited, God gaue him expresse charge to go, and denounce his iudgements against Ninueh the chief cite of the Assyrians, because he had appointed, that the which were of the heathen shulde conuert by the mightie power of his worde, & that within thre dayes preaching, that Israel might se how horribly they had prouoked Gods wrath, which for the space of so many yerres, had not conuerted to ¹ Lord for so many Prophetes & so diligens preaching. He prophesied vnder Ioah, and Ieroboam, as 1 King 14. 25

CHAP. I.

1 Ionah fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.



He worde of ¹ Lord came also vnto Ionah the Sonne of Amittai, saying, Arise, [and] go to Ninueh, that great cite, & crye against

the great obstination of the Israelites, he lent his Prophet to the Ninueh, was the chief cite of the Assyrians. c For as authors say, it contained in circuit about eight and fortie mile & had a thousand and thre hundred towres, and at this time there were an hundred & thre children therein. Chap. 4. 11.

it: for their wickednes is come vp before me.

3 But Ionah rose vp to ² flee into. Tarshish from the presence of the Lord, & went downe to ³ Iapho: and he founde a ship goig to Tarshish: so he paid the fare thereof, & wet downe into it, that he might go with them vnto Tarshish, from the ⁴ presence of the Lord.

nothing at all profite there, seeing he had done so small good among his owne people, Chap. 4. 2. e VVhich was the hauen, and port to take shipping thither, called also Ioppe. f From that vocation wherunto God had called him, and wherein he wolde haue abided him.

d VVhereby he declared his weakness, that wolde not promptly follow the Lords calling, but gave place to his owne reason, & persuaded him that he shulde

4 But the Lord sent out a great wind into the sea, and there was a mightie tempest in the sea, so that the shippe was like to be broken.

5 Then the mariners were afraid, and cryed euerie man vnto his god, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe & into the sides of the ship, and he laie downe, and was fast a slepe.

6 So the shipmaster came to him, and said vnto him, What meanest thou, o sleper? Arise, call vpon thy God, if so be that God wil thinke vpon vs, & we perish not.

7 And they said euerie one to his fellowe, Come, and let vs cast lottes, that we may knowe, for whose cause this euil [is] vpon ys. So they cast lottes, and the lot fel vpon Ionah.

8 Then said they vnto him, Tel vs for whose cause this euil [is] vpon vs: what is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, & I feare the Lord God of heauen, which hath made the sea, and the drye land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because he had tolde them)

11 Then said they vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shal the sea be calme vnto you: for I knowe that for my sake this great tempest [is] vpon you.

13 Neuertheles, the men fowed to bring it to the land, but they colde not: for the sea wrought, & was troublous against the.

14 Wherefore they cryed vnto the Lord, & said, We beseech thee, o Lord, we beseech thee, let vs not perish for this mans life, & lay not vpon vs innocent blood: for thou o Lord, hast done as it pleased thee.

15 So they toke vpon Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, & offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallowe vpon Ionah: and Ionah was in the belly of the fish thre dayes, and thre

nightes.

CHAP. III.

Jonah is in the fish bellie. 3 His prayer. 10 He is deliuered.

1 Then Ionah praied vnto the Lord his God out of the fishes belly,

2 And said, I cryed in mine affliction vnto the Lord, and he hearde me: out of the belly of hel cryed I, [and] thou heardest my voyce,

3 For thou haddest cast me into the bottome in the middes of the sea, & the floods compassed me about: all thy surges, and all thy waues passed over me.

4 Then I said, I am cast away out of thy sight: yet I wil loke againe towarde thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me rounde about, and the wedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barrres was about me for euer, yet hast thou brought vp my life from the pit, o Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercie.

9 But I wil sacrifice vnto thee with the voice of thanksgiving, and wil pay that that I haue vowed: saluation [is] of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the drye land.

They that depend vpon any thing saue on God alone. 10: If They refuse their owne felicitie and that goodnes which they shulde receiue of God.

CHAP. III.

Jonah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.

1 And the worde of the Lord came vnto Ionah the seconde time, saying,

2 Arise go vnto Nineueh that great citie, & preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the worde of the Lord: now Nineueh was a great and excellent citie of thre dayes iourney.

4 And Ionah began to enter into the citie a dayes iourney, and he cryed, and said, Yet fortie daies, & Nineueh shal be overthrown.

5 So the people of Nineueh beleued God, and proclaimed a fast, & put on sackcloth from the greatest of them euen vnto the least of them.

6 For

As one y. wolde haue cast of this case and so lieth by sking rest and quietnes.

As they had called on their idoles, which declareth that idolaters haue no stay nor certaintie, but in their troubles seke they can not tel to whom.

Which declared that the matter was in extremities, and doute, which thing was Gods motion in them for the tryal of the cause: and this may not be done both in matters of great importance.

This declarereth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, where as they knowe no manifest signe of wickednes. They were touched with a certaine repentance at their life past, & began to worship the true God by whose name they haue them selues so wonderfully deliuered: but this was done for feare & not of a pure heart and affection, neither according to Gods worde. Thus the Lord would chastise his Prophet with a most terrible spectacle of death, & hereby also confirmed him of his fauour & support in this his charge, which was layd vpon him.

This is a great declaration of Gods mercie that he receiue him againe and sendeth him forth as his Prophet which had before shewed, so great infirmities. Read Chap. 3. He was forward one day in the citie, and preached, and so he continued till the end of the daye was come. He was forward one day in the citie, and preached, and so he continued till the end of the daye was come. He was forward one day in the citie, and preached, and so he continued till the end of the daye was come.

5 For the wickednes of Iaakób is al this, &
for the finnes of the house of Israël: what
is the wickednes of Iaakób: Is not ^d Sa-

^e That is, the idolatrie and infection.

^f which they gathered by evil practises, and thought that the idoles had enriched them the reuich for their seruice vnto the g. The gaine came by their idoles, shalbe consumed as a thing of noight: for as the wages or riches of harlots are wickedly gotten, so are they vily & speedily spent. ^h Left the Philistims our enemies reioyce at our destruction. ⁱ Which was a cite nere to Ierusalem, Iosh. 18. 23, and signifieth dust: therefore he willeth them to murre, and roule them selues in the dust for their durie cite.

^k These were cities whereby the ennemie shulde passe as he came to Iudah. ^l He shal not departe before he haue overcome you, and so you shal pay for his tarying. ^m For Rabshakeh had shute vp Ierusalem, that they wolde not send to succour the. ⁿ To flee away: for Saneherib laid siege first to the cite, and remained therein whē he sent his capitaines, and armie against Ierusalem. ^o Thou first receivest the idolatrie of Ieroboam, and so didest infect Ierusalem. ^p Thou shalt bribe the Philistims thy neighbours, but they shal deceiue thee, as wel as thal of Ierusalem. ^q He prophesieth against his owne cite, and because it signified an heritage, he saith that God wolde send an heire to possesse it. ^r For so they thought them selues for the strength of their cite.

^s And so as they wile, they execute their wicked deuils of the night.

maria: and which are the hie^e places of Iudāh: Is not Ierusalem?

6 Therefore I wil make Samaria as an heape of the field, [and] for the planting of a vineyarde, and I wil cause the stones thereof to tumble downe into the valley, and I wil discouer the fundations thereof.

7 And all the grauen images thereof shalbe broken, and all^e the giftes thereof shalbe burnt with the fyre, and all the idoles thereof wil I destroy: for she gathered it of the hyre of an harlot, and they shal returne to the wages of an harlot.

8 Therefore wil I mourne and howle: I wil go without clothes, and naked: I wil make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudāh: [the ennemie] is come vnto the gate of my people, vnto Ierusalem.

10 Declare ye it not at^h Gath, nether wepe ye: for the house ofⁱ Aphrah roule thy self in the dust.

11 Thou that dwellest at^r Shaphir, go together naked with shame: she that dwelleth at Zaanān, shal not come forth in^s mourning of Beth-ēzel: [the ennemie] shal receive of you for his standing.

12 For the inhabitant of Maroth waited for good, but euil came from the Lord vnto the^m gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the [beastes]^o of price: she^o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were founde in thee.

14 Therefore shalt thou giue presents to Moresheth^r Gath: the houses of Achzib [shalbe] as a lie to the King of Israel.

15 Yet wil I bring an sheire vnto thee, o inhabitant of Maresah, he shal come vnto Adullam, t^e the glorie of Israel.

16 Make the belde: and shauē thee for thy delicate children: enlarge thy beldenes as the eggle, for they are gone into captiuitie from thee.

^o Thou first receivest the idolatrie of Ieroboam, and so didest infect Ierusalem. ^p Thou shalt bribe the Philistims thy neighbours, but they shal deceiue thee, as wel as thal of Ierusalem. ^q He prophesieth against his owne cite, and because it signified an heritage, he saith that God wolde send an heire to possesse it. ^r For so they thought them selues for the strength of their cite.

CHAP. II.

Threatnings against the wanton and deintie people: 6 They wolde teache the Prophetes to pteche.

VO vnto them that imagine iniquitie, & worke wickednes vpon their beddes: whē the morning is light thei practise it because their hand hathe power.

and according to their power hurteth other.

2 And they couet fields, and take them by violence, and houses, and take the away: so they oppresse a man & his house, [euen] man and his heritage.

3 Therefore thus saith the Lord, Beholde, against this familie haue I deuised a plague, whereout ye shal not plucke your neckes, & ye shal not go [so] proudly, for this time is euil.

4 In that day shal they take vp a parable against you, and lament with a dolful lamentation, & say, ^b We be vterly wasted: he hathe changed the portiō of my people: how hathe he taken it away to restore it vnto me? he hathe diuided our fieldes,

5 Therefore thou shalt haue none that shal cast a cord by lot in^e the Congregation of the Lord.

6^d They that prophcyed, Prophecie ye not, ^e Thei shal not prophecie to the, nether shal they take shame.

7 O thou that art named the house of Iakob, is the Spirit of the Lord shortened? are these his workes? are not my wordes good vnto him^s that walketh vprightly?

8 But he that was^h yesterday my people, is risen vp on the other side, [as] against an ennemie: they spoyle theⁱ beautiful garment from them that passe by peaceably, as thogh they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, [and] from their children haue ye taken away^k my glory continually.

10 Arise and departe, for this is not [your] rest: because it is polluted, it shal destroy [you,] euen with a fore destruction.

11^m If a man walke in the Spirit, & wolde lie falsely, [saying,] I wil prophecie vnto thee, of wine, and of strong drinke, he shal euen be the Prophet of this people.

12 I wil surely gather^o thee wholly, o Iakob: I wil surely gather^r remnant of Israel: I wil put them together as the shepe of Bozrah, [euen] as the flocke in the middes of their fold: [the cities] shalbe ful of brute of the men.

13 The^r breake vp shal come vp before them: they shal breake out, and passe by the gate, and go out by it, and their King shal go before them, & the Lord [shalbe] vpon their heads.

ⁿ He sheweth what Prophetes they delin in, in flatterers, which tell them pleasant tales, and speak of their common shies. ^o To destroy the. ^p The enemies shal breake their gates, and walles, and lead them into Caldea. ^q To drine them forward, and to helpe their enemies.

CHAP. III.

Against the tyrannie of princes & falsse prophetes. 1 And

^b Thus the serues Iamam and say that there is no hope of restitucion: being their possession are added among the enemies.

^c Ye shal haue no more to divide, as you had in times past, and as you used to measure the in the lubile.

^d Thus the people warne the Prophetes that they speake to them no more: for they can abide their threatnings.

^e God saith, they shal not prophecie, nor receive no more of their riches nor names. ^f Are these your workes according to his Law?

^g Do not the godlie find my wordes comfortable? ^h That is, afore time.

ⁱ The poore can haue no commodity by this, but they poyle them as thogh they were enemies.

^k That is, their substance and living, which is Gods blessing, and as it were parte of his glorie.

^l Ierusalem shal not be your sauergarde, but he cause of your destruction.

^m That is, shewe him self.

ⁿ He sheweth what Prophetes they delin in, in flatterers, which tell them pleasant tales, and speak of their common shies. ^o To destroy the. ^p The enemies shal breake their gates, and walles, and lead them into Caldea. ^q To drine them forward, and to helpe their enemies.

ANd I said, Heare, I pray you, o heads of Iakob, and ye princes of the house of Irael: shulde ye not knowe iudgement?

[B]ut they hate the good, and loue the euill: they plucke of their skinnies from them, and their flesh from their bones.

3 And they eat also the flesh of my people, and flay of their skinnies from them, & they breake their bones, and chop the in pieces, as for the pot, and as flesh within a caldron.

4 Then shall they cry vnto the Lord, but he wil not heare them: he wil euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus saith the Lord, Concerning the prophetes that deceiue my people, and bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepare warre against him,

6 Therefore night shall be vnto you for a vision, and darkenes [shall be] vnto you for a diuination, and the sunne shall go downe ouer the Prophetes, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall al couer their lippes, for they haue none answer of God.

8 Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement and of strength to declare vnto Iakob his transgression, and to Irael his sinne.

9 Heare this, I pray you, ye heads of the house of Iakob, and princes of the house of Irael: they abhorre iudgement, & peruert all equitie.

10 They buyld vp Zión with blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewardes, and the Priests thereof teache for hyre, & the Prophetes thereof prophetic for money: yet wil they leane vpon the Lord, & say, Is not the Lord among vs? no euil can come vpon vs.

12 Therefore shall Zión for your sake be plowed [as] a field, and Ierusalem shall be an heape, and the mountaine of the house, as the hie places of the forest.

13 Howing how God bore him gifts, habilites, and knowledge to discern betwene good and euil, and also confluence to reuerence the house of the people, and not to flatter them. **14** They will say, that they are the people of God, and abuse his Name to cloke their hypocrisie.

CHAP. III.

Of the kingdomes of Christ and felicitie of his Church.

But in the last dayes it shall come to passe that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and it shall be exalted above the hilles, and people shall flowe vnto it.

2 Yea, many nations shall come and say, Come, and let vs go vp to the Mountaine of the Lord, and to the House of the God of Iakob, and he will teache vs his waies, & we wil walke in his paths: for the Law shall go forth of Zión, and the worde of the Lord from Ierusalem.

3 And he shall iudge among many people, & rebuke mightie nations, a farre off, & they shall breake their swordes into mattocks, and their speares into sicthes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his fig tree, and none shall make them afraied: for the mouth of the Lord of hostes hath spoken it.

5 For all people walke & euery one in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halted, and I wil gather her that is cast out, and her that I haue afflicted.

7 And I wil make her that halted a remnant, & her that was cast farre off, a mightie nation: and the Lord shall reigne ouer the in Mount Zión, from hence sothe euer for euer.

8 And thou, o towre of the flocke, & strong holde of the daughter Zión, vnto thee shall it come, euen the first dominion [and] kingdome shall come to the daughter Ierusalem.

9 Now why dost thou crye out w lamencation? [is] there no King in thee? is thy counseller perished? for sorowe hath taken thee, as a woman in trauail.

10 Sorow and mourne, o daughter Zión, like a woman in trauail: for now shalt thou go forth of the citie, & dwel in a field, & shalt go into Babel, [but] there shalt thou be deliuered: there the Lord shall redeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zión shall be condemned and oure eye shall loke, vpon Zión.

12 In the same season he sheweth that they shalde endure great troubles, and temptation: which they shalde seeke rather to haue King, than to haue Christ.

1 VVhen Christ shall come, and the Temple shall be destroyed.

2 Read Ila. 12. 2, 3.

3 He sheweth that there is no true Church, but where as people are taught by Gods pure worde.

4 By his corrections & threatenings he will bring the people into subjection, which are in the corners of the world.

5 They shall be like from all nations, & shall be as one people, & shall be called by the name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halted, and I wil gather her that is cast out, and her that I haue afflicted.

7 And I wil make her that halted a remnant, & her that was cast farre off, a mightie nation: and the Lord shall reigne ouer the in Mount Zión, from hence sothe euer for euer.

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12 In the same season he sheweth that they shalde endure great troubles, and temptation: which they shalde seeke rather to haue King, than to haue Christ.

1 I wil cause Irael, which is now as one lame and halting, and so, almost destroyed, shall liue againe and growe into a great people.

2 Meaning Ierusalem, where the Lord's Rock was gathered, and so, almost destroyed, shall liue againe and growe into a great people.

3 The flourishing state of the Kingdome, as it was vnder David and Solomon, which was accomplished to the Church by the coming of Christ.

4 In the same season he sheweth that they shalde endure great troubles, and temptation: which they shalde seeke rather to haue King, than to haue Christ.

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in He sheweth that the faithful ought not to measure Gods iudgements by the braggies & threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

in God giueth his Church this victorie so oft as she is afflicted with the persecutions of the wicked.

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12 But they knowe not the thoughts of the Lord: they vnderstand not his counsel, for he shal gather them as the sheaues in the barme.

13 Arise, and thresh, o daughter Zion: for I will make thine horne yron, & I will make thine hooues brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substaunce vnto the ruler of the whole worlde.

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CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Bethleem.

Now assemble thy garisons, o daughter of garisons: he hath layed siege against vs: they shal smite the iudge of Israel with a rodde vpon the cheke.

And thou Beth-leem Ephrathah art blisse to be among the thousands of Iudah, yet out of thee shal he come forth vnto me, that shal be the ruler in Israel: whose goings forth [haue bene] from the beginning [and] from euerlasting.

I therefore wil he giue them vp, vntil the time that she which shal beare, shal trauail: then the remnant of their brethren shal returne vnto the children of Israel.

And he shal stand, & fede in the strength of the Lord, [and] in the maistie of the Name of the Lord his God, and they shal dwell still: for now shal he be magnified vnto the endes of the worlde.

And he shal be [our] peace whē Asshur shal come into our land: when he shal tread in our palaces, then shal we raise against him seven shepherdes, & eight principal men.

And they shal destroye Asshur with the sworde, & the land of Nimrod with their swordes: thus shal he deliuer [vs] from Asshur, when he commeth into our land, & when he shal tread within our borders.

And the remnant of Iacob shal be among manie people, as a dewe from the Lord, [and] as the shewres vpon the grasse, that waiteth not for man, nor hopeth in the fornes of Adam.

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8 And the remnant of Iacob shal be among the Gentiles in the middes of many people, as the lyons among the beasts of the forest, [and] as the lyons when he goeth thorowe, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shal be lift vp vpon thine aduersaries, and all thine enemies shal be cut off.

10 And it shal come to passe in that day, saith the Lord, that I wil cut of thine horses out of the middes of thee, and I wil destroye thy charrets.

11 And I wil cut of the cities of thy land, and overthrowe all thy strong holdes.

12 And I wil cut of thine inchanters out of thine hand: and thou shalt haue no more sorbayers.

13 Thine idoles also wil I cut of, & thine images out of the middes of thee: & thou shalt no more worship the worke of thine hands.

14 And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.

15 And I wil execute a vengeance in [my] wrath and indignation vpon the heathen, in which they haue not heard.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 VVhat manner of sacrifices do please God.

Hearken ye now what the Lord saith, Arise thou, [and] contend [before] the mountaines, and let the hilles heare thy voyce.

2 Heare ye, o mountaines, the Lords quarrel, & ye mightie fundations of the earth: for the Lord hathe a quarel against his people, & he wil pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifye against me.

4 Surely I brought thee vp out of the land of Egypt, & redemed thee out of the house of seruants, and I haue sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balaam the sonne of Beor answered him from Shittim vnto Gilgal, that ye may knowe the righteousnes of the Lord.

6 Wherewith shal I come before the Lord, [and] bowe my selfe before the hie God? Shal I come before him w burnt offrings, [and] with calves of a yere olde?

7 Wil the Lord be pleased with thousands of rams, or w ten thousand riuers of oyle?

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shal I giue my first borne for my transgression, [euē] the frute of my bodie for the sinne of my soule?

8 He hath shewed thee, o man, what is good, & what the Lord requireth of thee: surely to do iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the^b citie, and the man of wisdom shal se thy name: Heare the rod, and who hath appointed it.

10 Are yet treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

11 Shal I iustifie the wicked balances, and the bagge of deceitfull weights?

12 For the riche men thereof are full of crueltye, and the inhabitants thereof haue spoken lies, and their tongue [is] deceitfull in their mouth.

13 Therefore also wil I make thee sicke in smiting thee, [and] in making [thee] desolate because of thy sinnes.

14 Thou shalt eat and not be satisfied, and thy casting downe [shalbe] in the middes of thee, & thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, wil I giue vp to the sworde.

15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not a noint thee with oyle, and [make] swete wine, but shalt not drinke wine.

16 For statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I shulde make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproche of my people.

17 And the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authority by his statutes, and also wisdom and policie in so doing, but you shal not escape punishment, but as I haue shewed you great fauour, & taken you for my people, so shal your plagues be accordingly, Luk. 12. 47.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednes of those times. 14 The prosperitie of the Church.

VO is me, for I am as a sower of the vineyard: there [is] no cluster to eat: my soule desired the first ripe frutes.

2 The good mā is perished out of the earth and there is none righteous among men: they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euil of [their] hands, the prince asked, and the iudge [iudgeth] for a rewarde: therefore the

rich and the riche man are linked together, to do euil and to cloke the doinge of another. That is, the riche man that is able to giue money, abate the sinne of the wicked, as not in iustice.

great man he speaketh out the corruption of his soule: so they wrappe it vp.

4 The best of them [is] as a brier, and the most righteous of them [is] sharper than a thorne hedge: the day of thy watchmen [and] the visitation commeth: then shal be their confusion.

5 Trust ye not in a friend, nether put ye confidence in a counsellor: kepe the dores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law [and] a mans enemies [are] the men of his owne house.

7 Therefore I wil loke vnto the Lord: I wil waite for God my Sauour: my God wil heare me.

8 Reioyce not against me, o mine enemies: though I fall, I shal arise: when I shal sit in darkenes, the Lord [shalbe] a light vnto me.

9 I wil beare the wrathe of the Lord because I haue sinned against him, vntill he pleade my cause, & execute iudgement for me: [then] wil he bring me forth to the light, [and] I shal se his righteousnes.

10 Then shet that is mine enemy, shal loke vpon it, and shame shal couer her, which said vnto me, Where is thy Lord thy God? Mine eyes shal beholde her: now shal she be troden downe as the myre of the stretes.

11 [This is] the day, that thy walles shal be buylt: this day shal driue farre away the decree.

12 In this day also they shal come vnto thee from Asshur, & [from] the strong cities, and from the strong holdes euē vnto the riuer, and from sea to sea, & [from] mountaine to mountaine.

13 Notwithstanding, the land shal be desolate because of them that dwell therein, [and] for the frutes of their inuentions.

14 Fede thy people with thy rod, & flocks of thine heritage (which dwel solitarie in the wood) [as] in the middes of Carmel: let them fede in Bashan and Gilead as in old time.

15 According to the dayes of thy coming out of the land of Egypt, wil I shewe vnto thee meraculous things.

16 The nations shal se, and be confounded for all their power: they shal laye their hand vpon their mouth: their eares shal be deafe.

17 They shal be as dunces men, and dare bragge no more: they shal be astonished and afraid, to heare such speake lest they should be destroyed.

d These men are among the rulers and conspire with one consent to do euil.

e They that are of most estimation and are counted most honest among men, are but thornes & briars to prick.

f Meaning of the Prophettes & gouerneurs.

g The Prophet sheweth that the onely remedy for the godlie in desperate euils is to flee vnto God for succour.

h This is spoken in the persons of the Church which calleth the malignant Church her enemy.

i To wit, what God shal shewe him selfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruel empyre of the Babylonians.

l Vnto the Church shal be restored, they were enemies afore, shal come out of all the corners of the world vnto her: so that nether holdes, riuer, sea nor mountaine shal be able to let them.

m Afore this grace appeare, he sheweth how grievously the hypocrites themselves shal be punished, saying that they earth themselves, which can not sinne, shal be made waste because of their wickednes.

n The Prophet prayeth to God to be mercifull vnto his Church, when they shal be so restored as in solitarie places as in Bashan, and to be beneficial vnto them as in time past.

o God promitteth to be fauourable to his people as he had bene afore time.

p They shal be as dunces men, and dare bragge no more: they shal be astonished and afraid, to heare such speake lest they should be destroyed.

They shal fall
flat on the gro
lands for feare.

As thogh he
woide not se it,
but winkes at it.

17 They shal licke the dust like a serpent: they shal moue out of their holes like wormes: they shalbe afraied of the Lord our God, and shal feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, & passeth by the transgression of the remnant of his heritage! He reteineth not his wrathe for cuer, because mercie pleaseth him.

19 He wil turne againe, [and] haue compassion vpon vs: he wil subdue our iniquities, and cast all their sinnes into the bottom of the sea.

20 Thou wilt performe [thy] trueth to Iaakób, [and] mercie to Abraham, as thou hast sworn vnto our fathers in olde time.

had made of olde to Abraham, and to all that shoulde apprehende the promises by faith.

Meaning of
his elect.

The Church
is assured, that
God wil deale
in effect the
truth of his
merciful prom-
ises, which he

NAHUM.

THE ARGUMENT.

As they of Nineveh shewed them selues prompt and ready to receiue the wordes of God at Ionahs preaching, and so returned to the Lord by repentance, so after a certaine time rather giuing them selues to worldlie meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begonne, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineveh was destroyed, and Merodach-baladam King of Babel (or as some thinke Nebuchadnezzar) enjoyed the empyre of the Assyrians. But because God hathe a continual care of his Church, he stirreth vp his Prophet to comfort the godlie, shewing that the destruction of their enemies shoulde be for their consolation. And as it semeth, he prophesied about the time of Hezekiah, and not in the time of Manasse his sonne, as the lewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

Read Isa.

13. 1. The vision or
revelation, w
God comman-
ded Nahum to
write concern-
ing the Nineui-
tes.

That is, borne
of a poore wil-
lage in the tri-
be of Simeon.

Meaning, of
his glorie.

Vix his he
is but angrie
for a time, but
his angrie neuer
awageth tow-
ard the repro-
bar, thogh for a
time he deieare
it.

Thus the wio-
ked wolde ma-
ke Gods mer-
cie an occasion
to sinne: but the
Prophet wil-
let them to co-
sider his force
and iustice.

If all creat-
ures be at Gods
commandement
he more is able
to resist his wea-
th, shal hee
stand vpon selfe
and thinke by
any meane, to
escape when he
is prouoked by
God to angrie.

Let the faith-
full be dis-
couraged by hearing
the power of God,
he sheweth them
that hee maketh
appoyntment vnto
them, and that hee
hath care ouer
them.



He burden of Ni-
neueh, The boke of
the visiō of Nahúm
the Elkeshtite.
God [is] ielous, and
the Lord reuēgeth:
the Lord reuēgeth:

euē the Lord of angre, the Lord wil take vengeance on his aduersaries, and he reserueth [wrath] for his enemies.

The Lord [is] slowe to angre, but [he is] great in power, and wil not surely cleare [the wicked:]; the Lord [hath] his way in the whirlewinde, & in the storme, and the cloudes [are] the dust of his fete.

He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Balsán is wasted and Carmél, & the floure of Lebanón is wasted.

The mountaines tremble for him, & the hilles melt, and the earth is burnt at his sight, yea, the worlde, and all that dwell therein.

Who can stand before his wrath? or who can abyde in the fiercenes of his wrath? his wrath is powred out like fyre, and the rockes are broken by him.

The Lord is good, [and] as a strong holde in the day of trouble, and he knoweth them that trust in him.

But passing ouer [as] with a flood, he

will vterly destroye the place thereof, and darkenes shal pursue his enemies.

9 What do ye imagine against the Lord: he wil make an vtter destruction: affliction shal not rise vp the seconde time.

10 For [he shal come as] vnto thornes folded one in another, and as vnto drunkardes in their drunkenness: they shalbe deuoured as stubble fully dried.

11 There commeth one out of thee that imagineth euil against the Lord, [euē] a wicked counsellour.

12 Thus saith the Lord, Thogh they be quiet, and also manie, yet thus shal they be cut of whē he shal passe by: thogh I haue afflicted thee, I wil afflict thee no more.

13 For now I wil breake his yoke from thee, and wil burst thy bondes in sondre.

14 And the Lord hathe giuen a commandement concerning thee, that no more of thy name be sowne: out of the house of thy gods wil eat of the grauen, and the molten image: I wil make it thy graue for thee, for thou art vile.

15 Beholde vpon the mountaines the fete of him that declareth, and publisheth peace: O Iudáh, kepe thy solemne feastes, performe thy vowes: for the wicked shal no more passe through thee: he is vterly cut of.

think them selues in moste safetie, and of greatest strength yet when God shal passe by, he wil destroy them: notwithstanding he comforteth his Church and promitteth to mak an end of punishing them by the Assyrians. * Isa. 52. 7. rom. 10. 15. O Meaning Saneherib, who shulde haue no more children but he slaine in the house of his gods. 2 King. 19. 35. p VVhich peace the Iewes shoulde enjoy by the death of Saneherib.

Signifying, God wil sudd-
ly destroy Nine-
ueh, and the As-
syrians: in such
sort as they shal
lie in perpetual
darkenes, & ne-
uer recover
their strength
gaine.

He sheweth
the interpre-
tation of the As-
syrians against Iuda-
and the Church,
were against
God, & there-
fore he wolde
destroy them at
once, that he
shoulde not neede
to returne the
second time.

Thogh the
Assyrians thinke
them selues like
thornes, & prick
on all sides, yet
the Lord wil
set fyre on the,
and as drunk-
men are not
able to stand
against any force,
so they shal-
be nothing able
to resist him.

VVhich may
be vnderstand
ether of Saneherib
or of the
whole bodie of
the people of
Nineueh.

Thogh they

CHAP.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

THe destroyer is come before thy face: kepe thy munition, loke to thy way: make [thy] loynes strong: encrease [thy] strength mightely.

2 For the Lord hathe turned away the glorie of Iakob, as the glorie of Israel: for the emptiers haue emptied them out, and marred their vine branches.

3 The shield of his mightie men is made red: the valiant men are in skarlet: the charrets [shalbe as] in the fyre [&] flames in the day of his preparation, & the firre trees shal tremble.

4 The charrets shal rage in the stretes: they shal runne to & fro in the hie wayes: they shal seme like lampes: they shal shote like the lightning.

5 He shal remember his strong men: they shal stumble as they go: they shal make haste to the walles thereof, and y defense shalbe prepared.

6 The gates of the riuers shalbe opened, & the palace shal melt.

7 And Huzzab [the Quene] shalbe led away captiue, & her maides shal leade [her] as with the voyce of doves, smiting vpon their breasts.

8 But Nineueh is of olde like a poole of water: yet they shal flee away. Stand, stand, [shal they crye:] but none shal loke backe.

9 Spoyle ye the siluer, spoyle the golde: for there is none ende of the store, [and] glorie of all the pleasant vessels.

10 She is emptie and voyde and waste, & the hearth melteth, & the knees smite together, and sorow is in all loines, and the faces of them all gather blackenes.

11 Where is the dwelling of the lions, & the pasture of the lions whelpes: where the lyon, [and] the lyoness walked, [and] the lions whelpes, and none made them afraied.

12 The lyon did teare in pieces ynough for his whelpes, and woyled for his lyoness, and filled his holes with praye, and his dennes with spoyle.

13 Beholde, I [come] vnto thee, saith the Lord of hostes, and I wil burne her charrets in the smoke, and the sworde shal deuoure thy yong lions, & I wil cut of thy spoyle from the earth, & the voyce of thy messengers shal no more be heard.

1 Meaning, Nineueh, whose inhabitants were cruel to the lions and given to all oppression and spared no violence or ryan to provide for their wives and children. 20 That is, as one as my wrath began to be kindle. 21 Signifying the heralder which were accustomed to proclaim warre. Some read of thy gumme teath wherewith Nineueh was wont to brose the bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 2 No power can escape the hand of God.

O Bloodie citie, it is all full of lies [and] robbery: the pray departeth nor:

2 The noyce of a whippe, & the noyce of the mouing of the wheles, and the beating of the horses, and the leaping of the charrets.

3 The horseman listeth vp bothe the bright sworde, and the glittering speare, & a multitude [is] slaine, and the dead bodies [are] manie: there [is] none end of their corpses: they stumble vpon their corpses.

4 Because of the multitude of the fornications of the charlot that is beautiful, and is a maistrisse of witchcraft, and selleth the people thorowe her whoredome, and the nations thorowe her witchcraftes.

5 Beholde, I [come] vpon thee, saith the Lord of hostes, and wil discouer thy skirtes vpon thy face, and wil shewe the nations thy filthines, and the kingdomes thy shame.

6 And I wil cast filth vpon thee, and make thee vile, and wil set thee as a gasing stocke.

7 And it shal come to passe that all they that loke vpon thee, shal flee from thee, and say, Nineueh is destroyed, who wil haue pitie vpon her? where shal I seke comforters for thee?

8 Art thou better then No, [which was] ful of people: that laye in the riuers, and [had] the waters round about it: whose ditch was the sea, [and] her wall [was] from the sea?

9 Ethiopia and Egypt [were] her strength and there [was] none end: Put & Lubim were her helpers.

10 Yet was she caryed away, [and] went into captiuitie: her yong children also were dashed in pieces at the head of al the stretes: & they cast lottes for her noble men, & all her mightie men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seke helpe because of theemie.

12 All thy strong cities [shalbe like] fig trees with the first ripe figs: for if they be shakē they fall into the mouth of the eater.

13 Beholde, thy people within thee [are] women: the gates of thy land shalbe opened vnto thine enemies, [and] the fyre shal deuoure thy barres.

14 Drawe the watters for the siege: fortifie thy strong holdes: go into the claye, and temper the mortar: make strong bricke.

15 There shal the fyre deuoure thee: the

Signifying
Gods iudgement
shulde sud-
denly destroy
Assyrians, as the
severine are
with raine on
change of we-
ther.

sword shal cut the of: it shal eat the vplike the locustes, [thogh] thou be multiplied like the locustes, [&] multiplied like the grasshopper.

16 Thou hast multiplied thy marchantes above the starres of heauen: the locust spoileth and fieth awaie.

17 Thy princes [are] as the grasshoppers, & thy captaines as the great grasshoppers. & remaine in the hedges in the colde daye: [but] when the sunne riseth, they flee

awaie, and their place is not knowe where they are.

18 Thy shepherdes do slepe, o King of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth [them.]

19 There is no healing of thy wounde: thy plague is grievous: all that beare the brute of thee, shal clappe their hands ouer thee: for vpon whom hath not thy malice passed continually?

Thy princes and counsellors

Meaning there was no people to whom the Assyrians had not done hurt.

HABACCVK.

THE ARGUMENT.

The Prophet complaineth vnto God considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kind of affliction and crueltie, & yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans shulde come and take the away captiues, so that they coulde loke for none end of their troubles as yet, because of their stubbornnes and rebellion against the Lord. And lest the godlie shulde despair, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shal be at right: wherefore he exhorteth the faithful to patience by his owne example, and sheweth them a forme of prayer, wherewith they shulde comfort them selues.

CHAP. I.

A complaint against the wicked that persecute the iust.



He burde, which Habakkuk the Prophet did se.

O Lord, how long shal I crye, and thou wilt not heare! [euē] cry out vnto thee

for violence, and thou wilt not helpe! Why doest thou shewe me iniquitie, and cause me to beholde forwre for spoylig, and violence [are] before me: & there are that raise vp strife and contention.

4 Therefore the Law is dissolved; and iudgement doeth neuer go forth: for the wicked doeth compassie about the righteous: therefore wrong iudgement procedeth.

5 Beholde among the heathen, and regarde, and wonder, [&] marueil: for I wil worke a worke in your dayes: ye wil not beleue it, thogh it be tolde you.

6 For lo, I raise vp the Caldeans, that bitter and furious nation, which shal go vpon the breadth of the land to possesse dwelling places, [that] are not theirs.

7 Thei are terrible & feareful: their iudgement and their dignitie shal procede of them selues.

8 Their horses also are swifter the leopards, and are more fierce then the wolves in the evening: & their horsemen are many: & their horsemen shal come from farre: thei shal sic as eagle hastig to meat.

9 They come all to spoyle: before their faces [shal be] as Eastwinde, & they shal gather the captiuitie, & as the sand.

a The Prophet complaineth vnto God and bewaileth that among the leues is left none equitie nor brotherlie love: but in stead hereof reigneth cruelty, theft, contentio and strife.

b To suppress him if any shulde shewe him selfe zealous of Gods cause.

c Because the iudges which shulde redresse the excesses are as full of rest.

d As in times past you wolde not beleue Gods worde, so shal ye not now beleue the strange plagues which are at hand.

e They them selues shal be your iudges in this cause & none shal haue authoritie ouer them to controule them.

f For the leues most feared this winde, because it destroyed the frutes.

g They shal be so many in number.

10 And they shal mocke the Kings, and the princes [shal be] a scorn vnto them: they shal deride every strong holde: for they shal gather dust, and take it.

11 Then shal they take a courage, & transgresse & do wickedly [imputing] this their power vnto their god.

12 Art not thou of olde, o Lord my God myne holy one: we shal not dye: O Lord thou hast ordeined them for iudgement, and o God, thou hast established them for correction.

13 [Thou art] of pure eyes, and canst not se euil: thou cast not beholde wickednes: wherefore doest thou loke vpon the transgressors, [&] holdest thy tongue whē the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the fish of the sea, [&] as the creeping things, that haue no ruler ouer them.

15 Thei take vp all with the angle: thei catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore thei sacrifice vnto their net and burne incense vnto their yarne, because by them their portiō [is] fat & their meat plenteous.

17 Shal thei therefore stretch forth their net, and not spare continually to slay the nations?

CHAP. II.

A vision, Against pride, couetousnes, drunkennes, and idolatrie.

I Wil stand vpon my watche, and set me vpon the towre, and wil loke & see. I depend on God to be instructed what I shal answer them that abuse my preaching, and to be armed against all tentations.

h They shal be vp mountes against it.

i The Prophet comforteth the faithful: God wil also destroy the Babylonians, because thei shal abuse this vision, & becom proud and insolent, attributing the praise hereto to their idoles.

k He assuredly godly of Gods protectio, shewing that the enemies can do no more then God hath appointed, & also that their sinnes requirede such a sharpe rod.

l So that the great deuoured the small & the Caldeans destroyed all the world.

m Meaning the enemies faster them selues and glorie in their own force, power, and wit.

n Meaning, that they shulde not.

a I wil remode mine owne iudgement, & one I wil depend on God to be instructed what I shal answer them that abuse my preaching, and to be armed against all tentations.

what

what he wold say vnto me, & what I shal answer to him that rebuketh me.

2 And the Lord answered me, & said, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.

3 For the vision [is] yet for an appointed time, but at the last it shal speake, & not lie: though it tarie, waite: for it shal surely come: [&] shal not stay.

4 Beholde, he that listeth vp him self, his minde is not vpright in him, but the iust shal liue by his faith.

5 Yea, in dede the proude man [is] as he that transgresseth by wine: therefore shal he not endure, because he hath enlarged his desire as the hel, & is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shal not all these take vp a parable agāst him; and a taunting prouerbe agāst him, and say, Ho, he that increaseth [that which is] not his: how long? and he that laderth him selfe with thicke claye?

7 Shal they not rise vp suddenly, that shal bite thee: and awake, that shal stirre thee: and thou shalt be their pray?

8 Because thou hast spoyled manie natiōs, all the remnant of the people shal spoile thee: because of mens blood, and for the wrong [done] in the land, in the citie, & vnto all that dwell therein.

9 Ho, he that coueteth an euil couetousnes to his house, that he may set his nest on hie to escape from the power of euil.

10 Thou hast consulted shame to thine owne house, by destroying manie people, and hast sinned agāst thine owne soule.

11 For the stone shal crye out of the wall, and the beame out of the timber shal answer it.

12 Wo vnto him that buyldeth a towne with blood, and erecteth a citie by iniquitie.

13 Beholde, is it not of the Lord of hostes that the people shal labour in the very fyre: the people shal euen weary them selues for very vanitie.

14 For the earth shal be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Wo vnto him that giueth his neighbour drinke: thou ioynest thine heate,

and makest him drunken also: that thou maist see their privities.

16 Thou art filled with shame for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shal be turned vnto thee, and shameful spuing [shall be] for thy glorie.

17 For the crueltie of Lebanon shal couer thee: so shal the spoile of the beastes, which he made them afraide, because of mens blood, and for the wrong [done] in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the image, for the maker thereof hath made it an image, and a teacher of lies, though he that made it trust therein, when he maketh dūme idoles.

19 Wo vnto him that saith to the wood, Awake, [and] to the dūme stone, Rise vp: it shal teache thee: beholde it is laide ouer with golde and siluer, and there [is] no breath in it.

20 But the Lord [is] in his holie Temple: let all the earth kepe silence before him.

¶ If thou wilt consider what it is, and how that it hath no breath nor life but is a dead thing.

¶ CHAP. III.

¶ A prayer for the faithfull.

1 A Prayer of Habakkuk the Prophet for the ignorances.

2 O Lord, I haue heard thy voyce, [and] was afraide: O Lord, reuiue thy worke in the middes of the people, in the middes of the yerres make it known: in wrathe remember mercie.

3 God commeth from Teman, and the holie one from mount Paran, Selah. His glorie couereth the heauens and the earth is full of his praise,

4 And [his] brightnes was as the light: he had hornes [coming] out of his hands, & there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forthe before his fete.

6 He stode and measured the earth: he behelde and dissolued the nations and the euerlasting mountaines were broken, [&] the ancient hilles did bowe: his waies [are] euerlasting.

7 For [his] iniquitie I sawe the tentes of Cushan, [and] the curtaynes of the land of Midian did tremble.

¶ VVhen this is meant a power, that was loyned with his brightnes, which was hid to the rest of the worlde, but was reuelled in mount Sinay to his people, Psal. 31, 19. Signifying that God hath wonderfull meanes, and euermore a mercifull power when he wold deliuer his Church.

The iniquitie of this King of Syria in waging thy people was made manifest by thy iudgement, of thy Church, Iudg. 3, 10. and also of the Midianites, which destroyed themselves, Iudg. 7, 22.

¶ The Prophet instructed his people to pray to God not onely for their great finnes, but also for such as they had committed of ignorance. Thus people were afraied when they heard Gods threatnings, & praised. That is, the state of thy Church which is now ready to perish before it cometh to halfe a perfect age, & shal be vnder Christ. Teman and Paran were neere Sinai where the Law was giuen: whereby signified that his deliuerance was as present now as it was then. VVhen this is meant a power, that was loyned with his brightnes, which was hid to the rest of the worlde, but was reuelled in mount Sinay to his people, Psal. 31, 19. Signifying that God hath wonderfull meanes, and euermore a mercifull power when he wold deliuer his Church. The iniquitie of this King of Syria in waging thy people was made manifest by thy iudgement, of thy Church, Iudg. 3, 10. and also of the Midianites, which destroyed themselves, Iudg. 7, 22.

B Meaning, God was not angry with the waters, but by this means he wolde destroye his enemies and deliver his Church. And so doo all the elements as instruments of destruction of thine enemies. That is, thy power. For he had not onely made a covenant wth Abraham, but renewed it with his posteritie. m Read nom. 20, 11. n He alludeth to the readie and sordid, w^{ch} gaue passage to Gods people, & shewed signes of their obedience, as it were by lifting up of their hands. o Appareth was directed by the weapons of thy people, that fought in thy cause, as though it durst not go for

8 Was the Lord angrie against the riuers: or was thine angrie against the floods: or was thy wrath against the sea, that thou didest ride vpon thine horses, thy charrettes brought saluation. 9 Thy bowe was manifestely reueiled, [&] the othes of the tribes [were] a sure worde, Selah. Thou didest cleaue the earth with riuers. 10 The mountaines sawe thee, and they trembled: the streame of the water* passed by: the dep made a noyce, and lift vp his hand on hie. 11 The sunne [and] moone stode still in [their] habitation: at the light of thine arrowes they went, [and] at the bright shining of thy speares. 12 Thou trodest downe the land in angrie, [and] didest thresh the heathen in displeasure. 13 Thou wentest forth for the saluation of thy people, [cuen] for saluation with thine Anointed: thou hast wounded the head of the house of the wicked, and discou-

redst the fundatiōs vnto the necke, Selah. 14 Thou didest strike thorowe with his owne stauces the heads of his villages: they came out as a whirle winde to scatter me: their reioycing [was] as to deuoure the poore secretly. 15 Thou didest walke in the sea with thine horses vpon the heape of great waters. 16 When I heard, my bellie trembled: my lippes shoke at the voyce: rottenes entred into my bones, and I trembled in my self: that I might rest in the day of trouble: for when he commeth vnto the people, he shal destroye them. 17 For the figre shal not florish, neither shal frute [be] in the vines: the labourer of the oliue shal faile, and the fieldes shal yelde no meat: the shepe shal be cut of fro^e fold, & there shal be no bullocke in stalls. 18 But I wil reioyce in the Lord: I wil ioy in the God of my saluation. 19 The Lord God [is] my strength: he wil make my fete like hindes [fete], and he wil make me to walke vpoⁿ my hie places. To the chief finger on Neginothai. the faithful, though they be neuer so great afflictions prepared. 2 The chief finger vpoⁿ the instrumēt of musicke shal haue occasion to praise God for this great deliuerance of his Church.

r From the top to the toe thou hast destroyed the enemies. f God destroyed his enemies bothe great & small w^{ch} owne weapons though they were neuer so great against his Church. He returned to that which he spake in the 2 ver. & sheweth how he was afraid of Gods iudgements. u He sheweth the faithful neuer haue rest, except they fele before the weight of Gods iudgements. x That is, the enemy: but the godlie shal be quiet, knowing that all things shal turne to good vnto this. y He declareth wherein standeth the comfort and ioy of the faithful.

ZEPHANIAH.

THE ARGUMENT.

Sing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God, which was at hand, shewing that their countrey shulde be utterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked shulde be punished for their sinnes and transgressions: so he exhorteth the godlie to patience, and to trust to finde mercie by reason of the promises of God made vnto Abraham: and therefore quietlie to abide til God shewe them the effect of that grace, whereby in the end they shulde be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.



L Heworde of the Lord, which came vnto Zephaniāh the sonne of Cushi, the sonne of Gedaliāh, the sonne of Anariāh, the sonne of Hizkiāh, in the dayes of Iosiāh, the sonne of Amōn King of Iudāh. 2 I wil surely destroye all things from of the land, saith the Lord. 3 I wil destroy man and beast: I wil destroy the foules of the heauen, and the fish of the sea, and ruines [shal be] to the wicked, and I wil cut of man from of the land, saith the Lord. 4 I wil also stretche out mine hand vpon Iudāh, and vpon all the inhabitants of Ie-

rusalēm, and I wil cut of the remnant of Bāal from this place, and the names of the Chemarims with the Priests. 5 And them that worship the hoste of heauen vpon the house toppes, & them that worship and swear by the Lord, and by Malchām, 6 And them that are turned backe from the Lord, and those that haue not fought the Lord, nor inquired for him. 7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, [&] hath sanctified his ghestes. 8 And it shal be in the day of the Lords sacrifice, that I wil visite the princes and the Kings children, & all suche as are clothed with strange apparel. yet wil swear by idoles and serue them: which halting is here condemned. Ezek. 20, 39, 2. king. 17, 33. d Meaning, courtesours which did imitate strange apparel of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, read Eze. 23, 14. 9 In the

b VWhich were an order of superstitious men appointed to minister in seruice of Bāal, & were as hypocolliar chaplains, read 2. King. 23, 5. holtes. 10, 5. c He alludeth to their idolatry. Melech, w^{ch} was forbidden Law. 20, 2. yet they called him Melech King & made him as a god: therefore he is more nother than that wil befall say they worship God, and yet wil swear by idoles and serue them: which halting is here condemned. That is, those lined with gold & silver, and gaudy apparell, which they becom like to the heathen.

9 In the same day also will I visite all those that dance vpon the thresholde so proudly, which fill their masters houses by crueltye and deceit.

10 And in that day saith the Lord, there [shalbe] a noyce, [and] crye from the fifth gate, and an howling from the second gate and a great destruction from the hilles.

11 Howe ye inhabitants of the lowe place: for the companie of the marchants is destroyed: all they that bare siluer, are cut of.

12 And at that time will I searche Ierusalem with lightes, and visit the men that are frosh in their dregges, & say in their hearts, The Lord wil nether do good nor do euil.

13 Therefore their goods shalbe spoyled, & their houses waste: they shal also buyld houses, but not inhabit them, & they shal plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord [is] nere: it is nere, and hasteth greatly, [euen] the voyce of the day of the Lord: the strong man shal crye there bitterly.

15 That day [is] a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie & darkenes, a day of cloudes and blackenes.

16 A day of the trumpet and alarme against the strong cities, and against the hie towres.

17 And I wil bring distres vpon men, that they shal walke like blind men, because they haue sinned against the Lord, & their blood shal be powred out as dust, & their flesh as the dongue.

18 Nether their siluer nor their golde shal be able to deliuer them in the day of the Lords wrath, but the whole land shal be deuoured by the fyre of his ielousie: for he shal make euen a speedie riddance of all them that dwel in the land.

CHAP. II.

He moueth to returne to God, & Prophecyng destruction against the Philistims, Moabites and others.

1 Gather your selues, euen gather you O nation not worthie to be loued,

2 Before the decre come forth, [& ye be] as chaffe that passeth in a day, [and] before the fierce wrath of the Lord come vpon you, [and] before the day of the Lords angre come vpon you.

3 Seke ye the Lord all the meke of the earth, which haue wrought his iudgements: seke righteousnes, seke lowlines, if so be that ye may be hid in the day of the Lords wrath.

4 For Azzah shalbe forsaken, and Ashkelon desolate: they shal driue out Ashdod at the noone day, and Ekron shalbe rooted vp.

5 Wo vnto the inhabitants of the sea coast the nation of the Cherethims, the worde of the Lord [is] against you: O Canaan, land of the Philistims, I wil euen destroye thee without an inhabitant.

6 And the sea coast shalbe dwellings, and cotages for shepherds and shepe foldes.

7 And [that] coast shal be for the remnant of the house of Iudah, to fede thereupon: in the houses of Ashkelon shal they lodge toward night: for the Lord their God shal visite them, and turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and magnified them selues against their borders.

9 Therefore, as I liue, saith the Lord of hostes, the God of Israel, surely Moab shalbe as Sodom, and the children of Ammon as Gomorah, [euen] the breeding of nettles and salt pittes, and a perpetual desolation: the residue of my folke shal spoyle them, & the remnant of my people shal possesse them.

10 This shal they haue for their pride because they haue reproched and magnified them selues against the Lord of hostes people.

11 The Lord [wil be] terrible vnto them: for he wil consume all the gods of the earth, and euerie man shal worshipping him from his place, [euen] all the yles of the heathen.

12 Ye Morians also shalbe slaine by my sworde with them.

13 And he wil stretche out his hand against the North, and destroye Ashur, and will make Nineueh desolat, [and] waste like a wildernes.

14 And flockes shal lye in the middes of her, and al the beastes of the nations, and the pelicane, and the owle shal abide in the vpper postes of it: the voyce [of birdes] shal sing in the windowes, [and] desolations [shalbe] vpon the postes: for the cedres are vncovered.

15 This is the reioycing citie that dwelleth careles, that said in her heart, I am, and there [is] none besides me: how is she made waste, and the lodging of the beastes euerie one that passeth by her, shal hiss & wagge his hand.

CHAP. III.

c He comforteth the faithfull in that, & God wolde change his punishments from the Philistims their enemies and other nations.

d That is, Gallilee: by these nations he meaneth the people that dwell nere to the Iewes & in head of the ship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slaine.

e He sheweth why God wolde destroy their enemies, because their contrary might be a resting place for his Church.

f These nations presumed to take from Iewes that country which the Lord had giuen them.

g VVhen he shal deliuer his people and destroy their enemies and idoles, his glorie shal shine through out all the world.

h Read Isa. 34. 11. Or, hedgehogge.

i Meaning, Nineueh, which reioyceth so much of her strength & prosperitie, shal be thus made waste & Gods people deliuered.

a That is, Ierusalem.

* Ezek. 13, 27.
mic. 3, 11.
* Habak. 1, 8.

b They are so grieved & they eat vp bones & all.

c The wicked thus boasted & God was ever among them, but the Prophet answereth that that can not excuse their wickednes: for God wil not beare with their finnes: yet that, he did patiently abide & sent his Prophetes continually to call them to repentance, but he profited nothing.

d By the destruction of other nations he sheweth that the Jewes shulde haue learned to feare God.

e They were most earnest & ready to do wickedly.

f Seing ye wil not repent, you shall loke for my vengeance as well as other nations.

g Left any should thinke that Gods glory shulde haue perished when Ierusalem was destroyed, he sheweth that he wil publish his grace through al the world.

† Ebr. with one shoulder as Hos. 6, 9. h That is, the Jewes shal come as wel as the Gentiles, which is to be vnderstand vnder the time of the Gospel.

Against the gouerners of Ierusalem. 1 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

VO to her that is filthy and polluted, to the robbing citie.

2 She heard not the voyce: she receiued not correction: she trusted not in the Lord: she drew not nere to her God.

3 Her princes within her [are] as roaring lions: her iudges [are] as wolues in the euening, which leaue not the bones til the morowe.

4 Her prophetes are light [and] wicked persones: her priests haue polluted the Sanctuary: they haue wrested the Law.

5 The iust Lord [is] in the middes thereof: he wil do none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked wil not learne to be ashamed.

6 I haue cut of the nations: their towres are desolate: I haue made their streates waste, that none shal passe by: their cities are destroyed without man [and] without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling shulde not be destroyed how so euer I visited them, but they rose early [and] corrupted all their workes.

8 Therefore waite ye vpon me, saith the Lord, vntil the daye that I rise vp to the pray: for I am determined to gather the nations, and that I wil assemble the kingdoms to powre vpon them mine indignation, [eu]en all my fierce wrath: for all the earth shalbe deuoured with the fyre of my ielousie.

9 Surely then wil I turne to the people a pure langage, y they may all call vpon the Name of the Lord, to serue him with one consent.

10 From beyonde the riuers of Ethiopia, the daughter of my dispersed, praying

unto me, shal bring me an offering.

vnto me, shal bring me an offering.

11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I wil take away out of the middes of thee them that reioyce of thy pryde, and thou shalt no more be proude of mine holy Mountaine.

12 Then wil I leaue in the middes of thee an humble and poore people: & they shal trust in the Name of the Lord.

13 The remnant of Israel shal do none iniquitie, nor speake lies: netheir shal a deceitful tongue be founde in their mouth: for they shal be fed, and lye downe, and none shal make them afraid.

14 Reioyce o daughter Zión: be ye ioyful, o Israel: be glad & reioyce with al thine heart, o daughter Ierusalem.

15 The Lord hath taken away thy iudgements: he hath cast out thine enemies: the King of Israel, [eu]en the Lord [is] in the middes of thee: thou shalt see no more euil.

16 In that day it shalbe said to Ierusalem, Feare thou not, o Zión: let not thine hands be faint.

17 The Lord thy God in the middes of thee [is] mightie: he wil saue, he wil reioyce ouer thee with ioye: he wil quiet him self in his loue: he wil reioyce ouer thee with ioye.

18 After a certaine time wil I gather the afflicted that were of thee, [and] them that bare the reproche for it.

19 Beholde, at that time I wil bruse al that afflict thee, and I wil saue her that halteth, and gather her that was cast out, and I wil get them praise and fame in all the lands of their shame.

20 At that time wil I bring you againe, & then wil I gather you: for I wil giue you a name and a praise among al people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

i For they haue full remission of their finnes: and the hypocrites which boasted of the Temple which was also thy pride in thy past, shal be taken from thee.

k That is, the punishment of thy sinne. l As the Assyrians, Caldeans, Egyptians, and other nations. m To defende thee, as by thy finnes thou hast put him away, and left thy self naked, as Ezek. 32, 25.

n Signifying, God deliuereth to shewe his loue & great affection toward his Church.

o That is, them that were had in haue & reuiled for the Church & because of their religion.

p I wil deliuer the Church which now is afflicted as Micah. 4, 6.

q As among the Assyrians & Caldeans which did mocke the and put them to shame.

HAGGAI.

THE ARGUMENT.

Vhen the time of the fouentie yeres captiuitie prophesied by Ieremiah, was expired, God raised vp Haggai, Zephaniah and Malachi to comforte the Jewes and exhorta them to the building of the Temple, which was a figure of the spiritual Temple, and Church of God, whose perfection and excellencie shode in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iuste rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lord, with the promes of greater felicitie, forasmuche as the Lord wil finish the worke that he hath begunne, and send Christ whome he had promised, and by whome they shulde attaine to perfection and glorie.

CHAP.

CHAP. I.
The time of the prophetic of Haggai. An exhortation
to build the Temple againe.



IN the seconde yere
of King Darius, in
the sixt moneth, the
first day of the mo-
neth, came the wor-
de of the Lord (by
the ministerie of the
Prophet Haggai) vn-
to Zerubbabel the sonne of Shealtiel,
a prince of Iudah, and to Iehoshua the
sonne of Iehozadak the hie Priest, saying,
2 Thus speaketh the Lord of hostes, say-
ing, This people say, The time is not yet
come, that the Lords House shulde be
buylded.

3 Then came the worde of the Lord by
the ministerie of the Prophet Haggai,
saying,

4 Is it time for your selues to dwel in your
diled houses, and this house lye waste?

5 Now therefore thus saith the Lord of
hostes, Consider your owne waies in your
hearts.

6 Ye haue sown much, & bring in litle:
ye eat, but ye haue not ynough: ye
drinke, but ye are not filled: ye clothe you
but ye be not warme: and he that ear-
neth wages, putteth the wages into a bro-
ken bagge.

7 Thus saith the Lord of hostes, consider
your owne wayes in your hearts.

8 Go vp to the mountaine, & bring wood
and builde this House, and I wil be fauo-
rable in it, and I wil be glorified, saith the
Lord.

9 Ye looked for much, and lo, [it came] to
litle: and when ye brought it home, I did
blowe vpon it. And why, saith the Lord
of hostes? Because of mine House that is
waste and ye runne euerie man vnto his
owne house.

10 Therefore the heaven ouer you stayed
itself from dewe, and the earth staied her
frute.

11 And I called for a drought vpon the
land, and vpon the mountaines, and vpon
the come, and vpon the wine, and vpon
the oyle, vpon [all] that the ground
bringeth forth: bothe vpon men and
vpon cattel, and vpon all the labour of
the hands.

12 When Zerubbabel the sonne of Sheal-
tiel, and Iehoshua the sonne of Iehozadak
the hie Priest with all the remnant of the
people, heard the voyce of the Lord their
God, and the wordes of the Prophet
Haggai (as the Lord their God had sent

him) then the people did feare before
the Lord.

13 Then spake Haggai the Lords mes-
senger in the Lords message vnto the
people, saying, I am with you, saith the
Lord.

14 And the Lord stirred vp the spirit of
Zerubbabel, sonne of Shealtiel, a prince
of Iudah, and the spirit of Iehoshua the
sonne of Iehozadak the hie Priest, & the
spirit of all the remnant of the people,
and they came, and did the worke in the
House of the Lord of hostes their
God.

CHAP. II.

He sheweth that the glorie of the seconde Temple shal
excede the first.

IN the foure and twentieth day of the
sixt moneth, in the second yere of King
Darius,

2 In the seventh moneth, in the one and
twentieth [day] of the moneth, came the
worde of the Lord by the ministerie of
the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of
Shealtiel prince of Iudah, & to Iehoshua
the sonne of Iehozadak the hie Priest, &
to the residue of the people, saying,

4 Who is left among you, that sawe this
House in her first glorie, & how do you
se it now? It is not in your eyes, in compa-
rison of it as nothing?

5 Yet now be of good courage, & Zerubba-
bel, saith the Lord, and be of good com-
fort, & Iehoshua, sonne of Iehozadak the
hie Priest: and be strong, all ye people of
the land, saith the Lord, and do it: for
I am with yow, saith the Lord of ho-
stes,

6 [According] to the worde that I coven-
ted with you, whe ye came out of Egypt:
so my Spirit shal remaine among you:
feare ye not.

7 For thus saith the Lord of hostes, Yet
a litle while, and I wil shake the heavens
and the earth, and the sea, and the drye
land:

8 And I wil moue all nations, and the de-
sire of all nations shal come, and I wil fill
this House with glorie, saith the Lord
of hostes,

9 The silver [is] mine, and the golde [is]
mine, saith the Lord of hostes.

10 The glorie of this last House shal be grea-
ter then the first, saith the Lord of hostes:
and in this place wil I giue peace, saith
the Lord of hostes,

11 In the foure and twentieth [day] of
the ninth moneth, in the seconde yere

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Joh. 6.44

4 For the
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ist. 31. 11 and
zek. 4. 1. 1
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bene more excel
lent the Salomon
Temple, which
destroyed by the
Babylonians,
but the Prophet
saith ment the
ritual Temple,
the Church
of Christ.

b That is gof
warde in buyl-
ding & Tēple.

c He exhorteth
them to patien
thogh theise no
as yet this Tēple
so glorious as
Prophetes had
declared: for this
shulde be ac-
complished in
Christ, by
wher al things
shulde be renewed.

d Meaning,
Christ wher all
ought to loke for
and desire: or by
desire, he may
signifie all pre-
cious things as
riches and such
like.

e Therefore
when his time
cometh, he can
make all & trea-
sures off wor-
ldes to serue his
purpose: but this
glorie of this sa-
ced Temple
shul not stand in
material things
neither can be
buyt.

f Meaning, all
spirituall ble-
sings & saluati-
on purchased by
Christ, Phil.

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Two questions asked, Zechariah. Not to follow the father.

of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the Priests (concerning) the Law, and say,

13 If one beare holy flesh in the skirt of his garment, and with his skirt do touche the bread, or the porage, or the wine, or oyle, or any meat, shal it be holy: And the Priests answered and said, No.

14 The said Haggai, If a polluted persone touche any of these, shal it be vncleane? And the Priests answered, and said, It shal be vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they of set here is vncleane.

16 And now, I pray you, consider in your mindes: from this day, and afore, [euē] afore a stone was laid vpon a stone in the Temple of the Lord.

17 Before these things were, when one came to an heape of twentie [measures,] there were but ten: whe one came to the wine presse for to drawe out fiftie [vessels] out of the presse, there were but twentie.

18 I smote you with blasting, and with mil dewe, and with haile, in all the labours of

your hands: yet you [turned] not to me, saith the Lord.

19 Consider, I pray you, in your mindes from this day, and afore, from the foure and twentieth day of the ninth [moneth, euē] from the day that the fundation of the Lords Temple was laid: consider it in your mindes.

20 Is the seed yet in the baine: as yet the vines, and the figge tree, and the pomgrate, & oliue ne hath not brought forth from this day will I blesse [you.]

21 And againe the worde of the Lord came vnto Haggai in the foure and twentieth [day] of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudāh, and say, I wil shake the heauens and the earth,

23 And I wil ouerthrowe the throne of kingdomes, and I wil destroye the strength of the kingdomes of the heathen, and I wil ouerthrowe the charrets, & those that ride in them, and the horse and the riders shal come downe, euēie one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, o Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

thing was accomplished in Christ.

ZECHARIAH.

THE ARGUMENT.

IN VVO Moneths after that Haggai had begonne to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, & to confirme the same doctrine. First therefore he putteth the in remembrance, for what cause God had so fore punished their fathers: and yet comforteth them, if they wil repent vnfaignedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull shoulde haue from death and sinne by Christ: But because they still remained in their wickednes and coldenes to set forthe Gods glorie, & were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euermixeth the promes of grace, that they might by this moanes be prepared to receiue Christ, in whome all shoulde be sanctified, so the Lord.

CHAP. I.

He exhorteth the people to returne to the Lord, and to shewe the wickednes of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.



IN the eight moneth of the secounde yere of Darius, came the worde of the Lord vnto Zechariah, the sonne of Berechiah, the sonne of Iddo, Prophet, saying,

The Lord hath bene sore displeased w your fathers.

Therefore say thou vnto the, Thus saith the Lord of hostes, Turne ye vnto me,

saith the Lord of hostes, and I wil turne vn to you, saith the Lord of hostes.

4 Be ye not as your fathers, vnto whome the former Prophetes haue cryed saying, Thus saith the Lord of hostes, Turne you now from your euil wayes, and from your wicked workes: but they wolde not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where are they? and do the Prophetes liue for euer?

6 But did not my wordes and my statutes which I commanded by my seruants the Prophetes, take holde of your fathers? & they returned, and said, As the Lord of hostes hath determined to do vnto vs, according to our owne wayes, and according

ther, why do not ye feare the threatnings contained in the same and declared by my Prophetes?

8 As men accustomed with my iudgements, & not that they were touched with true repentance,

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That is, the
of the
which of it
is good, can
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thing so: and
therefore they
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fectable, vnto
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good and
goodly.

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how God did
plague you w
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That is, be
fore the buy
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16 He signifieth
the restitution
of Ierusalem
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Isa. 11, 1 & 2
6. 45, 21.
Iere. 3, 12.
ezek. 13, 30
hof. 14, 2.
ioel 1, 2.

Though your
fathers be
ad, yet Gods
iudgements
punishing them
ought to be
fore your eyes
& though the
Prophetes be
dead, yet their
doctrines remai
neth for euer, 1
Pet. 1, 17.

Seeing ye sawe
the force of my
doctrines in
punishing your
fathers, why do
not ye feare the
threatnings con
tained in the same
and declared by
my Prophetes?

As men accustomed
with my iudgements,
& not that they were
touched with true
repentance,

to our workes, so hathe he delt with vs.

7 Vpon the foure and twentieth day of the eleuent moneth, w^{ch} is the moneth^h Shebat, in the seconde yere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I sawe by night, and beholde^k a man riding vpon a red horse, & he stode among the mirre trees, that were in a bottome, & behinde him were there red horses speckeled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I wil shewe thee what these be.

10 And the man that stode among the mirre trees, answered and said, These are they whome the Lord hath sent to go through the worlde.

11 And they answered the Angel of the Lord, that stode among the mirre trees, & said, We haue gone thorowe the worlde: and beholde, all the worlde sitteth still, & is at rest.

12 Then the^m Angel of the Lord answered and said, O Lord of hostes, how long wilt thou be vnmmerciful to Ierusalem, and to the cities of Iudah, with whome thou hast bene displeased now these there score & ten yeres?

13 And the Lord answered the Angel that talked with me, with good wordes [and] comfortable wordes.

14 So the Angel that communed with me, said vnto me, Crye thou, and speake, Thus saith the Lord of hostes, I am^a ielouse ouer Ierusalem and Zion with a great zeale.

15 And am grealy angrie against the careles heathen: for I was angrie but^a a litle, and they helped forward the affliction.

16 Therefore thus saith the Lord, I wil returne vnto Ierusalem with tender mercie: mine house shal be buylded in it, saith the Lord of hostes, & a line shal be stretched vpon Ierusalem.

17 Crye yet, & speake, Thus saith^f Lord of hostes, My cities shal yet^a be broken w^{ch} plentie: the Lord shal yet cofoite Zion, and shal yet chuse Ierusalem.

18 Then lift I vp myne eyes and sawe, and beholde, foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered,

These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure^c carpers.

21 Then said I, What come these to doe?

And he answered, and said, These are the hornes which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to scattre it.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp myne eyes againe and looked, and beholde, a^a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said vnto me, To measure Ierusalem, that I may se what is the breadth thereof, and what is the length thereof,

3 And beholde, the Angel that talked with me, went forthe: and another Angel went out to mete him,

4 And said vnto him, Runne, speake to this^b yong man, and say, Ierusalem shal be inhabited without walles, for the multitude of men and cattel therein.

5 For I, saith the Lord, wil be vnto her a wall of^d fyre round about, and wil^e be^f glorie in the middes of her.

6 Ho, ho, [come^f forthe,] & flee from the land of the North, saith the Lord: for I haue scattered you into the foure^g windes of the heauen, saith the Lord.

7^h Saue thy selfe, o Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After [this] glorie hathe he sent me vnto the nations, which spoiled you: for he that toucheth you, toucheth the^k apple of his eye.

9 For beholde, I wil lift vp mine handⁱ vpon them: and^m they shal be a spoyle to those that serued them, and ye shal knowe that the Lord of hostes hatheⁿ sent me.

10 Reioyce, and be glad, o daughter Zion, for lo, I come & wil dwell in the middes of

ferred their owne priuate commodities to the benefites of God promised in his Church.

g As it was Iudas scattered you, so haue I power to restore you.

h By fleeing from Babylon and coming to the Church.

i Seeing that God hathe begonne to shewe his gracie among you by duly uering you, he continueth the same still towards you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shal not hurt you, neither by the way nor at home.

k Years so deare vnto God, that he can no more suffer your enemies to hurt you, than a man can abide to be thrust in the eye, Psal. 17, 8.

l Vpon the heathen your enemies.

m They shal be your seruantes as you haue bene theirs.

n This must necessarily be vnderstand of Christ, who being God equal with his father, was sent as he was Mediator to dwell in his Church, and to gouerne therein.

f These carpers or smithes are Gods instruments, w^{ch} with their mallets & hammers breake these hard & strong hornes, which wolde overthrow the Church, and declare that none enemies horne is so strong, but God hathe an hammer, breake it in pieces.

a That is, the Angel who was Christ: for in respect of his office he is sometimes called an Angel, but in respect of his eternal essence, in God and so called.

b Meaning himself Zechariah.

c Signifying spiritual Ierusalem and Church vnder Christ which shal be extended by Gospel through all the worldes and shal neede no materiall walles, nor trust in any worldly strength, but shal be lastingly preferred & dwell in peace among all their enemies.

d To defend my Church, to fere the enemies, and to destroye them if they approache nere.

e In me they shal haue their ful felicitie and glorie.

f He calleth to them, which partly for feare and partly for their owne ease remained still in captiuitie, and so preferred

thee, faith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt knowe that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherit Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophetic of Christ and of his kingdom.

1 And he shewed me Iehoshua the hie Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said vnto Satan, The Lord reprove thee, o Satan: euen the Lord that hath chosen Ierusalem, reprove thee. Is not this a brand taken out of the fyre?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Beholde, I haue caused thine iniquitie to departe from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments: and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

Thus saith the Lord of hostes, If thou wilt walke in my waies, and kepe my watche, thou shalt also iudge mine House, and shalt also kepe my courtes, and I will giue thee place among these that stand by.

7 Heare now, o Iehoshua the hie Priest, thou and thy fellowes that sit before thee: for they are monstrous persones: but beholde, I will bring forth the true Branche my seruant.

8 Heare now, o Iehoshua the hie Priest, thou and thy fellowes that sit before thee: for they are monstrous persones: but beholde, I will bring forth the true Branche my seruant.

9 For lo the stone that I haue laid before Iehoshua: vpon one stone shall be seuen eyes: beholde, I will cut out the grauing thereof, faith the Lord of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, faith the Lord of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the fig tree.

9 For lo the stone that I haue laid before Iehoshua: vpon one stone shall be seuen eyes: beholde, I will cut out the grauing thereof, faith the Lord of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, faith the Lord of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the fig tree.

Chap. 4. 10. o I will make it perfit in all pointes, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will now be pacified, and visite their iniquities no more: q Ye shall then haue peace and quietnes, that is, in the kingdom of Christ, Isa. 2. 2. initial

CHAP. IIII.

The vision of the golden candellsticke, and the exposition thereof.

1 And the Angel that talked with me, came againe & waked me, as a man that is raised out of his slepe,

2 And said vnto me, What seest thou? And I said, I haue looked, and beholde, a candellsticke all of golde with a bowle vpon the tope of it, and his seuen lampes therein, & seuen pipes to the lampes, which were vpon the tope thereof.

3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the worde of the Lord vnto Zerubbabel, saying, Nether by an armie nor strength, but by my Spirit, faith the Lord of hostes.

7 Who art thou, o great mountaines before Zerubbabel: thou shalt be a plaine, & he shall bring forth the heade stone thereof, with showtings, saying, Grace, grace vnto it.

8 Moreover, the worde of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue laid the fundatiō of this house: his hands shall also finish it, and thou shalt knowe that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the small things? but they shall reioyce, and

respect of them, & would haue hindered Zerubbabel who represented Christ whom the enemies daily labour to let in the building of his spiritual Temple, but all in vaine. f Though the enemies thinke so, yet this building, yet Zerubbabel shall lay the hieft stone thereof, and bring it to perfection, so that all the godlie shall reioyce, and pray vnto God that he would continue his grace, and fauour toward the Temple. g Meaning, the Prophet, that I am Christ sent of my Father for the building, and preservation of my spiritual Temple. h Signifying that all were discouraged at the small & poore beginning of the Temple.

n He sheweth that the ministers can be buydes, when God layeth the first stone, which is Christ, who is full of grace, both in his nature & in his office, so that he is able to give grace to others, and to be a light to the world.

That is, the vision of the golden candellsticke, and the exposition thereof.

a VVhich was euer in the middes of the Temple, signifying that the grace of Gods Spirit should shine therein most abundantly, in all perfection.

b VVhich was euer in the middes of the Temple, signifying that the grace of Gods Spirit should shine therein most abundantly, in all perfection.

c VVhich was euer in the middes of the Temple, signifying that the grace of Gods Spirit should shine therein most abundantly, in all perfection.

d He sheweth that Gods power is sufficient to preserve his Church, though he be not man's helpe thereunto.

e He compareth the power of the aduersaries to a great mountain, who thought the lawes nothing in respect of them, & would haue hindered Zerubbabel who represented Christ whom the enemies daily labour to let in the building of his spiritual Temple, but all in vaine.

f Though the enemies thinke so, yet this building, yet Zerubbabel shall lay the hieft stone thereof, and bring it to perfection, so that all the godlie shall reioyce, and pray vnto God that he would continue his grace, and fauour toward the Temple. g Meaning, the Prophet, that I am Christ sent of my Father for the building, and preservation of my spiritual Temple. h Signifying that all were discouraged at the small & poore beginning of the Temple.

a He praied to Christ the Mediator for the state of his Church.

b VVhich declareth that the faithful haue not onely warre with flesh & blood, but with Satan himselfe and the spiritual wickednes, Eph. 6. 12.

c That is, Christ speaketh to God as the Mediator of his Church that he wolde rebuke Satan: and here he sheweth him selfe to be the continual preferer of his Church.

d Meaning, Iehoshua was wonderfully preferred in captivity, and now Satan sought to afflict him when he was doing his office. e In respect of the glorious garments, and precious stones that the Priests did weare before the captiuitie: and by this contemptible state the Prophet signifyeth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church. f He sheweth of what apparel he speaketh, which is when our filthy sinners are taken away and we are clothed with Gods mercies, which is meant of the spiritual restitution.

g The Prophet praith that besides the raiment the Priest might also haue type for his head accordingly, that is, that the dignitie of the Priesthode might be perfected: and this was fulfilled in Christ, who was both Priest & King: & hence all such are condemned who can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.

h That is, heane rule & gouernement in my Church as thy predecessors haue had. i VVhereby he meaneth to haue the whole charge & ministerie of the Church. k That is, the Angels who represented the whole number of the faithful: signifying that all godlie should willingly receive him. l Because they folowe my worde, they are condemned in the world, & esteemed as monsters, Isa. 53. 12. m That is, Christ, who did so humble him self, that not onely he became the seruant of God, but also the seruant of men: & therefore in him they should haue comfort, although in the world they were contemned, Isa. 53. 12. n 12. 13. 14.

shal se the stone of iunne in the hand of Zerubbabel: these seuen are the eyes of the Lord, which go thorowe the whole worlde.

9 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

10 And I spake moreouer, and said vnto him, What be these two oliue branches, which thorowe the two golden pipes emptye themselves into the golde?

11 And he answered me and said, Knowest thou not what these be? And I said, No, my Lord.

12 Then said he, These are the two oliue branches, that stande with the ruler of the whole earth.

13 Which were euer greene and full of oyle, so that still they poure forth the oyle into the lampes: signifying, that God wil continually maintaine and preserue his Church, and indue it still with abundance and perfecti-
on of graces.

CHAP. V.

1 The vision of the flying boke signifying the curse of the-
ues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringig of Iudahs afflictions into Babylon.

1 Then I turned me, and lift vp mine eyes and looked, and beholde, a flying booke.

2 And he said vnto me, what seest thou? And I answered, I see a flying boke: the length thereof [is] twentie cubites, and the breadth thereof ten cubites.

3 Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euerie one that stealeth, shalbe cut off [as wel] on this side, as on that: and euerie one that sweareth, shalbe cut off [as wel] on this side, as on that.

4 I wil bring it forth, saith the Lord of hostes, and it shal enter into the house of the thief, and into the house of him, that falsly sweareth by my Name: & it shal remaine in the middes of his house, and shal consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp now thine eyes, and se what is this that goeth forth.

6 And I said, What is it? And he said, This is an Ephah that goeth forth. He said moreouer, This is the sight of them, through al the earth.

7 And beholde, there was lift vp a talent of lead: and this is a woman that sitteth in the middes of the Ephah.

8 And he said, This is wickednes: and he

cast it into the middes of the Ephah, & he cast the weight of lead vpon the mouth thereof.

9 Then lift I vp myne eyes, and looked: & beholde, there came out two women, & the winde [was] in their wings (for they had wings like the wings of a storke) and they lift up the Ephah betwene the earth and the heauen.

10 Then I said vnto the Angel that talked with me, Whether do these beare the Ephah?

11 And he said vnto me, To buyld it in house in the land of Shinar, & it shal be established & set there vpon her owne place.

CHAP. VI.

By the foure charettes he describeth the foure monarchies.

1 I gaue, I turned and lift mine eyes, & looked: and beholde, there came foure charettes out from betwene two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet [were] red horses, & in the second charet blacke horses,

3 And in the third charet white horses, & in the fourth charet, horses of diuers colours, and reddish.

4 Then I answered, and said vnto the Angel that talked with me, What are these, my Lord?

5 And the Angel answered, and said vnto me, These are foure spirits of the heauē which go forth, from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, & they of diuers colours went forth toward the South country.

7 And the reddish went out, & required to go, and passe through the worlde: and he said, Go passe through the worlde. So they went throwout the worlde.

8 Then cryed he vpon me, and spake vnto me, saying, Beholde, these that go toward the North country, haue pacified my spirit in the North country.

9 And the worde of the Lord came vnto me, saying,

10 Take of them of the capiuitie, [euē] of Heldai, & of Tobiah, & Iedaiab, which are come from Babel, and come thou the

11 Which signified that God wold some time giue his Church rest, & pouer his plagues vpon their enemies, as he did in destroying Ninue and Babylon, and others their enemies. g Meaning all the actions and motions of Gods Spirit, & accordg to his inchangeable cosal he causeth to appeare through all the worlde. h That is, toward Egypt, and other countries there about.

i That is, they of diuers colours, which aske leave, to signifye that Satan ha the no power to hurt or afflict til God giue it him, Job. 1. 12. k By punish-
ing the Caldeans min: anger ceased, and you were deliuered.

yyy. ij.

I To receive of
him and the other
share, money to
make the two
crowns: which
were men of
great authority
among the Jew
and coured
the refruſion
of the King
dom and of y^e
Priesthode, &
hurt others by
their example,
Because this
could not be at-
tribute to any
one according
to y^e Law, there-
fore it follow
eth y^e Land here
mult represent
y^e Messiah who
was both Priest
& King.

Meaning,
Christ, of whose
side Iehosua
was the figure:
for in Greke
they were bo-
th called Iesus
o Thais, of his
sist without
helpe of man.
p. VVhich de-
clareth vñe
this bayle
whereof Hag-
gai speaketh,
but only Christ
vñe whereof
dome and Prie-
seuered. C.VV
is. That they
shulde haue ben
crownes that re-
gning of the Ge-
lyfe will belet

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tained parte of
November &
parte of Decem-
ber.

That is, the rest of the people that remained yet in Calde, sent to the Church at Iernusalem for the resolution of these questions, because these feared ypon by agreement of the whole Church: one in the moneth, & the Temple was destroyed, & the other when Godning appeared upon my self with the cleare the Temple, and of the people which was chief points of

same day, and go vnto the house of Iosiah, the sonne of Zephaniah.

11 Take euen silver, and golde, and make crownes, and set them vpon the head of Iehoshuaz, the sonne of Iehozadak the hie Priest.

12 And ſpeake vnto him, ſaying, Thus ſpeaketh the Lord of hoſtes, and ſaith, Beholde the man whoſe name is the Branch, and he ſhal growe vpon out of his place, and he ſhal builde the Temple of the Lord.

13. **E**uen he shal buylde the Temple of the Lord, and he shal beare the *glorie, and shal sit and rule vpon his throne, and he shal be a Priest vpon his throne, and the counsel of peace shal be betwene *them bothe.

14. And the crownes shalbe to ^fHelém, & to Tobiah, and to Iedaiah, and to ^sHení sonne of Zephaniah, for a ^mmemorial in the Temple of the Lord.

¶ And they that are farre off, shal come & buyld in the Temple of the Lord, and ye shal knowe, that the Lord of hostes hath sent me vnto you. And this shal come to passe, if ye wil obey the voyce of **¶** Lord your God.

and therefore it was spiritual, and not material, Hag. 2. ro.
 Joshua had but a shadowe. x The two offices of the king-
 dome shal be ioyned together, that they shal be no more di-
 versed, as he called Heleai. x He also was called Iosiah.
 I acknowledge their infirmities, which looked that all things
 restored incontinently; and of this their infidelitie these two
 are tokens, Aet. 1. 6. x That is, the Gentiles by & pre-
 cept shal be toward the buylding of this spiritual Temple.
 And raise in the obedience of faith.

CHAP. VII.

The true fasting. 11. The rebellion of the people is the cause of their affliction,

And in the fourth yere of King Da-
rius, the word of the Lord came vn
to Zechariah in the fourth [day] of the ninth
moneth. euen in Chisleu.

For they had sent vnto the House of God
Sharezzer, and Regem-melech & their me
to pray before the Lord.

[And] to speake vnto the Priests, which were in the House of the Lord of hostes, & to the Prophetes, saying, Shulde I wepe in the fift moneth, and ^dseparate my selfe as I haue done these so many ^a yeeres.

Then came the worde of the Lord of ho
stes vnto me, saying,

Speake vnto all the people of the land,
and to the ^fPriestes, and say, When
ye fasted, and mourned in the fiftē

1. ^c By weeping, and mourning exercises they vied in their fasting. ^d That is, pre-
 2. ^e Which was now since
 3. ^f Forther were both of y^e peo-
 4. ^g ple was destroyed. ^h Forther were both of y^e peo-
 5. ⁱ fests, which doubted as touching this controuersie; besides
 6. ^j yer remained in Caldea; and reasoned of it as one of the
 7. ^k their religion.

and seuenth moneth, euen these seuentie yeres, did ye fast vnto me? & do I asproue it?

6 And when ye did eat, and when ye did
drinke, did ye not eat ^{it} for your felues, &
drinke for your felues?

7 Shulde ye not heare the wordes, which
the Lord hath cryed by the ministration
of the former Prophetes when Ierusalem
was inhabited, and in prosperitie; and the
cities thereof rounde about her, when the
South and the plaine was inhabited:

8. And the worde of the Lord came vnto
Zechariah, saying,

Thus speaketh the Lord of hostes, sayiⁱ⁹,
ⁱ⁹Execute true iudgement, and shew mer-
cie & compassiō, euerie mā to his brother

o And oppresse not the widowe, nor the
fatherles, the stranger, nor the poore, and
let none of you imagine euil against his
brother in your heart.

1 But they refused to hearken, and¹ pulled
away the shoulder, and stopped their eares,
that they shulde not heare.

2 Yea, they made their hearts as an adamant stone, lest they shulde heare the Law and the wordes which the Lord of hostes sent in his^m Spirit by the ministerie of the former Prophetes: therefore came a great wrath from the Lord of hostes.

3 Therefore it is come to passe, that as he
cried, and they wolde not heare, so they
cried, & I wolde not heare, saith the Lord
of hostes.

4 But I scattered them among all the nations,
whome they knewe not: thus the land
was desolate^a after them, that no man pas-
sed through nor returned: for thei laid the
pleasant land^a to waste.

ared that they were godlie, Mat. 23. 23. I And wolde not
orden, which was sweate and easie, but wolde beare their owne
auncie and grievous: to the fliech, thinking to merit there by: whiche
taken of oxen, which shrinke at the yoke, Nehem. 9. 29
Wh, that they rebelled not onely against the Prophetes, but
of God that spake in them. n That is, after they were charged
By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

Of the returne of the people vnto Ierusalem, and of the
mercie of God toward them. 16 Of good workes. 20
The calling of the Gentiles.

A Gainc the worde of the Lord of ho
stes came [to me] saying.

Thus saith the Lord of hostes, I was^a ie-
lous for Zión with great ielouſie, & I was
elous for her with great wrath.

Thus saith the Lord, I wil returne vnto
Zion, and wil dwell in the middes of Ieru
salem, and Ierusalem shal be called a ^b citie
of truth, and the Mountaine of the Lord
of hostes, the holie Mountaine.

Thus saith the Lord of hostes, There

shal yet olde men and olde women dwel in the stretes of Ierusalem, and euerie man with his staffe in his hand for very age.

5 And the stretes of the citie shalbe ful of boyes and girles, playing in the stretes thereof.

6 Thus saith the Lord of hostes, Thogh it be vnpossible in the eyes of the remnant of this people in these dayes, shulde it therefore be vnpossible in my sight saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I wil deliuer my people from the East countrey, and from the West countrey.

8 And I wil bring them, & they shal dwell in the middes of Ierusalem, and they shal be my people, and I wil be their God in trueth and in righteounesse.

9 Thus saith the Lord of hostes, Let your hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day, that the fundation of the House of the Lord of hostes was laide, that the Temple might be buylded.

10 For before these daies there was no hier for man nor anie hier for beast, nether was there anie peace to him that went our or came in because of the affliction: for I set all men, euerie one against his neyghbour.

11 But now I wil not [intreate] the residue of this people as afore time, saith the Lord of hostes.

12 For the seder [shalbe] prosperous: the vine shal giue her frute, & the ground shal giue her increase, and the heauens shal giue their dewe, & I wil cause the remnant of this people to possesse all these things.

13 And it shal come to passe, that as ye were a curse among the heathen, o house of Iudah and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, [but] let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you: when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes to do wel vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shal do. Speake ye euery man the trueth vnto his neyghbour: execute iudgement truly and vprightly in your gates,

17 And let none of you imagine euil in your hearts against his neyghbour, & loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourthe [moneth], and the fast of the fift, and the fast of the seuenth, & the fast of the tenth, shalbe to the house of Iudah ioye and gladnes, and prosperous hie feastes: therefore loue the trueth and peace:

20 Thus saith the Lord of hostes, That there shal yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shal go to another, saying, Vp, let vs go and pray before the Lord, and seke the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shal come to seke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shal ten men take holde out of all langages of the nations, [euen] take holde of the skirt of him that is a Iewe, and say, We wil go with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threshings of the Gentiles. 9. The coming of Christ.

1 The burden of the worde of the Lord in the land of Hadrach: and Damascus [shalbe] his rest. When the eyes of man, [euen] all the tribes of Israel [shalbe] toward the Lord.

2 And Hamath also shal border thereby: Tyrus [also] and Zidon, thogh they be vnerie wife.

3 For Tyrus did buyld her selfe a strong holde, and heaped vp siluer as the dust, & golde as the myre of the stretes.

4 Beholde, the Lord wil spoile her, and he wil smite her power in the sea, & she shal be deuoured with syre.

5 Ashkelon shal se it, and feare, and Azzah also shalbe verie sorrowful, and Ekron: for her countenance shalbe ashamed, and the King shal perish fro Azzah, & Ashkelon shal not be inhabited.

6 And the stranger shal dwell in Ashdod, and I wil cut of the pride of the Philistims.

7 And I wil take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth

in of the sea, that compasseth them round about, yet they shal not escape Gods iudgements. 8 Meaning, that all shulde be destroyed but a remnant that shalde remaine as strangers. 9 He promyseth to deliuer the land when he shal take vengeance on their enemies for their belchie, and vngodlyness to them.

which your father enjoyed from David's time to the captivity in Judah and Babylon; that, in your whole Church, visitation, which he here meant by the Gregians, x. He Jews shall destroy their enemies and have abundance, and, as there is abundance on the altar when the sacrifice is offered, so there shall be no interperence, but only the remembrance of God's great liberality. The faithful and increased of all, that the verie enemies shall be compelled to Gods glory and praise in them, as Iosephus declareth great when he met with his Priest.

one faith by the doctrine of the Gospel.

Whereby

land of Egypt, & gather them out of Affhur: and I wil bring them into the land of Gilead, and Lebanon, and [place] shal not be founde for them.

11 And he shal go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the river shal drye vp: and the pride of Affhur shalbe cast downe, and the sceptre of Egypt shal departe away.

12 And I wil strengthen them in the Lord, and they shal walke in his Name, saith the Lord.

¶ CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfulls committed to Christ. 7 A grievous vision against Ierusalem and Iudah.

1 Open thy dores, O Lebanon, and the fyre shal deuoure thy cedres.

2 Howle, O fyre trees: for the cedre is fallen, because all þe mightie are destroyed: howle ye, O oaks of Balsan, for the defended forest is cut downe.

3 There [is] the voyce of the howling of the shepherds: for their glorie is destroyed: the voyce of the roaring of lyons whelpes, for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Fede the shepe of the slaughter.

5 They that possesse them, slaye them, and sinne not: and they that sell them, say, Blessed [be] the Lord: for I am riche, & their owne shepherds spare them not.

6 Surely I wil no more spare those that dwell in the land, saith the Lord: but lo,

I wil deliuer the men euerie one into his neighbours hand, and into the hand of his King: and they shal smite the land, and out of their hands I wil not deliuer [them].

7 For I fed the shepe of slaughter, euen the poore of the flocke, and I toke vnto me two staures: the one I called, Beautie, and the other I called, Bandes, and I fed the shepe.

8 Three shepherdes also I cut of in one moneth, and my soule lothed them, and their soule abhorred me.

9 Which euer hauethe Name of God in their mowthes, though it bringe they demerit God, attributing their gaineto Gods

10 I wil send one to destroy another. Their gouernours shal execute crueltie

11 That is, the sinners remnant, whome he theghs to shewe mercie vnto. God sheweth his great benefites vnto his people to conuince them of greater ingratitude, which woulde ne be ruled by his moste beautiful order of gouernement, nether contynge in the bandes of brotherlie vnite, and therefore he breaketh bothe the one and the other. Some read, for Bandes destroyers, but in the 14. vers. the first reading is confirmed.

12 VVhereby he sheweth his care and diligence, that he woulde suffer them to haue no euil rulers, because they shoulde consider his great loue. Meaning the people, because they woulde not acknowledge these great benefites of God.

9 Then said I, I wil not fede you: that that dyeth, let it dye: & that that perissheth, let it perissh: and let the remnant eat, euerie one the flesh of his neighbour.

10 And I toke my staffe, [euen] Beautie, & brake it, that I might disanull my couenat, which I had made with all people.

11 And it was broken in that day: and so the poore of the shepe that waited vpon me, knewe that it was the worde of the Lord.

12 And I said vnto them, If ye thinke it good, giue [me] my wages, and if no, leaue of: so they weighed for my wages thirtie [pieces] of siluer.

13 And the Lord said vnto me, Cast it vnto the potter: a goodlie price, that I was valued at of the. And I toke the thirtie [pieces] of siluer, and cast them to the potter in the House of the Lord.

14 Then brake I mine other staffe, [euen] the Bandes, that I might dissolue the brotherhode betwene Iudah and Israel.

15 And the Lord said vnto me, Take to thee yet the instruments of a foolish shepheard.

16 For lo, I wil raise vp a shepheard in the land, which shal not loke for the thing, is lost, nor seke the tender lambes, nor heale that that is hurt, nor fede that that standeth vp: but he shal eat the flesh of the fat, and reare their clawes in pieces.

17 O idle shepheard that leaveth flocke: the sworde shal be vpon his arme, & vpon his right eye. His arme shalbe cleane dried vp, and his right eye shal be utterly darkened.

the plague of God shal take away bothe thy strength & iudgement.

¶ CHAP. XII.

Of the destruction & buylding againe of Ierusalem.

1 The burde of the worde of the Lord vpon Israel, saith the Lord, which spread the heavens, and layed the fundation of the earth, and formed the spirit of man within him.

2 Beholde I wil make Ierusalem a cuppe of poyson vnto all the people round about: & also with Iudah wil he be, in the siege against Ierusalem.

3 And in that day wil I make Ierusalem an heauie stone for all people: all that lift it vp, shalbe torne, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I wil smite euery horse with stonishment, & his rider with madnes, and I wil open mine eyes vpon the house of Iudah, and wil

yyy. iiii

smite euery horse of the people with blindenes.

5 And the princes of Iudāh shal say in their hearts, The inhabitants of Ierusalem [shalbe] my strength in the Lord of hostes their God.

6 In that day wil I make the princes of Iudāh like coles of fyre among the wood, and like a fyre brande in the sheafe, and they shal deuoure all the people rounde about on the right hand, and on the left: and Ierusalem shalbe inhabited againe in her owne place, [euē] in Ierusalem.

7 The Lord also shal preserue the tentes of Iudāh, [as] afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierusalem against Iudāh.

8 In that day shal the Lord defende the inhabitants of Ierusalem, and he that is feble among them, in that daye shalbe as Dauid: and the house of Dauid [shalbe] as gods [house, &] as the Angel of the Lord before them.

9 And in that day wil I seke to destroye all the nations that come against Ierusalem.

10 And I wil powre vpon the house of Dauid, & vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, & they shal loke vpon me, whome they haue perced, and they shal lament for him, as one mourneth for [his] onelie sonne, & he sorie for him as one is sorie for [his] firstborne.

11 In that day shal there be a great mourning in Ierusalem: as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shal bewaile euery familie a parte, the familie of the house of Dauid a parte, and their wiues a parte: the familie of the house of Mathan a parte, & their wiues a parte:

13 The familie of the house of Levi a parte, and their wiues a parte: the familie of Shemei a parte, and their wiues a parte:

14 All the families that remaine, euery familie a parte, and their wiues a parte.

CHAP. XIII.

Of the fountaine of grace. 1. Of the cleane riddance of idolatrie. 2. The seals of the godlie against false prophetes.

IN that day there shalbe a fountaine opened to the house of Dauid, & to the inhabitants of Ierusalem, for sinne & for vncleannes.

2 And in that day, saith the Lord of hostes, I wil cut of the names of the idoles out of the land: and they shal no more be remembered: and I wil cause the prophetes, and the vncleane spirits to departe out of the land.

3 And when anie shal yet prophecie, his father & his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, shal thrust him through, when he prophecieth.

4 And in that daye shal the Prophetes be ashamed euery one of his vision, when he hath prophecied: nether shal they weare a rough garment to deceiue.

5 But he shal say, I am no Prophet: I am an housband man: for man taught me to be an herdman from my youth vp.

6 And one shal say vnto him, What are these woundes in thine hands? Then he shal answer, Thus was I wounded in the house of my friends.

7 Arise, o sworde, vpon my shepherd, & vpon the man, [that is] my fellow, saith the Lord of hostes: smite the shepherd, & the shepe shalbe scattered: and I wil turne mine hand vpon the litle ones.

8 And in all the land, saith the Lord, two partes therein shalbe cut of, [and] dye: but the third shalbe left therein.

9 And I wil bring that third parte thorow the fyre, and wil fine them as the siluer is fined, and wil trye them as golde is tryed: they shal cal on my Name, & I wil heare them: I wil say, It is my people, and they shal say, The Lord [is] my God.

more gently with them, and put them not to death, yet they wolde so punish their children, that became false prophetes, that the markes and signes shoulde remaine for euer. The Prophet warneth the Iewes, before this great comfort shoulde come vnder Christ, there shoulde be an horrible dissipation among the people: for their gouernours and pastours shoulde be destroyed, and the people shoulde be as scattered shepe: and the Evangelist applieth this to Christ, because he was the head of all Pastours, Mat. 26. 31. k The greatest part shal haue no portion of these blessings, and yet they that shal inioye them shal be tryed with great afflictions, so that it shalbe knowne that onely Gods power and his mercies do preserue them.

CHAP. XIII.

1 Of the doctrine that shal procede out of the Church, and of the restauration thereof.

1 Beholde, the day of the Lord cometh. Band thy spoyle shalbe deuided in the middes of thee.

2 For I wil gather all nations against Ierusalem to battel, and the cite shalbe taken, and the house spoyled, and the women defiled, and halfe of the cite shal goe into captivity, and halfe of the cite shal be destroyed, so that they might knowe that they were warned of the day of the Lord.

2 Euerie captaine, that hath many vnder him afore, shal now thinke that the small power of Ierusalem shalbe sufficient to defende them against all enemies, because the Lord is among them.

4 The people which are now as it were dispersed by the fields, and lie open to their enemies, shalbe no lesse preserued by my power, than if they were vnder their Kings, which is ment by the house of Dauid, or in their defended cities.

6 They shal haue the feeling of my grace by faith, & knowe that I haue compassion on the.

8 That is, whome they haue continually vexed with their obstinacie, & grieued my Spirit, Ion. 19. 31, where it is referred to Christs bodie, which he refferred to the spirit of God.

9 They shal turne to God by true repentance, whome before they had so grievously offended by their ingratitude.

11 They shal lament and repent exceedingly for their offences against God.

12 Which was the name of a towne and place nere to Megiddon where Ioliah was slayne, 2. Chro. 35. 22.

14 That is, in all places where the Iewes shal remaine. 1 Signifying that this mourning or repentance shoulde not be a vaine ceremonie: but euery one touched with his owne grief shal lament. 2 Under these certaine families he conceineth all the tribes, and sheweth that bothe the Kings and the Priests had by their sinnes perced Christ. 3 Called also Simeon.

To wit, which were elect by grace and preserued from the commune destruction.

a He sheweth what shalbe the fruite of their penitence, to wit remission of sinnes by the blood of Christ, which shalbe a continual running fountaine, and purgeth them from all vncleannes. b He prometheth that God wil also purge them from all superstition, so that their religion shalbe pure.

c Meaning, false prophetes and teachers who are the corrupters of all religion, whome the Prophet here calleth vncleane spirits. d That is, whome they shal prophecie lies and mak God what is the author of truth, a cloke thereunto.

e He sheweth what zeale the godlie shal haue vnder the blood of Christ, Deu. 13. 6. f God shal make them ashamed of their errors and lies, by bringing them to repentance, and they shal no more weare Prophetes apparell to make their doctrine seeme more holy. g They shal confesse their former ignorance, and be conuicted to labour for their liuing.

h Herest sheweth the great power and friendship more gently with them, and put them not to death, yet they wolde so punish their children, that became false prophetes, that the markes and signes shoulde remaine for euer. The Prophet warneth the Iewes, before this great comfort shoulde come vnder Christ, there shoulde be an horrible dissipation among the people: for their gouernours and pastours shoulde be destroyed, and the people shoulde be as scattered shepe: and the Evangelist applieth this to Christ, because he was the head of all Pastours, Mat. 26. 31. k The greatest part shal haue no portion of these blessings, and yet they that shal inioye them shal be tryed with great afflictions, so that it shalbe knowne that onely Gods power and his mercies do preserue them.

a He armeth the godlie against the great tentations, that shal come, before they enioye this prosperous estate promised vnder Christ, that when these dangers shoulde come, they might knowe that they were warned of the day of the Lord.

into captiuitie, and the residue of the people shal not be cut of from the citie.

3 Then shal the Lord go forthe, and fight against those nations, as when he fought in the day of battel.

4 And his fete shal stand in that day vpon the mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shal cleaue in the middes thereof towarde the East and towarde the West there shal be a very great valley, & halfe of the mountaine shal remoue towarde the North, and halfe of the mountaine towarde the South.

5 And ye shal flee vnto the valley of the mountaines: for the valley of the mountaines shal reache vnto Azal: yea, ye shal flee like as ye fled from the earthquake in the dayes of Vziah King of Iudah: and the Lord my God shal come and all the Saintes with thee.

6 And in that day shal there be no cleare light but darke.

7 And there shalbe a day. (it is known to the Lord) neither day nor night, but about the euening time it shalbe light.

8 And in that day shal there waters of life go out from Ierusalem, halfe of them towarde the East sea, & halfe of them towarde the vttermoſt ſea, [and] shalbe bothe in ſomer and winter.

9 And the Lord shalbe King ouer all the earth: in that day shal there be one Lord, and his Name shalbe one.

10 All the land shalbe turned as a plaine from Geba to Rimmón, toward the South of Ierusalem, and it shalbe lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Haniél, vnto the Kings wine preſſes.

11 And men shal dwel in it, and there shalbe no more deſtruction, but Ierusalem shalbe ſafely inhabited.

12 And this shalbe the plague, wherewith the Lord wil ſmite all people, that haue fought

against Ierusalem: their fleſh ſhal conſume away, though they ſtand vpon their fete, and their eyes ſhal conſume in their holes, and their tongue ſhal conſume in their mouth.

13 But in that day a great tumult of the Lord ſhalbe among them, and euery one ſhal take the hand of his neighbour, and his hand ſhal liſe vpon his neighbour.

14 And Iudah ſhal fight alſo againſt Ierusalem, and the arme of all the heathen ſhalbe gathered rounde about, with gold and ſiluer, and great abundance of apparel.

15 Yet this ſhalbe the plague of the horſe, of the mule, of the camel, and of the aſſe, and of the beaſtes that be in theſe tentes as this plague.

16 But it ſhal come to paſſe that euery one that is left of all the nations, which came againſt Ierusalem, ſhal go vp from yere to yere to worſhip the King the Lord of hoſtes, and to kepe the feaſt of Tabernacles.

17 And who ſo wil not come vp of all the families of the earth vnto Ierusalem to worſhip the King the Lord of hoſtes, euery vpon them ſhal come no raine.

18 And if the familie of Egypt go not vp, and come not, it ſhal not [raue] vpon the [This] ſhal be the plague wherewith the Lord wil ſmite all the heathen, that come not vp to kepe the feaſt of Tabernacles.

19 This ſhalbe the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to kepe the feaſt of Tabernacles.

20 In that day ſhal there be [written] vpon the bridles of the horſes. The holynes vnto the Lord: & the pottes in the Lords Houſe, ſhalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah ſhalbe holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhal come and take of them and ſeeth therein: and in that day there ſhalbe no more the Canaanite in the Houſe of the Lord of hoſtes.

God wil not onely riſe vp warre without but ſedition at home to try them.

The heathen, and the ſcattered ſons of Iſrael ſhal be gathered together.

The ſcattered ſons of Iſrael ſhal be gathered together, and ſhal be as one people.

As the meane ſhould be, ſo ſhould be the ſtroked, ver. 12.

By the Egyptians, which were greateſt enemies to true religion, he ſignifieth all the Gentiles.

Signifying, that what ſerue they were pur now (whether to labour, or to ſeque in warre) ſhal be now holie, becauſe the Lord had ſanctified the.

As precious as one as the other, becauſe they ſhalbe ſanctified.

But al ſhal be pure and cleane & there ſhal be no more hyprocritie, or any ſhal corrupt the true ſerue of God.

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MALACHI.

THE ARGUMENT.

This Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntil Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhulde with more ſeruent deſires loke for the coming of the Meſſiah. He confirmeth the ſame doctrine, that the two former do, but chiefly he reproveth the Priests for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his worde. He alſo noteth certaine peculiar finnes, which were then among them, as marrying of idolatrous and manie wiues, ſacrificing againſt God, impaciencie, and ſuch like. Notwithſtanding the comfort of the godlie he declareth that God wolde not forget his promes made vnto their fathers, but wolde ſend Chriſt his meſſenger, in whom the covenant ſhulde be accompliſhed, whoſe coming ſhulde be terrible to the wicked, and bring all conſolation and ioy vnto the godlie.

CHAP. I.

A complains against Israel and chiefly the Priests.

Read 16, 23. R



He^a burdē of y^e wor-
de of the Lord to Is-
raēl by the ministrie
of Malachi.

I haue loued you,
saith the Lord: yet
ye say, ^b Wherein

hast thou loved vs? Was not Esau Iakóbs
brother, saith the Lord? yet I loved Iaa-
kób.

And I hated Elau, and made his mount-
taines waste, and his heritage a wilderness
for dragons.

4. Though Edom say, We are impowerished
but we wil returne and buyld the desolate
places, yet saith the Lord of hostes, they
shal buyld, but I wil destroye it, and they
shal call them, The border of wickednes,
and the people, with whome the Lord is
angrie for ever.

5 And your eyes shal ſe it, and ye ſhal ſay,
The Lord wil be magnified vpon the bor-
der of Iſrael.

6 A sonne honoreth [his] father, and a ser-
uant his master. If then I be a father, whe-
re is mine honour? and if I be a master, whe-
re is my feare, saith the Lord of hostes vn-
to you, ^d O Priests, that dispise my Name:
and ye say, ^e Wherin haue we despised
thy Name?

7 Ye offer vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of γ Lord is not to be regarded.

8 And if ye offer the blinde for sacrifice, it is ^hnot euil: and if ye offer the lame & sicke it is not euil: offer it now vnto thy prince: wil he be content with thee, or except thy persone. saith the Lord of hostes:

9 And now, I pray you, I pray before
God, that he may haue mercie vpon vs:
this hath bene by your meanes: wil he
regarde ^k your persones, saith the Lord of
hostes?

10 Who is there euen among you, 'that
wolde shute the dores? and kinde not
[fyre] on mine altar in vaine, I haue no

b ¶ Which de-
clareth their
great ingrati-
tude that did not
acknowledge
this loue, which
was so euident
in that he chose
Abraham from
out of al^y wor-
lde, and nere
chose Isakob^y
yonger brother
of whome they
came, and left
Esaue the elder.

¶ For besides that the signes of mine hatred appeared euen when he was made seruanto his yōger brother, being yet in his moztlers bellie, & also afterward in that he was put from his brightlight, yet euen now before your eyes, signes hereof are euident, in that that his countrey lieth waste, and his seruē returne to inhabite it, where easlye my people whom the enemye hated more the them are by my grace & loue trowarde you deliuered, read Rom.

al Besides & rest
of the people
he condemneth
the Priests chief-
ly because the
shulde haue re-
proued other
for their hypo-
cristie, and obsti-
nacie against
God, & not ha-
ue hardened
them: by the
example to grea-
se their faulce, b
f Ye reuealeal
whether they be
by their doings
wold commeth the
manded, & par-
tigion w he re-
man wold enor-
the people in ha-
occasion that
your office and
the Leuites wh
me in, were acc
the dooeth the

pleasure in you, saith the Lord of ho-
sties, neither will I accept an offering at your
hand.

11. For from the rising of the sunne vnto the
going downe of the same, my Name is
great among the Gentiles, and in euery
place incense shalbe offered vnto my Na-
me, and a pure offering: for my Name is
great among the heathen, saith the Lord
of hostes.

12 But ye haue polluted it, in that ye say
The table of the Lord is polluted, and
the frute thereof, [cuen] his meat is not to
be regarded.

13 Yelaid also, Beholde, [it is] a^e wearines
and ye haue snuffed at it, saith the Lord o
hostes, & ye offred that which was torne,
and the lame and the sick: thus ye offred
an offering: shulde I accept this of your ha^d
saith the Lord?

14 But curſed be the deceiuer, which hath
in his flocke a male, and voweth, and ſa-
crificeth vnto the Lord a corrupt thing: for
I am a great King, ſaith the Lord of hoſtes
and my Name is terrible among the hea-
then.

error, that they passed not what was offered: for they thought wel cōtēns with the leane as with the fat: but in the meane tyme not that obediēce to God, which he required, and so cōtēmpnie, and also shewed their contempt of God & cōtēmpnie of Priests and people were both weary with seruing God, and maner sacrifice & seruise they gaue to God, for that w^{as} was thought good ynough for the Lord. p That is, hathe habill Lord according to his worde, & yet wil serue him according to his minde.

CHAP. II.

Threatnings against the Priests being Seducers of the people.

ANd now, o ye^a Priests, this cōman-
dement is for you.

12. If ye wil not heare it, nor consider it in
your heart to giue glorie ^b vnto my Na-
me, saith the Lord of hostes, I will en-
send a curse vpon you, and wil curse your
blessings: yea, I haue cursed them alrea-
die, because ye do not consider it in [your]
heart.

3 Beholde, I wil corrupt^d your seed, & cast
dounge vpon your faces, [euē] the^e dounge
of your solemne feastes, and you shal
be like vnto it.

4 And ye shall knowe that I haue sent this
commandement vnto you, that my coue-
nant which I made with Leui might stand
with the Lord of hostes.

5 My coven^t was with him of life, and
peace, and I^h gaue him feare, and he
feared me, and was afraid beforeⁱ my
Name.

office established of God by promise, but he sheweth, that the
scandalers, when these villaines, and dogues are called by the
g. He sheweth what were the two cōditions of the coven-
tribe of Leui, on Gods parte, that he wold giue them long
and on their parte, that they shulde faithfully serue him ac-
b I prescribed Leui a certaine Law to serue me. i He
forthe my glorie with all humilitie and submission.

a He speaketh
unto them chief-
ly, but under-
standeth them he con-
cealeth the people
also.]
b To serue me
according to
my worde.
c That is, the
bounty of
Gods benefi-
tes.
d Your feed-
ing shall come
to no profit
e You boast of
your holines, sa-
crifices & feast-
s, but they shall
turne to your
shame, and be
as vile as dog-
g.]
f The Priests
objected againe
the Prophet, he
coude not re-
proue the, but
he must speake
against y^e priests
hode, and the
of the office is nothing
without names.
g He was
made with
life and felicity
redig to his word.
h serued me & to

6 The law of truth was in his mouth, & there was no iniquitie founde in his lippes: he walked with me in peace and equitie, and did turne manie away from iniquitie.

7 For the Priestess lippes shulde preserve knowledge, and they shulde seke the lawe at his mouth: for he is the messenger of the Lord of hostes.

8 But ye are gone out of the way: ye have caused manie to fall by the Lawe: ye have broke the couenant of Leui, saith the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people; because ye kepe not my wayes, but haue bene partial in the Lawe.

10 Haue we not all one father? hath not one God made vs? why do we transgresse euerie one against his brother, and breake the couenant of our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holynes of the Lord, which he loued, and hath married the daughter of a strange god.

12 The Lord wil cut of the man that doeth this: [bothe] the master and the seruāt out of the tabernacle of Iaakob, and him that offereth an offering vnto the Lord of hostes.

13 And this haue ye done againe, and couered the altar of the Lord with teares, w weeping and with mourning: because the offering is no more regarded, nether receiued acceptably at your hands.

14 Yet ye say, Wherein? Because the Lord hath bene witnes betwene thee and thy wife of thy youth, against whome thou hast transgressed: yet is she thy cōpaniō, and the wife of thy cōuenant.

15 And did not he make one? yet had he abundance of spirit: & wherefore one? because he sought a godlie seed: therefore kepe your selues in your spirit, and let none trespass against the wife of his youth.

16 If thou hatest [her,] put her away, saith the Lord God of Israel, yet he couereth the iniurie vnder his garment, saith the Lord of hostes: therefore kepe your selues in your spirit, and transgresse not.

17 Ye haue wearyed the Lord with your wordes: yet ye say, Wherein haue we wea-

ried him? When ye say, Euerie one that doeth euill, is good in the sight of the Lord, and he delighteth in them. Or where is the God of iudgement?

serue him. f Thus they blasphemed God in condemning him, because he iudged not according to their fantasies.

CHAP. III.

Of the messenger of the Lord, Iohne Baptist, & of Christ.

Beholde, I will send my messenger, & he shal prepare the way before me, and the Lord whome ye seek, shal suddenly come to his Temple: euen the messenger of the couenant whome ye desire: beholde, he shal come, saith the Lord of hostes.

2 But who may abide the day of his coming? and who shal endure, when he appeareth? for he is like a purging fyre and like fullers sope.

3 And he shal sit downe to trye & fine the siluer: he shal cut fine the sonnes of Leui, and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousness.

4 Then shal the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeres afore.

5 And I wil come nere to you to iudgement, and I wil be a swifte witnes against the falsayers, and against the adulterers, and against false swearers, & against those that wrongfully kepe backe the hirelings wages, [and vex] the widdowe, and the fatherles, and oppresse the stranger; & feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and ye sonnes of men, ye are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept [them]: returne vnto me, & I wil returne vnto you, saith the Lord of hostes: but ye said, Wherein shal we returne?

8 Wilt a man spoyle [his] gods? yet haue ye spoyled me: but ye say, Wherein haue we spoyled thee? In tythes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

10 Bring ye all the tythes into the storehouse that there may be meat in mine House, & proue me now here with saith the Lord of hostes, if I wil not open the windows of heauen vnto you, and poure you out a blessing without measure.

11 And I wil rebuke the deuourer for your

In thinking God fauored wicked, & haue no respect to them, than his power & in

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in thinking God fauored wicked, & haue no respect to them, than his power & in

i Whereby the seruice of God shulde haue bene maintained, and the Priestes and the poore relieved. k Not hauing respect how much ye neede, but I wil giue you in all abundance: so that ye shal lacke place to put my blessing in. l Meaning the caterpillar, & whatsoever destroyeth corne & fruit.

ſakes, and he ſhal not deſtroye the frute of your ground; neither ſhal your vine be barren in the field, ſaith the Lord of hoſtes.

12 And affinations ſhal call you bleſſed: for ye ſhalbe a pleaſant land, ſaith the Lord of hoſtes.

13 Your wordes haue bene ſloute againſt me, ſaith the Lord; yet ye ſay, What haue we ſpoken againſt thee?

14 Ye haue ſaid, [It is] in vaine to ſerue God: and what profite is it? we haue kept his commandment, and that we walked humbly before the Lord of hoſtes?

15 Therefore we counte the proude bleſſed: euen they that worke wickednes, are let vp, and they that tempte God, yea, they are deliuered.

16 Then ſpake they that feared the Lord, euerie one to his neighbour, & the Lord hearkened & heard it, and a Booke of remembrance was written before him for them that feared the Lord, & that thought vpon his Name.

17 And they ſhalbe to me, ſaith the Lord of hoſtes, in that day, that I ſhal do [this], for a ſlocke, and I wil ſpare them, as a man ſpareth his owne ſonne that ſerueth him.

18 Then ſhal you returne, and diſcerne betwene the righteous & wicked, betwene him that ſerueth God, and him that ſerueth him not.

¶ When I ſhal reſtore my Church according to my promiſe, they ſhalbe as mine owne proper goods. That is, forgive their ſinnes, and gouerne them with my ſpirit.

CHAP. III.

The day of the Lord, before the which Eliah ſhulde come.

1 For beholde, the day cometh that ſhal burne as an oven; and all the proude, yea, and all that do wickedly, ſhal be ſtubble, and the day that cometh, ſhal burne them vp, ſaith the Lord of hoſtes, and ſhal leaue them neither roote nor branch.

2 But vnto you that feare my Name, ſhal the Sunne of righteouſnes ariſe, and he alth [ſhalbe] vnder his wings, and ye ſhal go ſorthe, and growe vp as fat calves.

3 And ye ſhal treade downe the wicked: for they ſhalbe duſt vnder ſoles of your ſete in the day that I ſhal do [this], ſaith the Lord of hoſtes.

4 Remember the Lawe of Moſes my ſeruant, which I commanded vnto him in Horeb for all Iſrael with the ſtatutes and iudgements.

5 Beholde, I wil ſend you Eliah the Prophet before the comming of the great & fearful day of the Lord.

6 And he ſhal turne the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with curſing.

crease in the ioye of the Spirit, 2. Cor. 3, 17.

¶ Because the time was come that the Iewes ſhulde be deſtitute of Prophetes vntill the time of Chriſt, becauſe they ſhulde with more ſeruent mindes deſire his coming, the Prophet exhorteth them to exerciſe them ſelues diligentlie in ſtudying the Lawe of Moſes in the meane ſeaſon, whereby they might continue in the true religion and alſo be armed againſt all tentations. ¶ This Chriſt expoſteth of Iohnes Baptiſt, Mat. 11, 13, who bothe for his ſeale, & reſtoring of religion is aptly compared to Eliah. ¶ VVhiche as it is true for the wicked ſo doeth he walken the goodlie & call them to repentance. ¶ He ſheweth wherein Iohnes office ſhulde ſtand in the turning of men to God and ioyning father & childre in one vnitie of faith: ſo that the father ſhal turne to the religion of his ſonne who is conuerted to Chriſt, & the ſonne ſhal embrace the faith of the true father, Abrahā, Iſhak & Iaakob. ¶ The ſeconde pointe of his office was to denounce Gods iudgements againſt them that wold not receive Chriſt.

a He propheth of Gods iudgements againſt the wicked, who wold not receive Chriſt, who God ſhulde blaſt for the reſtauration of his Church.

b Meaning Chriſt, who his wings or beames of his grace ſhulde lighten, and comfort his Church, Eph. 3, 12, and he is called the Sunne of righteouſnes, becauſe in hiſſe he hath all perfection, and alſo the iudiciall ſho ſhulde dwelle in him, whereby he reſtoreth vs into righteouſnes, cleaneſeth vs from all filth of this world, and reformeth vnto the image of God. c Ye ſhalbe ſealed with the ſpirit of God.

Intro. 2. Cor.

APOCRYPHA.



THE ARGUMENT.

These booke that follow in order after the Prophetes vnto the Newe Testament, are called Apocrypha, that is, booke, were not receiued by a commune consent to be red and expounded publicly in the Church, neither yet setued to proue any point of Christiane religion, save in as much as they had the consent of other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as booke proceeding from godlie men, were receiued to be red for the advancement and furtherance of the knowledge of the historie, and for the instruction of godlie maners: which booke declare that at all times God had an especial care of his Church and left them not utterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had bothe so threatened by his Prophetes, and so brought it to passe for the destruction of their enemies, and for the tryal of his children.

I. E. dras.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the Passouer. 7 Offring for the Priests and for the people. 11 The order of the Levites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 53 The destruction of Ierusalem.



And Iosias kept the Passouer to his Lord in Ierusalem, and offered the Passouer in the fourteenth day of the first moneth, And appointed the Priests in order according to their daylie courses, being clothed with long garmets in the Temple of the Lord. And he spake to the Levites the holy ministers of Israel, that they shulde sanctifie themselves to the Lord, to set the holy Arke of the Lord in the House, which Salomon the sonne of King David had buylt. And said, Ye shal no more beate the Arke vpon your shulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes, After the writing of David King of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the ordre of the dignitie of your fathers the Levites) which were appointed before your brethren the children of Israel. Offer in ordre the Passouer, and make readie the sacrifices for your brethren, kepe the Passouer after the Lords commandement given to Moyses. And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes with thre thousand calues. These were given of the Kings possessions according to the promes, to the people, and to the Priests, and to the Levites.

Then gaue Helkias and Zacharias & Syelus the gouernours of the Temple, to Priests for the Passouer two thousand shepe, and thre hundred calues.

Furthermore, Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Chielus, and Ioram captaines gaue to the Levites for the Passouer five thousand shepe and seven hundred calues.

And when these things were done, the Priests and the Levites stode in ordre, hauing vnleauened bread according to tribes,

And after the ordre of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the booke of Moyses: and thus [they did] in the morning.

And they roasted the Passouer with fire as appertained, and they sod their offrings with perfumes in caldrons and pottes,

And set it before all them that were of the people, and afterward they prepared for them selues, and for the Priests their brethren the sonnes of Aaron.

For the Priests offered the fatte vnto the evening, and the Levites did make ready for them selues, and for the Priests their brethren the sonnes of Aaron.

And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of David, [to wit] Asaph, and Azarias, and Eddimus, which was of the Kings appointment.

And the porters were at euerie gate, [so that] it was not lawfull that anye shulde passe his ordinarie watch: for their brethren the Levites made ready for them.

And in that day those things which appertained to sacrifice of the Lord, were accomplished, that they might offer the Passouer,

And offered sacrifices vpon the altar of the Lord, according to the commandement

† Or, Iehiel.

† Or, Habsabias.
† Or, Iehiel.
† Or, Choraba.

Exod. 12, 8.

† Or, Iedimias.

of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen daies.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offere suche a Passeouer, as did Iosias, and the Priestes, and the Leuites, and the Iewes, and all Israel, which were founde to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpriight before his Lord with a heart full of godlines.

24 And concerning the things which came to passe in his time, they are writen before, [to wit,] of those that sinned and did wickedly against the Lord aboue euerie nation and kingdome, and grieued him with ffensible things, so that the wordes of the Lord stode vp against Israel.

† Or, by worshipping sensible creatures.

* 2. Chr. 33, 20

25 ¶ Now after all these actes of Iosias it came to passe that when Pharao King of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But the King of Egypt sent to him, saying, What haue I to do with thee, o King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: departe from me, and be not against the Lord.

28 But Iosias wolde not turne backe his chariot from him, but prepared him self to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set him self in battel array against him in the field of Megiddo, and the princes came downe to King Iosias.

30 And the King said to his seruants, Conuaye me out of the battel, for I am very weak. And by and by his seruants brought him out of the battel.

¶ 2. Chr. 35, 20

31 So he gate vp on his seconde chariot, & being come againe to Ierusalem he changed his life, and was buryed in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel to be done continually.

33 But these things are writen in the boke

of the stories of the Kings of Iudea, and euerie one of the actes that Iosias did, and his glorie, & his knowledge in the Lawe of the Lord, and the things which he did before, and the things now [rehearsed] are registred in the boke of the Kings of Israel and Iudea.

34 Then they of the nation take Iochaz the sonne of Iosias, and made him King in steade of his father Iosias, when he was thre and twentie yere olde.

1. King. 13, 1
2. Chro. 36, 1

35 And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundredth talents of siluer, and one talent of gold.

37 And the King of Egypt made Ioachim his brother King of Iudea and Ierusalem.

38 And he bounde Iochaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fve yere olde was Ioachim when he reigned in Iudea and Ierusalem, and he did euil in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when he had boude him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor toke of the holie vessels of the Lord, and caryed them away, & set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproche are writen in the Chronicles of the Kings.

43 And Ioachim his sonne reigned for him: and when he was made King, he was eigh tene yere olde.

44 And he reigned thre moneths and ten dayes in Ierusalem, and he did euil in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem when he was one and twentie yere olde, and he reigned eleuen yeres.

47 And he did euil in the sight of the Lord, nether did he feare the wordes spoken by Ieremias the Prophet from the mouth of the Lord.

1. Jer. 38, 1

For after that he was sworne to King Nabuchodonosor, he forswore him self by the Name of the Lord, and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouerners of the people, and the Priestes comitted many things against the lawes, and passed all the pollutions of all nations, and polluted the Temple of the

the Lord, which was sanctified in Ierusalem.

50 Neuertheles the God of their Fathers sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But thei derided his messengers, and in the day, that the Lord spake [vnto them,] thei mocked his Prophetes.

52 So that he, being moued to angre against his people for their great wickednes, commanded the Kings of the Chaldeans to inuade them.

53 These killed their yong men with the sworde rounde about their holie Temple, nether did they spare yong man, nor maiden, nether olde man, nor childe among them.

54 But he deliuered the all into their hands, and all the holy vessels of the Lord, bothe great and smale, with the vessels of the Ark of God: and they toke, and caryed away the Kings treasures into Babylon.

55 And thei set fyre in the House of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fyre.

56 They consumed also all the precious things thereof, and broght them to nought, and those that were left by the sworde, he caryed away into Babylon.

57 And they were seruants to him & to his children til the Persians reigned, to fulfil the worde of the Lord by the mouth of Ieremias,

58 And that the land might enioye her Sabbaths all the time, that it was desolate, til seuentie yeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 20 He sent the holy vessels. 13 The number of them that returned. 16 Their aduersaries did let their boylding, and the Kings letters for the same.

1 IN the first yere of the reigne of Cyrus King of the Persians, to fulfil the worde of the Lord by the mouth of Ieremias,

2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamation through out all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus King of the Persians, The Lord of Israel euen moste high Lord, hath made me King ouer the whole worlde.

4 And he hath commanded me to buylde him an House in Ierusalem, which is in Iudea.

5 If there beanie therefore of you of his people, let the Lord, euē his Lord be with him, & let him go vp to Ierusalem, which

is in Iudea, and buylde the House of the Lord of Israel: he is the Lord which dwel leth in Ierusalem.

6 All they then that dwel in the places rounde about, those, [I say,] that are in his place, let them helpe him with golde and siluer,

7 With giftes, with horses and cattel, and other things, which shalbe broght, according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chief of the families of Iudea, and of the tribe of Benjamin, and the Priests and Leuites, and al whose minde the Lord had moued to go vp, & buylde an House to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattel, and with diuers vowes of many, whose mindes were stirred vp.

10 Also King Cyrus broght out the holy vessels of the Lord, which Nabuchodonosor had caryed out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had broght them out, he deliuered them to Mithridates his treasurer,

12 By whome they were giuen to Abassar the gouernour of Iudea,

13 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basens of siluer for the sacrifices, nine and twentie viales, of golde thirtie, and of siluer two thousand foure hundred and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which thei caryed away, were fise thousand, foure hundred, thre score and nine.

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16 ¶ But in the time of Artaxerxes King of the Persians, Belemus, and Mithridates, and Tabellius, and Rathumus, and Beelthimus, & Semellius the secretarie, & others which were ioyned to these, dwelling in Samaria and in others places, wrote vnto him this epistle here following against them, that dwelt in Iudea, and Ierusalem, TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsel, and the iudges which are in Coelosyria and Phoenice.

18 Be it now therefore knowen to our Lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem,

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19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen daies.

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18 Be it now therefore knowen to our Lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem,

222. ij.

† Or, Shafbazar, or Sanabassar.

† Ezra 4. 6.

† Or, Bischlemus.

† Or, Shimshai.

that rebellious and wicked citie, & buylde he market place s, and make vp the walles thereof, and laye the foundations of the Temple.

19 Therefore if this citie be buylt, and the walles be finished, they wil not onely not indure to paye tribute, but wil also resist Kings.

20 And because the things, perteyning to the Temple, go forward, we thocht it not mete to passe ouer suche a thing.

21 But to declare it to our Lord the King, that if it be thy pleasure, it may be fought out in the booke of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwaies rebel, and did trouble bothe Kings and cities.

23 And that the Iewes are rebellious, raising alwaies warres therein: for the which cause also this citie was made desolate.

24 Now therefore, o Lord the King, we declare it, that if this citie be buylt and the walles thereof repared, you shal haue no more passage into Coelosyria, nor Phoenice.

25 ¶ Then the King wrote againe to Rathumus, that wrote the things that came to passe, and to Beelsethmus, and to Semellius the secretaire, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phoenice, these things that followe.

26 I haue red the epistle, which ye sent to me: therefore I commanded, that it shulde be fought out, and it was founde, that this citie hath alwaies practised against Kings.

27 And that the men thereof were giuen to rebellion and warres, and how that mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coelosyria and Phoenice.

28 Now therefore I haue commanded to forbid these men to buylde vp the citie, and that it be taken hede that no more be done.

29 And that those wicked things, which shulde molest the King, go not forward.

30 Then when Rathumus, & Semellius the secretaire and the rest, which were ioyned with them, had red the things, which King Artaxerxes had written, they moued their tents with speed to Ierusalem with horses and men in aray.

31 And began to let them which buylt, so that the buylding of the Temple in Ierusalem ceased vnto the seconde yere of the reigne of Darius King of the Persians.

1 The feast of Darius. 16 The thre wise sentences.

1 **N**OW when Darius reigned, he made a great feast to all his subiects and to all those of his owne house, and to all the princes of Media and Persia,

2 And to al the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and drunke, & were satisfied, they departed, and King Darius went into his chamber, and slept, til he wakened againe.

4 ¶ In the meane time thre yong men of the garde, keepers of the Kings bodie, said one to another,

5 Let euerie one of vs speake a sentence, [&] he that shal overcome, & whose sentence shal appeare wiser then the others, Darius the King shal giue him great gifts, and great things in token of victorie.

6 As to weare purple and to drinke in golde, and to slepe in golde, and a chariot with bridles of golde, an head tyre of fine linc, and a chaine about his necke.

7 And he shal sit next to Darius for his wisdom, and shal be called Darius counsellor.

8 Then euerie man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius.

9 And said, when the King rose, thei wolde giue him the writing, and whose sentence the King and the thre princes of Persia shulde iudge to be wisest, to him shulde the victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, women are strongest, but trueth ouercometh all things.

13 ¶ And when the King rose, they toke the writings and gaue them to him, and he red them.

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the counsellors.

¶ And late him downe in the counsell, and the writing was red before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine.

18 And said on this maner, O ye men, how strong

strong is wine: it deceiueth all men that drinke it.

19 It maketh the minde of the King and of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.

20 It turneth also euery thought into ioye and gladnes, so that one remembreth no maner of sorow, nor det.

21 It maketh euery heart riche, so that one remembreth nether King nor gouernour, and causeth to speake all things by talents.

22 When men haue drunke, they haue no minde to loue either friends or brethron, and a litle after they drawe out swordes.

23 But when they are from the wine, they do not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to do such things? And he helde his peace when he had thus spoken.

CHAP. III.

Of the strength of a King. 13 Of the strength of women.

34 Of the strength of trueth, which sentence is approued,

47 And his petition granted.

Then the seconde which had spoke of the strength of the King, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the King is yet greater: for he ruleth all things, & is lord of them, so that they do all things which he commadeth them.

4 If he bid the make warre one against another, they do it: if he send them out against the enemies, they go and breake downe mountaines and walles and towres,

5 They kil and are killed, and do not passe the commandement of the King: if they ouercome, they bring all to the King, as wel the spoyle as all other things.

6 And those also which go not to warre & battel, but til the earth: [for] when they haue sowne it againe, thei reape it, and bring it to the King, and compell one another to paye tribute to the King.

7 Yet he is [but] one man: if he bid, Kil, they kil: if he say, Spare, they spare.

8 [If] he bid, Smite, they smite: [if] he bid them, Make desolate, they make desolate: [if] he bid, Buylde, they buylde.

9 [If] he bid, Cut of: they cut of: [if] he bid, Plante, they plante.

10 So all the people and all his armies obey one mā: in the meane while he sitteth downe, he eateth, and drinketh, and slepeth.

11 For these kepe him rounde about: nether can any one go and do his owne busines, nether are they disobedient vnto him.

12 O ye men, how shulde not the King be strongest, seing he is thus obiect? So he helde his tongue.

13 ¶ Then the thirde which had spoken of women and of the trueth, (this was Zorobabel) began to speake.

14 O ye men, nether the mightie King, nor many mā, nor wine is strongest: who then ruleth them or hath the dominion ouer the? are they not women?

15 Women haue borne the King & all the people which beare rule by sea & by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments & make men honorable, nether can men be without women.

18 And if thei haue gathered together gold & siluer, or any goodlie thing, do they not loue a faire and beautiful woman?

19 Do they not leaue all those things & giue the selues wholly vnto her, & gaze, and gaze vpon her, & all men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman he iopardeth his life, and nether remembreth father nor mother nor countrey.

22 Therefore by this ye may knowe that the womē beare rule ouer you: do ye not labour and trauail, and giue and bring all to the women?

23 Yea, a man taketh his sworde and goeth for he to kil and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a lion and goeth in darkness, and when he hath stollen, rauished and spoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne mad for womē, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore do you not beleue me: is not the King great in his power: do not all regions feare to touche him?

29 [Yet] I sawe him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on a right had of the king.

30 And she toke the crowne of the Kings head, and put it vpon her owne, and stroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed, and if she were angrie with him, he did flatter her that he might be re-

conciled with him.
 32 How then, O ye men, are not women more strong, seeing they do thus?
 33 ¶ Then the King and the princes looked one upon another, and he began to speake of the trueth.
 34 O ye men, are not women stronger: great is the earth, and the heauen is hie, and the sonne is swift in his course: for he turneth rounde about heauen in one day, and runneth againe into his owne place.
 35 Is not he great that maketh these things: therefore the trueth is greater and stronger then all.
 36 All the earth calleth for trueth, and the heauen blesteth it: and all things are shaken & tremble, nether is there any vniust thing with it.
 37 The wine [is] wicked, the King [is] wicked, women [are] wicked, & all the childre of men are wicked, & al their wicked workes are suche, and there is no trueth in the, and they perish in their iniquitie.
 38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.
 39 With her there is no receiuing of perlos nor difference: but she doeth the things which are iuste, and absteineth from vniust and wicked things, and al men fauour her workes.
 40 Nether is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.
 41 So he ceased to speake, and then all the people cryed and said then, Trueth is great and strongest.
 42 ¶ Then the King said vnto him, Aske what thou wilt besides, which is appointed, & we wil giue it thee, because thou art founder of the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.
 43 ¶ Then he said to the King, Remembre the vowe that thou hast vowed to buylde Ierusalem, in the day that thou tokest the kingdome,
 44 And to send againe all the vessels which were taken out of Ierusalem, which Cyrus set a parte when he made a vowe to cur of Babylon, and vowed to send them thither.
 45 Thou also hast vowed to buylde the Temple, which the Idumeans burnt when Iudaea was destroyed by the Chaldeans.
 46 And now, O Lord the King, this is that which I desire and require of thee, & this is the magnificence, which I require of thee: I require therefore that thou woldest accomplish thy vowe which thou hast vowed with thine owne mouth to do to I King of

heauen.
 47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewardes and lieutenants, and captaines, and gouernours, that they shulde bring on the waye [bothe] him, and all that were with him, which went vp to buylde Ierusalem.
 48 And he wrote letters to all the lieutenants in Coelosyria and Phoenice, and to them that were in Libanus, that they shulde bring cedre wood from Libanus to Ierusalem, and buylde the citie with him.
 49 And he wrote for all the Iewes, which went vp out of his kingdome vnto Iudaea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward shulde enter into their dores,
 50 And that al the region which they kept, shulde paye no tribute, and that the Idumeans shulde let go the villages of the Iewes which they helde,
 51 And that euerie yere there shulde be giuen for the buylde of the Temple twentie talents vntill it were buylt,
 52 And to mainteine the burnt offerings vpon the altar euerie day (as they had a commandement to offer seuentene) other ten talents euerie yere.
 53 And that all they which went from Babylon to buylde the citie, shulde haue libertie, as wel they as their posteritie, and al the Priests that went away.
 54 He wrote also touching the charges and the Priests garment, wherein they shulde minister.
 55 And he wrote that they shulde giue the Leuites their charges vntill the House were finished, and Ierusalem buylt.
 56 Also he wrote that they shulde giue pensions & wages to them that kept the citie.
 57 And he sent away all the vessels which Cyrus had set aparte out of Babylon, and whatsoever Cyrus had commaded to do, he also commanded to do it, and to send to Ierusalem.
 58 And when the yong man was gone forth, he list vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen,
 59 Saying, Of thee is the victorie, & of thee is wisdom, & of thee is glorie, and I [am] thy seruant.
 60 Blessed be thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lord of our fathers.
 61 ¶ So he toke the letters and went out & came to Babylon & telled all his brethren.
 62 And they blessed the God of their fathers because he had giuen them freedom and libertie,

+ Or, Zoro-
bel.

63 To go vp and to buylde Ierusalem, and the Temple, where his Name is renowned, and they reioyced with instruments of musicke and ioye, seuen daies.

CHAP. V.

1 The number of them that returne from the captiuitie. 43 Their vowes and sacrifices. 54 The Temple is begun to be buylt. 66 Their enemies wolde craftely ioyne with them.

1 **A**fter these things, the chief of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, & their daughters, & their seruantes, and their maides, and their cattel.

2 And Darius sent with them a thousand horsemen, til they were restored to Ierusalem in safetie, and with musical instruments, with tabrets and flutes.

3 And all their brethren plaied: thus he caused them to go vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, [and] after the order of their dignitie.

5 The Priests. The sonnes of Phinees, the sonne of Aarō, Iesus [sonne] of Iosedec, [sonne] of Saraias, and Ioachim the [sonne] of Zorobabel, the [sonne] of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Iuda.

6 ¶ Who spake wise wordes to Darius the King of the Persians in the secōde yere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are thei of Iudea, which came out of captiuitie, where thei dwelt, whome Nabuchodonosor King of Babylon had caryed away into Babylon.

8 And returned vnto Ierusalem and to the rest of Iudea, euerie one into his owne citie: which came with Zorobabel, & Iesus, Nehemias, Zacharias, Reesaias, Enenius Mardocheus, Beelsarus, Aspharasus, Reclius, Roimus [and] Baana their guides.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundreth seuentie and two, the sonnes of Saphat foure hundreth, seuentie and two.

10 The sonnes of Ares seuen hundreth, fiftie and six.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie & foure: the sonnes of Zathui nine hundreth fortie & fise: the sonnes of Corbe seuen hundreth & fise: the sonnes of Bani six hundreth, fortie and eight.

13 The sonnes of Bibe six hundreth, twentie & thre: the sonnes of Sadas thre thousand, two hundreth, twentie and two.

14 The sonnes of Adonikan, six hundreth, fiftie and seuen: the sonnes of Bagoi, two thousand, fiftie and six: the sonnes of Adinu, foure hundreth, fiftie and foure.

15 The sonnes of Aterifias, ninetie & two: the sonnes of Ceilan and Azotus, fiftie and seuen: the sonnes of Azucan foure hundreth, thirtie and two.

16 ¶ The sonnes of Ananias, an hundreth & one: the sonnes of Arom, and the sonnes of Bassa, thre hundreth, twentie and thre: the sonnes of Arsiphurith, an hundreth & two.

17 The sonnes of Meterus, thre thousand and fise: the sonnes of Bethlomon, an hundreth, twentie and thre.

18 They of Netophas, fiftie & fise: they of Anaboth, an hundreth, fiftie & eight: thei of Bethsamos, fortie and two.

19 They of Cariatharius, twentie & fise: thei of Caphiras and Beroth, seuen hundreth, fortie and thre: they of Piras, seuen hundreth.

20 They of Chadias and Ammidioi, fise hundreth, twentie & two: they of Cirama & Gabdes, six hundreth, twentie and one.

21 They of Macalon, an hundreth twentie and two: they of Betolius, fiftie and two: the sonnes of Nephis, an hundreth, fiftie and six.

22 The sonnes of Calamolalus & Orius seuen hundreth, twentie and fise: the sonnes of Ierechus, thre hundreth, fortie and fise.

23 The sonnes of Annaas, thre thousand, thre hundreth and thirtie.

24 The Priests, the sonnes of Ieddu, & sonne of Iesus, [which are counted] among the sonnes of Sanasib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of Phassaron, a thousand, fortie & seuen: the sonnes of Garne, a thousand and seuentene.

26 ¶ The Leuites. The sonnes of Iessue, Cadmiel, Bannu and Suiu, seuentie and foure.

27 ¶ The sonnes [which were] holie singers. The sonnes of Asaph, an hundreth, fortie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Latal, the sonnes of Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all [were] an hundreth, thirtie and nine.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Alispha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of Agrabay.

30 The sonnes of Acrua, & sonnes of Outa, the sonnes of Cetab, the sonnes of Agaba.

| | | |
|-----------------|---|---|
| †Or, Sibe. | the sonnes of Subai, the sonnes of Anan, | 42 Their seruants and handmaidens [were] |
| †Or, Cedur. | the sonnes of Cathua, the sonnes of Ged- | seuen thousand, thre hundred, fortie and |
| †Or, Raia. | 31 The sonnes of Airus, the sonnes of Dai- | seuen: the singing men, and women, two |
| †Or, Nerqda. | fan, the sonnes of Noeba, the sonnes of | hundred, fortie and fye. |
| †Or, Gazema. | Chafeba, the sonnes of Gazera, the sonnes | 43 Cameles, foure hundred, thirtie and |
| †Or, Baste. | of Azias, the sonnes of Phinees, & sonnes | fye: and horses, seuen hundred, thirtie & |
| †Or, Mennim. | of Alara, the sonnes of Balthai, & sonnes | six: mules, two hundred, fortie and fye: |
| †Or, Naphison. | of Alana, the sonnes of Meani, & sonnes | †beastes that bare the yocke, fye thousand, |
| †Or, Bacubub. | of Naphili, the sonnes of Acub, the sonnes | fye hundred, twentie and fite. |
| †Or, Acupha. | of Acipha, the sonnes of Afur, the sonnes | 44 And [there were] of the gouernours after |
| †Or, Afur. | of Pharacim, the sonnes of Basaloth. | their families, [which] when they were co- |
| †Or, Baraloth. | 32 The sonnes of Meeda, & sonnes of Cou- | me to the Temple in Ierusalem, vowed to |
| †Or, Mehida. | tha, the sonnes of Corea, the sonnes of | buyld the House in his owne place accord- |
| †Or, Charetha. | †Charcus, the sonnes of Aferar, the sonnes | ing to their power, |
| †Or, Hareus. | of Thomoi, the sonnes of Nafith, the son- | 45 And to giue to the treasure of the wor- |
| †Or, Thomoth. | nes of Atipha. | kes, a thousand pound in golde, and fye |
| †Or, Nafib. | 33 The sonnes of the seruants of Salomon. | thousand pound in siluer, & an hundred |
| †Or, Hafophere. | The sonnes of Asaphion, the sonnes of | priestlie garments. |
| †Or, Pharuda. | †Pharira, the sonnes of Jeeli, the sonnes of | 46 And the Priests and the Leuites and the |
| †Or, Ieelah. | Lozon, the sonnes of Isdael, the sonnes of | people dwelt in Ierusalem and in the cou- |
| †Or, Staphelia. | †Sapheth. | tre, & the holie singers & the porters & |
| †Or, Phacareth. | 34 The sonnes of Agia, & sonnes of Phach- | all Israel in their villages. |
| †Or, Sabia. | threth, the sonnes of Sabie, the sonnes of | 47 ¶ But * when the seuenth moneth was |
| †Or, Spartia. | †Sarthie, the sonnes of Masias, the sonnes | here, and when the children of Israel were |
| †Or, Addu. | of Gar, the sonnes of Addus, the sonnes | euerie one at home, they were all gathe- |
| †Or, Subah. | of Subas, the sonnes of Apherra, the son- | red together with one accorde into the o- |
| | nes of Barodis, the sonnes of Sabat, & son- | pen place of the first gate, which is towar- |
| | nes of Allom. | de the East. |
| | 35 All the ministers of the Temple, and the | 48 Then Iesus the sonne of Iosedec and his |
| | sonnes of the seruants of Salomon [were] | brethren the Priests with Zorobabel the |
| | thre hundred, seuentie and two. | sonne of Salathiel & his brethren, rising vp, |
| †Or, Thelme- | 36 These came vp from † Thermeleth and | made ready † altar of the God of Israel, |
| †Or, Thelhar- | Thelerfas: Caraathalat and Aalar leading | 49 To offre burnt offerings vpon it accord- |
| †Or, Carathalar | them. | ing as it is writen in the booke of Moyfes |
| & Alar. | 37 Neither colde they shewe their families | the man of God. |
| | nor their stocke how they were of Israel, | 50 Whither also there were gathered against |
| †Or, Dalaias. | the sonnes of Ladan the sonne of † Ban, the | them of all nations of the land: but they |
| †Or, Tubla. | sonnes of Necodan, six hundred fiftie | dressed the altar in his owne place, althogh |
| †Or, Necoda. | and two. | all the nations of the land were their en- |
| | 38 And of the Priests those which exerci- | mies and vexed them, and they offred sa- |
| | sed the office of Priests, and were not foun- | cifices according to the season, and burnt |
| †Or, Hobia. | de, the sonnes of † Obdia, the sonnes of Ac- | offerings to the Lord, morning & euening. |
| †Or, Haco. | cos, the sonnes of Addus, * which had ta- | 51 They kept also the feast of tabernacles, |
| * Ezra 2, 61. | ken for wife Augia, [one] of the daughters | as it is * ordeined in the Law, and [offred] |
| †Or, Barzeleus. | of † Berzelaius. | sacrifices euerie day, as was requisite, |
| | 39 And was called after his name, and whe- | 52 And afterwarde, the continual oblatiōs |
| | the description of the kinred of these men | and offerings of the Sabbaths and of the |
| | had bene sought in the registre, and colde | new moneths and of all holy feasts. |
| | not be founde, they were set a parte from | 53 ¶ And all * thei which had made any |
| | the office of Priests. | voweto God, began to offre sacrifice vnto |
| †Or, Nehemias | 40 For † Neemias and Atharias said to the | God in the first day of the seuenth mo- |
| & Atharias. | that they shulde not be partakers of the | nth, althogh the Temple of God was not |
| | holie things, til there arose an hie Priest | yet buylt. |
| | clothed with doctrine and trueth. | 54 They gaue also money to the masons & |
| †Or, fortie and | 41 So all they of Israel from them of twel- | to the workemen, and meat and drinke |
| two thousand, | ue yere olde and litle children, were fortie | with gladnes, |
| thre hundred | thousand besides men seruants and womē | 55 And charrets to the Sidonians and to |
| and fytie. | seruants, two thousand, thre hundred and | those of Tyrus to bring cedar wood out |
| | sixtie. | of Libanus, which shulde be brought by |
| | | flots to the heauen of Ioppe according to the |

†Or, affe.

†Or, of golde
twelve thousand
pounde, and of sil-
uer fye, & c.†Or, quartern.
* Ezra 3, 1.

* Leuit. 23, 34.

* Ezra 3, 5.

the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priests & Leuites, and all they that came out of captiuitie into Ierusalem,

Ezra 4, 14.

57 And *layed the fundation of the House of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

58 And they appointed the Leuites from twentie yere olde ouer the workes of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, and brethren, [euen] all the Leuites with one accorde did followe after the worke, calling vpon the workes in the House of God: thus the workemen buylt the Temple of the Lord.

59 And the Priests stode clothed with their long garments with musick [instruments] and trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing & blessing the Lord, according to the ordinance of Dauid King of Israel.

61 And they sung with loud voice songs to the praise of the Lord, because his mercie and glorie [is] for euer in all Israel.

62 Then al the people blew trumpets, and cryed with loud voice, praising the Lord for the raising vp of the House of the Lord,

63 Also some of the Priests and Leuites, and chief men, [to wit,] the Ancients, which had sene the former House,

64 Came [to se] the buylding of this with weping and great crying, and manie with trumpets & loy [crying] with loude voice.

65 So that the people coulde not heare the trumpets, because of the weping of the people: yet there was a great multitude that blew trumpets, so that they were heard far of.

66 Wherefore when the enemies of the tribes of Iuda & Benjamin heard it, they came to know what noise of trumpets it was,

67 And they knewe that they of the captiuitie buylt the Temple to the Lord God of Israel.

68 Wherefore they coming to Zorobabel, and Iesus, & the chief of the families, said vnto them, Let vs buyld also with you,

69 For we obey your Lord, as you do, and sacrifice vnto him since the dayes of Tachbareth King of the Assyrians, which brought vs hether.

10r, Afczarce
Alachaden

70 Then Zorobabel, and Iesus, & the chief of the families of Israel said to them, It doeth not apperteyne to vs, and to you to buyld an House to the Lord our God.

71 For we alone wil buylde it to the Lord God of Israel, as it becometh vs, [and] as *Cyrus the King of the Persians bad vs.

Ezra 4, 14

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to buyld the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the buylding,

73 All the time of King Cyrus life: so that they were let from the buylding two yere, vntil the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The buylding of the Temple. 3 Sisinnes wolde let them. 7 His epistle to Darius. 23 The Kings answer to the contrarie.

1 **B**Vt* in the second yere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo, the Prophetes, prophesied to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the Name of the Lord God of Israel, which they [called] the Lord.

Ezra 5, 1
neh. 1.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stode vp, and began to buylde the House of the Lord, which is in Ierusalem, the Prophetes of the Lord being with the, & helping the.

3 In that time Sisinnes the gouernour of Syria, and Phoenice, and Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commandement buyld you this House & this buylding, and enterprise all these other things, and who are the buylders that enterprise suche things?

5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie,

6 That they were not letted to buyld, vntil it was signified vnto Darius of these matters, and an answer was receiued.

7 The copie of the epistle, which he did write and send to Darius, SISINNES gouernour of Syria and of Phoenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenicé, salute King Darius.

8 It may please the King our master plainly to vnderstand, that when we came to the countrey of Iudea, & entred into the cite of Ierusalem, we found in the cite of Ierusalem the Ancients of the Iewes that were of the captiuitie,

9 Buylding an House to the Lord, great &

† Gre. vpon the

I. Esdras.

newe, of hewen stones, and of great price, & the timber all ready laid vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it wil be finished with all glorie and diligence.

11 Then we asked their Ancients, saying, By whose commandement buyld you this House, and lay the fundation of these workes?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing.

13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth:

*1. King. 6. 3.

14 And* this House was buylt vp many yeres ago by a King of Israel great & strong, and was finished.

*2. King. 24. 1

15 But when our fathers, prouoking [God] to wrath, sinned against the Lord of Israel, [which is] in heauen, *he deliuered the into the hands of Nabuchodonosor King of Babylon of the Chaldeans,

16 [Who] brake downe the House [and] burnt it, and caryed the people captiue to Babylon.

17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this House shulde be buylt vp.

18 And the holie vessels of golde and of silver, which Nabuchodonosor had caryed out of the House at Ierusalem, and had dedicated them in his owne Temple, Cyrus the King toke out of the Temple at Babylon, and they were giuen to Zorobabel, and to Sanabassar ruler.

† Or, Shafhabassar.

19 And a commandement was giuen vnto him, that he shulde cary away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lord shulde be buylt in this place.

20 The same Sanabassar being come herher, layed the fundations of the House of the Lord at Ierusalem, and since that time til now, it is in buylding, [and] is not finished.

21 Now therefore if it please the King, let it be sought vp in the Kings libraries concerning Cyrus.

22 And if it be found that the buylding of the House of the Lord at Ierusalem hath bene done by the consent of King Cyrus, and if it seme good to the lord our King, let him make vs answer concerning these things.

23 Then King Darius commanded to search in the Kings libraries, that were in Babylon, and there was founde in Ecbatane, which is a towne in the region of Media, a place where suche things were layed vp for memorie.

24 In the first yere of the reigne of Cyrus, King Cyrus commaded the House of the Lord at Ierusalem to be buylded, where thei did sacrifice with the continuall fyre.

25 Of the which the height [shulde be] of threescore cubites, the breadth of threescore cubites with thre rowes of hewen stones, and one rowe of newe wood of that countrey, and that the costs shulde be payed out of the house of King Cyrus.

26 And that the holie vessels of the House of the Lord, aswel those of golde as of silver, which Nabuchodonosor had caryed out of the house in Ierusalem, and broght into Babylon, shulde be restored to the House, which is in Ierusalem, and set in the place where they were [afore.]

27 Also he commanded that Sisinnes, gouernour of Syria and Phoenice, and Sathabouzan, and their companions, and those which were constitute captaines in Syria and Phoenice, shulde take hede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to buyld that House of the Lord in that place.

28 And I also haue commanded to buyld it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, til the House of the Lord be finished.

29 And that some parte of the tribute of Coelosyria & Phoenice shulde be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rams and lambes:

30 Also corne, and salte, and wine, and oile continually euerie yere without faile, as the Priests which are in Ierusalem shal testifie to be spent euerie day.

31 That offerings may be made to the high God for the King, and his children, and that they may pray for their liues.

32 Furthermore he commanded that who-soeuer shulde transgresse anie thing afore spoken or written, or derogate anie thing thereof, that a tree shulde be taken out of his possession, and he be hanged thereon, and that his goods shulde be the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroye euerie King and nation, which stretcheth out his hand to hinder or do euil to that House of

se of the Lord which is in Ierusalem.

34 *I Darius the King haue ordeined that it shulde be diligently executed according to these things.

¶ CHAP. VII.

1 Sifinnes and his companions follow the Kings commandement and helpe the Iewes to buyld the Temple. 5 The time that it was buyld. 10 Thei kepe the Passeouer.

1 **T**Hen Sifinnes the gouernour of Cœlosyria and Phœnice, and Sathrabouzanēs, & their companions, obeying King Darius commandements,

2 Assisted diligently the holie workes, working with the Ancients and gouernours of the Sanctuarie.

3 And the holie workes prospered by Aggeus and Zacharias the Prophetes which prophesied.

4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes King of the Persians.

5 Thus the holie House was finished in the thre and twentieth day of the moneth Adar, in the sixt yere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, [and] had anie charge, did according to the things [writē] in the booke of Moses.

7 And they offred for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rams, foure hūdreth lambes

8 [And] twelue goates for the sinne of al Israel, according to the number of the chief of the tribes of Israel.

9 And the Priests, and the Leuites stode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moses, and also the porters in euerie gate.

10 And the children of Israel offred the Passeouer together with them of the captiuitie, in the fourteenth [day] of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offred the Passeouer, for all the children of the captiuitie, and for their brethren the Priests, and for themselves,

13 Then all the children of Israel which were of the captiuitie did eat, [euen] all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleauened

bread seuen dayes, reioycing before the Lord,

15 Because he had turned the cōunsel of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

¶ CHAP. VIII.

1 Esdras cometh from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 19 Esdras giueth thanks to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

1 **A**Nd after these things when Artaxerxes King of the Persians reigned, Esdras [the sonne] of I Saraias, [the sonne] of Ezerias, [the sonne] of Helcias, [the sonne] of Salum,

2 [The sonne] of Sadoc, [the sonne] of Achitob, [the sonne] of Amarias, [the sonne] of Ezias, [the sonne] of Memeroth, [the sonne] of Zariais, [the sonne] of Isaias, [the sonne] of Boccas, [the sonne] of Abisum, [the sonne] of Phinees, [the sonne] of Eleazar, [the sonne] of Aarō was the hie Priest.

3 This Esdras went out of Babylon, & was a scribe wel taught in the Law of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him [great] honour, [and] he founde grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuēth yere of the reigne of Artaxerxes, and in the fift moneth: this was the seuēth yere of the King (for thei went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speede in their iourney)

8 For Esdras had gotten great knowledge, so that he wolde let nothing passe that was in the Law of the Lord, and in the cōmandements, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by King Artaxerxes was giuen to Esdras the Priest & reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, & reader of the Law of the Lord, Salutation.

11 Forasmuche as I consider things with pite, I haue commanded that they that wil and desire of the nation of the Iewes, and of the Priests and Leuites, which are in our kingdome, shulde go with thee vnto Israel.

12 Therefore as many as be willing, let them departe together, as it hath seemed

† Or, Azarias.

† Or, Azarias.

† Or, Méraioth.

† Or, Sama.

† Or, Azi.

I. Eldras.

good to me and my seuen friends the counsellors,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And cary the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the golde and siluer, which shal be founde in the countrey of Babylon [appertaining] to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lord their God that it might be brought to Ierusalem, as wel siluer as golde, for bulles, and rams, and lambes, and things thereunto pertain-
ing,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem,

17 And whatsoever thou and thy brethren wil do with the golde or siluer, accomplish it according to the wil of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoever Esdras the Priest & reader of the Law of the hiest God, shal send for, they shulde giue it him with all speede, euen to [the some of] an hundredth talents of siluer,

21 And likewise vnto an hundredth cores of corne, and an hundredth pieces of wine, & other things in abundance.

22 Let all things be done to the hiest God according to the Law of God with diligence, that wrath come not vpon the king dome of the King and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Levites, or holy singers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou also, Esdras, according to the wisdom of God, ordeine iudges and gouernours, that they may iudge in all Syria & Phenice all those which are wel instructed in the Law of thy God, and teache those, which are not instructed,

25 And let all those which shal transgresse the Law of God and the King, be diligently punished, ether with death or other pu-

nishment, ether with penaltie of money, or banishment.

26 ¶ The Esdras the scribe said, Blessed be the onelie Lord God of my fathers, which hath put this in the heart of the King to glorifie his House which is in Ierusalem,

27 And hath honoured me before ¶ King and the counsellors, and all his friends and gouernours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to go vp with me.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid ¶ Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, & with him were counted an hundredth and fiftie men.

32 Of the sonnes of Salomon, Abeliacnias the [sonne] of Zacharias, and with him two hundredth men.

33 Of the sonnes of Zathoe, Sechenias [the sonne] of Iezolus, and with him thre hundredth men: of the sonnes of Adin, ¶ Obeth [sonne] of Ionathas, and with him two hundredth and fiftie men.

34 Of the sonnes of Elam ¶ Iefias, [sonne] of Gotholias, and with him seuentie men.

35 Of the sonnes of Saphatias, Zarias [sonne] of Machael, and with him seuentie men.

36 Of the sonnes of Ioab ¶ Badias [sonne] of Iezelus, and with him two hundredth, and twelue men.

37 Of the sonnes of ¶ Banid Affalimoth [sonne] of Iosaphias, and with him an hundredth and thre score men.

38 Of the sonnes of Babi, Zacharias [sonne] of Bebai, and with him twentie and eight men.

39 Of the sonnes of ¶ Astath, Iohannes [sonne] of Acatan, and with him an hundredth and ten.

40 Of the sonnes of Adonicam the last: & these are the names of them, Eliphalat, Heouel and ¶ Maias, and with them seuentie men: of the sonnes of ¶ Bagouthi [sonne] of Isacourus, and with him seuentie men.

41 ¶ And I gathered them together to the flood called ¶ Theras, and pitched our tents there thre daies, and nombred them.

42 But when I had founde there none of the Priests nor Levites,

43 I sent to Eleazar, and beholde, there came ¶ Maasman, and Alnathan, and Samaiian, and ¶ Ioribon, & Nathan, Ennatan, Zacharian.

Ezr. 8, 1.

Or, Hattus

Or, Pahath Moab Eltoenai.

Or, Ieziel.

Or, Obad.

Or, Iefaias.

Or, Michael.

Or, O badias [sonne] of Ieziel.

Or, Baniah Elomith.

Or, Asgad Iohanan sonne of Ezechian.

Or, Iehel.

Or, Semaias.

Or, Bagot Vei sonne of Isacourus.

Ezr. 8, 15.

Or, Masma, Alnathan.

Or, Iorib, Elathan, Zacharian, & Mosollam.

Zacharian, and Mosollamon the chief, & best learned.

44 And I bad them to go to Daddeus the capraine, which was in the place of the treasure,

45 With charge to bidde Daddeus and his brethren, and the treasurers that were there, to send to vs the, which shulde offer sacrifice in the House of our Lord.

46 And they broght vnto vs by the mightie hand of our Lord learned men of the sonnes of Moli, [the sonne] of Levi, [the sonne] of Israel, [to wit,] †Cisebebran & his sonnes, and his brethren being eightene.

47 And Asebia, and †Annon, and Osaian his brethren of the sonnes of †Canaaneus with their sonnes, twentie persones.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, [to wit,] ministers of the Temple, two hundred and twentie, of whome all the names were registred.

49 ¶ And * there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney bothe for vs, and for the that were with vs, for our children, & for our cattel.

50 For I was ashamed to aske the King footemen, or horsemen, or condict for sauegarde against our enemies,

51 Because we had said to the King, that the power of our Lord shulde be with them that fought him to direct them in all things.

52 Wherefore we prayed our Lord againe, according to these things, whome we founde fauourable.

53 Then I chose from among the chief of the tribes and of the Priests, twelue men [to wit,] †Esebias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the House of our Lord, which the King and his counsellers, and [his] princes, and all Israel had giuen.

55 And I weighed them sex hundred and fifty talents of siluer, and siluer vessels of an hundred talents, and an hundred talents of golde,

56 And twentie golden basens, & twelue vessels of brasse, of fine brasse shining like golde.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lord of our fathers.

58 Watch and kepe [them,] til that you

giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the House of our God.

59 So the Priests & Leuites toke the siluer and the golde, and the vessels, and caryed them to Ierusalem to the Temple of the Lord.

60 And we departed fro the flood Thera, in the twelue [day] of the first moneth, and came to Ierusalem according to the mightie power of our Lord with vs: and the Lord deliuered vs from the beginnig of our iourney from all enemies. So we came to Ierusalem.

61 And thre dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the House of our Lord to †Marmoth the Priest & sonne of Iouri,

62 And with him to Eleazar the [sonne] of Phinees: and there were with them, Iosabad [the sonne] of Iesus, and †Moeth [sonne] of Sabbanus, Leuites: all [was deliuered them] by number and weight.

63 And all the weight of them was writen that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, [euen] twelue bulles for all Israel, rams foure score and sixtene,

65 Lambs thre score and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandments of the King to the Kings stewards, and to the gouernours of Coelosyria and Phoenice who honored the people, & the Temple of God.

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the princes and the Priests, and the Leuites haue not separated [from them] the strange people of the land,

68 Nor the pollutions of the Gentiles, [to wit,] of the Canaanites, and Chetites, and Pheresites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, bothe they and their sonnes, and the holy sede is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednes from the beginnig of the thing.

70 And asone as I had said these thigs, I rent my clothes, and the my garment, and I pulled the heere of mine head, and of my bearde, and sat me downe sorrowful, and verie sad.

71 The also all they that were moued with

aaaa. j.

†Or, Marimoth
the sonne of Ie-
ri of Vrie.

†Or, Nediz;
sones sonne of
Bannus.

* Ezra 9, 12

†Or, Seredia.

†Or, Anom, Te-
bas.
†Or, Canaan-
in.

Ezra 8, 21.

†Or, Seredias.

I. Esdras.

Ezra 9, 6,

Deut. 7, 1.

the worde of the Lord God of Israel, came to me whiles I wepte for the iniquitie, but I fate verie sad til the euenig sacrifice.
72 Then I rose from the fast with my clothes torne, and the holy gairment, and bowed my knees and stretched forth [mine] hands to the Lord,
73 And said, *O Lord, I am ashamed, and confounded before thy face.
74 For our sinnes are increased aboute our heades, and our ignorances are lifted vp to heauen.
75 Yea, euen from the time of our fathers we are in great sinne vnto this day.
76 For our sinnes therefore, & our fathers we with our brethren, with our Kings & Priests haue bene giue vp to the Kings of the earth, to the sworde and to captiuitie, and for a pray with all shame vnto this day.
77 And now how great hathe thy mercie bene, O Lord, that [there] shulde be left vs a roote, and name in the place of thine holines!
78 And that thou shuldest reueale to vs a light in the House of the Lord our God, and giue vs meat in the time of our seruitude!
79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they shulde giue vs meat,
80 And that they shulde honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea & Ierusalem.
81 And now, O Lord, what shal we say, hauing these things? for we haue transgressed thy commandemets, which thou hast giuen by the hands of thy seruants & Prophetes, saying,
82 *Because the lād, which ye go to in heritage, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthines,
83 Therefore now ye shal not ioyne [their] daughters with your sonnes, nether giue your daughters to their sonnes,
84 Nether shal you desire to haue peace with them for euer, that ye may be made strong, and eat the good things of the land, and leaue it for an inheritance to your children for euer.
85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,
86 And hast giuen vs suche a roote: [but] we againe haue turned backe to transgresse thy Law, [and] to mixe [vs] with the vn-

clennes of the people of the land.
87 Mightest thou not be angrie with vs to destroye vs, so that thou shuldest nether leaue vs roote nor scede nor name?
88 [But,] O Lord of Israel, thou art true: for there is a roote left, [euen] vnto this day.
89 Beholde, we are now before thee with our iniquities, nether can we indure before thee for these things.
90 ¶ And *as Esdras prayed and confessed and wept, and laye vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and women, and yong children: for there was great lamentation among the multitude.
91 Then Iechonias the sonne of ¶ Icel of the sonnes of Israel, crying out said, O Esdras, we haue sinned against the Lord God: we haue taken in mariage strange women of the nations of the land.
92 And now all Israel is douteful: therefore let vs make an othe concerning this to the Lord, to put away all our wiues, & are strangers, with their children.
93 If it seme good to thee, and to all them that obey the Law of the Lord, rise vp [and] put it in execution.
94 For to thee doeth it apperteine, and we are with thee to make thee strong.
95 Then Esdras arose, [and] made all the chief of the families of the Priests & Leuites of all Israel to sweare, that they wolde do thus: and they sware.
¶ CHAP. IX.
7 After Esdras had red the law for the strange wiues, 10 They promise to put them away.
1 Then *Esdras rose from the court of the Temple, [and] went to the chamber of Ioannan [the sonne] of Eliasib,
2 And being lodged there, he did eat no bread nor dranke water, but mourned for the great iniquities of the multitude.
3 And there was a proclamation in all Iudea and Ierusalem to all them, that were of the captiuitie, that they shulde be gathered to Ierusalem,
4 And that all they which shulde not mete there within two or thre dayes, accordig to the ordinance of the Elders, which beare rule, shulde haue their cattel confiscated to the Temple, & he cast out from among them of the captiuitie.
5 Then all they which were of the tribe of Iuda & Benjamin, came together within thre dayes into Ierusalem: this was the ninth moneth and twentieth [day] of the moneth.
6 And all the multitude fate in the broad place

Ezra 10, 1.

Or, Icel.

Ezra 10, 6.

place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues: so that ye haue augmented the finnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And do his wil, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out and said with a loude voyce, We wil do so as thou hast said.

11 But because the multitude [is] great, and the time is winter, so that we can not stand without, and the worke is not of one day nor of two, seing that manie of vs haue sinned in this matter,

12 Let the chief men of the multitude and all they which haue strange wiues of our families, tarie:

13 And let the Priests and iudges come out of all places at the day appointed, til they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Afaels [sonne] and Eze-
cias [sonne] of the Can were appointed concerning these things, and Mosollam & Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him cer-
taine men, chief of their families, all by name: and they sate together in the first day of the tenth moneth to examine this mat-
ter.

17 And they made an end of the things pertaining to them that had married strange wiues in the first day of the first moneth.

18 And there were founde of the Priests, which had married strange wiues,

19 Of the sonnes of Iesus, the [sonne] of Iosedec, & of [his] brethren, Mathelas, and Eleazar, and Ioribus, and Ionadan.

20 Who also gaue their hands to cast out their wiues, and offered a ram for [their] reconciliation in their purgation.

21 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samcius, & Hiereel, and Azarias.

22 And of the sonnes of Phaifu, Ellionas, Massias, Esmaelus, and Nathanael, and Ocidelus, and Talfas.

23 And of the Leuites, Iorabadus, and Semis, and Colius, who was called Calias, and Patheus, and Ooudas, and Ionas.

24 Of the holie singers, Eliazurus, Bacchurus.

25 Of the porters, Sallumus, & Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, Hiermas, and Eddias, & Melchias, & Maelus, and Eleazar, and Asibias, and Banaias.

27 Of the sonnes of Ela, Matthanias, Zacharias, and Hierielas, and Hieremoth, and Aedias.

28 And of the sonnes of Zamoth, Eliadas, Elisimus, Othonias, Iarimoth, and Sabatus, and Sardetus.

29 Of the sonnes of Bebai, Ioannes, and Ananias, and Iosabad, and Ematheas.

30 Of the sonnes of Mani, Olamus, Mamuchus, Iedaia, Isabus, Isafael, and Ieremoth.

31 And of the sonnes of Addi, Naathus, Moosias, Laccunus, and Naidus, and Matthanias, and Sefschel, and Balnuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, & Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of Asom, Altaneus, and Matthias, and Bannaias, Eliphalat, & Manasses, and Semei.

34 And of the sonnes of Maani, Ieremias, Momdis, Omairus, Inel, Mamai, and Pacias, and Amos, Carabasion and Euasibus, and Mammatanaius, Elisafis, Vamus, Eliali, Samis, Selemias, Nathanas, & of the sonnes of Ozoras, Sefis, Esril, Azailus, Samatas, Sambis, Isophus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All these married strange wiues, & put them away with their children.

37 And the Priests and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seventh moneth, and the children of Israel in their owne houses.

38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple towards the East.

39 And spake to Esdras the Priest, and reader, that he shulde bring the Law of Moyses, which had bene giuen by the Lord God of Israel.

40 Then brought Esdras the chief Priest the Law to all the multitude, bothe man and woman, and to all the Priests, that they might heare the Law the first day of the seventh moneth.

41 And he red in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Esdras the Priest and reader of the

† Or, Sallum.

† Or, Rhemlay.

† Or, Banadias.

† Or, Elam.

† Or, Ichiel.

† Or, Ieremoth, & Helias.

† Or, Zathone,

Eliadas, Elisib.

† Or, Sabad, and Sardai.

† Or, Bebe.

† Or, Iosabat, & Emah.

† Or, Bani, olis,

Malluch, Iedaia,

Isab.

† Or, Addin, Na-

atus, Laccun.

Banaias.

† Or, Bezele,

Balnus.

† Or, Manasses.

† Or, Hasam.

† Or, Mathmas,

Marathias.

† Or, Ban, Iere-

mius, Moadi,

Euram.

¶ Neh. 8, 1.

† Or, Iahazias.

† Or, Thecua.

† Or, Manias.

† Or, Iedaliah.

† Or, Anani, & Zabai.

† Or, Phasfur,

Elonai, Ma-

mus, Ismael.

† Or, Olridel, & Alia.

† Or, Iosabad,

Semei.

† Or, Galias,

Phinas, Jobu-

† Or, Elisib, & Emah.

II. Esdras.

Law, stode vpon a pulpet of wood that was prepared.

† Or, Matthisias

43 And there stode by him † Matgathias, Sammus, Ananias, Azarias, Ourias, Eze-
cias, Balasamus at his right hand,

† Or, Pedaias,

44 And at his left hand † Phaldaius, and
Sail, Melchias, Aothasaphus, Nabarias.

45 Then Esdras toke the boke of the Law
before the multitude (for he sate hono-
rably before them all)

46 And they all stode vpright when he ex-
pounded the Law, and Esdras blessed the
Lord the moste hie God, the moste migh-
tie God of hostes.

47 And the whole multitude cryed, Amē.

† Or, Bani,

48 Then Iesus and † Anus, and Sarabias, &
Adimus, & Iacobus, Sabataias, Autanias,
Maianias and Calitas, Azarias, & Ioazab-
dus, and Ananias, [and] Biatas the Leuites
lift vp their hands, and fell downe on the
grounde, and worshiped the Lord,

49 And taught the Law of the Lord, and

stode also earnestly vpon the reading.

† Or, Nehemias

50 Then said † Aththarates to Esdras the
chief Priest and reader, and to the Leui-
tes, that taught † multitude in all things,
This day is holy vnto the Lord, and all
haue wept in hearing of the Law.

51 Go therefore and eat the fat meates, &
drinke the swete drinckes, and send pre-
sents to them that haue nor.

52 For this day is holy to the Lord, and be
not sorie: for the Lord God wil glorifie
you.

53 So the Leuites commanded all these
things to the people, saying, This day is
holy to the Lord: be not sad.

54 Then they departed al to eat, and drin-
ke, and to reioyce, and to giue presents to
them that had nor, and to make good
chere.

55 For they were yet filled with the wor-
des wherewith they were instructed, whe
they were assembled together.

II. Esdras.

CHAP. I.

The people is reprimed for their ynfaithfulness. 10 God
wil haue another people, if these wil not be reformed.

I



He seconde boke of
the Prophet Esdras,
the sonne of Saraias,
the sonne of Azarias,
the sonne of Helci-
as, the sonne of Sa-
daias, the sonne of
Sadoc, the sonne of

Achitob,

2 The sonne of Achias, the sonne of Phi-
nees, the sonne of Heli, the sonne of Ame-
rias, the sonne of Asie, the sonne of Mari-
moth, the sonne of Arua, the sonne of O-
zias, the sonne of Borith, the sonne of A-
bisei, the sonne of Phinees, the sonne of
Eleazar,

3 The sonne of Aaron (of the tribe of Le-
ui) which [Esdras] was prisoner in the lād
of Medes, in freigne of Artaxerxes King
of Persia

4 * And the worde of the Lord came vnto
me, saying,

5 Go, and shewe my people their sinnes, &
their childre their wickednes, which they
haue committed against me, that they may
tel their childrens children.

6 For the sinnes of their fathers are increa-
sed in them, because they haue forgotten
me, and haue offred vnto strange gods.

7 Haue not I brought them out of the land
of Egypt from the house of bondage?
but they haue prouoked me vnto wrath,

and despised my counsels.

8 Pull thou of then the heere of thine he-
ad, and cast all euil vpon them: for they
haue not bene obedient vnto my Law,
but they are a rebellious people.

9 How long shal I forbear them, vnto
whome I haue done so muche good?

10 Many * Kings haue I destroyed for the-
ir sakes: Pharaō with his seruants and all
his armie haue I smitten downe.

11 All the nations haue I destroyed before
them: * I haue destroyed the East, the peo-
ple of the two countreis Tyrus and Sidō,
and haue slaine all their enemies.

12 Speake thou therefore vnto them, say-
ing, Thus saith the Lord,

13 * I haue led you thorow the Sea, & ha-
ue giuen you a sure † way, since the be-
ginning: * I gaue you Moyses for a guide,
and Aaron for a Priest.

14 * I gaue you light in a pillar of fyre, and
great wonders haue I done among you:
yet haue ye forgotten me, saith the Lord.

15 Thus saith † Almightye Lord, The quail-
les * were a token vnto you: I gaue you
tentres for sauegarde, wherein ye munnū-
red:

16 And ye triumphed not in my Name for
the destruction of your enemies, but ye
yet murmure stil.

17 Where are the benefites, that I haue do-
ne for you? when ye were hungrie in the
wildernes, * did ye not cry vnto me?

18 Saying, Why hast thou brought vs into
this wildernes to kill vs? It had bene bet-
ter

* Ezra 7, 1.

* Isa. 58, 1.

* Exod. 14, 11.

* Nomb. 21, 24.
Ioshu. 8, 11.

* Exod. 14, 19.

† Or, strete.
* Exod. 3, 10.
& 4, 14.

* Exod. 13, 21.

* Exod. 16, 17.
psal. 104, 40.

* Nomb. 14, 3.

ter for vs to haue serued the Egyptians, then to dye in this wilderness.

19 I had pitie vpon your mournings, and gaue you Manna to eat: *so ye did eat Angels fode.

20 *When ye were thirstie, did not I cleaue the stone, and waters did flowe out to satisfie you: from the heat I couered you with the leaues of the trees:

21 And I gaue you fat countreys: I cast out the Canaanites, the Phereistes, and Philistims before you: *what shal I do more for you, saith the Lord?

22 Thus saith the almightie Lord, *When ye were in the wilderness at the bitter waters, being a thirst, and blaspheming my Name,

23 I gaue you not fyre for the blasphemers, but cast a tre into the water, & made the riuer swete.

24 What shal I do vnto thee, o Iacob: thou *Iuda woldest not obey: I wil turne me to other nations, and vnto those will I giue my Name, that thei may kepe my lawes.

25 Seing ye haue forsaken me, I will also forsake you: when ye aske mercie of me, I wil not haue pitie vpon you.

26 *When ye call vpon me, I wil not heare you: for ye haue defiled your hands with blood, and your fete are swift to commit murther,

27 Although ye haue not forsaken me, but your owne selues, saith the Lord.

28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That ye wolde be my people, as I am your God, and that ye wolde be my children, as I am your father?

30 *I gathered you together as an henne gathereth her chickens vnder her wings: but now what shal I do vnto you? I wil cast you out from my sight.

31 *When you bring gifts vnto me, I wil turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophetes, whome ye haue taken and slaine, and torne their bodies in pieces, whose blood I wil reuenge, saith the Lord.

33 Thus saith the almightie Lord, Your house shalbe desolate: I wil cast you out as the winde doeth the stubble.

34 Your children shal not haue generation: for thei haue despised my commandement, and done the thing that I hate before me.

35 Your houses wil I giue vnto a people to come, who shal beleue me thogh they heare me not, and they, vnto whome I neuer shewed miracle, shal do the things that I command them:

36 Thogh they send Prophetes, yet shal they hate their iniquities.

37 ¶ I wil declare the grace that I wil do for the people to come, whose children reioyce in gladnes, and thogh they haue not seene me with bodely eyes, yet in heart thei beleue the things that I say.

38 Now therefore, brother, beholde what great glorie, and se the people that come from the East.

39 Vnto whome I wil giue for leaders Abraham, Isahac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the * messenger of the Lord)

¶ CHAP. II.

The Synagogue findeth faute with her owne children, 18
The Gentiles are called.

1 **T**Hus saith the Lord, I broght this people out of bondage: I gaue them also my commandements by my seruants the Prophetes, whome they wolde not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Go you away, o children: for I am a widowe and forsaken.

3 I broght you vp with gladnes, but with sorowe and heauines haue I lost you: for ye haue sinned against ¶ Lord your God, and done the thing that displeaseth him.

4 But what shal I now do vnto you? I am a widowe and forsaken: go ye, o my children, and aske mercie of the Lord.

5 And thee, o father, I call for a witnes for the mother of these children, which wolpe not kepe my couenant,

6 That thou bring them to confusion, and their mother to a spoile, that their kinned be not continued.

7 Let their names be scatted among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Wo vnto thee, Assur: for thou hidest the vnrighteous in thee: o wicked people, remember * what I did vnto Sodom and Gomorrah,

9 Whose land is mixt with cloudes of pitch & heapes of aslhes: so wil I do vnto the, that heare me not, saith the almightie Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tell my people, that I wil giue them the kingdom of Ierusalem, which I wolde haue giuen vnto Israel.

II. Esdras.

11 And I wil get me glorie by them, and giue them the euerlasting tabernacles, which I had prepared for those.

12 They shal haue as wil the tre of life, smelling of ointment: they shal nether labour nor be weary.

13 Go ye, and ye shal receaue it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watche.

14 Take heauen and earth to witnes: for I haue abolished the euil, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy childre, and bring them vp with gladnes: make their fete as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, wil I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.

17 Feare nor, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I wil send thee my seruants Esaie and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers frutes,

19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, whereupon there growe roses and lilies, whereby I wil fill thy children with ioye.

20 Execute iustice for the widdowe: iudge the cause of the fatherles: giue to the poore: defend the fatherles: clothe the naked.

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the crepel, and let the blinde come into the light of my clerenes.

22 Kepe the olde & the yong that are within thy walles.

23 *Wherefoeuer thou findest the dead, take them and burye them, and I wil giue thee the first place in my resurrection.

24 Abide stil, o my people, and rest: for thy quietnes shal come.

25 Nourish hy children, o thou good nurse: stablish their fete.

26 None of the seruants that I haue giuen thee, shal perish: for I wil seke them from among thy number.

27 Be not weary: for when the day of trouble and heauines cometh, other shal wepe and be sorowefull, but thou shalt be merry and haue abundance.

28 The heathen shal enuie thee, and shal do nothing against thee, saith the Lord.

29 Mine hands shal couer thee, so that thy children shal not fe hell.

30 Be ioyful, o thou mother, with thy chil-

dren: for I wil deliuer thee, saith the Lord.

31 Remember thy children that slepe: for I wil bring the out of the sides of the earth, and wil shewe mercie vnto them: for I am merciful, saith the Lord almightie.

32 Embrace thy children, vntil I come and shewe mercie vnto the: for my fountaines runne ouer, and my grace shal not faile.

33 I Esdras receiued a charge of the Lord vpon the mount Horeb, that I shulde go vnto them of Israel, but when I came to the, thei cast me of, and despised the commandement of the Lord.

34 And therefore I say vnto you, o ye heathen, that heare and vnderstand, Wait for your shepherd, who shal giue you euerlasting rest: for he is nere at hand, that shal come in the end of the worlde.

35 Be ready to the rewarde of the kingdome: for the euerlasting light shal shine vpon you for euermore.

36 Fle the shadowe of this worlde: receiue the ioye of your glorie: I testifie my Sauiour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thanks vnto him that hath called you to the heauenlie kingdome.

38 Arise, and stand vp, and beholde the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lord.

40 Take thy number, o Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: beseeche the power of the Lord, that thy people which haue bene called fro the beginning, may be sanctified.

42 *I Esdras sawe vpon mount Sion a great people whome I colde not number, and they all praised the Lord with songs.

43 And in the middes of them there was a yong man hier in stature then them all, & vpon euery one of their heades he set crownes, and was hier then the others, which I muche marueiled at:

44 So I asked the Angel, and said, Who are these, my lord?

45 Who answered, and said vnto me, These be they, that haue put of the mortal clothing, and haue put on the immortal, and haue confessed the Name of God: now are they crowned, & receiue the palmes.

46 Then said I vnto the Angel, What yong man is it, that setteth crownes on them, & giueth them the palmes in their hands?

47 And

47 And he answered & said vnto me, It is the Sone of God, whome they haue confessed in the worlde. Then began I greatly to commend them, that had stand so strongly for the Name of the Lord.

48 Then the Angel said vnto me, Go thy way, and tel my people, what, and how great wonders of the Lord God thou hast seene.

¶ CHAP. III.

4 The wonderful worker, which God did for the people, are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,

2 Because I sawe the desolation of Sion, & the wealth of the that dwelt at Babylon.

3 So my spirit was sore moued, so that I began to speake fearful wordes to the moste High, and said,

4 O Lord, Lord, thou spakest at the beginning whe thou alone plantedst the earth, and gauest comendement vnto the people,

5 *And a body vnto Adam, without soule, who was also the workmanship of thine hands, & hast breathed in him the breath of life, so that he liued before thee,

6 And leddest him into Paradise, whiche thy right hand had planted, or euer the earth brought forth.

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whome came nations, tribes, people and kindreds out of number.

8 *And euerie people walked after their owne wil, and did wonderful things before thee, and despised thy commandements.

9 *But at the time appointed thou broghest the flood vpon those that dwelt in the worlde and destroyedst them,

10 So that by the flood, that came to euerie one of them, which came by death vnto Adam,

11 Yet thou leftest one, [euen] *Noe, with his housholde, of whome came all righteous men.

12 And when they dwelt vpon the earth, began to multiplie, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, *thou didest chose thee a man from among them, whose name was *Abraham.

14 Whome thou louedst, and vnto whome onely thou shewedst thy wil;

15 And madest an euerlasting couenāt wth him, promising him that thou woldest neuer forsake his sēde.

16 *And vnto him thou gauest Isahac, *vnto Isahac also thou gauest Iacob and Esau, *and didest chose Iacob, and cast off Esau, and so Iacob became a great multitude.

17 And when thou leddest his sēde out of Egypt, *thou broghest them vp to mount Sina;

18 And enclinedst the heauens and bowedst downe the earth, and didest moue the ground, and cause the depths to shake, & didest astonish the worlde.

19 And thy glorie went thorowe foure gates of fyre, with earthquakes, winde and colde, that thou mightest giue the Lawe vnto the sēde of Iacob, and that which the generation of Israel shulde diligently obserue.

20 Yet tokest thou not away from them the wicked heart, that thy Law might bring forth the frute in them.

21 For *Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weaknes ioyned with the Lawe in the hearts of the people, wth the wickednes of the foote: so that the good departed away, and the euil abode stil.

23 So the times passed away, and the yeres were broght to an end, *till thou didest raise thee vp a seruant called Dauid,

24 *Whome thou commandedst to buyld a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeres, the inhabitants forsoke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But do they that dwel at Babylon any better, that they shulde haue the dominion of Sion?

29 For when I came thether, & sawe their wicked dedes without number (for this is the thirtieth yere that I se many trespassing) I was discouraged.

30 For I sawe, how thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preserued thine enemies, & thou hast not shewed it.

31 I can not perceiue how this cometh to pass.

*Gen. 21, 2.
*Gen. 25, 25.

*Malac. 1, 1.
Rom. 9, 13.

Exod. 19, 1.
Deut. 4, 10.

*Gen. 3, 6.

*1. Sam. 16, 13.

*2. Sam. 5, 1.

*Gen. 3, 7.

*Or, went forthwards.

*Gen. 6, 12.

*Gen. 7, 10.

*Gen. 3, 10.

*Gen. 12, 1.
*Gen. 17, 5.

II. Esdras.

pass. Are the dedes of Babylon better the
they of Sion?

32 Or is there any other people that know-
eth thee besides Israel: or what generation
hathe so beleued thy Testimonies, as Ia-
cob?

33 And yet their rewarde appeareth not, &
their labour hath no frute: for I haue gone
here and there thorow out the heathen,
and I se them flourish, and thinke not vpon
thy commandements.

34 Weigh thou therefore our wickednes
now in the balance, and theirs also that
dwell in the worlde, and no mention of
thee shal be founde but in Israel.

35 Or when is it that they that dwell on
the earth, haue not sinned in thy sight? or
what people hathe so kept thy comman-
dements?

36 Thou shalt surely finde that Israel by
name hathe kept thy precepts, but not the
heathen.

¶ CHAP. III.

^a The Angel reproveth Esdras, because he seemed to entre
into the profounde iudgements of God.

1 **A**Nd the Angel that was sent vnto
me, whose name was Vriel, answered,

2 And said, Thine heart hathe taken to
muche vpon it in this worlde, and thou
thinkest to comprehend the waies of the
Hiest.

3 Then said I, Yea, my lord. And he an-
swered me, & said, I am sent to shewe thee
thre waies, and to set forthe thre similitu-
des before thee,

4 Whereof if thou canst declare me one,
I wil shewe thee also the way, that thou
desirest to se, and I wil shewe thee from
whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said
he vnto me, Go thy way: weigh me the
weight of the fyre, or measure me the blast
of the winde, or call me againe the daye
that is past.

6 Then answered I, and said, What man is
borne, that can do that, which thou requi-
rest me, concerning these things?

7 And he said vnto me, If I shulde aske
thee how depe dwellings are in the mid-
des of the sea, or how great springs are in
the beginning of the depth, or how great
springs are in the stretching out of the hea-
uen, or which are the borders of Para-
dise,

8 Peraduenture thou woldest say vnto me,
I neuer went downe to the depe, nor yet
to the hell, nether did I euer clime vp to
heauen.

9 But now haue I asked thee but of fyre &

winde, and of the day, whereby thou hast
passed, and from the which things thou
canst not be separated, and yet canst thou
giue me none answer of them.

10 He said moreover vnto me, Thine ow-
ne things, and suche as are growen vp with
thee, canst thou not knowe:

11 How shulde thy vessel then be able to
comprehend the wayes of the Hiest, and
now outwardly in the corrupt worlde, to
vnderstand the corruption, that is euident
in my sight?

12 Then said I vnto him, It were better
that we were not at all, then that we shulde
liue in wickednes, and to suffer, and not to
knowe wherefore.

13 And he answered me, & said, ^a I came to
a forest in the plaine where the trees helde
a counsel,

14 And said, Come, let vs go fight against
the sea, that it may giue place to vs, and
that we may make vs more woods.

15 Likewise the floodes of the sea toke cou-
sel and said, Come, let vs go vp and fight
against the trees of the wood, that we may
get another countrey for vs.

16 But the purpose of the wood was vaine:
for the fyre came and consumed it.

17 Likewise also the purpose of the floods
of the sea: for the sand stode vp and stop-
ped them.

18 If thou were iudge betwene these two,
whome woldest thou iustifie, or whome
woldest thou condemne?

19 I answered and said, Verely it is a foo-
lish purpose, that thei bothe haue deuised:
for the grounde is appointed for ^b wood,
and the sea hathe his place to beare his
floods.

20 Then answered he me, and said, Thou
hast giuen a right iudgemēt: but why iud-
gest thou not thy self also?

21 For like as the grounde is appointed for
the wood, and the sea for his floods, so
^c they that dwell vpon earth, can vnder-
stand nothing, but that ^d is vpon earth:
and they that are in the heauens, the
things that are about the height of the
heauens.

22 Then answered I, & said, I beseeche thee,
o lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine
hie things, but of suche as we daiely me-
dle withall, [namely] wherefore Israel is
made a reproche to the heathen, and for
what cause the people, whome thou hast
loued, is giuen ouer to wicked nations, &
why the Law of our fathers is abolished,
and the written ceremonies are come to
none effect:

24 Why

^a Iudg. 9, 8.
^b 2. chro. 2, 14.

^c 1. cor. 2, 14.
^d 1. cor. 2, 14.

24. Why we are tossed to and fro through the worlde as the grethoppers, and our life is a very feare, and we are not thought worthy to obtaine mercie.

25. But what wil he do to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26. Then answered he me, and said, The more thou searchest, the more thou shalt maruel: for the worlde hasteth fast to passe away,

27. And can not cōprehend the things, that are promised to the righteous in time to come: for this worlde is ful of vnrighteousnes and weakenes.

28. But to declare thee the things whereof thou askest, the euil is sown, but the destruction thereof is not yet come.

29. If the euil now that is sown, be not turned vp side downe, & if the place where the euil is sown, passe not away, then can not the thing come, that is sown with good.

30. For the corne of euil, sede hath bene sown in the heart of Adam from the beginning, and how muche vngodlines hath he brought vp vnto this time, and how muche shal he bring forth vntil the haruest comes.

31. Ponder with thy self, how muche frute of wickednes the corne of euil sede bringeth forth.

32. And when the stalkes shal be cut downe, which are without number, how great an haruest must be prepared.

33. Then I answered, and said, How and when shal these things come to passe? wherefore are our yeres fewe and euil?

34. And he answered me, saying, Hastenot to be aboute the moste High: for thou laborest in vaine to be aboute him, though thou indeuer neuer so muche.

35. Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shal I thus hope? and when cometh the frute of my barne and our wages?

36. And vpon this Ieremiel the Archangel answered, and said, When the number of y^e sedes is filled in you: for he hath weighed the worlde in the balance.

37. The measure of the times is measured: the ages are counted by number, and they shal not be moued or shaken, til the measure thereof be fulfilled.

38. Then answered I, and said, O lord, lord, we are all euen full of sinne,

39. And for our sake paradiſe the haruest of the righteous is not fulfilled, because of the sinne of them that dwel vpon

earth.

40. So he answered me, and said, Go, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may kepe the birth any longer within her.

41. Then said I, No, lord, she can not. And he said vnto me, In the graue the places of soules are like the wombe.

42. For as she that is with childe hasteth to escape the neceſſitie of the trauail, so do these places hast to deliuer those things that are committed vnto them.

43. That which thou desirest to se, shal be shewed thee from the beginning.

44. Then answered I, and said, If I haue founde grace in thy sight, and if it be possible, and if I be mete therefore,

45. Shewe me whether there be more to come then is past, or more things past, the are to come.

46. What is past, I knowe, but what is to come, I knowe not.

47. And he said vnto me, Stand on y^e right side, and I wil expounde thee this by example.

48. So I stode, and beholde, a hote burning ouen passed before me: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49. After this there passed before me a waterie cloude, and sent downe muche raine with a storme: and when the stormie raine was past, the droppes came after.

50. Then said he vnto me, Consider with thy self, as the raine is more the the droppes, and as fyre exceedeth the smoke, so the portion that is past, hath the vpper hand, and the droppes & the smoke were muche.

51. Then I prayed, and said, Maye I liue, thinkest thou vntil that time, of what shal come to passe in those dayes?

52. He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a pater: but I am not sent to shewe thee of thy life: for I do not knowe it.

CHAP. V.

1. In the latter times truth shal be hid. 2. Vnrighteousnes and all wickednes shal reigne in the worlde. 3. Israel is rejected, & God deliuereth them. 4. God doeth all things in season.

1. **N**Euertheles concerning the tokens, beholde the times shal come, that they which dwel vpon earth, shal be taken in a great nobber, & the way of the truth shal be hid, & the land shal be baren fro faith.

2. And iniquitie shal be increased more the thou hast seene now, or hast heard in time past.

3. And it shal come to passe, that one

Mat. 24, 14

II. Esdras.

set in fote, and thou shalt se the land desolate, which now reigneth.

4 Yea, if God grante thee to liue, thou shalt se after the third trumpeter, that the sunne shal suddenly shine againe in the night, & the moone thre times a day.

5 Blood shal drop out of the wood, and the stone shal giue his voyce, and the people shalbe moued.

6 And he shal rule, of whome they hope not that dwell vpon earth, and the foules shal change place.

7 And the sea of Sodom shal cast out fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce thereof.

8 There shalbe a confusio in many places, and the fyre shal oft breake forthe, and the wilde beasts shal change their places, and menstruous women shal beare monstres.

9 And salt waters shalbe founde in the sweete, and all friēds shal fight one against another: then shal wit hide it self, and vnderstanding departe into his secret chamber.

10 It shalbe sought of many, and yet not be founde: then shal vnrighteousnes and voluptuousnes haue the vpper hand vpon earth.

11 One land also shal aske another, and saye, Is righteous iustice gone thorowe thee? And it shal say, No.

12 At the same time shal men hope, but not obtaine: they shal labour, but their enterprises shal not prosper.

13 To shew thee suche tokens I haue leaue, and if thou wilt pray againe & wepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulness wet thorow all my body, and my minde was feeble and faint.

15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my fete.

16 And in the seconde night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eat, and forsake vs not, as the shepherd that leaueh his flocke in the hands of the cruel wolues.

19 Then said I vnto him, Go thy wayes from me, and come not nere me: & when he hard it, he went from me.

20 And I fasted seuen dayes, mourning & weping, as Vriel the Angel had commanded me.

21 And after seuen dayes the thoghts of mine heart were very grieuous vnto me againe.

22 And I had a desire to reason againe, & I beganne to talke with the moste High againe.

23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyarde.

24 And of all lands of the worlde thou hast chosen thee one pit, and of all the flours of the [grounde] thou hast chosen thee one lillie.

25 And of all the depths of the sea thou hast filled thee one riuer, and of all buylded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cartel that are made, thou hast appointed thee one shepe.

27 And among all the multitude of people thou hast gotten thee one people, & vnto this people whome thou louedst, thou gauest a Law, that is proued of all.

28 And now, O Lord, why hast thou giue this one [people] ouer vnto many? and vpon one roote thou hast set others, and hast scatted thine onely [people] among many.

29 They treade them downe, which haue withstand thy promises, and beleue not thy testimonies.

30 And if thou didest so muche hate thy people, they shulde haue bene punished with thine owne hands.

31 Now when I had spoken these wordes, the Angel that came to me the night afore, was sent vnto me.

32 And said vnto me, Heare me, and I will teache thee, and hearken that I may instruct thee further.

33 And I said, Speake on, my lord. Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou the better, then he doeth that made them?

34 And I said, No, lord: but of very sorow haue I spoken: for my reines paine me euerie houre, while I labour to comprehend the way of the moste High, & to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I said, Wherefore, lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not sene the trouble of Iacob, and the grief of the stocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or gather

ther me the droppes, that are scattered, or make me the withered floures grene againe.

37 Open me the places that are closed, & bring me forth the windes, that are shut vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and laborest to knowe.

38 And I said, O Lord, Lord, who can knowe these things, but he that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, whereof thou askest me?

40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoke of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I said, Beholde, O Lord, the last things are present vnto thee, & what shal they do that haue bene before me, or we that be now, or they that shal come after vs?

42 And he said vnto me, I wil compare my iudgement vnto a ring: as there is no slacknes of the last, so is there no swiftnes of the first.

43 Then I answered, and said, Coldest thou not make at once those that haue bene, those that are now, and those that shal come, that thou mightest shewe thy iudgement the soner?

44 Then answered he me, The creature, said he, can not preuent the Creator, neither can the worlde holde them at once, that shalbe created therein.

45 And I said, As thou hast taught thy seruant, that thou, which giuest strength [to all,] hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also containe all men at once.

46 And he said vnto me, Aske thou wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth the child at once.

47 And I said, Surely she can not, but by distance of time.

48 Then said he vnto me, So haue I deuised the number of the earth by times where seed is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seing thou hast now shewed me the way, I wil procede to speake before thee: for our mother, whome thou hast tolde me is yong, draweth she nere vnto age?

51 He answered me, & said, Aske a woman that traueileth, and she wil tel thee.

52 Say vnto her, Wherefore are not they (whome thou hast now brought forth) like those that were before thee, but lesse of stature?

53 And she shal answer thee, Some were borne in the floure of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy self, how that ye are lesse of stature, then those that were before you,

55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseeche thee, if I haue founde fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy workmanship?

¶ CHAP. VI.

God hath foreseene all things in his secret counsell and is author thereof, and hath created them for his children. The felicitie of the age to come.

1 **A**ND he said vnto me, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blew one against another,

2 Before the voyce of thunders sounded, before the bright lightening did shine forth, before the foundations of Paradise were laide:

3 Before the faire floures did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chimneis in Siō were hote:

5 Before the present yeres were sought out, and before the affectiōs of them that now sinne, were turned away, and they that haue laid vp the treasure of faith, were sealed,

6 Then did I purpose these things & they were made by me alone, and by none other: by me also they shalbe ended, and by none other.

7 Then answered I, and said, What shalbe the diuision of times? or when shalbe the end of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, Iacobs hand helde first the helpe of Esau.

* Gene. 25, 26.

II. Esdras.

9 For Esau is the end of this worlde, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered them, and said, O Lord, Lord, if I haue founde fauour in thy sight,

12 I beseeche thee, make an end to shewe thy seruant thy tokes, whereof thou shewedst me parte the last night.

13 So he answered me, and said, Stand vp vpon thy fete, and here a mightie sounding voyce.

14 There shal come as an earthquake, but the place where thou standest, shal not be moued.

15 And therefore when he speaketh, be not afraied: for of þe end shal be the worde, and of the fundation of the earth shal it be vnderstand.

16 Therefore while one speaketh of them, it trembleth & is moued: for it knoweth, that it must be changed at the end.

17 And when I had heard it, I stode vp vpon my fete, and hearkened, and beholde, there was a voyce that spake, and the founde of it was like the sounde of manie waters:

18 And it said: Beholde, the daies come, & I wil come and inquire of them & dwell vpon the earth,

19 And when I beginne to inquire of the, who by their vnrighteousnes haue hurt others, and when the affliction of Sion shal be fulfilled,

20 And the worlde that shal vanish away, shal be seled, then wil I shewe these signes: the booke shal be opened before the heauen, and they shal se it altogether.

21 And the children of a yere olde shal speake with their voyces: the womē with childe shal bring forth the vntimelie childre of thre or foure moneths olde, and they shal liue that are raised vp.

22 Then suddenly shal the sowne places appere as the vnsowne, and the ful store houses shal suddenly be founde emptie.

23 And the trumpet shal sounde, and all they that heare it shal be suddenly afraied.

24 At that time shal friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shal stand stil, and in thre houres they shal not renne.

25 Whosoever remaineth from all these things that I haue tolde thee, shal be saued and se my saluation, and the end of your worlde.

26 And the men that are receiued, shal se

it: they that haue not tasted death from their birth, and the heart of the inhabitants shal be changed, and turned to another meaning.

27 For euil shal be put out, and disceate shal be quenched,

28 But faith shal flourish: corruption shal be ouercome, and the trueth which hath bene so long without frute, shal come forth.

29 And when he talked with me, beholde I looked a litle vpon him before whome I stode.

30 And these wordes said he vnto me, I am come to shewe thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen dayes more, I wil tel thee more things, & greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mightie hath sene thy righteous dealing: he hath sene also thy chastitie, whiche thou hast kept since thy youth.

33 Therefore hath he sent me to shewe thee all these things, and to say vnto thee, Be of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe, and fasted seuen dayes in like maner, that I might fulfill the thre weekes, which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the moste High.

37 For my spirit was greatly set on fyre, & my soule was in distresse.

38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth shulde be made, and the worke followed thy worde.

39 And then was there the spirit, and the darknes was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenlie ayre, and commandedst it, that, going betwene, it shulde make a diuision betwene the watters, that the one parte might remaine aboue, and the other beneth.

42 Vpon the third day thou commandedst, that þe waters shulde be gathered together in the

* Gen. 1, 1

in the seventh parte of the earth: six partes didest thou drye, and kept them to the intent that of these there shulde be that shulde serue thee, being sowed of God and tilled.

43 As sone as thy worde went forth, the worke was incontinently made.

44 For immediatly great and innumerable frute did spring vp, and manie diuerse pleasures for the taste, and floures of vnchangeable colour, and odours of a moste wonderful smell: & these things were created the third day.

45 *Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,

46 And gauest them a charge, to do seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saidest vnto the seventh parte * where the waters were gathered, that it shulde bring forth the beasts, [as] foules and fishes: and it was so.

48 For the dome waters and without life brought forth the liuing things at the commandement of God that the nations might praise thy wonderous workes.

49 Then didest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leviathan.

50 Thou didest separate the one from the other: for the seventh parte, where the water was gathered, colde not holde them.

51 Vnto Behemoth thou gauest one parte, which was dryed vp the third day, that he shulde dwell in the same parte wherein are a thousand hilles.

52 But vnto Leviathan thou gauest the seventh parte, that is wett, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it shulde bring forth the beasts, cattel and creeping things.

54 And besides this Adam, whome thou madest Lord ouer all the workes which thou hast created, of him come we all, and the people also, whome thou hast chosen.

55 All this haue I spokē before thee, O Lord, because thou hast created the worlde for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spile, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, beholde these heathē which haue bene reputed as nothing, haue begonne to be lords ouer vs, and to deuoure vs.

58 And we thy people (whome thou hast called the first borne, the onely begotten, and thy seruant lottē) are giuen into their hands.

59 If the worlde then be created for our sakes, why haue we not the inheritaunce thereof in possession? or how long shal we suffer these things?

CHAP. VII.

Without tribulation none can come to felicitie. 11 God aduertiseth all in time. 28 The coming and death of Christ. 32 The resurrection and last iudgement, 43 After the which all corruption shal cease. 48 All fell in Adam. 59 The true life, 62 The mercies and goodnes of God.

1 **A**ND when I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore:

2 And he said vnto me, Vp, Esdras, and heare the wordes that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The sea is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who colde go into the sea to loke vpon it, and to rule it? If he went not thorowe the narowe, how colde he come into the broad?

6 There is also another thing: a citie is buylded and set vpon a broad field, and is ful of all good things:

7 The entrance thereof is narrowe and in a dangerous place to fall, that there is fyre at the right hand, and a deepe water at the lefte,

8 And there is but one path betwixt them, euen betwene the fyre and the water, so that there colde but one man go there.

9 If this citie were giuen vnto a man for an inheritaunce, if he neuer went thorowe the peril before it, how colde he receaue his inheritaunce?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel,

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe,

12 Then were the entrances of the worlde made narrowe, ful of sorowe and trauail. they are but fewe and euil, and full of perils, and very peineful.

13 For the entrances of the fore worlde were wyde and sure, and brought immortal frute.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that

bbbb. j.

II. Esdras.

- 9 For Esau is the end of this worlde, and Iacob is the beginning of it that followeth.
- 10 The hand of man is betwixt the heele and the hand. Other thing, Eldras, aske thou not.
- 11 ¶ I answered them, and said, O Lord, Lord, if I haue founde fauour in thy sight,
- 12 I beseeche thee, make an end to shewe thy seruant thy tokes, whereof thou shewedst me parte the last night.
- 13 So he answered me, and said, Stand vpon thy fete, and here a mightie sounding voyce.
- 14 There shal come as an earthquake, but the place where thou standest, shal not be moued.
- 15 And therefore when he speaketh, be not afraied: for of þe end shal be the worde, and of the fundation of the earth shal it be vnderstand.
- 16 Therefore while one speaketh of them, it trembleth & is moued: for it knoweth, that it must be changed at the end.
- 17 And when I had heard it, I stode vpon my fete, and hearkened, and beholde, there was a voyce that spake, and the founde of it was like the founde of manie waters:
- 18 And it said, Beholde, the daies come, & I wil come and inquire of them & dwell vpon the earth,
- 19 And when I beginne to inquire of the, who by their vnrighteousnes haue hurt others, and when the affliction of Sion shal be fulfilled,
- 20 And the worlde that shal vanish away, shal be sealed, then wil I shewe these signes: the booke shal be opened before the heauen, and they shal se it altogether.
- 21 And the children of a yere olde shal speake with their voyces: the womē with childe shal bring forth the vntimelie childre of thre or foure moneths olde, and they shal liue that are raised vp.
- 22 Then suddenly shal the sowne places appeare as the vn-sowne, and the ful store houses shal suddenly be founde emptie.
- 23 And the trumpet shal sounde, and all they that heare it shal be suddenly afraied.
- 24 At that time shal friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shal stand stil, and in thre houres they shal not renne.
- 25 Whosoever remaineth from all these things that I haue tolde thee, shal be saued and se my saluation, and the end of your worlde.
- 26 And the men that are receiued, shal se in: they that haue not tasted death from their birth, and the heart of the inhabitants shal be changed, and turned to another meaning.
- 27 For euil shal be put out, and disceate shal be quenched.
- 28 But faith shal flourish: corruption shal be ouercome, and the trueth which hath bene so long without frute, shal come forth.
- 29 And when he talked with me, beholde I looked a litle vpon him before whome I stode.
- 30 And these wordes said he vnto me, I am come to shewe thee the time of the night to come.
- 31 If thou wilt pray againe, and fast seuen dayes more, I wil tel thee more things, & greater then these, which I haue heard in the day.
- 32 For thy voyce is heard before the Highest: surely the mightie hath sene thy righteous dealing: he hath sene also thy chastitie, whiche thou hast kept since thy youth.
- 33 Therefore hath he sent me to shewe thee all these things, and to say vnto thee, Be of good comfort, and feare not,
- 34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.
- 35 And after this I wept againe, and fasted seuen dayes in like maner, that I might fulfill the thre weekes, which he had appointed me.
- 36 And in the eight night was mine heart vexed within me againe, and I began to speake before the moste High.
- 37 For my spirit was greatly set on fyre, & my soule was in distresse.
- 38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth shulde be made, and the worke followed thy worde.
- 39 And then was there the spirit, and the darknes was on euery side with silence: there was no mans voyce as yet created of thee.
- 40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.
- 41 Vpon the second day thou createdst the heauenlie ayre, and commandedst it, that, going betwene, it shulde make a diuision betwene the watters, that the one parte might remaine aboue, and the other beneth.
- 42 Vpon the third day thou commandedst, that þe waters shulde be gathered together in the

in the seventh parte of the earth: six partes didest thou drye, and kept them to the intent that of these there shulde be that shulde serue thee, being sowne of God and tilled.

43 As sone as thy worde went forth, the worke was incontinently made.

44 For immediatly great and innumerable frute did spring vp, and manie diuerse pleasures for the taste, and floures of vnchangeable colour, and odours of a moste wonderful smel: & these things were created the third day.

45 *Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,

46 And gauest them a charge, to do seruice euen vnto man that was for to be made.

47 And vpon the fift day thou saidest vnto the seventh parte * where the waters were gathered, that it shulde bring forth the beasts, [as] foules and fishes: and it was so.

48 For the dōme waters and without life brought forth the liuing things at the commandement of God that the nations might praise thy wonderous workes.

49 Then didest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leuiathan.

50 Thou didest separate the one from the other: for the seventh parte, where the water was gathered, colde not holde them.

51 Vnto Behemoth thou gauest one parte, which was dryed vp the third day, that he shulde dwell in the same parte wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seventh parte, that is wett, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it shulde bring forth the beasts, cattel and creeping things.

54 And besides this Adam, whome thou madest Lord ouer all the workes which thou hast created, of him come we all, and the people also, whome thou hast chosen.

55 All this haue I spokē before thee, O Lord, because thou hast created the worlde for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, beholde these heathē which haue bene reputed as nothing, haue begonne to be lords ouer vs, and to deuoure vs.

58 And we thy people (whome thou hast called the first borne, the onely begotten, and thy feruent lover) are giuen into their hands.

59 If the worlde then be created for our sakes, why haue we not the inheritaunce thereof in possession? or how long shal we suffer these things?

CHAP. VII.

Without tribulation none can come to felicitie. 1. God aduertiseth all in tyme. 2. The coming and death of Christ. 3. The resurrection and last iudgement. 4. After the which all corruption shal cease. 5. All fell in Adam. 6. The true life. 7. The mercies and goodnes of God.

1 And when I had made an end of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore:

2 And he said vnto me, Vp, Esdras, and heare the wordes that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The seas is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who colde go into the sea to loke vpon it, and to rule it? If he went not thorowe the narowe, how colde he come into the broad?

6 There is also another thing: a citie is buylded and set vpon a broad field, and is ful of all good things:

7 The entrance thereof is narrowe and in a dangerous place to fall, that there is fyre at the right hand, and a deepe water at the lefte,

8 And there is but one path betwixt them, euen betwene the fyre and the water, so that there colde but one man go there.

9 If this citie were giuen vnto a man for an inheritaunce, if he neuer went thorowe the peril before it, how colde he receaue his inheritaunce?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel,

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrowe, ful of sorowe and trauail: they are but fewe and euil, and full of perils, and very peineful.

13 For the entrances of the fore worlde were wyde and sure, and brought immortal frute.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that

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are hid.
 15 Why then disquietest thou thy self, seing thou art corruptible: and why art thou moued, seing thou art mortal?
 16 And why hast thou not considered in thy minde the things to come, rather then them that are present?
 17 Then said I, O Lord, Lord, *seing thou hast ordeined in thy Law, that the righteous shulde inherite these things, and that the vngodlie shulde perish.
 18 Shulde the righteous suffer straitnes in hoping for large things: yet thei that haue liued vngodly and suffered straitnes, shal not see the large things.
 19 Then he said vnto me, There is no iudge more iuste then God, and there is none more wise then the moste High.
 20 For manie perish in this life, because they despise the Law of God that is appointed.
 21 For God hathe diligently admonished suche as came, so oft as they came, what they shulde do to haue life, and what they shulde obserue, to auoide punishment.
 22 Neuertheles, they were not obcdent vnto him, but spake against him, and imagined vaine things,
 23 And deceiued them selues by their wicked dedes, & denied the power of the moste High, and regarded not his waies.
 24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.
 25 And therefore, Esdras, vnto the emptie are emptie things, and to the full full things.
 26 Beholde, the time shal come, that these tokens which I haue tolde thee, shal come to passe, and the bride shal appeare, and she shal come forthe, & be sene, that now is vnder the earth.
 27 And whosoeuer shal escape these euils, he shal see my wonders.
 28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shal reioyce within foure hundreth yeres.
 29 After these same yeres shal my sonne Christ dye, and all men that haue life.
 30 And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shal remaine.
 31 But after seuen dayes, the worlde that is yet a slepe, shalbe raised vp: and that shal dye, that is corrupt.
 32 Then the earth, shal restore those, that haue slept in her, and so shal the dust those that dwell therein in silence, and the se-

cret places shal deliuer the soules that were committed vnto them.
 33 And the most High shal appeare vpon the seate of iudgement, and miseries shal vanish away; and long suffering shal haue an end.
 34 Iustice onely shal continue: the trueth shal remaine, and faith shalbe strong.
 35 The worke shal followe, and the rewarde shalbe shewed: the good dedes shalbe off force, and vnrighteousnes shal beare no more rule.
 36 Then said I, * Abraham prayed first for the Sodomites, * & Moyfes for the fathers that sinned in the wilderness,
 37 And they that came after him, for Israel in the time of Achaz, and Samuel,
 38 And * David for the destruction, * and Salomon for them that came into the Sanctuary,
 39 * And Elias for those that receiued raine, and for the dead that he might liue,
 40 * And Ezechias for the people in the time of Sennacherib, and diuerse others for manie:
 41 Euen so now, seing vice is increased, & wickednes abundeth, and the righteous haue prayed for the vngodlie, wherefore shal not the same effect followe also now?
 42 Then he answered me, & said, This present life is not the end: oft times honour is retained in it: therefore haue they prayed for the weakes.
 43 But the day of iudgement shal be the end of this worlde, and the beginning of the immortalitie to come, wherein al corruption shal cease.
 44 Intemperantie shal passe away: infidelitie shalbe cut of, righteousness shal growe vp, and the veritie shal spring vp.
 45 Then shal no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.
 46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he shulde not haue sinned.
 47 For what profit is it for men in this present life to be in heauines, and after death to feare punishment?
 48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redundeth vnto vs that come of thee.
 49 For what profit is it vnto vs, if there be promised an immortal life, when we do the workes that bring death?
 50 And that an euerlasting hope shulde be promised

* Deut. 1, 1.

* Gen. 12, 13.

* Exod. 32, 33.

* 2. Sam. 24, 17.

* 2. Chro. 6, 14.

* 1. King. 17, 11.

& 18, 25.

* 2. King. 19, 15.

* Deut. 1, 1.

* Rom. 5, 12.

promised vs, seing that we bitide oursel-
ues to deadlie vanities?

51 And that there shulde be appointed vs
dwellings of health and safetie, if we haue
liued wickedly?

52 And that the glorie of the moste High
shulde be kept to defend them which ha-
ueled a patient life, if we haue walked in
the wicked wayes?

53 And that an eternal Paradise shulde be
shewed, whose frute remaineth incorrup-
tible, wherein is safetie and health, if we
will not enter into it?

54 (For we haue bene conuerfant in vn-
pleasant places)

55 And that the faces of them, which haue
abstained, shulde shine more then starres,
if our faces be blacker then darkenes?

56 For while we liued, we did not remem-
ber when we did vnrighteously, that we
shulde suffer after death.

57 Then answered he me, and said, This is
the maner of the battel, which man, that
is borne in the earth, shal fight,

58 That if he be ouercome, he shulde suffer
as thou hast said: but if he get the victo-
rie, he shulde receaue the thing that I
said.

59 For this is the life, whereof Moyse spa-
ke vnto the people, while he liued, saying,
*Chuse thee life that thou maist liue.

60 Neuertheles, they beleued him not,
nether the Prophetes after him, nor me al-
so which haue said vnto them,

61 That heauines shulde not so be to their
destruction, as ioye shulde come vnto the,
to whome saluation is perswaded.

62 I answered then and said, I know, Lord,
that the moste High is called merciful, in
that he hathe mercie vpon them, which
are not yet come to that worlde,

63 And that he hathe pitie on those that
walke in his Law,

64 And that he is pacient: for he long suf-
freteth those that haue sinned, as his creatures,

65 And that he is liberall: for he wil giue as
muche as nedeth,

66 And that he is of great mercie: for he
ouercometh in mercie those that are pre-
sent, and that are past, and them which are
to come,

67 For if he were not abundant in his mer-
cies, the worlde colde not continue, nor
thei that haue the possession thereof.

68 He pardoneth also: for if he gaue not of
his goodnes that they, which haue done
euil, might be relieued from their wicked-
nes, the ten thousand parte of men shulde
not remaine aliue.

69 And if he, being iudge, forgaueth not tho-

se that he healed with his worde, and toke
away the multitude of sinnes,

70 There shulde peraduenture be verie fewe
left in an vnnumerable multitude.

CHAP. VIII.

1 The number of the godlie is finite. 6 The workes of
God are excellent. 20 Esdras prayer for him and for his
people. 39 The promises of saluation to the iuste. 55 The
destruction of the vniust.

1 **A**Nd he answered me, saying, The
most High made this worlde for ma-
nie, but the worlde to come for fewe.

2 I wil tel thee a similitude, o Esdras. As whē
thou askest the earth, it shal say vnto thee,
that it giueth muche earthlie matter to
make pottes, but litle dust that golde co-
meth of, so is it with the worke of this
worlde.

3 *There be manie created, but fewe shal be
saued.

4 Then answered I, and said, Then swalowe
vp the wit, o my soule, and deuoure vn-
derstanding,

5 For thou hast promised to heare, and thou
wilt prophecie: for thou hast no longer
space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant,
that we may intreat thee, that thou maist
giue sede vnto our heart, and prepare our
vnderstanding, that there may come frute
of it, whereby euerie one which is cor-
rupt, may liue, who can set him self for
man?

7 For thou art alone, & we all are one wor-
kemanhip of thine hands, as thou hast
said.

8 For when the bodie is facioned now in
the wombe, and thou hast giuen it mem-
bers, thy creature is preserued by fyre and
water, & the worke, created by thee, doeth
suffer nine moneths the creature, which is
facioned in it.

9 But the thing that containeth, and that
which is contained, shal bothe be prefer-
ued, and when time is come, the wombe
being preserued, deliuereth the things
that grewe in it.

10 For thou hast comanded the members,
euen the breasts, to giue milke vnto the
frute appointed to the breasts,

11 That the thing, which is created, may be
nourished for a time, til thou disposest it
to thy mercie.

12 Thou bringest it vp with thy righteous-
nes, nurturest it in thy Law, and reformest
it with thy iudgement.

13 Thou slayest it as thy creature, & giuest
it life as thy worke.

14 Seing then that thou destroyest him,
which with so great labours is facioned,
bbbb. ij.

*Mat. 20, 16.

*Deut. 30, 19.

*Rom. 3, 4.

II. Esdras.

it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserved.

15 Now therefore, o Lord, I wil speake (as touching men in general thou shalt rather provide) but concerning thy people, for whose sake I am sorie,

16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am woful, and for Iacob, for whose sake I am grieved:

17 For them wil I pray before thee, as wel for my self, as for them: for I see our fautes that dwelt in the land.

18 ¶ But I haue heard the sudden comming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstand my wordes, which I wil speake before thee. The beginning of the wordes of Esdras, before he was taken vp.

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, & his glorie incomprehensible, before whome the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fyre, whose worde is true, and sayings sted fast, whose commandement is strong, and gouernement terrible,

23 Whose loke dryeth vp the depths, and wrath maketh þe mountaines to melt away as the thing beareth witnes.

24 Heare the prayer of thy seruant, and receiue into thine cares the petition of thy creature.

25 For while I liue, I wil speake, and so long as I haue vnderstanding, I wil answer.

26 Loke not vpon the sinnes of thy people, rather then thy faithful seruants.

27 Haue not respect vnto the wicked dedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy wil.

29 Let it not be thy wil to destroye them, which haue liued like beasts, but loke vpon them that haue clearly taught thy Law.

30 Take not displeasure with them, which appaare worse then beasts, but loue them, that alway put their trust in thy righteousness and glorie.

31 For we & our fathers haue all the same sicknes: but because of vs that are sinners, thou shalt be called merciful.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called merciful towards

vs which haue no workes of righteousness.

33 For the righteous, which haue laid vp manie good workes, let them receiue the rewarde of their owne dedes.

34 But what is man, that thou shuldest take displeasure at him? or what is this mortal generation, that thou shuldest be so grieved towards it?

35 * For verely, there is no man among them that be borne, but he hath done wickedly, nor anie that doeth cōfesse thee, which hath not done amisse.

36 For in this, o Lord, thy righteousness & thy goodnes shalbe praised, if thou be merciful vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according vnto thy wordes it shalbe.

38 For I wil not verely consider the workes of them, before the death, before the iudgement, before destruction:

39 * But * I wil reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation and the rewarde that they shal haue.

40 Like as I haue spoken now, so shal it come to passe.

41 For as the housbād man soweth muche fede vpon the grounde, & planteth many trees, and yet alway the thing that is sown, cometh not vp in time, nether yet doeth all that is planted, take roote: so nether shal thei all that are brought into the worlde, be sauēd.

42 I answered then and said, If I haue founde grace, let me speake.

43 Like as the housband mans fede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with to muche raine,

44 So perisheth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and lickened him vnto the housbandmans fede.

45 Be not wroth with vs, o Lord, but spare thy people and haue mercie vpon thine inheritance: for thou wilt be merciful vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for suche as be to come.

47 For thou art farre of that thou shuldest loue my creature aboue me: but I haue oft times drawn nere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art maruelous before the Higheft.

49 In

1. King. 3, 46.
2. chro. 6, 36.

Gene. 4, 14.

¶ Pal.
33.

49 In that thou hast humbled thy self, as it becometh thee, and hast not iudged thy self worthie to boast thy self greatly among the righteous.

50 For many miseries & calamities remaine for them that shal liue in the latter time, because thei shal walke in great pride.

51 But learne thou for thy self, and seke out the glorie for suche as be like thee.

52 For vnto you is paradise opened: the tre of life is planted: the time to come is prepared, plenteousnes made ready: the cite is buylded, and rest is prepared, perfite goodnes and absolute wisdom.

53 The roote of euil is sealed vp from you: the weakenes and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when thei had libertie, thei despised the most High: they contemned his Law, and forsoke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there was no God, though they knewe that they shulde dye.

59 For as the thing that I haue spoken of, is made readie for you: so is thirst and peine prepared for the: for God wolde not that man shulde perish:

60 But they, after that they were created, haue defiled the Name of him that made them, & are vnthankful vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all me, but vnto thee, and to a fewe like thee: then I answered, and said,

63 Beholde now, O Lord: thou hast shewed me the many wonders, which thou art determined to do in the last time, but in what time, thou hast not shewed me,

¶ CHAP. IX.

5 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The lesser ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, & said, Measure the time with it self, & when thou seeest that one parte of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the moste High wil begin to visite the worlde which he made.

3 Therefore whē there shalbe sene an* earth quake in the worlde, and an vproare of the people,

4 Then shalt thou vnderstand that the moste High spake of those things, from the daies that were before thee, euen from the beginning.

5 For as all that is made in the worlde, hath a beginning and an end, and the end is manifest,

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And euerie one that shal escape safe, and shalbe deliuered by his workes, and by the faith wherein ye haue beleued,

8 Shalbe preserued from the said perils, & shal see my saluation in my land, and within my borders: for I haue kept me holy from the worlde.

9 Then shal they haue pitie of them selues, which now haue abused my waies: & thei that haue cast them out despitefully, shal dwell in peines.

10 For suche as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendment, and wolde not vnderstand, but despised it,

12 They must be taught it after death by peine.

13 And therefore be thou no more careful to knowe how the vngodlie shalbe punished, but inquire how the righteous shalbe saued, and whose the worlde is, and for whome it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now, & wil speake it hereafter, that there be many mo of them which perish, then of the that shalbe* saued,

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the worlde: as the floures be, so are the colours also: suche as the workemā is, suche is the worke: and as the housbādman is, so is his housbandrie: for it was the time of the worlde.

18 Surely when I prepared this worlde, which was not yet made for them to dwell in: that now liue, no man spake against me:

19 For then euerie one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetual sedit, & by a Law, whereout thei can not rid them selues.

bbbb. iij.

*Mat. 24, 7.

*Chap. 1, 12
mat. 10, 16

20 So I considered the worlde, & beholde, there was peril, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore þis multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheles, if thou wilt cease seuen daies mo (but thou shalt not fast in them,

24 But shalt go into a faire field, where no house is buylded, & shalt eat onely of the floures of the field, and eat no flesh, nor drinke wine, but the floures onely,

25 And pray vnto the moste High continually) then wil I come, and talke with thee.

26 So I went my waye, as he had commanded me, into the field, which is called Ardath, and there I sate among the floures, & did eat of the herbes of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the moste High, and to say,

29 O Lord, when thou woldest shewe thy self vnto vs, *thou declaredst thy self vnto our fathers in the wildernes, in a place where no man dwelleth, in a baren place, when they came out of Egypt,

30 And expressly spakest vnto the, saying, Heare me, O Israel, and marke my wordes, thou sede of Iacob,

31 For beholde, I sowe my Law in you, that it may bring forth the frute in you, and that ye may be honored by it for euer.

32 But our fathers, which receiued the Law, kept it not, nether obserued thine ordinances, nether did the frute of the Law appeare, nether colde it, for it was thine.

33 *For they that receiued it, perished, because they kept not the thing that was sown in them.

34 And lo, it is a custome when the ground receiueth sede, or the sea a ship, or a vessel meat and drinke, if that perish wherein a thing is sown, or wherein any thing is put,

35 Likewise the thing that is sown, or is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it cometh not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth

in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side, *I sawe a woman, which mourned sore, and lamented with a loude voyce, and was grieved in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, wherefore wepest thou? why art thou so sorry in minde?

41 And she said vnto me, Syr, let me alone, that I may bewaile my self, and increase sorowe: for I am sore vexed in my minde, and brought verie lowe.

42 Then I said vnto her, What aileth thee? tel me.

43 And she said vnto me, I thy seruant haue bene baren, & haue had no childe, hauing an housband thirtie yeres.

44 And euerie houre, and euerie day these thirtie yeres I pray to the moste High day and night.

45 And after thirtie yeres God heard me thine handmaid, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine housband also, and all they of my countrey, and we gaue great honour vnto the Almightye.

46 And I nourished him with great trauail.

47 So when he grewe vp, and came to take a wife, I made a feast.

¶ CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

1 **B**Vt when my sonne went into his chamber, he fell downe, and dyed.

2 Then we all ouerthrewe the lights, and all my neighbours rose vp to comfort me: so I rested vntil the seconde day at night.

3 And when they had all left off to comfort me, that I shulde be quiet, the I rose vp by night, and fled, & am come into this field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and nether to eat nor drinke, but continually to mourne & fast, vntil I dye.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman aboue all other, seest thou not our heauines, & what cometh vnto vs?

7 For Sion our mother is all woful and is sore afflicted, and mourneth extremely.

8 Seing we be all now in heauines, & make our mone (for we be all sorowful) art thou forie for one sonne?

9 Demande the earth, and she shal tel thee that

*Exod. 19, 9.
& 24, 3.
deut. 4, 12.

*Exod. 32, 18.

that it is she which ought to mourne for the fall of so many that growe vpon her.

10 For frō the beginning all men are borne of her, and other shal come, and beholde, they walke almoste all into destruction, & the multitude of them shalbe destroyed.

11 Who shulde then rather mourne, she that hath lost so great a multitude, or thou which art sorie but for one?

12 But if thou woldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the frute of my wōbe, which I broght forth with heaumes, and bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauail, so the earth also from the beginning giueh her frute vnto man, euē to him that labored her.

15 Now therefore withholde thy sorow in thy self, and beare constantly that v̄ cometh vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsel in time, thou shalt be commended therein.

17 Go thy way then into the citie to thine housband.

18 ¶ Then she said vnto me, I wil not, I wil not go into the citie, but here wil I dye.

19 So I cōtinued to speake more with her, and said,

20 Do not so, but be counseled: for how many fallies hath Sion? Be of good comfort because of the sorowe of Ierusalem.

21 For thou seest that our Sanctuarie is layed waste: our Altar is broken downe: our Temple is destroyed.

22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlestick is quenched, and the Arke of our couenant is takē away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almoste dishonored, and our children are put to shame, & our Priests are burnt, & our Leuites are carryed into captiuitie, and our virgines are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our yong men are broght in bōdage, and our strong men are become weake,

23 And, which is the greatest of all, Sion ꝑ seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake of thy great heaumes, and put away the multitude of sorowes, ꝑ the Almighty may be merciful

vnto thee, and that the moste High may giue thee rest and ease from thy labour.

25 And whē I was talking with her, her face and beaurie shined suddenly, and her countenance was bright, so that I was afrayed of her, & mused what it might be.

26 And beholde, immediatly she cast out a great voyce, very feareful, so that ꝑ earth shoke at the noyce of the woman.

27 And I loked, and beholde, the woman appeared vnto me no more: but there was a citie buylded, and a place was shewed from the grounde and fundation. Then was I afrayed, & cryed with a loude voyce, and said,

28 Where is Vriel the Angel* which came to me at the first: for he hath caused me to come into manie and depe considerations, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, beholde, he came vnto me, and loked vpō me.

30 And lo, I laye as one dead, & mine vnderstanding was altered, and he toke me by the right hand and comforted me, & set me vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorie?

32 And I said, Because thou hast forsaken me, and I haue done* according vnto thy wordes: I went into the field, and there haue I sene things, and se that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I wil giue thee exhortation.

34 Then said I, Speake vnto me, my lord, & forsake me not, lest I dye through rashnes.

35 For I haue sene that I knewe not, and heare that I do not knowe.

36 Or is mine vnderstanding disceiued, or doeth my minde, being hautie, erre?

37 Now therefore I beseeche thee that thou wilt shewe thy seruant of this wonder.

38 Thē he answered me, and said, Heare me, & I wil informe thee, & tel thee wherefore ꝑ art afrayed: for the moste High hath reueiled many secret things vnto thee.

39 He hath sene thy good purpose, that thou art sorie continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while ago.

41 Thou sawest a woman mourning, and thou beganne st to comfort her.

bbbb. iij.

* Chap. 4, 1.

* Chap. 5, 30.

II. Esdras.

42 But now seest thou the likenes of the woman no more, but there appeared vnto thee a citie buylded.

43 And where as she tolde thee of the death of her sonne, this is the solution,

44 This woman which thou sawest, she is Sion: & where as she tolde thee (euen she which thou seest now as a citie buylded)

45 And as touching that she said vnto thee, that she was baren thirtie yeres, this was concerning that, there was euen thirtie yeres wherein there was no offering offred in her.

46 But after thirtie yeres, Salomon buylt the citie, and offred offerings: then bare the baren a sonne.

47 And where as she tolde thee, that she nourished him with labour, that was the inhabiting of Ierusalem.

48 But where as she tolde thee that her sonne, as his chance was, dyed when she came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one & mourned for her sonne, thou beganest to comfort her: of these things which haue chaced these are to be opened vnto thee.

50 For now the moste High seeth, that & art forie in thy minde, and because thou suffrest with all thine heart for her, he shewed thee the clerenes of her glorie, & the fairenes of her beautie.

51 And therefore I bad thee remaine in the field where no house was buylt.

52 For I knewe that the moste High wolde shewe these things vnto thee.

53 Therefore I commanded thee to go into the field, where no fundatiō nor buylding is.

54 For the worke of mans buylding can not stand in that place where the citie of the moste High shulde be shewed.

55 And therefore feare not, nether let thine heart be affrayed, but go in, and se the beautie and greatnes of the buylding as muche as & art able to se with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue manie, and art called with the moste High among the fewe.

58 But to morowe at night thou shalt remaine here,

59 And the moste High shal shewe thee visions of high things, which the moste High wil do vnto them that dwel vpon earth, in the last dayes. So I slept the same night and another, as he had commanded me.

¶ CHAP. XI.

5 The vision of an egle coming forth of the sea, and of her feathers. 37 Of a lyon coming out of the forest.

1 Then sawe I a dreame, and beholde, there came vp from the sea an egle, which had twelue feathered wings and thre heads.

2 And I sawe and beholde, she spred her wings ouer all the earth, and al the windes of the ayre blew on her, and gathered them selues.

3 And I behelde, & out of her feathers grew out other contrarie feathers, and they became litle feathers and finale.

4 But her heades remained stil, & the head in the middes was greater then the other heads, yet rested it with them.

5 Moreouer, I sawe that the egle flew with his feathers, and reigned vpon earth, & ouer them that dwelt therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I sawe also that the egle stode vp vpon her clawes, & spake to her feathers, saying,

8 Watch not all together: slepe euerie one in his owne place, and watch by course.

9 But let & heads be preferred for the last.

10 Neuertheles, I sawe that the voice was not out of her heads, but from the middes of her bodie.

11 Then I nombred her contrarie feathers, and beholde, there were eight of them.

12 And I loked, and beholde vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stode vp, and reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shal none after thee attaine vnto thy time, nether to the halfe thereof.

18 Then arose the third and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euerie one reigned, & then appeared no more,

20 Then I loked, and beholde in processe of time the feathers that followed, stode vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For

21 For some of them were set vp, but ruled not.

22 After this I looked, & beholde, the twelve feathers appeared nomore, nor the two wings.

23 And there was no more vpon the egles body, but two heads that rested, and six wings.

24 Then sawe I also that two wings deuidded them selues from the six, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, & beholde, the vnderwings thought to set vp them selues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were soner gone then the first.

28 Then I behelde, and lo, the two that remained, thought also in them selues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest, which was in the middes: for that was greater then the two.

30 And the I sawe, that the two heads were ioyned therewith.

31 And beholde, the head was turned with them, that were with it, and did eat vp the two vnderwings that wolde haue reigned.

32 But this head put the whole earth in feare, and bare rule in it ouer all those that dwelt vpon earth, with much labour, and it had the gouernace of the worlde, more then all the wings that had bene.

33 After this I looked, & beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I behelde, and lo the head vpon the right side deuoured that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Loke before thee, and consider the thing that thou seest.

37 So I sawe, and beholde as it were a lyon that roareth, renning hastily out of the wood: and I sawe that he sent out a mans voyce vnto the egles, and spake, and said,

38 Heare thou, I wil talke with thee, & the moste High shal say vnto thee,

39 Art not thou that that of the foure beasts remainest, whome I made to reigne in my worlde, that by them the end of times might come,

40 And the fourth is come, and hath overcome all the beasts that were past, and hath power ouer the worlde with great fearefulness, and ouer the whole compasse of the earth with moste wicked oppressio, and that dwelleth so long time in all the worlde with disceite?

41 For thou hast not iudged the earth w^r truth.

42 Seing thou hast troubled me, thou hast hurt the peaceable, and thou hast loued lyers, & destroyed the dwellings of them that brought forth the frute, & hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongful dealing come vp vnto the moste High, and thy pride vnto the Mightie.

44 The moste High also hath looked vnto the proude times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou egles, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, & thy wicked claws, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that she may hope for the iudgement and mercie of him that made her.

¶ CHAP. XII.

The declaration of the former visions.

1 **A**Nd when the lion spake these wordes to the egles, I sawe,

2 And beholde, the head that had the vpper hand, appeared no more, nether did the foure wings appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was smale and full of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole bodie of the egles was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and fro the great feare, and said vnto my spirit,

4 Lo, this hast thou done vnto me in that thou searchest out the waies of the moste High.

5 Lo, yet am I wearie in my minde, and very weake in my spirit, and litle strength is there in me, for the great feare that I receiued this night.

6 Therefore now I wil beseeche the moste High that he wil comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue founde grace before thy sight, and if I am iustified with thee before many other, and

Dan-7,7

if my prayer in dede be come vp before thy face,
 8 Comfort me, and shewe me thy seruant the interpretation and difference of this horrible sight, that thou maist perfectly comforte my soule,
 9 Seing thou hast iudged me worthie to shewe me the last times.
 10 ¶ Then he said vnto me, This is the interpretation of this vision,
 11 The egle, whome thou sawest come vp from the sea, is the *kingdome which was sene in the vision of thy brother Daniel,
 12 But it was not expounded vnto him: therefore now I declare it vnto thee.
 13 Beholde, the dayes come, that there shal rise vp a kingdome vpon the earth, and it shal be feared aboue all kingdomes that were before it.
 14 In it shal twelue Kings reigne one after another,
 15 Whereof the seconde shal beginne to reigne and shal haue more time then the twelue.
 16 And this do the twelue wings signifie, which thou sawest.
 17 As for the voyce that thou heardest speake, and that thou sawest not go out fro the heads, but from the middes of the body thereof, this is the interpretation,
 18 That after the time of that kingdome there shal arise great strife, and it shal be in danger to fall, but it shal not then fall, but shal be restored againe to his beginning.
 19 Concerning the eight vnderwings, & thou sawest hang vnto her wings, this is the interpretation,
 20 In him shal arise eight Kings, whose time shal be but smale, and their yerres swift, and two of them shal perish.
 21 But when the midde time cometh, there shal be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shal be kept vnto the end.
 22 And where as thou sawest thre heads resting, this is the interpretation,
 23 In his last dayes shal the moste High raise vp thre kingdomes, and shal call againe many things into them, and they shal haue the dominion of the earth,
 24 And of those that dwel therein, with muche grief aboue all those that were before them: therefore are they called the heads of the egle.
 25 For thei shal accomplish his wickednes, and shal finish his last end.
 26 And where as thou sawest that the great head appeared no more, it signifieth & one of them shal dye vpon his bed, and yet with peine.

27 For the two that remaine, the sworde shal deuoure them.
 28 For the sworde of the one shal deuoure the other: but at the last, shal he fall by the sworde him selfe.
 29 And where as thou sawest two vnderwings, that went of towarde the head, & was on the right side, this is the interpretation,
 30 These are they whome the most High hath preferred for their end, whose kingdome is litle, and full of trouble as thou sawest.
 31 And the lyon whome thou sawest rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking her for her vnrighteousnes, with all the wordes that thou hast heard,
 32 This is the winde which the most High hath kept for them, and for their wickednes vnto the end, & he shal reprove them, and cast before them their spoiles.
 33 For he shal set them aliue in the iudgement, and shall rebuke them and correct them.
 34 For he wil deliuer the residue of my people by affliction, which are preferred vpon my borders, and he shal make them ioyful, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.
 35 This is the dreame that thou sawest, & these are the interpretations.
 36 Thou onely hast bene mete to knowe this secret of the moste High.
 37 Therefore write all these things that thou hast sene, in a booke, and hide them,
 38 And teache them the wise of the people, whose hearts thou knowest may comprehend and kepe these secrets.
 39 But waite thou here yet seuen daies mo, that it may be shewed thee whatsoeuer it pleaseth the moste High to declare vnto thee: and with that he went his way.
 40 And when all the people perceiued & the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the moste, and came vnto me, and spake vnto me, saying,
 41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and sittest in this place?
 42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauē or shippe preferred from the tempest.
 43 Are not the euils which are come vnto vs, sufficient?
 44 If thou then forsake vs, how muche better

ter had it bene for vs, that we had bene burnt also as Sion was burnt:

45 For we are no better then they that dyed there: and they wept with a loude voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Iacob.

47 For the moste High hathe you in remembrance, and the Almighty hathe not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed fro you, but am come into this place to praye for the desolation of Sion, that I might seke mercie for the low estate of your Sanctuarie.

49 And now go your way home euerie man, and after these daies wil I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained stil in the field seuen daies, as he had commanded me, and did eat onely of the floures of the field, & had my meat of the herbes in those daies.

¶ CHAP. XIII.

The vision of a winde coming forth of the sea, 3 VWhich became a man. 5 His properie and power against his enemies. 21 The declaration of this vision.

1 **A**Nd after the seuen daies I dreamed a dreame by night.

2 And beholde, there arose a winde fro the sea, and it moued all the waues thereof.

3 And I looked, and beholde, there was a mightie man with the thousands of heauē: and when he turned his countenance to loke, al the things trembled that were sene vnder him.

4 And whē the voyce wēt out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fyre.

5 After these things I sawe, and beholde, there was gathered together a multitude of men out of nōber, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and beholde, he graued him self a great mountaine, and flew vp vpon it.

7 But I wolde haue sene the countrey or place whereout the hil was grauen, and I colde not.

8 I sawe after these things, and beholde, all they which came to fight against him, were fore afraied, and yet they durst fight.

9 Neuertheles, when he sawe the fiercenes of the multitude that came, he lifed not vp his hand: for he helde no sworde nor any instrument of warre,

10 But onely, as I sawe, he sent out of his

mouth, as it had bene a blaste of fyre, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were al mixt together, [scuen] this blast of fyre, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing sene, but onely dust, and smel of smoke. When I sawe this, I was afraied.

12 ¶ Afterwarde sawe I the same mā come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some broght of them that were offred: & I was sicke thorowe great feare, and awaked, and said,

14 Thou hast shewed thy seruāt these wonders from the beginning, and hast counted me worthie to receiue my praier.

15 Shewe me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, wo vnto them that shal be left in those daies, and inuche more wo vnto them that are not left behinde.

17 For they that were not left, were in heauines.

18 Now vnderstand I the things that are laid vp in the latter daies, which shal come bothe vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger, shulde fall into these, and forese the things to come hereafter, then to passe away as a cloude out of the worlde.

21 ¶ Then answered he me, and said, The interpretation of the vision wil I shewe thee, and I wil open to thee the thing that thou hast required.

22 Where as thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shal beare the danger in that time, he shal kepe him self. They that be fallen into danger, are suche as haue workes and faith towarde the moste Mightie.

24 Knowe therefore, that they which be left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision, Where as thou sawest a man comming

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vp from the middes of the sea,
26 The same is he whome the most High
hathe kept a great season, who by his owne
selfe shal deliuer his creature, and he shal
order them that are left behinde.

27 ¶ And where as thou sawest, that out
of his mouth there came as a blast with
fyre and storme,

28 And that he nether helde sworde nor
weapon, but that by his fiercenes he de-
stroyed the whole multitude, that came to
fight against him, this is ¶ interpretation;

29 Beholde, the daies come that the moste
High wil beginne to deliuer them that are
vpon the earth:

30 And he shal astonish the hearts of them
that dwell vpon the earth:

31 And one shal prepare to fight against a-
nother, citie against citie, & place against
place, * and nation against nation, and re-
alme against realme.

*Mat. 24, 7.

32 When this cometh to passe, then shal ¶
tokens come, that I shewed thee before,
and then shal my Sonne be reueiled, who-
me thou sawest go vp as a man.

33 And when all the people heare his voi-
ce, euerie man shal in their owne land lea-
ue the battel that they haue one against a-
nother.

34 And an innumerable multitude shalbe
gathered as one, as they that be willing to
come, and to fight against him.

35 But he shal stand vpon the toppe of
mount Sion.

36 And Sion shal come, and shalbe shew-
ed to all, being prepared and buylded, as
thou sawest the hil grauen forthe without
any hands.

37 And this my Sonne shal rebuke the wic-
ked inuentions of those nations, whiche
for their wicked life are fallen into the tē-
pest,

38 And into torments like to flame, where
by they shalbe tormented: and without a-
ny labour wil he destroy them, euen by ¶
Law, which is compared vnto the fyre.

39 And where as thou sawest that he ga-
thered another peaceable people vnto hi,

*2. King. 17, 3.

40 Those are the ten tribes which were ca-
ried away captiues out of their owne lād,
* in the time of Oseas the King, whome
Salmanasar the King of the Assyrians to-
ke captiue, and caryed them beyonde the
riuer: so were they brought into another
land.

41 But they toke his counsel to them sel-
ues, that they wolde leaue the multitude
of the heathen, & go forthe into a further
countrie, where neuer mankinde dwelt,

42 That they might there kepe their statu-

tes, which they neuer kept in their owne
land.

43 And they entred in at the narowe pas-
sages of the riuer Euphrates!

44 For the moste High then shewed them
signes, * and stayed the springs of the flood
til they were passed ouer.

*Exod. 14, 21.
iosh. 3, 15.

45 For thorow the countrie there was a
great iourney, euen of a yere and an hal-
fe, & the same region is called † Arareth.

† Or, Ararath.

46 Then dwelt they there vntil the latter
time: and when they come forthe againe,

47 The most High shal holde stil ¶ springs
of the riuer againe, that they may go tho-
row: therefore sawest thou the multitude
peaceable:

48 But thei that be left behinde of thy peo-
ple, are those that be founde within my
borders.

49 Now when he destroyeth the multitu-
de of the nations that are gathered toge-
ther, he shal defend the people ¶ remaine,

50 And then shal he shewe great wōders
vnto them.

51 Then said I, O Lord, Lord, shewe me
this, wherefore haue I sene the man com-
ing vp from the middes of the sea?

52 And he said vnto me, As thou canst ne-
ther seke out, nor knowe these things, ¶
are in the deepe of the sea, so can no man
vpon earth se my Sonne, or those that be
with him, but in the time of that day.

53 This is the interpretation of the drea-
me which thou sawest, and whereby thou
only art lightened.

54 For thou hast forsaken thine owne Law,
and applied thy diligence vnto mine, &
sought it.

55 Thy life hast thou ordered in wisdome,
and hast called vnderstanding thy mo-
ther.

56 Therefore haue I shewed thee the re-
wardes with the moste High: and after
thre other dayes I wil speake other things
vnto thee, and wil declare thee great and
wonderous things.

57 Then went I forthe vnto the field, glo-
rifying and praising the moste High for
the wonders which he did in time,

58 Which he gouerneth, and suche things
as come in their seasons: and there I sate
thre dayes.

¶ CHAP. XIII.

3 How God appeared to Moyses in the bush. 10 All
things decline to age. 15 The latter times worse the
former. 29 The ingratitude of Israel. 35 The resurre-
ction and iudgement.

1 Vpon the thirde day I sate vnder an
oke, and beholde, there came forthe
a voyce vnto me out of the bush, & said,
Efdras,

Esdraſ, Eſdraſe

- 2 And I ſaid, Heare am I, Lord, & ſtoode vpon my fete.
- 3 Then ſaid he vnto me, * In the buſh I receiued my ſelf, and ſpake vnto Moyſes, when my people ſerued in Egypt:
- 4 And I ſent him, and led my people out of Egypt, and broght him vpon the mount Sinai, and I helde him with me a long ſeaſon,
- 5 And I tolde him many wonders, & ſhewed him the ſecrets of the times and the end, and commanded him, ſaying,
- 6 Theſe wordes ſhalt thou declare, & theſe ſhalt thou hide.
- 7 And now I ſay vnto thee, that thou lay vpon in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſene, & the interpretations which thou haſt heard.
- 8 For thou ſhalt be taken away from all, & thou ſhalt remaine hence forth with my counſel, & with ſuche as be like thee, vntil the times be ended.
- 9 For the worlde hath loſt his youth, and the times beginne to waxe olde.
- 10 For the worlde is deuided into twelue partes, & ten partes of it are gone alreadie and halfe of the tenth parte.
- 11 And there remaineth that which is after the halfe of the tenth parte.
- 12 Therefore ſet thine houſe in order, and reforme thy people, and comfort ſuche of them as be in trouble, and now renounce the corruption.
- 13 Let go from thee mortal thoughts: caſt away from thee the burdens of men, & put of now the weake nature,
- 14 And ſet aſide thy moſte grievous thoughts, & haſte thee to departe fro theſe times.
- 15 For greater euils then thoſe, which thou haſt ſene now, ſhal thei commit.
- 16 For the weaker that the worlde is by reaſon of age, the more ſhal the euils be increaſed vpon them that dwell therein.
- 17 For the trueth is fled farre away, and lies are at hand: for now haſteth the viſion to come, that thou haſt ſene.
- 18 ¶ Then answered I, and ſaid before thee,
- 19 Beholde, O Lord, I wil go as thou haſt commanded me, and reforme the people, which are preſent: but they that ſhal be borne afterwarde, who ſhal admoniſh them?
- 20 Thus the worlde is ſet in darkenes, and they that dwell therein, are without light.
- 21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that ſhalbe done.
- 22 But if I haue founde grace before thee,

ſend the holie Goſt into me, & I wil write all that hath bene done in the worlde ſince the beginning, which was written in thy Law, that men may finde the path, & that thei which wil liue in the latter daies, may liue.

- 23 And he answered me, ſaying, Go, & gather the people, and ſay vnto them, that thei ſeke thee not for fortie dayes,
- 24 But prepare thee many boxe tables, and take with thee theſe five, Sarea, Dabria, Selemia, Ecanus, and Aſiel, which are readie to write ſwiftly,
- 25 And come hether, & I wil light a candel of vnderſtanding in thine heart, which ſhal not be put out til the things be performed which thou ſhalt beginne to write.
- 26 And the ſhalt thou declare ſome things openly vnto the perſite men, and ſome things ſhalt thou ſhewe ſecretly vnto the wiſe: to morowe this houre ſhalt thou beginne to write.
- 27 Then went I forth, as he commanded me, and gathered all the people together, and ſaid,
- 28 Heare theſe wordes, O Iſrael,
- 29 * Our fathers at the beginning were ſtrangers in Egypt, from whence they were deliuered,
- 30 And receiued the Law of life, * which they kept not, which ye alſo haue tranſgreſſed after them.
- 31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye alſo haue done vnrighteouſly, and haue not kept the wayes which the moſte High commanded you.
- 32 And for ſo muche as he is a righteous Iudge, he toke from you in time the thing that he had giuen you.
- 33 And now are ye here, and your brethre among you.
- 34 Therefore if ſo be that ye wil ſubdue your owne vnderſtanding, and reforme your heart, ye ſhal be kept alieue, and after death ſhal ye obtaine mercie.
- 35 For after death ſhal the iudgement come, when we ſhal liue againe: and the ſhal the names of the righteous be maniſeſt, and the workes of the vngodlie ſhal be declared.
- 36 Let no man therefore come now vnto me, nor ſeke me theſe fortie daies.
- 37 So I toke the five men, as he commanded me, and we went into the field, and remained there.
- 38 The next daye, beholde, a voyce called me, ſaying, Eſdraſ, * open thy mouth, and drinke that I giue thee to drinke.
- 39 Then opened I my mouth, and beholde,

cccc. j.

Esd. 3, 8.

14, 11.
15.

arab.

* Gen. 47, 4.

* A. 7, 53.

* Ezech. 3, 4.

II. Esdras.

he reached me a full cuppe, which was full as it were with water: but the colour of it was like fyre.

40 And I toke it and dranke, and when I had dronke it, mine heart had vnderstanding, and wisdome grewe in my brest: for my spirit was strengthened in memorie,

41 And my mouth was opened, and shut no more.

42 The moste High gaue vnderstanding vnto the fise men, that they wrote the hie things of the night, which they vnderstande not.

43 But in the night they did eat bread, but I spake by day, and helde not my tongue by night.

44 In fortie daies, they wrote two hundredreth and foure booke.

45 And when the fortie dayes were fulfilled, the moste High spake, saying, The first that thou hast writen, publish openly, that the worthie and vnworthie may read it:

46 But kepe the seuentie last, that thou maiest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisdome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophetic of Esdras is certaine. 5 The evils that shal come on the worlde. 9 The Lord wil aduenge the innocent blood. 12 Egypt shal lament. 16 Sedition, 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 33 God is the reuenger of his elect.

1 Beholde, speake thou in the eares of my people the wordes of prophetic, which I wil put in thy mouth, saith the Lord:

2 And cause them to be writen in a lettre: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnes of the speakers trouble thee, that spake against thee.

4 For euery vnfaithfull shal dye in his vnfaithfulnes,

5 Beholde, saith the Lord, I wil bring plagues vpon all the worlde, the worde, a mine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, saith the Lord, I wil holde my tongue no more for their wickednes, (they do vngodlie) nether wil I suffer the in the things, that they do wickedly.

8 Beholde, * the innocent and righteous blood cryeth vnto me, and the soules of the iust cry continually.

9 I wil surely auenge them, saith the Lord, and receiue vnto me all y^e innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I wil not suffer them now to dwell in the land of Egypt,

11 But I wil bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and wil destroe all the land thereof.

12 Egypt shal mourne, and the fundacions thereof shalbe smitten with the plague and punishment, that God shal bring vpon it.

13 The plowmen that till the grounde shal mourne: for their sedes shal faile through the blasting and haile, and by an horrible starre.

14 Wo to the worlde, & to them that dwel therein.

15 For the sworde and their destruction draweth nere, and one people shal stand vp to fight against another with swordes in their hands.

16 For there shalbe sedition among men, and one shal inuade another: they shal not regarde their King, and the princes shal measure their doings by their power.

17 A man shal desire to go into a citie, and shal not be able.

18 Because of their pride the cities shalbe troubled, the houses shalbe afraied, and men shal feare.

19 A man shal haue no pitie vpon his neighbour, but shal destroye their houses with the sworde, & their goods shalbe spoyled for lacke of bread, and because of great trouble.

20 Beholde, saith God, I call together all the Kings of the earth to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon the, & to repay the things, that they haue done to them.

21 As they do yet this day vnto my chosen, so wil I do also, and recompense them in their bosome: thus saith the Lord God,

22 My right had shal not spare the sinners, nether shal the sworde cease from them, that shed innocent blood vpon earth.

23 The fyre is gone out from his wrath, and hath consumed the fundacions of the earth, and the sinners like the strawe, that is kindled.

24 Wo to them that sinne, and kepe not my commandements, saith the Lord.

25 I wil not spare them: departe, o childre, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that

* Reuc. 6, 10.
& 19, 2.

- sinne against him, and therefore deliuereth he them vnto death and destruction.
- 27 For now are the plagues come vpon the worlde, and ye shal remaine in them: for God wil not deliuer you, because ye haue sinned against him.
- 28 Beholde, an horrible vision cometh fro the East,
- 29 Where generations of dragons of Arabia shal come out with manie charers, and the multitude of them shalbe caryed as the winde vpon the earth, that all they which heare them, may feare and tremble.
- 30 Euen the Carmanians raging in wrath, shal go forthe as the bores of the forest, and shal come with great power, and stand against them in battel, and shal destroye a portion of the land of the Assyrians.
- 31 But after this shal the dragons haue the vpper hand, and remember their nature, and shal turne about, and conspire to consume them with a great power.
- 32 Then these shalbe troubled, and kepe silence by their power, and shal flee.
- 33 From the land of the Assyrians shal the enemy besiege them, and consume some of them, and in their hoste shalbe feare & dread, and strife among their Kings.
- 34 Beholde cloudes from the East, & from the North vnto the South, and they are verie horrible to loke vpon, ful of wrath and storme,
- 35 They shal smite one vpon another: and they shal smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shalbe from the sworde vnto the bellie,
- 36 And the dongue of mā vnto the Camels litter.
- 37 And there shalbe great fearefulness, and trembling vpon earth, and thei that se the wrath, shalbe afraied, and a trembling shal come vpon them.
- 38 And then there shal come great stormes from the South, and from the North, and parte from the West.
- 39 And from the East shal windes arise, & shal open it with the cloude, which he raised vp in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.
- 40 And the great, and mightie cloudes shal be lift vp, ful of wrath, and the starre, that they may make all the earth afraied, and them that dwell therein, & that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation,
- 41 As fyre and hayle, and flying swordes, and many watters, that all fieldes may be full, and all riuers with the abundance of great waters.
- 42 And they shal breake downe the cities and walles, and mountaines, and hilles, & the trees of the wood, and the grasse of the medowes, and their corne.
- 43 And they shal go with a streight course vnto Babylon, and make it afraied.
- 44 They shal come to her, and besiege her, and shal powre forthe the constellation, & all the wrath against her: then shal the dust and smoke go vp vnto the heauen, and all they that be about her, shal bewaile her.
- 45 And thei that remaine vnder her, shal do seruice vnto them, that haue put her in feare.
- 46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her persone,
- 47 Wo vnto thee, o wretch, because thou hast made thy self like vnto her, and hast dect thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to comit whore dome with thee.
- 48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,
- 49 I wil send plagues vpon thee, wedowed, pouertie, and famine, and the sworde, and pestilence, to waste thine houses with destruction and death.
- 50 And the glorie of thy power shalbe dried vp, as a floure when the heat riseth, that is sent vpon thee.
- 51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shal not be able to receiue thee.
- 52 Wolde I thus hate thee, saith ꝑ Lord,
- 53 If thou hadest not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drōken,
- 54 Set forthe the beautie of thy countenance.
- 55 The rewarde of thy whoredome shalbe in thy bosome: therefore shalt thou receaue a rewarde.
- 56 As thou hast done vnto my chosen, saith the Lord, so wil God do vnto thee, & wil deliuer thee vnto the plague.
- 57 And thy children shal dye of hunger, and thou shalt fall by the sworde, and thy cities shalbe broken downe, and all thy men shal fall by the sworde in the field.
- 58 And they that be in the mountaines shal dye of hunger, and eat their owne
- eccc. ij.

flesh, & drinke their owne blood for want of bread and thirst of water.

52 And thou, as vnhappy, shalt come thorowe the sea, and receiue plagues againe.

60 In the passage they shal cast downe the slaine citie, and shal roote out one parte of thy land, and consume the portion of thy glorie, and shal returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe to thee as fyre.

62 And they shal destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruteful trees shal they burne with fyre.

63 Thy children shal they carye away captiue, and shal spoile thy substance, and marre the beautie of thy face.

¶ CHAP. XVI.

¹ Against Babylon, Asia, and Egypt, and Syria. 18. 38 Of the euils that shal come vpon the worlde, with admonition how to gouerne them selues in afflictions. 54 To acknowledge their sinnes, and to commit them selues to the Lord, 55 VVhose mightie prouidence and iustice is to be reuerenced.

VO to thee, Babylon and Asia: wo to thee, Egypt and Syria.

2 Gird your selues with sacke & heereclothe, and moune your children, and beforie: for your destruction is at hand.

3 A sworde is sent vnto you, and who wil turne it backe? a fyre is sent among you, & who wil quenche it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungrie lion in the wood? or quenche the fyre in stubble whē it hath once begonne to burne? may one turne againe the arrowe, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fyre is gone forth, in his wrath, and who can quenche it?

7 He shal cast lightnings, & who shal not feare? he shal thunder, and who shal not be afraied?

8 The Lord shal threaten, & who shal not vterly be broken in pieces at his presence? the earth quaketh and the foundation thereof: the sea riseth vp with waues from the depe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the glorie of his power.

9 For strong is his right hand, that bendeth the bowe: his arrowes that he shooteth, are sharpe, and shal not misse, when they beginne to be shot into the ends of the worlde.

10 Beholde, the plagues are sent & shal not turne againe; til they come vpon earth.

11 The fyre is kindled, and shal not be put out til it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backward, so the plagues that shalbe sent vpon earth, shal not turne againe.

13 Wo is me, wo is me: who wil deliuer me in those daies?

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shal feare: the beginning of euils, and all shal tremble. What shal I do in these things, when the plagues come?

15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they wil not turne from their wickednes, nor be alway mindeful of the scourges.

17 Beholde, vitales shalbe so good cheape vpon earth, that they shal thinke them selues to be in good case: but then shal the euils bud for the vpon earth, euen the sworde, the famine and great confusion.

18 For many of them that dwel vpon earth, shal perish with famine, and the other that escape the famine, shal the sworde destroy.

19 And the dead shalbe cast out as dongue, and there shalbe no man to comforte the: for the earth shalbe wasted, and the cities shalbe cast downe.

20 There shalbe no mā left to til the earth, and to sowe it: the trees shal giue frute, but who shal gather them?

21 The grapes shalbe ripe, but who shal treade them? for all places shalbe desolate, so that one mā shal desire to se another, or to heare his voyce.

22 For of one citie there shalbe ten left, and two of the field, which shal hide them selues in the thicke woods, and in the cleftes of rockes.

23 As when there remaine thre or foure oliues in the place where oliues growe, or among other trees,

24 Or as whē a vineyarde is gathered, there are left some grapes of them that diligently sought thorowe the vineyarde:

25 So in those daies there shalbe thre or foure left by them that searche their houses with the sworde.

26 And the earth shalbe left waste, and the fields thereof shal waxe olde, and her waies and all her paths shal growe full of thornes,

- thornes, because no man shal trauail therethrough.
- 27 The virgines shal mourne, hauing no bridegromes: the women shal make lamentation, hauing no housbands: their daughters shal mourne hauing no helpers.
- 28 In the warres shal their bridegromes be destroyed, and their housbands shal perish with famine.
- 29 But ye seruants of the Lord, heare these things, and marke them.
- 30 Beholde the worde of the Lord, receaue it: beleeue not the gods of whome the Lord speaketh: beholde the plagues drawe nere, and are not slacke.
- 31 As a trauailing womā which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or thre houres afore the peines come vpon her bodie, and when the childe cometh to the birth, they tarie not a whit,
- 32 So shal not the plagues be slacke to come vpon the earth, and the worlde shal mourne, and sorowes shal come vpon it on euery side.
- 33 O my people, heare my worde: make you ready to the battel, & in the troubles be euen as strangers vpon earth.
- 34 He that selleth, let him be as he that flecth his way: and he that byeth, as one that wil lose:
- 35 Who so occupieth marchandise, as he that winneth not: and he that buyldeth, as he that shal not dwell therein:
- 36 He that soweth, as one that shal not reape: he that cutteth the vine, as he that shal not gather the grapes:
- 37 They that mary, as they that shal get no children, and they that mary not, so as the widdowes.
- 38 Therefore they that labour, labour in vaine.
- 39 For strangers shal reape their frutes, and spoile their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shal they get their children.
- 40 And they that occupie their marchandise with couetousnes, the more they decke their cities, their houses, their possessions, and their owne persones,
- 41 So muche more wil I be angrie against them for their sinnes, saith the Lord.
- 42 As a whore enuieth an honest and vertuous woman,
- 43 So shal righteousnes hate iniquitie, whē she decketh her self, & shal accuse her openly, when he shal come that shal bridle the autor of all sinne vpon earth.
- 44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shalbe taken away out of the earth, and righteousnes shal reigne among you.
- 45 Let not the sinner say, that he hathe not sinned: for coles of fyre shal burne vpon his head, which saith, I haue not sinned before the Lord God and his glorie.
- 46 Beholde, the Lord^{*} knoweth all the workes of men, their imaginatiōs, their thoghtes and their hearts.
- 47 ^{*}For assone as he said, Let the earth be made, it was made: let the heauen be made, and it was created.
- 48 By his worde were the starres established, and he^{*} knoweth the number of them.
- 49 He seatcheth the depth, and the treasures thereof: he hathe measured the sea, and what it containeth.
- 50 He hath shut the sea in the middes of the waters, and with his worde hath he hanged the earth vpon the waters.
- 51 He spreadeth out the heauē like a vawte: vpon the waters hath he founde it.
- 52 In the desert hath he made springs of water, and poles vpon the toppes of the mountaines, to powre out floods from the hie rockes to water the earth.
- 53 He made man, and put his heart in the middes of the bodie, & gaue him breath, life and vnderstanding.
- 54 And the Spirit of the almightie God, which made all things, and hath searched all the hid things in the secrets of the earth,
- 55 He knoweth your inuentions, and what ye imagine in your heart when ye sinne & wolde hide your sinnes.
- 56 Therefore hath the Lord searched and sought out all your workes, and wil put you all to shame.
- 57 And when your sinnes are broght forth before men, ye shalbe confounded, and your owne sinnes shal stand as your accusers in that day.
- 58 What wil ye do, or how wil ye hide your sinnes before God and his Angels?
- 59 Beholde, God him selfe is the iudge: feare him: cease from your sinnes, and forget your iniquities, and medle no more from hence forth with them: so shal God lead you forth, and deliuer you from all trouble.
- 60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certeine of you, and shal slay you for meat to the idoles.
- 61 And they that consent vnto them shal

Luk. 16, 15.

Gen. 1, 3.

Psal. 147, 4.

Tobit.

be had in derision and in-reproche, and troden vnder fote:

62 For in euerie place and cities that are nere, there shalbe great insurrectiō against those that feare the Lord.

63 They shalbe like mad men: they shal spare none: they shal spoyle, and waste such as yet feare the Lord.

64 For they then shal waste and spoile their goods, and cast them out of their houses.

65 Then shal the tryal of my chosen appeare, as the golde is tryed by the fyre.

66 Heare, o ye my beloued, saith the Lord: beholde, the dayes of trouble are at hand,

but I wil deliuer you from them: be not ye afraied: doute not, for God is your captaine.

67 Who so kepeth my commandemēt and precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.

68 Wo vnto them that are bounde with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, wherby no man may trauiail: it is shut vp, and is appointed to be deuoured with fyre.

TOBIT:

CHAP. I.

1 Tobits parentage. 3 His godlynes. 6 His equitie. 8 His charitie and prosperitie. 23 He fleeth, and his goods are confiscate, 25 And after restored.

Tobias being captiue amongst the Assyrians, did not leaue way of trueth.

1 He booke of the wordes of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the sede of Asael & of the tribe of Nephthalim,

2 Who in the time of Enemessar King of the Assyrians was ledde away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galilee aboue Aser.

† Or, Salmanassar. * 2. Kings 17, 3.

Tobias was merciful.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did manie things liberally to the brethren, which were of my nation, and came with me to Ninieue into the land of the Assyrians.

4 And when I was in mine owne countrei in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes shulde sacrifice there, where the Temple of the tabernacle of the most High was consecrated, and buyt vp for all ages.

* 1. King. 12, 30

He fledde from idoles. * Exod. 22, 29. deut. 12, 6.

5 * Now all the tribes which fell fro God, yea, and my father Nephthalims house offred to the heifar called Baal.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, bringing the first frutes, and

the tenth of beasts, with that which was first shorne, & offred them at the altar to the Priests the children of Aaron.

7 The first tenth parte I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth parte I solde, and came and bestowed it euerie yere at Ierusalem.

8 The thirde tenth parte I gaue vnto them to whome it was mete, as Debora my fathers mother had commāded me: for my father left me as a pupil.

9 ¶ Furthermore when I was come to the age of a man, I married Anna of mine owne kinred, and of her I begate Tobias.

10 ¶ But when I was ledde captiue to Ninieue, all my brethren, and these which were of my kinred did eate of the bread of the Gentiles.

11 But I kept my self from eating, because I remembered God with all mine heart.

12 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his puruoyer.

13 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael the brother of Gabrias in the land of Media.

14 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I colde not go into Media.

15 ¶ But in the time of Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hongrie,

16 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the

He marieth to wife Anna, & beareth him Tobias. * Nomb. 36, 7.

* Gen. 43, 34

He founde grace in the sight of Salmanassar.

† Or, sonne. † Or, an Ragesa, citie of Media.

† Or, Salmanassar. The charitie of Tobias.

the walles of Ninine, I buryed him.

18 And if the King Sennacherib had slaine any, when he* was come and fled from Iudea, I buryed the priuely (for in his wrath he killed many) but the bodies were not founde when they were sought for of the King.

19 Therefore when a certeine Niniuite had accused me to the King, because I did bury them, I hid my self: and because I knewe that I was sought to be slaine, I withdrew my self for feare.

20 Then all my goods were spoyled, nether was there any thing left me besides my wife Anna and my sonne Tobias.

21 Nevertheless* within fife and fiftie daies two of his sonnes killed him, and they fled into the mountaines of Ararath, [and] Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accomptes and ouer all his domestical affaires Achiacharus my brother Anaels sonne.

22 And when Achiacharus had made a request for me, I came againe to Niniue: now Achiacharus was cupbearer and keeper of the signet, & steward, and ouersawe the accomptes: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

CHAP. II.

1 Tobit calleth the faithful to his table. 3 He leaneth the feaste to bury the dead. 10 How he became blinde. 13 His wife laboreth for her liuing. 16 She reproacheth him bitterly.

1 Now when I was come home againe, and my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy [feast] of the seuen wekes, there was a great dinner prepared me, in the which I sate downe to eat.

2 And when I sawe abundance of meat, I said to my sonne, Go, and bring what poore man soeuer thou shalt finde of our brethren which doeth remember God, and lo I wil tary for thee.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted anie meat, I start vp, and broght him into mine house vntil the going downe of the sunne.

5 Then I returned and washed, and ate my meat in heavines,

6 Remembring that prophecie of* Amos, which had said, Your solemne feastes shall be turned into mourning, and your ioyes into wailing.

7 Therefore I wept, and after the going downe of the sunne I went and made a graue, and buryed him.

8 But my neighbours mocked me, & said, Doeth he not feare to dye for this cause, who* fled away, and yet, lo, he buryeth the dead againe?

9 The same night also when I returned fro the buryal, and slept at the wall of mine house because I was polluted, and hauing my face vncovered,

10 And I knewe not that sparowes were in the wall, and as mine eyes were open, the sparowes cast downe warme dongue into mine eyes, and a whitenes came in mine eyes, and I went to the phisicians who helped me not. Moreouer Achiatharus did nourish me, vntil I went into Elimais.

11 And my wife Anna did take womens workes to do.

12 And when she had sent them home to the owners, thei payed the wages, & gaue a kid.

13 Which when it was at mine house, and began to bleat, I said vnto her, From whence is this kid? is it not stollen? render it to the owners: *for it is not lawful to eat anie thing that is stollen.

14 But she said, It was giuen for a gifte more then the wages: but I did not beleue, and bade her to render it to the owners, & I did blush, because of her. Furthermore she said, *Where are thine almes, and thy righteousness? beholde, they all now appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

1 Then I, being sorrowful, did wepe, and in my sorrow prayed, saying;

2 O Lord, thou art iust, and al thy workes, and all thy wayes are mercie and truth, and thou iudget truely and iustely for euer.

3 Remember me and loke on me, nether punish me according to my sinnes or mine ignorances, or my fathers, which haue sinned before thee:

4 For they haue not obeyed thy commandements: wherefore thou hast deliuered vs* for a spoile, and vnto captiuitie, and to death, and for a prouerbe of a reproche to all them among whome we are disperfed, and now † thou hast manie and iust causes

5 To do with me according to my sinnes, and my fathers, because we haue not kept cccc. iiij.

Tobit is rebuked of his neighbours. Chap. 1, 21.

He is made blinde for an example of patience to his posteritie.

The wife of Tobit laboreth for her liuing.

The innocencie of Tobit.

*Deut. 22, 1.

*Iob 2, 9.

*Deut. 28, 15.

† Or, thy iudgements are many and true.

2. King. 19, 35
1. 37, 36.
1. 40, 14.
1. 41, 7, 41.
1. 42, 19.

Tobit fleeth fro the face of Sennacherib.

2. King. 19, 37
1. 40, 32, 31.

Tobit returneth.

Tobit doeth bid to dinner those which feare God.

Tobit, leaving his gettes, taketh vp the dead body into his house to burye it.

*Amos 8, 10.
1. 41, 1, 41.

1. 36, 7.

1. 43, 34.

1. 41, 14.

1. 41, 14.

1. 41, 14.

Tobit.

thy commandements, nether haue walked in trueth before thee.

6 Now therefore deale with me as semeth best vnto thee, and command my spirit to be raken from me, that I may be dissolued, and become earth: for it is better for me to dye then to liue, because I haue heard false reproches, and am verie sorowful: commande therefore that I may be dissolued out of this distresse, [and go] into the euerlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media Sarra the daughter of Raguel was also reproched by her fathers maides.

8 Because she had bene maryed to seuen houbands, whome Asmodeus the euil spirit had killed, before that they had lien with her. Doest thou not knowe, said they, that thou hast strangled thine houbands? thou hast had now seuen houbands, nether wast thou named after any of them.

9 Wherefore doest thou † beat vs for the: if they be dead go thy wayes hence to them, that we may neuer se of thee ether sonne or daughter.

10 When she heard these things, she was verie sorowful, so that she thought to haue strangled her self. And she said, I am the onely daughter of my father, and if I do this, I shal sclander him, and shal bring his age to the graue with sorowe.

11 Then she prayed towarde the windowe & said, Blessed art thou, o Lord my God, and thine holy and glorious Name is blessed, and honorable for euer: let all thy workes praise thee for euer.

12 And now, o Lord, I set mine eyes & my face toward thee,

13 And say, Take me out of the earth, that I may heare no more anie reproche.

14 Thou knowest, o Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, nether hath he anie mā child to be his heire, nether anie † nere kinsman or childe borne of him, to whome I may kepe my selfe for a wife: my seuen [houbands] are now dead, and why shulde I liue? But if it please not thee that I shulde dye, commande to loke on me, and to pitie me that I do no more heare reproche.

16 So the prayers of them bothe were heard before the maiestie of the great God.

17 And Raphael was sent to heale them

bothe, [that is,] to take away the whitenes of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euil spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

1 IN that day Tobit remembred * the filuer, which he had deliuered to Gabael in Rages [a citie] of Media.

2 And said with him self, I haue wished for death: wherefore do I not call for my sonne Tobias that I may admonish him before I dye?

3 And when he had called him, he said, My sonne, after that I am dead, bury me, & despise not thy mother, but honour her all the dayes of thy life, & do that which shall please her, and anger her not.

4 Remember, my sonne, how manie dangers she susteined when thou wast in her wombe, and when she dyeth, burye her by me in the same graue.

5 My sonne, set our Lord God alwayes before thine eyes, and let not thy wil be set to sinne or to transgresse the commandements of God.

6 Do vprightly all thy life long, and followe not the wayes of vnrighteousnes: for if thou deale truly, thy doings shal prosperously succede to thee, and to all them which liue iustely.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye be enuious, nether turne thy face from anie poore, lest † God turne his face fro thee.

8 * Giue almes according to thy substance: if thou haue but a lide, be not afraide to giue a litle almes:

9 For thou layest vp a good store for thy self against the day of necessitie,

10 * Because that almes doeth deliuer from death, and suffreth not to come into darknes.

11 For almes is a good gift before the moste High to all them which vse it.

12 Beware of all * whoredome, my sonne, and chiefly take a wife of the fede of thy fathers, and take not a strange woman to wife which is not of thy fathers stocke: for we are the children of the Prophetes. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne that they maryed wiues of their owne kinred, and were blessed in their children

Sarra is checked of her fathers maides.

† Or, when she sette them for their fautes, they said.

Sarra prayeth, and fasteth that she may be deliuered from shame.

The innocencie of Sarra. Her chastitie.

† Grek. nere brother.

The prayers of Tobit, & Sarra are heard bothe at a time.

Chap. 1, 14

Tobits exhortation to his sonne, when he thought he shulde dye. The mother is to be reuerenced. * Exod. 20, 12. ecclesi. 7, 19.

God must be in our hearts.

Almes. * Pro. 3, 9. eccle. 4, 1. & 14, 12. Iuk. 14, 13. * Eccle. 3, 5, 4.

* Eccle. 19, 19

Aduertis. * 1. Thess. 4, 3

children and their sede shal inherite the land.

13 Now therefore, my sonne, loue thy brethren, and despise not in thine heart the sonnes and daughters of thy people in not taking a wife of them: for in pride is destruction, and much trouble, & in fiercenes is scarcetie, and great pouertie: for fiercenenes is the mother of famine.

14 Let not the *wages of any man, which hath wrought for thee, varie with thee, but giue him it out of hand: for if thou serue God, he wil also paye thee: be circumspect, my sonne, in all things that thou doest, and be wel instructed in all thy cōuersation.

15 *Do that to no man which thou hatest: drinke not wine to make the drunken, neither let drunkenness go with thee in thy iourney.

16 *Giue of thy bread to the hungrie, and of thy garments to them that are naked, and *of all thine abundance giue almes, and let not thine eye be inuious, when thou giuest almes.

17 Powre out thy bread on the buryal of the iuste, but giue nothing to the wicked.

18 Aske counsell alway of the wise, & despise not any counsell that is profitable.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made straight, and that all thy purposes, & counsells may prosper: for euerie nation hath not counsell: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy minde,

20 *Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And feare not, my sonne, for asmuche as we are made poore: for thou hast many things, if thou feare God, and flee from sinne, and do that thing which is acceptable vnto him.

CHAP. V.

5 Tobias sent to Rages. 5 He meeteth with the Angel Raphael, which did conduct him.

1 Tobias then answered & said, Father, I wil do all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I knowe him not?

3 Then he gaue him the hand writing, & said vnto him, Seke thee a mā, which may go with thee, whiles I yet liue, and I wil

giue him wages, and go and receiue the money.

4 Therefore when he was gone to seke a man, he founde Raphael the Angel.

5 But he knewe not, and said vnto him, May I go with thee into the land of Media? and knowest thou those places wel?

6 To whome the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Telle for me, til I tell my father.

8 Thē he said vnto him, Go, and tarry not: so he went in & said to his father, Beholde, I haue founde one, which wil go with me. Then he said, Call him vnto me, that I may knowe of what tribe he is, and whether he be faithfull to go with thee.

9 So he called him, and he came in, & they saluted one another.

10 Thē Tobit said vnto him, Brother, shewe me of what tribe & familie thou art.

11 To whome he said, Dost thou seke a stocke or familie, or an hyred man to go with thy sonne? Then Tobit said vnto him, I wolde knowe thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit said, † Thou art wel come: be not now angrie with me, because I haue enquired to knowe thy kinred, and thy familie: for thou art my brother of an honest and good stocke: for I knewe Ananias and Ionathas, sonnes of that great Samaias: for we went together to Ierusalem to worship, and offered the first borne, and the tenths of the frutes, and they were not deceiued with the error of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? [wilt thou] a grote a day and things necessarie, as to mine owne sonne?

15 Yea, moreouer if ye retorne safe, I wil adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy self for the iourney, and go you on Gods Name. And when his sonne had prepared all things for the iourney, his father said, Go thou with this man, and God which dwelleth in heauen, prosper your iourney, and the Angel of God kepe you companie. So they went forthe bothe and departed, and the dogge of the yong man with them.

17 But * Antia his mother wept, and said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whome he bringeth to his father.

† Or, thou comest happily.

Tobias goeth forthe, the Angel keeping him companie. His mother weepeth. Chap. 10, 4.

to minister vnto vs;

18 Wolde to God we had not laid money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: he shal returne in safetie, and thine eyes shal se him.

21 For the good Angel doeth kepe him company, and his journey shal be prosperous, and he shal returne safe.

22 Then she made an end of weping.

CHAP. VI.

Tobias deliuered from the fish. 8 Raphael sheweth him certeyn medicines. 10 He conducteth him toward Sarra.

1 **A**ND as they went on their iourney, they came at night to the flood Tygris, and there abode.

2 And when the yong man went to wash him self, a fish leaped out of the riuer, and wolde haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man toke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: and when they had rosted the fish, they ate it: then they bothe went on their way, til they came to Ecbatane.

6 Then the yong man said to the Angel, Brother Azarias, what auileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuil or an euil spirit trouble any, we must make a perfume of this before the man or the woman, & he shal be no more vexed.

8 As for the gall, anoint a man that hath whitenes in his eyes, and he shal be healed.

9 And when they were come nere to Raguel,

10 The Angel said to the yong man, Brother, to day shal we lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I wil speake for her that she may be giuen thee for a wife.

11 For to thee doeth the right of her pertaine, seeing thou alone art remnant of his kindred.

12 And the maid is faire and wise: now therefore heare me, & I wil speake to her

father, that we may make the mariage when we are returned from Rages: for I knowe that Raguel can not marie her to another according to the Law of Moyses: els he shulde deferue death, because the right doeth rather appertine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this maid hath bene giuen to seuen men, who all dyed in the mariage chamber:

14 And I am the onely begotten sonne of my father, and I am afayed, lest I go into her, and dye as the other: for a wicked spirit loueth her, which hurteth no body, but those which come into her: wherefore I also feare lest I dye, and bring my fathers & my mothers life because of me to the graue with sorrowe: for they haue no other sonne to burye them.

15 Then the Angel said vnto him, Doe thou not remember the precepts which thy father gaue thee, that thou shuldest marie a wife of thine owne kinred? wherefore heare me, o my brother: for she shal be thy wife: nether be thou careful of the euil spirit: for this same night shal she be giuen thee in mariage.

16 And when thou shalt go into thy bed, thou shalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit do smell, he wil flee away, and neuer come againe any more: but when thou shalt come to her, rise vp bothe of you, and pray to God which is merciful, who wil haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt kepe her, and she shal go with thee: moreouer I suppose that she shal beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marryeth Sarra Raguels daughter.

1 **A**ND when they were come to Ecbatane, they came to the house of Raguel: and Sarra met them, and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whome they said, that they were of the tribe of Nephtalim, and of the captiues that dwelt at Ninieue.

4 Then

Tobias, inuaded of a fish, is deliuered by Angel.

Nomb. 17, 8, & 36, 1.

101. q. 10.

Tobias Raguel

Raguel his daughter Sarra to 11. Nomb.

Raphael & Tobias come to Raguel.

4 Then he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him. Then said he, is he in good health?

5 And they said, He is bothe aliue, and in good health. And Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, & wept,

7 And blessed him, & said vnto him, Thou art the sonne of a good and honest man: but when he had heard that Tobit was blinde, he was sorowful and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover they receiued them with a readie minde, and after that they had killed a ram of the flocke, they set muche meat on the table. Then said Tobias to Raphael, Brother Azarias, put for the those things whereof thou spakest in the waye, that this busines may be dispatched.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

10 For it is mete that thou shuldest marie my daughter: neuertheles, I wil declare vnto thee the trueth.

11 I haue giuen my daughter in mariage to seuen men, who dyed that night which they came in vnto her: neuertheles, be thou of a good courage and merry. But Tobias said, I wil eat nothing here, vntil ye bring her hether, and betrothe her to me.

12 Raguel said then, Marie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her father, and he toke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the Law of Moyses, & lead her away to thy father: and he blessed them,

14 And called his wife Edna, and he toke a booke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which, when she had done, as he had bidden her, she brought her thither: then [Sarra] wept and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen & earth giue thee ioye for this thy sorrowe: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil spirit. 4. He prayeth to God with his wife. 11. Raguel prepareth a graue for his sonne in law. 16. Raguel blesteth the Lord.

1 And when they had soupped, they brought Tobias in vnto her.

2 And as he went, he remembred the wordes of Raphael, & toke colles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smel when the euil spirit had smelled, he fled into the fytmost partes of Egypt, whome the Angel bounde.

4 And after that they were bothe shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God wolde haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blese thee, and all thy creatures.

6 Thou madest Adam, and gauest him Eve his wife for an helpe, and stay: of them came mankind: thou hast said, It is not good, that a man shulde be alone: let vs make vnto him an aide like vnto him selfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercie, that we may become aged together.

8 And she said with him, Amen.

9 So they slept bothe that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maides, and let them se whether he be aliue: if not, that I may bury him, & none knowe it.

13 So the maid opened the dore, and went in, and founde them bothe a slepe,

14 And came forth, and tolde them that he was aliue.

15 Then Raguel praised God, and said, O God, thou art worthie to be praised with all pure and holy praise: therefore let thy Saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lord: for thou hast made me ioyful, and that is not come to me which I suspected: but thou hast delt with vs according to great mercie.

17 Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: graunte them mercie, O Lord, [and] finish

Tobias asketh
Raguel's daughter
for his wife.

Raguel giueth
his daughter
Sarra to Tobias.

Nomb. 36, 6.

Tobias followeth
Raphael's
counsel, as
Chap. 6, 7.

Or, vpon the.

Tobias prayeth.

Gen. 1, 7.

Raguel thinking
Tobias was dead,
made a graue
for him.

Raguel praiseth
God for Tobias.

their life in health with ioye and mercie.
18 Then Raguel bad his seruants to fil the graue.

19 And he kept the wedding feast fourtene dayes.

20 For Raguel had said vnto him by an othe, that he shulde not departe before that the fourtene dayes of the mariage were expired,

21 And then he shulde take the halfe of his goods and returne in safetie to his father, and shulde haue the rest when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

1 Then Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruāt and two camels, and go to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shal not departe

4 But my father counteth the dayes: and if I tary long, he wil be verie forie.

5 So Raphael wēt out and came to Gabael, and gaue him the hand wryting, who brought forth the bagges which were sealed vp, and gaue them to him.

6 And in the morning they went forth bothe together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

1 Now Tobit his father counted euery day, and when the daies of the iournay were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very sory.

4 Then his wife said to him, My sonne is dead, seing he tarieth: and she began to bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Holde thy peace: be not careful, for he is safe.

7 But she said, Holde thy peace, and deceiue me not: my sonne is dead: and she wēt out euerie day by the waye, which they went, neither did she eat meat on the day time, & did consume whole nights in bewailing her sonne Tobias vntill the fourtene dayes of the wedding were expired, which Raguel had sworne, that he shulde tary there. Then Tobias said to Raguel,

Let me go: for my father and my mother loke no more to se me.

8 But his father in law said vnto him, Tary with me, and I wil send to thy father, and they shal declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

10 Then Raguel arose, and gaue him Sarra his wife, & halfe his goods, as seruāts, and cattel, and money,

11 And he blessed them, & sent them away, saying, The God of heauē make you, my children, to prosper before I dye.

12 And he said to his daughter, Honour thy father and thy mother in law which are now thy parēts, that I may heare good reporte of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my dere brother, and grante that I may se thy children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I committe to thee my daughter as a pledge: do not intreat her euil.

CHAP. XI.

The returne of Tobias to his father. 9 How he was received. 10 His father hath his sight restored and praiseth the Lord.

1 After these things Tobias went his way, praising God that he had giuen him a prosperous iournay, and blessed Raguel and Edna his wife, and went on his way til he drew nere to Niniue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didest leaue thy father.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hand the gall of the fish. So they went their way, and the dogge followed them.

5 Now Anna sat in the way loking for her sonne,

6 Whome when she sawe coming, she said to his father, Beholde, thy sonne cometh, and the man that went with him.

7 Then said Raphael, I knowe, Tobias, that thy father shal receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he shal rubbe and make the whitenes to fall away, & shal se thee.

9 Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seing I haue sene thee, my sonne, from hence forth I am content to dye: & they wepte bothe.

10 Tobit also went forth towards the doore, and stumbled, but his sonne ranne vnto him,

11 And

Raguel giueth halfe of his goods towards the mariage of his daughter to Tobias.

Tobits care for his sonne.

The Angel goeth on Tobias message.

The father and mother are in heauines for Tobias tarying.

Chap. 9, 29.

Raguel giueth Tobias, and his wife leaue to departe.

Sarra is instructed by her parents.

The Angels counsel to Tobias.

11 And toke holde of his father and sprinkled of the gail on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenes piled away from the corners of his eyes, and when he sawe his sonne, he fel vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for ever, and blessed be all thine holic Angels.

15 For thou hast scourged me, and hast had pitie on me: [for] beholde, I se my sonne Tobias: and his sonne being glad went in, & tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to mete his daughter in lawe, reioycing and praising God to the gate of Ninive: and they which sawe him go, marveiled, because he had receiued his sight.

17 But Tobit testified before them all that God had had pitie on him. And when he came nere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, and [blessed be] thy father: and there was great ioye among all his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias mariage was kept seuen dayes with great ioye.

CHAP. XII.

2 Tobias declareth to his father the pleasures that Raphael had done him. 5 The which he wolde recompense.

11 15. Raphael declareth that he is an Angel sent of God.

1 Then Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shal not grieue me to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, & hath likewise healed thee.

4 Then the olde man said, It is due vnto him.

5 So he called the Angel, & said vnto him, Take halfe of all that ye haue brought, and go away in safetie.

6 But he toke them bothe a parte, and said vnto them, Praise God, and confesse him, and giue him the glorie, and praise him for the things which he hath done vnto you before all them that liue. It is good

to praise God, and to exalte his Name, and to shewe forth his euident workes with honour: therefore be not wearie to confesse him.

7 It is good to kepe close the secrets of a King, but it is honorable to reueile the workes of God: do that which is good, & no euil shal touche you.

8 Prayer is good with fasting, and almes, & righteousnes. A litle with righteousnes is better then much with vrighteousnes: it is better to giue almes then to laye vp golde,

9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I wil kepe close nothing fro you: neuertheles, I laid it was good to kepe close the secret of a King, but that it was honorable to reueile the workes of God.

12 Now therefore when thou didest pray, and Sarra thy daughter in lawe, I did bring to memorie your prayer before the holic one: & when thou didest burye the dead, I was with thee likewise.

13 And when thou wast not grieved to rise vp, and leaue thy dinet to burye the dead, thy good dede was not hid from me: but I was with thee.

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seue holic Angels, which present the prayers of the Saintes, and which go forth before his holie maiestie.

16 Then they were bothe troubled, & fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.

19 *All these dayes I did appeare vnto you, but I did nether eat nor drinke, but you sawe it in vision.

20 Now therefore giue God thanks: for I go vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who sheweth all to praise the Lord.

dddd. j.

He that wil be acceptable to God, must be proued with temptation.

Gene. 18, 2. & 19, 3. iudg. 13, 16.

Deut. 32, 39.
1. Sam. 2, 6.
Psalm. 16, 13.

Then Tobit wrote a prayer of reioy-
cing, and said, Blessed be God that
liueth for euer, and [blessed be] his king-
dome.
2 For he doeth scourge, and hath pitie: he
leadeth to hel, and bringeth vp, nether is
there anie that can auoide his hand.
3 Confesse him before the Gētiles, ye chil-
dren of Israel: for he hath scattered you a-
mong them.
4 There declare his greatnes, and extoll
him before all the liuing: for he is our
Lord and our God and our father for e-
uer.
5 He hath scourged vs for our iniquities,
and wil haue mercie againe, & wil gather
vs out of all nations, among whome we
are scattered.
6 If you turne to him with your whole he-
art, and with your whole minde, and deale
vprightly before him, then wil he turne
vnto you, and wil not hide his face from
you, but ye shal se what he wil do with you
therefore confesse him with your whole
mouth, and praise the Lord of righteouf-
nes, and extoll the euerlasting King. I wil
confesse him in the land of my captiuitie,
and wil declare his power and greatnes
to a sinful nation. O ye sinners, turne and
do iustice before him: who can tel if he
wil receiue you to mercie, and haue pitie
on you?
7 I wil extoll my God, and my sonne [shal
praise] the King of heauen, and shal reioy-
ce in his greatnes.
8 Let all men speake, and let all praise him
for his righteousnes.
9 O Ierusalem the holie citie, he wil scour-
ge thee for thy childrens workes, but he
wil haue pitie againe on the sones of righ-
teous men.
10 Giue praise to the Lord duely, and prai-
se the euerlasting King, that his tabernacle
may be buylded in thee againe with ioye:
and let him make ioyful there in thee tho-
se that are captiues, and loue in thee for
euer those that be miserable.
11 Manie nations shal come from farre to
the Name of the Lord God, with giftes in
their hands, [euen] giftes to the King of
heauen: all generations shal praise thee, &
giue signes of ioye.
12 Curled are all they, which hate thee: but
blessed are they for euer which loue thee.
13 Reioyce, and be glad for the children of
the iuste: for they shal be gathered, & shal
blesse the Lord of the iuste.
14 Blessed are they which loue thee: for thei
shal reioyce in thy peace. Blessed are they
which haue bene sorowful for al thy scour

ges: for they shal reioyce for thee, when
they shal se all thy glorie, and shal reioyce
for euer.

15 Let my soule blesse God the great King.
16 For Ierusalem shal be buylt vp with sap-
phires, & emeraudes, and thy walles with
precious stones, and thy towres, and thy
bulwarkes with pure golde.
17 And the streetes of Ierusalem shal be pa-
ued with beral, and carbuncle, and stones
off Ophir.
18 And al her streetes shal say, ¶ Halleluiah,
and they shal praise [him,] saying, Blessed
be God which hath extolled it for euer.

† Or, Sapphires.

† Or, praise ye
the Lord.

† That is, Ieru-
salem.

¶ CHAP. XIII.

4 Lesson of Tobit to his sonne. 5 He prophecieth the de-
struction of Ninieue. 7 And the restoring of Ierusalem and
the Temple. 13 The death of Tobit, and his wife. 16
Tobias age and death.

SO Tobit made an end of praising
God.

2 And he was eight and fiftie yere olde,
when he lost his sight, which was restored
to him after eight yere, and he gaue almes,
and he continued to feare the Lord God,
and to praise him.

3 And when he was verie aged, he called
his sonne, and six of his sonnes sonnes, and
said to him, My sonne, take thy children
(for beholde, I am aged, and am ready to
departe out of this life)

4 Go into Media, my sonne, for I beleue
that those things which Ionas the Prophet
spake of Ninieue, that it shal be destroyed,
[and] for a time peace shal rather be in Me-
dia, and that our brethren shal be scattered
in the earth from that good land, and Ieru-
salem shal be desolate, and the House of
God in it shal be burned, & shal be deso-
late for a time.

5 Yet againe God* wil haue pitie on them,
and bring them againe into the lād where
they shal buylde a Temple, but not like to
the first, vntil the times of that age be ful-
filled, which being finished, they shal re-
turne from euerie place out of captiuitie,
and buylde vp Ierusalem gloriously, & the
House of God shal be buylt in it for euer
with a glorious buylding, as the Prophe-
tes haue spoken thereof.

* Ezra 3, 1.
& 6, 14.

6 And all nations shal turne, and feare the
Lord God truely, and shal bury their ido-
les.

7 So shal all nations praise the Lord, and
his people shal confesse God, and the Lord
shal exalte his people, and all those which
loue the Lord in trueth and iustice, shal
reioyce, and those also which shewe mer-
cie to our brethren.

8 And now, my sonne, departe out of Ni-
nieue.

nine, because that those things which the Prophet Ionas spake, shal surely come to passe.

9 But kepe thou the Law, and the com-
mandements, and shewe thy self merciful and
iust, that it may go wel with thee.

10 And burye me honestly, & thy mother
with me: but tarie no longer at Ninie:
Remember, my sonne, how a man hand-
led Achiacharus that broght him vp, how
out of light he broghthim into darkenes,
and how he rewarded him againe: yet
Achiacharus was saued, but the other had
his reward: for he went downe into dar-
kenes. Manasses gaue almes, and escaped
the snare of death, which they had set for
him, but Aman fell into the snare and peri-
shed.

11 Wherefore now, my sonne confider
what almes doeth, and how righteousness

doeth deliuer. When he had said these
things, the gaue vp the gost in the bed, be-
ing an hundreth and eight and fiftie yere
olde, and he buryed him honorably.

12 And when Anna was dead he buryed
her with his father: but Tobias wet with
his wife and children to Ecbatane to Ra-
guel his father in lawe.

13 Where he became olde with honour, &
he buryed his father and mother in lawe
honorably, and he inherited their substance
and Tobits his father.

14 And he dyed at Ecbatane in Media, be-
ing an hundreth and seuen & twentie ye-
re olde.

15 But before he dyed, he heard of the de-
struction of Ninie, which was taken by
Nabuchodonosor and Assuerus, and be-
fore his death, he reioyced for Ninie.

† Or, his soule
failed him in
the bed.

IVDETH.



CHAP. I.

3 The buylding of Ecbatane. 5 Nabuchodonosor made
warre against Arphaxad and ouercame him. 11 He threat-
eth them that wolde not helpe him.



IN the twelfth yere of
the reigne of Nabu-
chodonosor, who
reigned in Ninie
great citie (in the
dayes of Arphaxad,
which reigned ouer
the Medes in Echa-

tane,

2 And buylt in Ecbatane the walles round
about, of hewen stone, thre cubites broad,
and six cubites long, and made the height
of the wall seuentie cubites, and the bre-
adth thereof fiftie cubites,

3 And made the towres thereof in the ga-
tes of it of an hundreth cubites, and the
breadth thereof in the fundatiō threscore
cubites,

4 And made the gates thereof, euen gates
that were lifted vp on hie, seuentie cubi-
tes, & the breadth of them fortie cubites,
for the going forth of his mightie armies,
and for the setting in aray of his fote mē,

5 Euen in those dayes, King Nabuchodo-
nosor made warre with King Arphaxad in
the great field, which is the field in the coa-
stes of Ragau.

6 Then came vnto him all they that dwelt
in the mountaines, and all that dwelt by
Euphrates, and Tygris, and Hydaspes, &

the countrey of Arioch & King of the Ely-
means, and very manie nations assem-
bled them selues to the battel of the son-
nes of Chelod.

7 And Nabuchodonosor King of the As-
syrians sent vnto all that dwelt in Persia, &
to all that dwelt in the West, and to those
that dwelt in Cilicia, and Damascus, and
Libanus and Antilibanus, and to all that
dwelt vpon the sea coast,

8 And to the people that are in Carmel, &
Galaad, and the hier Galile, and the great
field of Esdrelam,

9 And to all that were in Samaria, and the
cities thereof, and beyonde Iorden vnto
Ierusalem, and Betane and Chellus, and
Cades, and the riuer of Egypt, and Taph-
nes, and Ramesse, and all the land of Gess,
10 Vnto one come to Tanis, and Memphis,
and to all the inhabitants of Egypt, and to
one come to the mountaines of Ethiopiz.

11 But all the inhabitants of this countrey
did not passe for the commandement of
Nabuchodonosor King of the Assyrians,
neither wolde they come with him to the
battel, for they did not feare him: yea, he
was before them as one mā: therefore thei
sent away his ambassadours from them
without effect, and with dishonour.

12 Therefore Nabuchodonosor was very
angrie with all this countrey, and sware
by his throne and kingdome that he wol-
de surely be auenged vpon all those coa-
stes.

ddddd. ij.

ites of Cilicia and Damascus, and Syria, and that he wolde slay with the sworde all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, & all that were in Egypt, if one come to the borders of the two seas.

13 Then he marched in battel aray with his power against King Arphaxad in the sequententh yere, and he prevailed in his battel for he overthrew all the power of Arphaxad, and all his horse men, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and toke the towres, & spoiled the stretes thereof, and turned the beautie thereof into shame.

15 He toke also Arphaxad in the mountaynes of Ragau, & smore him through with his dartes, and destroyed him vterly that daye.

16 So he returned afterwarde to Niuiue, bothe he and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, bothe he and his armie, an hundreth and twentie dayes.

CHAP. II.

3 Nabuchodonosor commanded presumptuously that all people shulde be brought in subiection, 6 And to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

1 **A**ND in the eighteenth yere, the twentieth [day] of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that he shulde achenge him selfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his secret counsel, & set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroe all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsel, Nabuchodonosor King of Assyrians called Olofernes his chief captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt go forthe from my presence, and take with thee men that trust in their owne strength, of footmen an hundreth and twentie thousand, & the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that

they prepare forme the land and the water: for I wil go forthe in my wrath against them, and wil couer the whole face of the earth with the fete of mine armie, and I wil giue them as a spoyle vnto them.

8 So that their wounded shall fill their valleys, and their rivers, and the flood shall ouerflowe, being filled with their dead.

9 And I wil bring their captiuitie to the vniuersall partes of all the earth.

10 Thou therefore shalt departe hence, and take vp for me all their countrey: and if they yelde vnto thee, thou shalt reserue them for me vntil the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put the to death, and spoyle them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdom, whatsoeuer I haue spoken, that wil I do by mine hand.

13 And take thou hede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and differre not to do them.

14 Then Olofernes went forthe from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundreth & twentie thousand, & twelue thousand archers on horse backe.

16 And he set them in aray according to the maner of setting a great armie in aray.

17 And he toke camels & asses for their burdens, a very great number, and shepe, and oxen, and goates without number for their provision,

18 And vitaille for euery man of the armie, and very muche golde and siluer out of the Kings house.

19 Then he went forthe and all his power, to go before in the viage of King Nabuchodonosor, and to couer all the face of the earth Westwarde, with their charets, and horsemen, and chosen foremen.

20 A great multitude also of sundrie sortes came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forthe of Niuiue three daies iornay toward the countrey of Beteleth, and pitched from Beteleth nere the mountaine which is at the left hand of the vpper Cilicia.

22 Then he toke all his armie, his foremen and horsemen, and charets, and went from thence into the mountaynes,

23 And he destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were towards the wilderness, at the South of the Chelians.

24 Then he went over Euphrates, and went through Mesopotamia, & destroyed all the hie cities that were upon the river of Arbonai, until one come to the sea.

25 And he took the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were towards the South and over against Arabia.

26 He compassed also all the children of Madian, and burnt up their tabernacles, and spoiled their lodges.

27 Then he went downe into the country of Damascus, in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and the herdes: he robbed their cities, and spoiled their country, & smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell upon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: & they that dwelt in Azotus and Ascalon feared him greatly.

¶ CHAP. III.

The people subiect to Olofernes. 1 He destroyed their gods that Nabuchodonosor might onely be worshipped.

1 SO they sent ambassadours to him with messages of peace, saying,

2 Beholde, we are the seruants of Nabuchodonosor the great King: we lie downe before thee: vse vs as shalbe good in thy sight.

3 Beholde, our houses and all our places, and all our fields of wheat, and our flocks, and our herdes, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Beholde, even our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 So the men came to Olofernes, and declared vnto them after this manner.

6 Then came he downe towards the sea coast, bothe he and his armie, and set garrisons in the hie cities, and took out of the chosen men for the warre.

7 So they and all the country rounde about receiued them, with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was iniointed him to destroy all the gods of the land, that all nations shulde worshippe Nabuchodonosor onely, and that all tongues

and tribes shulde call vpon him as God.

9 Also he came against Esdraelon, nere vnto Iudea, ouer against the great strait of Iudea,

10 And he pitched betwene Geba, and a citie of the Scythians; and there he taried a moneth, that he might assemble all the baggage of his armie.

¶ CHAP. IIII.

The Israelites were affrayed and defended their country. 6 Ioachim the Priest writeth to Bethulia, that they shulde fortifie them selues. 9 They cryed to the Lord, and humbled them selues before him.

1 NOW the children of Israel that dwelt in Iudea, heard all that Olofernes the chief captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how he had spoiled all their temples, and broght them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the House had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And took all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitailles for the prouision of warre: for their fieldes were of late reaped.

6 Also Ioachim the hie Priest which was in those daies in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon towards the open country, nere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entrie into Iudea, & it was easie to let thie that wolde come vp, because the passage was strait for two men at the moste.

8 And the children of Israel did as Ioachim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwelt at Ierusalem.

9 Then cryed euerie man of Israel to God with great seruencie, and their soules with great affection.

10 Bothe they, and their wiues, & their children, and their cattel, and euerie stranger, and hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euerie man and woman, and the

children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heades, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed to the God of Israel, all with one consent moste earnestly, that he wolde not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproche, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many daies in all Iudea and Ierusalem before the Sanctuarie of the Lord almighty.

14 And Ioachim the hie Priest, and all the Priests that stode before the Lord, and ministred vnto the Lord, had their loynes gird with sackcloth, and offred the continual burnt offering, with praier and the fre giftes of the people,

15 And had ashes on their mytres, & cryed vnto the Lord with all their power for grace, & that he wolde loke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite dooth declare to Olofernes of the manner of the Israelites.

1 Then was it declared to Olofernes the chief captaine of the armie of Assur, that the childre of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the toppes of the hie hills, and had laied impediments in the champion country.

2 Wherewith he was very angrie, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast,

3 And he said vnto the, Shewe me, o ye sonnes of Chanaan, who is this people that dwelleth in the mountaines: and what are the cities that they inhabite? and what is the multitude of their armie: and wherein is their strength and their power? & what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to mee me, more then all the inhabitants of the West?

5 Then said Achior the captaine of all the sonnes of Ammon, Let my lord heare the worde of the mouth of his seruant, and I will declare vnto thee the truth concerning this people, that dwell in these mountaines, nere where thou remainest: & there shal no lie come out of the mouth of thy

seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they wolde not followe the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestres and worshipped the God of heauē, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, & sojourned there many daies.

9 Then their God commanded them to departe fro the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they wet downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one colde not number their linage.

11 Therefore the King of Egypt rose vp against them, and vsed deceit against them, and broght them lowe with laboring in bricke, and made them slaues.

12 Then they cryed vnto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dryed the red Sea in their presence.

14 And broght them into mount Sina and Cades barne, and cast forth the all that dwelt in the wildernes.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Efebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites & the Phierisites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that country many daies.

17 And whiles thei sinned not before their God, they prospered, because God that hated iniquitie, was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battels after a wonderful sorte, & were led captiues into a land that was not theirs: and the Temple of their God was cast to the ground and their cities were taken by the enemies.

19 But now they are turned to their God, & are come vp fro the scattering wherein thei were scattered, and haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now

20 Now therefore, my lord and gouernour, if there be any faute in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shal ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproche before all the worlde.

22 ¶ And when Achior had finished these sayings, all the people, standing rounde about the tente, murmured: and the chief men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he shulde kill him.

23 For, say they, we feare not to mere the children of Israel: for lo, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore go vp, o lord Olofernes, and they shal be meat for thy whole armie.

¶ CHAP. VI.

*Olofernes blasphemeth God, whome Achior confessed. 14
Achior is deliuered into the hands of them of Bethulia.
15 The Bethulians crye vnto the Lord.*

1 **A**ND when the tumulte of the men that were about the counsel, was ceased, Olofernes, the chief captaine of the armie of Assur, said vnto Achior before all the people of the strangers, & before all the children of Moab, & of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, * because their God wil defend them: and who is god but Nabuchodonosor?

3 How wil send his power, and wil destroye them from the face of the earth, & their God shal not deliuer them: but we his seruants wil destroye them as one man: for they are not able to susteine the power of our horses.

4 For we wil tread them vnder fete with them, and their mountaines shalbe drunken with their blood, and their fields shal be filled with their dead bodies, & their forestepes shal not be able to stand before vs: but they shal vterly perish.

5 The King Nabuchodonosor, lord of all the earth, hath said, euen he hath said, None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt se my face no more from this day vn-

til I take vengeance of that people that is come out of Egypt.

7 And then shal the yron of mine armie, & the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slaine, when I shal put them to flight.

8 And my seruants shal cary thee into the mountaines, and they shal leaue thee at one of the hie cities: but thou shalt not perish, til thou be destroyed with them.

9 And if thou persuaide thy selfe in thy minde, that they shal not be taken, let not thy countenance fall: I haue spoken it, & none of my wordes shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that thei shulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants toke him, and brought him out of the campe into the plaine: & thei went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe thei from the toppe of the mountaine, they toke their armour, and went forth of the citie vnto the toppe of the mountaine, euen all the throwers with slings, & kept them from comming vp, by casting stones against them.

13 But they went priuely vnder the hill, & bounde Achior, and left him lying at the fote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stode about him, and loosed him, and brought him into Bethulia, & presented him to the gouernours of their citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, & Chabris the sonne of Gothoniell, and Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the assemblie: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered & declared vnto thei the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshiped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, and haue mercie on the basenes of

our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, & praised him greatly.

21 And Ozias toke out of the assemblie into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

¹ Olofernes doeth bessege Bethulia. ² The counsel of the Idumeans and other against the Israelites. ³ The Bethulians murmure against their gouernours for lacke of water.

THE next day, Olofernes commaded all his armie & all his people, which were come to take his parte, that thei shulde remoue their camps against Bethulia, and that they shulde take all the straites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that daye, and the armie of the men of warre was an hundred & seuentie thousand footemen, & twelue thousand horsemen, beside the baggage and other men that were afote among them, a very great multitude.

3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and thei spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciarné, which is ouer against Esdracelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and said euerie one to his neighbour, Now wil they shut vp all the whole earth, for nether the hie mountaines nor the valles, nor the hilles are able to abide this burden.

5 Then euerie one toke his weapōs of warre, and burning fyres in their rowres, they remained and watched all that night.

6 But in the seconde day, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and toke them and set garisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, and all the captaynes of the sea coast, and said,

9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.

10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they

dwell, because it is not easy to come vp to the toppes of their mountaines.

11 Now therefore, my lord, fight not against them in battel aray, and there shal not so muche as one man of thy people perish.

12 Remaine in thy campe, and kepe all the men of thine armie, and let thy men kepe still the water of the countrey, that cometh forth at the fote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill the, and they shal giue vp their citie: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, and watche that none go out of the citie:

14 So they and their wiues, and their children shalbe consumed with famine, and before the sword come against them, thei shalbe ouerthrowen in the stretes where thei dwell.

15 Thus shalt thou render them an euil reward, because thei rebelled & obeyed not thy persone peaceably.

16 And these wordes pleased Olofernes, & all his soldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, and with them fise thousand of the Assyrians, and they pitched in the valley, and toke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & thei sent some of the selues towarde the South, and towarde the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the riuier Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, bothe their footemen, chariots and horsemen, foure and thirtie dayes: so that euē at the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swoned, and their

their wiues & yong men failed for thirst, and fell downe in the stretes of the cite, and by the passages of the gates, & there was no strength in them.

23 Then all the people assembled to Ozias, and to the chief of the cite, bothe yong men and women, and children, and cryed with a loude voyce, and said before all the Elders,

24 The Lord iudge betwene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur.

25 For now we haue no helper: but God hath sold vs into their hands, that we shulde be throwen downe before them with thirst and great destruction.

26 Now therefore call them together, & deliuer the whole cite for a spoile to the people of Olofernes, and to all his armie:

27 For it is better for vs to be made a spoile vnto the, then to dye for thirst: for we wil be his seruants that we may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to dye.

28 We take to witnes against you the heauen and the earth, and our God and Lord of our fathers, which punisheth vs according to our sinnes and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all with one consent in the middes of the assemblee, and they cryed vnto the Lord with a loude voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs waite yet fye dayes, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.

31 And if these dayes passe, & there come not helpe vnto vs, I wil do according to your worde.

32 So he separated the people, euerie one vnto their charge, and they went vnto f walles and rowres of their cite, and sent their wiues and their children into their houses, and they were very lowe brought in the cite.

CHAP. VIII.

The parentage, life and conuersation of Iudeth. 11 She rebuketh the faintnes of the gouernours. 12 She sheweth that they shulde not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.

NOW at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia; the

sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salafadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke, and kined, who dyed in the barely harvest.

3 For as he was diligent ouer them that bounde sheaves in the field, the heat came vpon his head, and he fell vpon his bed, and dyed in the cite of Bethulia, and they buried him with his fathers in the field betwene Dothaim and Balamo.

4 So Iudeth was in her house a widowe thre yeres and foure moneths.

5 And she made her a rente vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhede, saue the day before the Sabbath and the Sabbaths, and the day before the newemoones, and in the feastes & solemne dayes of the house of Israel.

7 She was also of a goodlie countenance, and very beautiful to behold: and her husband Manasses had left her golde & siluer, and men seruants, and maide seruants, and cattel, and possessions, where she remained.

8 And there was none that colde bring an euil reporte of her: for she feared God greatly.

9 Now when she heard the euil wordes of the people against the gouernour, because they fainted for lacke of waers (for Iudeth had heard all the wordes that Ozias had spoken vnto them, and that he had sworne vnto them to deliuer the cite vnto the Assyrians within fye dayes)

10 Then she sent her maide that had the gouernement of al things that she had, to call Ozias and Chabris and Charmis the Ancients of the cite.

11 And they came vnto her, and she said vnto them, Heare me, o ye gouernours of the inhabitats of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betwene God and you, and haue promised to deliuer the cite to the enemies, vnto the which within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in place of God among the children of men?

13 So now you seke the Lord almightie, but you shal neuer knowe any thing.

Chap. 7, 35.

14 For you can not finde out the depth of the heart of man, nether can ye perceiue the things that he thinketh: then how can you searche out God, that hath made all these things, and knowe his minde, or comprehend his purpose: Nay, my brethren, prouoke not the Lord our God to anger.

15 For if he wil not helpe vs within these five daies, he hath power to defend vs while he wil, euen euery day, or to destroye vs before our enemies.

16 Do not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, nether as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he wil heare our voyce if it please him.

18 For there appeareth none in our age, nether is there any now in these dayes, nether tribe, nor familie, nor people, nor citie among vs, which worship the gods made with hands, as hath bene afore time.

*Iud. 3, 11. &
4, 1. & 6, 1.

19 For the which cause our fathers were giuen to the sworde, and for a spoile, and had a great fall before our enemies.

20 But we knowe none other God: therefore we trust that he wil not despise vs, nor any of our linage.

21 Nether when we shal be taken, shal Iudaea be so famous: for our Sanctuarie shal be spoiled, and he wil require the prophanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance wil he turne vpon our heads among the Gentiles, wheresoeuer we shal be in bondage, and we shal be an offence and reproche to all them that possesse vs.

23 For our seruitude shal not be directed by fauour, but the Lord our God shal turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, and the House, & the altar rest vpon vs.

25 Moreover, let vs giue thanks to the Lord our God, which tryeth vs euen as he did our fathers.

*Gene. 12, 31.

*Gene. 28, 7.

26 Remember what things he did to Abraham, and how he tried Isaac, and all that he did to Jacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brother.

27 For he hath not tried vs as he did the to the examination of their hearts, nether

doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knowne, but from the beginning of thy life all the people haue knowne thy wisdom: for the deuise of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, and haue brought vs to an othe, & we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I wil do a thing, which shal be declared in all generations, to the children of our nation.

33 You shal stand this night in the gate, & I wil go forth with mine handmaid: and within the dayes that ye haue promised to deliuer the citie to our enemies, the Lord wil visite Israel by mine hand.

34 But inquire not you of mine acte: for I wil not declare it vnto you, til the things be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, & went to their wardes.

¶ CHAP. IX.

Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

¶ Then Iudeth fel vpon her face, and put ashes vpon her head, and put of the sackcloth wherewith she was clothed. And about the time that the incense of that euening was offered in Ierusalem in the House of the Lord, Iudeth cryed with a loude voyce, and said,

O Lord God of my father Simeon, to whome thou gauest a sworde to take vengeance of the strangers which opened the wombe of the maide, and defiled her, and discovered the thigh with shame, and polluted the wombe to reproche (for thou hadest commanded that it shulde not so be,

*Gene. 34, 14

3 Yet thei did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruants with

with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray & their daughters to be captiues, and all their spoiles for a bootie to the children that thou louedst: whiche were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for aide, O God, O my God, heare me also a widdowe.

5 For thou hast wrought the things afore, & these, and the things that shalbe after, & thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, we are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glorie in the strength of their souldiers: they trust in shield, speare, and bowe, and sling, and do not knowe that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, & to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the altar.

9 Beholde their pride, and send thy wrath vpon their heades: giue into mine hand which am a widow, the strength that I haue conceiued.

10 *Smite by the deceit of my lippes the seruant with the prince, and the prince with the seruant: abbate their height by the hand of a woman.

11 *For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and litle ones, the defender of the weake, and the protector of them that are forsaken, & the Sauour of them that are without hope.

12 Surely, surely [thou art] the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me wordes and craft, and a wounde, and a stroke against them that enterprise cruel things against thy couenant, and against thine holy House, and against the toppes of Sion, and against the house of the possession of thy children.

14 Shewe euidently among all thy people, and al the tribes, that they may knowe

that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

¶ CHAP. X.

1 Iudeth decketh her self and goeth forth of the cite. 11 She is taken of the watch of the Assyrians and brought to Olofernes.

NOW after she had ceased to crye vnto the God of Israel, and had made an end of all these wordes,

2 She rose where she had fallen downe, & called her maide, & went downe into the house, in the which she abode in the Sabbath daies and in the feast daies,

3 And putting away the sackcloth wherewith she was clad, & putting of the garmentes of her widowhede, she washed her body with water, and anointed it with much ointment, and dressed the heere of her head, and put attire vpon it, and put on her garments of gladnes, wherewith she was cled during the life of Manasses her husband.

4 And she put slippers on her fete, and put on bracelets, and sleeves, and rings, and earrings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of all men that shulde see her.

5 Then she gaue her maide a bottel of wine, and a pot of oyle, and filled a scrippe with floure, and with drye figges, and with fine bread: so she lapped vp all these things together and layed them vpon her.

6 Thus they went forth to the gate of the cite of Bethulia, and found standing there Ozias, and the ancients of the cite, Charbris and Charmis.

7 And when they sawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderful beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glorie of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Commande the gates of the cite to be opened vnto me, that I may go forth to accomplish the things which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, she and her maide with her, and the men of the cite looked after her, vntil she was gone downe the mountaine, and til she had passed the valley, and colde see her no more.

11 Thus they went streight forth in the

Iud. 4, 31.
& 5, 16.

Iud. 7, 2.
2 chro. 14, 11.
& 6, 8.
& 10, 6.

ne. 34, 11.

valley, and the first watche of the Assyrians met her,

12 And toke her, and asked her, Of what people art thou? and whence comest thou? and whether goest thou? And she said, I am a woman of the Hebrewes, and am fled from them: for they shalbe giuen you to be consumed.

13 And I am come before Olofernes, the chief captaine of your armie, to declare hi true things, and I wil shewe before him the way whereby he shal go and winne all the mountaines, without losing the body or lyfe of any of his men.

14 Now when the men heard her wordes, and behelde her countenance, they wondered greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tente, and some of vs shal conduct thee vntil they haue deliuered thee into his hands.

16 And when thou standest before him, be not affraied in thine heart, but shewe vn to him according as thou hast to say, and he wil intreat thee wel.

17 Then they chose out of them an hundred men, and prepared a charet for her and her maide, and broght her to the tent of Olofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was bruted among the tentes: and they came and stode rounde about her: for she stode without the tent of Olofernes vntil they had declared vnto him concerning her.

19 And thei marueiled at her beautie, and wondered at the children of Israel because of her, & euerie one said vnto his neighbour, Who wolde despise this people, & haue among them suche women? surely it is not good that one man of them be left: for if they shulde remaine, thei might deceiue the whole earth.

20 Then Olofernes garde went out, and all his seruantes, and they broght her into the tente.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, & he came forth vnto the entrie of his tent, & they caried lamps of siluer before him.

23 And when Iudeth was come before him, and his seruantes, they all marueiled at the beautie of her countenance, and she

fel downe vpon her face, and did reuerence vnto him, and his seruants toke her vp.

CHAP. XI.

Olofernes comforteth Iudeth: 1 And affecteth the cause of her comming. 3 She deceiueth him by her faire wordes.

1 Then said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that wolde serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I wolde not haue lifted vp my speare against the: but they haue procured these things to them selues.

3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegarde: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shal hurt thee, but intreat thee wel, as they do the seruants of King Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I wil declare no lie to my lord this night.

6 And if thou wilt followe the wordes of thine hadmaide, God wil bring the thing perfectly to passe by thee, & my lord shal not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persones, not onely men shal be made subiect to him by thee, but also the beastes of the fields, and the cattel, and the foules of the heauen shal liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisdom and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feats of war re marueilous.

9 Now * as concerning the matter which Achior did speake in thy counsel, we haue head his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, o lord and gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, nether can the sworde preuaile against them, except they sinne against their God.

11 Now therefore, lest my lord shulde be frustrate, and voide of his purpose, & that death may fall vpon them, and that they may

may be taken in their sinne whiles they prouoke their God to angre, [which is] so oft times as they do that which is not be-
sewing,

12 (For because their vittrailes faile, and all their water is wasted, they haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eat by his Lawes:

13 Yea, they haue purposed to consume the first frutes of the wheat, and the tithes of the wine, and of the oile which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not law-
ful for anie of the people to touche with their hands.

14 Moreouer they haue sent to Ierusalem, because they also that dwel there, haue done the like, suche as shulde bring them licence from the Senate)

15 Now when they shal bring them worde, they wil do it, and they shal be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shal wonder, and whosoever shal heare it.

17 For thy seruant feareth God, and worshipeth the God of heaven day & night, and now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I wil pray vnto God, that he may reuile vnto me when they shal commit their sinnes,

18 And I wil come and shewe it vnto thee: then thou shalt go forth with al thine armie, & there shalbe none of them that shal resist thee.

19 And I wil lead thee through the middes of Iudea, vntil thou come before Ierusalem, and I wil set thy throne in the middes thereof, and thou shalt driue them as shepe that haue no shepherd, and a dogge shal not barcke with his mouthe against thee: for these things haue bene spokē vnto me, and declared vnto me according to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they maruiled at her wisdom, and said,

21 There is not suche a woman in all the worlde, bothe for beautie of face, and wisdom of wordes.

22 Likewise Olofernes said vnto her, God hath done this, to send thee before the people, that strength might be in our hands, and destruction vpon them that despise

my lord.

23 And now thou art bothe beautiful in thy countenance, and wittie in thy wordes: surely if thou do as thou hast spoken, thy God shalbe my God, and thou shalt dwell in the house of Natchodonosor, and shalt be renoumed throughout the whole earth.

¶ CHAP. XII.

1 Iudeth wolde not pollute her self with the meat of the Gentiles. 2 She maketh her request that she might go out by night to pray. 3 Olofernes taugeth her to come to the banquet.

1 **T**hen he commanded to bring her in where his treasures were layed, and bade that they shulde prepare for her of his owne meates, and that she shulde drinke of his owne wine.

2 But Iudeth said, I may not eat of them, lest there shulde be an offence, but I can suffice my selfe with the things that I haue broght.

3 Then Olofernes said vnto her, If the things that thou hast, shulde faile, how shulde we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shal not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

5 Then the seruants of Olofernes broght her into the tent, and she slept vntil midnight, and rose at the morning watche,

6 And sent to Olofernes, saying. Let my lord commande that thine handmaide may go forth vnto prayer.

7 Then Olofernes commanded his garde that they shuld not stay her: thus she abode in the campe thre dayes, and went out in the night into the valley of Bethulia, and washed her self in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he wolde direct her waye to the exaltation of the children of her people.

9 So she returned, & remained pure in the tent, vntil she ate her meat at euening.

10 ¶ And in the fourthe day, Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then he said he to Bagoas the eunuche who had charge ouer all that he had, Go and persuaide this Hebrew woman, which is with thee, that she come vnto vs, and eat and drinke with vs.

12 For it were a shame for vs, if we shulde let suche a woman alone, and not talke

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Gene. 43, 33.
dan. 1, 8.
Iob 1, 12.

with her, and if we do not allure her, she wil mocke vs.

13 Then was Bagoas from the presence of Olofernes, & came to her, & said Let not this faire maide make difficultie to go in to my lord, & to be honored in his presence, and to drinke wine with vs joyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I shulde gaine say my lord? Surely whatsoeuer pleaseth him, I wil do speedily, and it shalbe my ioye vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her maide went, and spred for her skinner on the grounde,ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit & eat vpon them.

16 Now when Iudeth came & sate downe, Olofernes heart was rauished with her, & his spirit was moued, and he desired greatly her companie: for he had waited for the time to deceiue her from the day that he had sene her.

17 Then said Olofernes vnto her, Drinke now, and be mery with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she toke, & ate & drake before him the things, that her maide had prepared.

20 And Olofernes reioyced because of her, and dranke muche more wine then he had drunken at anie time in one day since he was borne.

CHAP. XIII.

1 Iudeth praierh for Iherich. & She smiteth of Olofernes pee.
ho. 10. She serueth to Bethulia & reioyeth her people.

1 Now when the euening was come, his seruants made hast to departe, & Bagoas shut his tent without, & dismissed those that were present, from the presence of his lord, & they went to their beddes: for they were all wearie, because the feast had bene long.

2 And Iudeth was left alone in the tent, & Olofernes was stretched along vpon his bed: for he was filled with wine.

3 Now Iudeth had commanded her maide to stand without her chamber, and to waite for her coming forth as she did daily: for she said, she wolde go forth to her prayers: and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, & none was left in the chamber, nether liue

nor great: the Iudeth standing by his bed, said in her heart, O Lord God of all power, beholde at this present the workes of mine hands for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed which was at Olofernes head, and toke downe his fauchin from thence,

7 And approached to the bed, & toke holde of the heere of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice vpon his necke with all her might, and she toke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canope from the pillars, and anone after she went forth, & gaue Olofernes head to her maide,

10 And she put it in her scrippe of moine, so they twaine went together according to their custome vnto prayer, and pressing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Iudeth a farre of to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voyce, thei made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And thei ranne all together bothe small and great: for it was aboute their expectation, that she shulde come. So they opened the gate and receiued her, and made a fyre for a light, and stode rounde about them twaine.

14 Then she said to them with a loude voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she toke the head out of the scrippe & shewed it, and said vnto them, Beholde the head of Olofernes, the chief captaine of the armie of Assur, and beholde the canope, wherein he did lie in his drunkennes, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, & he hath not committed sinne with me by

anie pollution or vilenie.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshiped God, and said with one accorde, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the moste chie God aboue all the women of the earth, and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting of of the head of the chief of our enemies.

19 Surely this thine hope shal neuer departe out of the heartes of men: for they shal remember the power of God for euer.

20 And God turne these things to thee for a perpetual praiſe, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking in the straight way before our God. And all the people said, So be it, so be it.

¶ CHAP. XIII.

1 *Judeth causeth to hang vpon the head of Olofernes. 2 Achior telleth himselfe to the people of God. 3 The Israelites go out against the Assyrians.*

1 Then said Iudeth vnto them, Heere I me also, my brethren, and take this head, and hang it vpon the hiest place of your walles.

2 And so sone as the morning shal appeare, and the sonne shal come forth vpon the earth, take you euerie one his weapons, & go for the euene valiant man out of the citie, and feryou a captaine ouer them, as though you wolde go downe into the field, towarde the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, & shal go into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shal not finde him: then feare shal fall vpon the, and they shal flee before your face.

4 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrowe them as they go.

5 But before you do these things, call me Achior the Ammonite, that he may see, and knowe him that dispised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a certaine mans hand in the assemblie of the people, he fel downe on his face, and his spirit failed.

7 But when they had taken him vp, he fel

at Iudeths fete, & reuerenced her, & said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shal be astonished.

8 Now therefore tel me all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forth, vntil that houre she spake vnto them.

9 And when she had left off speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

10 And Achior, seeing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ As sone as the morning arose, they hanged the head of Olofernes out at the wall, & euerie man toke his weapons, and they went forth by bandes vnto the straites of the mountaine.

12 But when the Assyrians sawe them, they sent to their captaines, which went to the gouterours and chief captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him, I had the charge of all his things, Waken our lord: for the sclaues haue bene bolde to come downe against vs to batrel, that they may be destroyed for euer.

14 Then went in Bagoas, & knocked at the dore of the tent: for he thought that he had slepe with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the floor, and his head was taken from him.

16 Therefore he cryed with a loude voyce, with weping and mourning, & a mightie crye, and rent his garments.

17 After, he went into the tent of Iudeth where she fled to remaine, and founde her not: then he leaped out to the people and cryed,

18 These sclaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a cry and a verie great noyce throughout the campe.

¶ CHAP. XV.

1 *The Assyrians are affraid and flee. 2 The Israelites pursue them. 3 Ioachim the hie priest cometh to Bethulia to see Iudith and to praise God for her.*

1 And when thei that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fel vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fled by everie way of the plaine and of the mountaines.

3 They also that had camped in the mountaines rounde about Bethulia, were put to flight: the children of Israel, every one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coastes of Israel, suche as shulde declare vnto them the things that were done, and that all shulde rushe forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fel vpon them together vnto Choba: likewise also thei that came from Ierusalem & from all the mountaines: for men had tolde the what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter vntil they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fel vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest & the villages & the cities that were in the mountaines & in the plaine, had a great bootie: for the abundance was verie great.

8 Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the Benefits that God had shewed to Israel, and to se Iudeth, and to salute her.

9 And when they came vnto her, thei blessed her with one accorde, & said vnto her, Thou art the exaltation of Ierusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, & God is pleased therewith: blessed be thou of the almightie Lord for evermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie daies, and thei gave vnto Iudeth Olofernes rent, and all his siluer, and beddes, and basins, and all his stuffe, and she toke it and laied it on her mules, and made readie her charrets, and laied them thereon.

12 Then all the women of Israel came to-

gether to se her, and blessed her, and made a dance among them for her, and she toke branches in her hand, and gave also to the women that were with her.

13 They also crowned her with olives, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes and with songs in their mouthe.

CHAP. XVI.

Iudeth prayeth God with a song: 1. Her continuance, life and death, 2. Her continence, life and death, 3. All Israel lamenteth her.

1 Then Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

2 And Iudeth said, Beginne vnto my God with tymbrels: sing to my Lord withymbales: tune vnto him a psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of the people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines forthe of the North: he came with thousands in his armie, whose multitude hathe shot vp the rivers and their horsemen haue covered the valles.

5 He said that he wolde burne vp my borders & kill my yong men with the sworde, and dash the sucking children against the ground, and make mine infants as a pray, and my virgines a spoyle.

6 But the almightie Lord hathe brought the to naught by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the sonnes of Titan smite him, nor the hie gyants invade him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For she put of the garment of her widowhede, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bounde vpon her heete in a coife, and toke a linen garment to deceiue him.

9 Her slippers tauished his eyes: her beautie toke his minde prisoner, and the faulchion passed through his necke.

10 The Persians were astonished at her boldenes, and the Medes were troubled with her hardines.

11 But mine afflicted reioyced, & my feble ones shewted: then they feared, thei lifted vp their voyce and turned backe.

12 The children of maides perced them, and

and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruelous, and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made, thou hast sent thy Spirit, and he made the vp: and there is none that can resist thy voyce.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like waxe: yet thou art merciful to them that feare thee.

16 For all sacrifice is to litle for a sweete sa- uour, & all the fat is to litle for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Wo to the nations that rise vp against my kinred: the Lord almightie will take vengeance of them in the day of iudgement, in sending fyre and wormes vpon their flesh, and they shal fele them and wepe for euer.

18 After, when they went vnto Ierusalem, they worshipped the Lord, and as- sone as the people were purified, they offered their burnt offerings, and their fre offerings, and their gifts.

19 Iudeth also offered all the stufte of Olo-

fernes, which the people had giuen her, and gaue the canopie which she had take of his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.

21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the countrey.

22 And many desired her, but none had her companie all the dayes of her life after that Manasses her husband was dead, and was gathered to this people.

23 But she increased more and more in honour, and waxed olde in her husbands house, being an hundreth and five yere olde, and made her maid fre: so she dyed in Bethulia, and they buried her in the graue of her husband Manasses.

24 And the house of Israel lamented her seuen dayes, and before she dyed, she did distribute her goods to all the that were nerest of kinred to Manasses her husband, and to them that were the nerest of her kinred.

25 And there was none that made the children of Israel anie more afraied in the dayes of Iudeth, nor a long time after her death.

ESTHER.

Certeine portions of the historie of Esther, which are founde in some Greke and Latine translations,

Which follow the tenth chapter.

4 **W**HEN Mardocheus said, God hath done these things.

5 For I remember a dreame, which I saw concerning these matters, and there was nothing thereof

6 A litle fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroye the name of the Iewes,

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lottes, one for the people of God, and another for all the Gentiles.

11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iustified his inheritance.

13 Therefore those dayes shalbe vnto the
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in the moneth Adar the fortenth and fiftenth day of the same moneth, with an assemblie and ioye, and with gladnes before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yere of the reigne of Ptolomeus and Cleopatra Dositheus, who said he was a Priest and Leuite, and Ptolomeus his sonne, that broght the former letters of Phurrai, which thei said Lysimachus the sonne of Ptolomeus, which was at Ierusalem, interpreted,

2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardocheus the sone of Iarus, the sonne of Semei, the sonne of Cis of the tribe of Benjamin had a dreame,

3 A Iewe dwelling in the cite of Susis, a noble man, that bare office in the Kings court.

4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon broght from Ierusalem with Iechonias.

5 And this was his dreame, Beholde a noice of a tempest, with thunders and earth quakes, and uproare in the land.

6 Beholde two great dragons came forth ready to fight one against another.

7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenes & obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to dye, cryed vnto God.

10 And while they were crying, the litte wel grewe into a great riuer, and flowed ouer with great waters.

11 The light and the sunne rose vp, and the lowlie were exalted, and deuoured the glorious.

12 Now when Mardocheus had sene this dreame, he awoke, and rose vp, and thought in his heart vntil the night, what God wolde do, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings court with Bagathis, and Thari, the Kings eunuches & keepers of the palace.

2 But when he heard their purpose, and their imaginations, he perceiued that they

went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.

3 Then caused the King to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.

5 So the King comaded that Mardocheus shulde remaine in the court, and for the aduertisement, he gaue him a rewarde.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the King that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes.
2 The prayer of Mardocheus.

THe copie of the letters was this, The great King Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopla in an hundred and seven & twentie prouinces.

2 When I was made lord ouer manie people, and had subdued the whole earth vnto my dominion, I wolde not exalte myself by the reason of my power, but purposed with equitie alway and gentelnes to gouerne my subiects, and wholly to set the in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely go thorow on euerie side, & to renew peacc againe, which all men desire.

3 Now when I asked my counsellers how these things might be broght to passe, one that was conuersant with vs, of excellent wisdom, and constant in good wil, and shewed him self to be of sure fidelitie, which had the seconde place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroad a rebellious people, that had Lawes contrarie to all people, and haue alway dispised the commandments of Kings, and so that this general empire, that we haue begonne, can not be gouerned without offence.

5 Seing now we perceiue, that this people alone are altogether contrarie vnto euerie man; vsing strange and other maner of lawes, and hauing an euil opinion of our doings, and go about to stabliss wicked matters,

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Ioseph Antiq.
li. ii. cap. 6.

Esther 9. 11.
& 6. 3.

matters, that our kingdome shulde not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, & is as our seconde father) shal all with their wiues and childre be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared the fortieth day of the twelfth moneth Adar of this yere.

7 That they which of olde, and now also haue euer bene rebellious, may in one day with violence be thruste downe into the hell, to the intent that after this time our affaires may be without troubles, & wel gouerned in all pointes.

8 Then Mardocheus thoght vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the King almighty (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee:

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things; and thou knowest, Lord, that it was nether of malice, nor presumption, nor for any desire of glorie, that I did not bowe downe to proude Aman.

13 For I wolde haue bene content with good wil for the saluation of Israel, to haue kist the sole of his fete.

14 But I did it, because I wolde not preferre the honour of a man aboue the glorie of God, and wolde not worship any but onely thee, my Lord, and this haue I not done of pryde.

15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine how they may bring vs to naught, yea, they wolde destroye the inheritance, that hath bene thine from the beginning.

16 Dispise not the portio, which thou hast deliuered out of Egypt for thine owne self.

17 Heare my prayer, and be merciful vnto thy portio: turne our sorowe into ioye, that we may laue, O Lord, and praise thy Name: shut not the mouthes of the that praise thee.

18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her, and her people.

1 **Q**UENE Esther also, being in danger of death, resorted vnto the Lord,

2 And laide away her glorious apparel, and put on the garments of sighing, and mourning. In stead of precious ointment, she scatered ashes, and dongue vpon her head: and she humbled her body greatly with fasting; and all the places of her ioye filled she with the heete that she plucke of.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate woman, we haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tokest Israel from among all people, and our fathers from their predecessours for a perpetual inheritance, and thou hast performed that which thou didest promise them.

6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into hands of our enemies.

7 Because we worshipped their gods, O Lord, thou art righteous.

8 Neuertheles, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles.

9 That thei wil abolish the thing that thou with thy mouth hast ordeined, & destroy thine inheritance, to shut vp the mouthes of them that praise thee, and to quench the glorie of thy Temple, & of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshie King for euer.

11 O Lord, giue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie: but turne their deuise vpon them selues, and make him an example, that hath begonne the same against vs.

12 Thinke vpon vs, O Lord, and shewe thyself vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speache in my mouth before the Lion: turne his heart to hate our enemy, to destroye him, and all speche as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all things, O Lord: thou cccc. iiii.

knowest that I hate the glorie of the vn-
righteous, & that I abhorre the bed of the
vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate
this token of my preeminence, which I
beare vpon mine head, what time as I
must shew my self, and that I abhorre it as
a monstrous cloth, and that I weare it not
when I am alone by my self.

17 And that I thinke hand maide haue not
eaten at Amans table, and that I haue had
no pleasure in the Kings feast, nor drun-
ke the wine of the offerings.

18 And that I thinke hand maide haue no
ioyefence the day that I was brought he-
ther, vntil this day, but in thee, O Lord
God of Abraham.

19 O thou mightie God above all, heare
the voyce of them, that haue none other
hope, and deliuer vs out of the hand of
the wicked, and deliuer me out of my
feare.

CHAP. XV.

1 *Mardochais mouth* Esther go in to the King and ma-
ke intercession for her people. 9 And she performeth his
request.

Mardochais also bade Esther to go
in vnto the King, and praye for her
people, and for her countrey.

2 Remember, saith he, the daies of thy lowe
estate, how thou wast nourished vnder mi-
ne hand: for Aman which is next vnto
the King, hath giuen sentence of death a-
gainst vs.

3 Call thou therefore vpon the Lord, and
speake for vs vnto the King, and deliuer vs
from death.

4 And vpon the thirde daye when she had
ended her prayer, she laid away the mour-
ning garments, and put on her glorious
apparel.

5 And decke her selfe goodly, after that she
had called vpon God, which is the behol-
der and fauour of all things, and toke
two handmaidens with her.

6 Vpon the one she leane her self, as one
that was tender.

7 And she other followed her, & bare the
traîne of her vesture.

8 The shyn of her beautie made her face
ruse coloured, and her face was chear-
ful and amiable, but her heart was sorow-
ful for great feare.

9 Then she went in thorow all the doores,
vntil she came before the King, and the King
sate vpon his royall throne, & was clothed
in his goodlie maye, all glittering with
golde and precious stones, and he was ve-
ry terrible.

10 Then he lift vp his face, that shone with
maiestie, and looked fiercely vpon her: the-

refore the Quene fel downe, and was pale
& faint, and leane her self vpon the head
of the maide, that went with her.

11 Neuertheles, God turned the Kings
minde that he was gentle, who being care-
ful, leaped out of his throne, and toke her
in his armes, till she came to her self againe:
and comforted her with louing wordes,
and said,

12 Esther, what is the matter: I am thy bro-
ther, be of good cheare.

13 Thou shalt not dye: for our comman-
dement toucheth the commons, and not
thee. Come nere.

14 And so he helde vp his golden sceptre,
and laid it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then said she, I sawe thee, O lord, as an
Angel of God, and mine heart was trou-
bled for feare of thy maiestie.

17 For wonderful art thou, O lord, and thy
face is full of grace.

18 And as she was thus speaking vnto him,
she fel downe againe for faintnes.

19 Then the King was troubled, and all his
seruants comforted her.

CHAP. XVI.

The copie of the letters of King Artaxerxes, whereby here-
noketh thos which he first sent forthe.

The great King Artaxerxes, which re-
igneth from India vnto Ethiopia, o-
uer an hundred and seuen and twentie
prouinces, sendeth vnto the princes and
rulers that haue the charge of our affaires,
Salutation.

2 There be many that through the good-
nes of Princes and honour giue vnto the,
become very proude,

3 And in deuoure not onely to hurt our
subjects, but not content to liue in wealth,
do also imagine destruction against those
that do them good,

4 And take not onely all thankfulness a-
way from men, but in pride and presump-
tion, as they that be vnmindful of bene-
fites, they thinke to escape the vengeance
of God, that seeth all things, and is contra-
rie to euill.

5 And oft times manie, which be set in of-
fice, and vnto whome their friends causes
are committed, by valne intisements do
wrappé them in calamities, that can not be
remedied: for they make them partakers
of innocent blood.

6 And disceinfully abuse the simplicitie, &
gentlenes of princes with lying tales.

7 This may be proued not onely by olde
histories, but also by those things that are
before our eyes, and are wickedly commit-
ted of suche pestilences as are not worthie
to beare

Iosep. Antiq.
11, cap. 6.

to beare rule.

8 Therefore we must take hede hereafter, that we may make the kingdome peaceable for all men, what change so euer shal come.

9 And discern the things that are before our eyes, to withstand them with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a stranger fro the Persians blood, and farre from our goodnes, was receiued of vs.

11 And hath he proued the friendship that we beare toward all nations, so that he was called our father, and was honored of euerie man, as the next persone vnto the King.

12 But he coulde not vse him selfe soberly in this great dignitie, but went about to depriue vs of the kingdome, & of our life.

13 With manifolde disceite also hath he desired to destroye Mardocheus our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome with all her nation.

14 For his minde was (when he had take them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we finde that the Iewes (whiche were accused of this moste wicked man that they might be destroyed) are no euil doers, but vse moste iust Lawes.

16 And that they be the childre of moste high and almightie and euer liuing God, by whome the kingdome hath bene pre-

serued vnto vs, and our progenitours in verie good ordre.

17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Ananias the sonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Shilis before the gates with all his familie, and God (whiche hath all things in his power) hath speclly rewarded him after his deseruing.

19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may frely liue after the Lawes.

20 And ye shal charge them, that vpon the thirteenth day of the twelfth moneth Adar they may be aduenged of them, which in the time of their trouble wolde haue oppressed them.

21 For almightie God hath turned to ioy the day, wherein the chosen people shulde haue perished.

22 Moreouer, among other solemne dayes ye shal kepe this day with all gladnes.

23 That bothe now and in time to come this day may be a remembrance of deliuerance for vs and all suche as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all ciues and countries that do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

THE WISDOME OF Salomon.

CHAP. I.

1 How we ought to searcke and enquire after God: 2 Who be those that finde him. 3 The holy Ghost. 4 VVhe ought to flee from backebiting & murmuring. 5 VVhe need of death cometh. 6 Righteousnes and vnrightheousnes.

1 **W**he *righteousnes, ye that be iudges of the earth: thinke reuerently of $\frac{1}{2}$ Lord, and seke him in simplicitie of heart.

2 *For he wil be founde of them that tempt him nor, & appeareth vnto suche as be not vnfaithful vnto him.

3 For wicked thoughts separate from God: and [his] power when it is tryed, repro- ueth the vnwise.

4 Because wisdom can not enter into a wicked heart, nor dwel in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from disceit, and withdraweth him selfe from the thoughts that are without vnder- standing, and is rebuked when wickednes cometh.

6 For the Spirit of wisdom * is louing, & wil not absolue him, that blasphemeth wth his lippes: for God is a witnes of his rei- nes, and a true beholder of his heart,

Wisdome of Salomon.

and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde, and the same that mainteineth all things, hath knowledge of every voyce.

8 Therefore he that speaketh vnrighteous things can not be hid: nether shal the iudgement of reproche let him escape.

9 For inquisition shal be made for every thoughtes of the vngodly, and the sounde of his wordes shal come vnto God for the correction of his iniquities.

10 For the care of ielousie heareth all things, and the noyce of his doings shal not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from slander: for there is no worde so secret, that shal go for noight, and the mouth that speaketh lies, slayeth his soule.

12 Seke not death in the error of your life: destroye not your selues thorow the workes of your owne hands.

13 For God hath not made death, nether hath he pleasure in the destruction of the liuing.

14 For he created all things, that they might haue their being: and the generations of the worlde are preserved, and there is no poyson of destruction in them, and the kingdome of hell is not vpon earth.

15 For righteousness is immortal, but vnrighteousnes bringeth death.

16 And the vngodly call it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

The imaginations and desires of the wicked, and their counsel against the faithful.

1 For [the vngodly] say, as they falsly imagine with them selues, * Our life is shorte and tedious: and in the death of a man there is no recouerie, nether was any knowen that hath returned from the graue.

2 For we are borne at all aduenture, & we shal be hereafter as thogh we had neuer bene: for the breath is a smoke in our nostrils, and the wordes as a spark raised out of our heart.

3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire.

4 Our life shal passe away as the trace of a cloude, & come to noight as the mist that is driuen away with the beames of the sunne, and cast downe with the heat thereof. Our name also shal be forgotten in time,

and no man shal haue our workes in remembrance.

5 * For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe.

6 * Come therefore, and let vs enioye the pleasures that are present, & let vs cheerfully vie the creatures as in youth.

7 Let vs fill our selues with collic wine & ointments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose budde afore they be withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euery place: for that is our portow, and this is our lote.

10 Let vs oppresse the poore that is righteous: let vs not spare the widowe, nor reuerence the white heeres of the aged, that haue liued many yeres.

11 Let our strength be the lawe of vnrighteousnes: for the thing that is feble is reprobated as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, and he is contrarie to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 He maketh his boast to haue the knowledge of God: and he calleth him self the sonne of the Lord.

14 He is made to reprove our thoughts.

15 If grieueth vs also to loke vpon him: for his life is not like other mens: his wayes are of another facion.

16 He counteth vs as bastardes, and he withdraweth him self from our wayes as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs se [then] if his wordes be true: let vs proue what end he shal haue.

18 For if the righteous man be the sonne of God, he wil helpe him, and deliuer him from the hands of his enemies.

19 Let vs examine him with rebukes and torments, that we may knowe his mekenes and proue his patience.

20 Let vs condemne him vnto a shameful death: for he shal be preserved as he him self saith.

21 Suche things do they imagine, and go astray: for their owne wickednes hath blinded them.

22 And they do not vnderstand the mysteries of God, nether hope for the rewarde of righteousness, nor can discern the honour of the soules that are fauleles.

* Deut. 4, 23.

* Ezek. 18, 23.
& 33, 11.

* Job 7, 1.
mat. 22, 23.
1. cor. 15, 32.

2. Chr. 29, 10.
chap. 5, 9.

1. Sa. 22, 13.
& 56, 12.
1. cor. 15, 32.

* Ioh. 7, 7.
ephe. 5, 13.
1. Sa. 5, 33.

* Psal. 22, 9.
mat. 27, 43.

* Ierc. 11, 19.

23 For God created man without corruption, and made him after the * image of his owne likenes.

24 *Neuertheles thorow enuye of the deuill came death into the worlde: and they that holde of his side proue it.

¶ CHAP. III.

1 The conuersation and assurance of the righteous. 7 The rewarde of the faithful. 11 VWho are miserable.

1 **B**Vt the *soules of the righteous are in the hand of God, and no torment shal touche them.

2 *In the sight of the vnwise they appeared to dye, & their end was thought grieuous, 3 And their departing from vs, destruction, but they are in peace.

4 And thought they suffer paine before me, yet is * their hope ful of immortalitie.

5 They are punished, but in fewe things, yet in many things shal they be wel rewarded: * for God proueth them, & findeth them mete for him selfe.

6 He tryeth them as the golde in the for- nace, and receiue them as a perfit frute offering.

7 *And in the time of their visiō they shal shine, and runne through as the sparkes among the stubble.

8 They * shal iudge the nations, & haue dominion ouer the people, & their Lord shal reigne for euer.

9 They that trust in him, shal vnderstand the truth, and the faithful shal remaine with him in loue: for grace and mercie is among his Saintes, & he regardeth his elect.

10 * But the vngodly shalbe punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdom and discipline, is miserable, & their hope is vaine, and their labours are foolish, and their workes vnprofitable.

12 Their wines are vndiscrete, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: * she shal haue frute in the visitation of the soules.

14 And the eunuche, which with his hāds hathe not wrought iniquitie, nor imagined wicked things against God: for vnto him shal be giuen the special gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the frute of good labours, and the roote of wisdom shal neuer fade away.

16 But the children of adulterers shal not

be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And thogh they liue long, yet shal they be nothing regarded, and their last age shalbe without honour.

18 If they dye hastily, they haue no hope, nether comfort in the day of tryal.

19 For horrible is the end of the wicked generation.

¶ CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithful.

1 **B**etter is barrennes with vertue: for the memorial thereof is immortal: for it is known with God and with men.

2 When it is present, men take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, & winneth the battell and the vndefiled rewarde.

3 But the multitude of the vngodly which abunde in children, is vnprofitable: and the bastard plants shal take no depe roote, nor lay any fast fundation.

4 For thogh they budde forth in the brāches for a time, * yet they shal be shaken with the winde: for they stand not fast, & thorowe the vehemencie of the winde they shalbe rooted out.

5 For the vnperfit branches shalbe broken, and their frute shalbe vnprofitable & sower to eat, and mete for nothing.

6 For all the children that are borne of the wicked bed, shalbe witnes of the wickednes against their parents when they be asked.

7 But thogh the righteous be preuented with death, yet shal he be in rest.

8 For the honorable age is not that which is of long time, nether that which is measured by the number of yeres.

9 But wisdom is the graye heere, and an vndefiled life is the olde age.

10 * He pleased God, and was beloued of him, so that where as he liued among sinners, he translated him.

11 He was takē away, lest wickednes shulde altar his vnderstanding, or deceit beguile his minde.

12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnes of concupiscence peruerteth the simple minde.

13 Thogh he was sone dead, yet fulfilled he muche time.

14 For his soule pleased God: therefore hastened he to take him away from wickednes.

15 Yet the people se & vnderstand it not, & consider no suche things in their hearts, how that grace and mercie is vpon his Saintes,

*Mat. 7, 19.

*Gene. 5, 24.
ob. 1, 3.

Wisdom of Salomon.

and his prouidence ouer the elect.

16 Thus the righteous that is dead, con-
demneth the vngodly which are liuing:
and the youth that is sone brought to an
end, the long life of the vnrighteous.

17 For they sie the end of the wise, but
thei vnderstand not what [God] hath de-
uised for him, and wherefore the Lord ha-
the preferred him in safetie.

18 They sie him and despise him, but the
Lord wil laugh them to scorne,

19 So that they shal fal hereafter without
honour, & shal haue a shame among the
dead for euermore: for without any voy-
ce shal he burste the and cast them dow-
re, and shake them from the fundations,
so that they shalbe vtterly wasted, & they
shalbe in sorowe, and their memorial shal
perish.

20 So they being afrayed, shal remember
their sinnes, & their owne wickednes shal
come before them to conuince them.

¶ CHAP. V.

1 The constātnes of the righteous before their persecuters.
14 The hope of the vnfaithful is vaine. 15 The blessed-
nes of the saints and godly.

1 **T**hen shal the righteous stand in great
boldenes before the face of suche as
haue tormented him, and taken away his
labours.

2 When they se him, they shalbe vexed
with horrible feare, and shalbe amased for
his wonderful deliuerance,

3 And shal change their mindes, and figh
for grief of minde, and say within them
selues, This is he whome we sometime
had in derision, and in a parable of re-
proche.

4 *We foolēs thought his life madnes, and
his end without honour.

5 How is he counted among the children
of God, and his portion is among the Sa-
intes!

6 Therefore we haue erred from the way
of trueth, and the light of righteousnes
hathe not shined vnto vs, and the sunne of
vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way
of wickednes and destruction, & we haue
gone through dangerous wayes: but we
haue not knowen the way of the Lord.

8 What hath pride profited vs? or what
profite hath the pompe of riches brought
vs?

9 All those things are * passed away like a
shadow, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues
of the water, which when it is gone by, &
trace thereof can not be founde, nether

the path of it in the floods:

11 Or as * a birde that fleeth thorowe in
the aire, and no man can se any token of
her passage, but onely heare the noise of
her wings, beating the light winde, par-
ting the aire thorowe the vehemencie of
her going, & fleeth on shaking her wings,
where as afterwarde no token of her way
can be founde:

12 Or as when an arrowe is shote at a mar-
ke, it parteth the aire, which immediatly
commeth together againe, so that a man
can not knowe where it went thorowe.

13 Euē so we, as sone as we were borne, we
beganne to drawe to our end, and haue
shewed no token of vertue, but are con-
sumed in our owne wickednes.

14 For * the hope of the vngodly is like
dust that is blowen away with the winde,
and like a thinne some that is scattered
abroad with the storme, and as the smoke
which is disperfed with the winde, & as
the remembrance of him passeth, that ta-
rieth but for a day.

15 But the righteous shal liue for euer:
their rewarde also is with the Lord, and
the moste High hath care of them.

16 Therefore shal they receiue a glorious
kingdome, and a beautiful crowne of the
Lords hand: for with his right hand shal
he couer them, and with his arme shal he
defend them.

17 He shal take his ielousie for armour, &
shal arme the creatures to be reuenged of
the enemies.

18 He shal put on righteousnes for a brest-
plate, and take true iudgement in stead of
an helmet.

19 He wil take holines for an inuincible
shield.

20 He wil sharpen his fierce wrath for a
sworde, and the worlde shal fight with
him against the vnwise.

21 Then shal the thunder boltes go stre-
ight out of the lightnings, and shal flee to
the marke as out of the bent bowe of the
clouds, and out of his angre that throw-
eth stones, shal thicke haile be cast, & the
water of the sea shal be wrothe against
them, and the floods shal mightely ouer-
flowe,

22 And a mightie winde shal stand vp a-
gainst them, and like a storme shal scatter
them abroad. Thus iniquitie shal bring
all the earth to a wildernes, and wicked-
nes shal ouerthrowe the thrones of the
mightie.

¶ CHAP. VI.

The calling of Kings, princes and iudges, which are also ex-
hortet to searche wisdom.

I Heare

* Chap. 3, 2.

* 1. Chr. 29, 15.
chap. 3, 5.

Prou. 30, 19.

Job. 8, 9.
1, 4. & 14, 6.
pro. 10, 25.
Iam. 1, 10.

HEare therefore, o ye Kings, and vnderstand: learne, ye that be iudges of the ends of the earth.

2 Giue care, ye that rule the multitudes & glorie in the multitude of people.

3 For the rule* is giuen you of the Lord, and power by the moste High, which wil trye your workes, and seache out your imaginations.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,

5 Horribly and sodenly wil he appeare vnto you: for an hard iudgement shal they haue that beare rule.

6 For he that is most lowe, is worthie mercie, but the mightie shalbe mightely tormented.

7 For he that is Lord ouer all, wil spare no *persone, nether shal he feare any greatnes: for he hath made the small & great, and careth for all a like.

8 But for the mightie abideth the forer tryal.

9 Vnto you therefore, o tyrants, do I speake, that ye may learne wisdome, and not go amisse.

10 For they that kepe holynes holily, shalbe holy, and they that are learned there, shal finde a defence.

11 Wherefore set your delite vpon my wordes and desire them, and ye shalbe instructed.

12 Wisdome shineth and neuer fadeth away, and is easely sene of them that loue her, and founde of suche as seke her,

13 She preuenteth the that desire her, that she may first shewe her self vnto them.

14 Whoso awaketh vnto her betimes, shal haue no great trauail: for he shal finde her sitting at his dores.

15 To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, shalbe sone without care.

16 For she goeth about, seking such as are mete for her, and sheweth her self cherefully vnto them in the wayes, and meteth them in euerie thoght.

17 For the moste true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: & the keeping of the lawes is the assurance of immortalitie:

19 And immortalitie maketh vs nere vnto God.

20 Therefore the desire of wisdome lea-
deth to the kingdome:

21 If your delite be then in thrones, and

scepters, o Kings of the people, honour wisdome, that ye may reigne for euer.

22 Now I wil tel you what wisdome is, & whence it cometh, and wil not hide the mysteries from you, but wil seke her out from the beginning of her natiuitie, and bring the knowledge of her into light, & wil not kepe backe the trueth.

23 Nether wil I haue to do with consumig enuie: for suche a man shal not be partaker of wisdome.

24 But the multitude of the wise is the preservation of the worlde, and a wise King is the staye of the people.

25 Be therefore instructed by my wordes, and ye shal haue profite.

¶ CHAP. VII.

VWisdome ought to be preferred aboue all things.

I My self am also mortal, and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I facioned to be flesh in ten moneths: I was* brought together into blood of the sede of man, and by the pleasure that cometh w slepe.

3 And when I was borne, I receiued the commune aire, and fel vpon the earth, w is of like nature, crying and weping at the first as all other do.

4 I was nourished in swadling clothes, and with cares.

5 For there is no King that had any other beginning of birth.

6 All* men then haue one entrance vnto life, and a like going out.

7 Wherefore I prayed, and vnderstanding was giuen me: I called and the Spirit of wisdome came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 *Nether did I compare precious stones vnto her: for all golde is but a litle grauel in respect of her, and siluer shalbe counted but clay before her.

10 I loued her aboue health and beautie, & purposed to take her for my light: for her light can not be quenched.

11 All* good things therefore came to me together with her, and innumerable riches thorow her hands.

12 So I was glad in all: for wisdome was & autor thereof, and I knewe not that she was the mother of these things.

13 And I learned vnfeanedly, & communicated without enuie, and I do not hide her riches.

14 For she is an infinite treasure vnto men,

ffif. j.

Wisdome of Salomon.

which whoſo uſe, become partakers of þe loue of God, and are accepted for the giſtes of knowledge.

15 God hath granted me to ſpeake according to my minde, and to iudge worthely of the things, that are giuen me: for he is the leader vnto wiſdome, and the director of the wiſe.

16 For in his hand are bothe we and our wordes, and all wiſdome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, ſo that I knowe how the worlde was made, and the powers of the elements,

18 The beginning and the end, and the middes of the times: how the times alter, and the change of the ſeaſons,

19 The courſe of the yere, the ſituation of the ſtarres,

20 The nature of liuing things, and the furiousnes of the beaſts, the power of the windes, and the imaginations of men, the diuerſities of plants, and the vertues of rootes.

21 And all things bothe ſecret and knowe do I knowe: for wiſdome the worker of all things, hath taught me it.

22 For in her is the ſpirit of vnderſtanding, which is holy, the onely begotten, manifolde, ſubtil, moucable, cleare, vndefiled, euident, not hurtful, louing the good, ſharpe, which can not be letted, doing good,

23 Courteous, ſtable, ſure, without care, hauing all power, circūſpect in all things, and paſſing through all, intellectual, pure and ſubtil ſpirits.

24 For wiſdome is nimbler then all nimble things: ſhe goeth thorowe and attaineth to all things, becauſe of her purenes.

25 For ſhe is the breath of the power of God, and a pure influence that floweth from the glorie of the Almighty: therefore can no defiled thing come vnto her.

•Ebr. 1, 3.

26 For ſhe is the brightnes of the euerlaſting light, the vndefiled mirrour of the maieſtie of God, and the image of his goodnes.

27 And being one, ſhe can do all things, and remaining in her ſelf, renueth all, and according to the ages ſhe entreteth into þe holy ſoules, and maketh them the friends of God and Prophetes.

28 For God loueth none, if he dwell not with wiſdome,

29 For ſhe is more beautiful then the ſunne, and is aboue all the order of the ſtarres, and the light is not to be compared vnto her.

30 For night cometh vpon it, but wickednes can not overcome wiſdome.

CHAP. VIII.

The effects of wiſdome.

1 She alſo reacheth from one end to another mightely, and comely doeth ſhe order all things.

2 I haue loued her, and ſought her from my youth: I deſired to marie her, ſuche loue had I vnto her beautie.

3 In that ſhe is conuerſant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For ſhe is the ſcholemaſtres of þe knowledge of God, and the choſer out of his workes.

5 If riches be a poſſeſſion to be deſired in this life, what is richer then wiſdome, that worketh all things?

6 For if prudencie worketh, what is it among all things, that worketh better then ſhe?

7 If a man loue righteousnes, her labours are vertuous: for ſhe teacheth ſobernes & prudencie, righteousnes and ſtrength, which are the moſte profitable things that men can haue in this life.

8 If a man deſire great experience, ſhe can tell the things that are paſt, and diſcerne things to come: ſhe knoweth the ſubtilties of wordes, and the ſolutions of darke ſentences: ſhe foreſeeth the ſignes and wonders, or euer they come to paſſe, & the ſucces of ſeaſons and times.

9 Therefore I purpoſed to take her vnto my companie, knowing that ſhe wolde counſel me good things, & comforte me in cares and griefs.

10 For her ſake ſhal I haue glorie among the multitude and honour among the Elders, thogh I be yong.

11 I ſhal be founde of ſharpe iudgement, ſo that I ſhal be marueilous in the ſight of great men.

12 When I holde my tongue, they ſhal abide my leaſure: when I ſpeake, they ſhal heare diligently, & if I talke muche, they ſhal lay their hands vpon their mouth.

13 [Moreouer,] by her I ſhal obtaine immortallitie, and leaue an euerlaſting memorial among them that come after me.

14 I ſhal gouerne the people, and the nations ſhal be ſubdued vnto me.

15 Horrible tyrants ſhal be afraid when they heare me: among the multitude I ſhal be counted good, and mightie in battel.

16 When I come home, I ſhal reſt with her: for her companie hath no bitternes, and

and her felowshippe hathe no tedious-
nes, but mirthe and ioye.

17 [Now] when I considered these things
by my self, and pondered them in mine
heart, how that to be ioyned vnto wis-
dome is immortalitie.

18 And great pleasure is in her friendship,
and that in the workes of her hands are
infinite riches, and that in the exercise of
talking with her is prudence, and glorie
by communing with her, I went about,
seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a
good spirit.

20 Yea, rather being good, I came to an
vndefiled bodie.

21 Neuertheles, when I perceiued that I
colde not enioye her, except God gaue
her (and that was a point of wisdom al-
so, to knowe whose gift it was) I went vn-
to the Lord, and besought him, and with
my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtaine wisdom.

1 O God of fathers, and Lord of mercie,
which hast made all things with thy
worde,

2 And ordeined māthorow thy wisdom,
that he shulde haue * dominion ouer the
creatures which thou hast made,

3 And gouerne the worlde according to
equitie and righteousness, and execute
iudgement with an vpright heart,

4 Giue * me that wisdom, which sitteth by
thy throne, and put me not out frō among
thy children.

5 For I thy * seruant, & sonne of thine hād-
maide am a feble persone, and of a shorte
time, and yet lesse in the vnderstanding of
iudgement and the lawes.

6 And though a man be neuer so perfit a-
mong the children of men, yet if thy wis-
dome be not with him, he shal be nothing
regarded.

7 * Thou hast chosen me to be a King of
thy people, and the iudge of thy sonnes
and daughters.

8 Thou hast commanded me to buylde a
temple vpon thine holy Mount, and an
altar in the citie, wherein thou dwellest, a
likenes of thine holy Tabernacle, which
thou hast prepared from the beginning.

9 And thy * wisdom with thee, which
knoweth thy workes, which also was whē
thou madest the worlde, and which kne-
we what was acceptable in thy sight, and
right in thy commandements.

10 Send her out of thine holy heauens, and
send her from the throne of thy maiestie

that she may be with me, & labour, that I
may know what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all
things, and she shal lead me soberly in my
workes, and preserue me by her glorie.

12 So shal my workes be acceptable, and
then shal I gouerne thy people righteou-
sly, and be mete for my fathers throne.

13 For * what man is he that can knowe
counsel of God? or who can thinke what
the wil of God is?

14 For the thoughts of mortal men are fe-
arful, and our foresafts are vncertaine.

15 Because a corruptible bodie is heauie
vnto the soule, & the earthly man is kep-
peth downe the minde that is ful of cares.

16 And hardly can we discern the things
that are vpon earth, & with great labour
finde we out the things which are before
vs: who can then seke out the things that
are in heauen?

17 Who can know thy counsel, except thou
giue him wisdom, and send thine holy
Spirit from aboue?

18 For so the wayes of them which are v-
pon earth, are reformed, & me are taught
the things that are pleasant vnto thee, &
are preserued thorow wisdom.

CHAP. X.

The deliuerance of the righteous and destruction of the
enemies cometh thorow wisdom.

1 She preserued the first father of the
worlde, that was formed, and kept
him when he was created alone, and bro-
ught him out of his offence,

2 And * gaue him power to rule all things,

3 * But the vnrighteous in his wrath depar-
ted from her, and perished by killing his
brother in his furie.

4 For whose cause the * earth was ouer-
flowen, but wisdom preserued it againe,
gouerning the iust man by a liule wood.

5 Moreover, * when the nations were ioyn-
ed in their malicious confederacies, she
knewe the righteous, and preserued him
saufteles vnto God, & kept him sure, be-
cause she loued him tenderly as a sonne.

6 She preserued the righteous, * when the
vngodly perished, when she fled from the
fyre that fel downe vpon the fiue cities.

7 Of whose wickednes the waste land that
smoketh, yet giueth testimonie, and the
trees that beare frute that neuer cometh
to ripenes: and for a remembrance of the
vnfaithful soule, there standeth a pillar of
salte.

8 For all suche as regarded not wisdom,
had not onely this hurt, that they knewe
not the things which were good, but also
fift. ij.

Ifa. 46. 12.
Rom. 11. 14.
1. cor. 2. 16.

Gen. 3. 16.
Gen. 4. 8.

Gen. 7. 12.

Gen. 11. 1.

Or, kept him
strong in his
loue toward
his sonne.
Gen. 20. 17.

Gen. 1. 28.

1. King. 3. 9.

Psal. 116. 16.

1. Chro. 28. 5.
2. Chro. 1. 9.

Prou. 8. 12.
1. Chro. 1. 9.

Wisdom of Salomon.

left behinde them vnto men a memorial of their foolishnes, so that in the things wherein they sinned, they can not lie hid.

9 But wisdom deliuered them, that serued her.

10 When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his penes profitable.

11 Against the courtesies of such as defrauded him, she stode by him and made him riche.

12 She saued him from the enemies, and defended him from them that laye in wait, and she gaue him the price in a mightie battle, that he might knowe that the feare of God is stronger then all things.

13 When the righteous was solde, she forsooke him not, bin deliuered him from sinners: she went downe with him into the dongeon,

14 And failed him not in the bandes, till she had brought him the scepter of the realme, and power against those that oppressed him: and them that had accused him, she declared to be liars, and gaue him perpetual glorie.

15 She deliuered the righteous people and faultes sode from the nations that oppressed them.

16 She entred into the soule of the seruant of the Lord, and stode by him in wonders and signes against the terrible Kings.

17 She gaue the Saints the rewarde of their labours, and led them forth in a marvellous way: and by day time she was a shadow vnto them, and a light of flames in the night.

18 She brought the thorow the red sea, and caryed them through the great waters.

19 But she drowned their enemies, and brought them out of the botome of the deeps.

20 So the righteous toke the spoile of the vngodlie, and praised thine holy Name, O Lord, and magnified thy victorious had with one accord.

21 For wisdom openeth the mouth of the domine, and maketh the tongues of babes eloquent.

CHAP. XI.

The miracles done for Isach. 13 The vengeance of sinners. 21 The great power and mercie of God.

1 He prospered their workes in the hards of thine holy Propheet.

2 They went through the wilderness that

was not inhabited, and pitched their tentes in places where there lay no way.

3 They stode against their enemies, & were aduenged of their aduersaries.

4 When they were thirsty, they called vpon thee, and water was giuen them out of the flint rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the [Israelites] helped in their neede.

6 For in steade of a fountaine of running water, the [enemies] were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, [but] thou gauest vnto thine owne abundance of water vnlooked for,

7 Declaring by the thirst that was at that time how thou hadest punished thine aduersaries.

8 For when they were tryed and chastised with mercie, they knewe how the vngodlie were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didest examine them.

10 Whether they were absent or present, their punishment was alike: for their grief was double with mourning, and the remembrance of things past.

11 For when they perceived that through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whome afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish denyes of their wickednes wherewith they were deceiued, and worshipped serpents, that had not the vie of reason, & vile beasts, thou didst a multitude of vnreasonable beasts vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shal he be punished.

14 For vnto thine almightie hand, that made the worlde of naught, it was not vnpossible to send among them a multitude of beasts, or fierce Lyons,

15 Or furious beasts newly created, and vnknown, which shulde breathe out blastes of fyre, and cast out smoke as a tempest, or shoute horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroye them with hurting, but also to kill them with their horrible sight.

*Exod. 17, 18.

*Nomb. 20, 11.

*Exod. 7, 10.

*Gene. 28, 5.

*Gene. 37, 28.
& 39, 7.
28. 7, 10.

*Exod. 1, 10.

*Exod. 5, 1.

*Exod. 14, 31.
plal. 78, 13.

*Exod. 15, 22.

*Chap. 13, 14.
rom. 1, 23.

*Leu. 16, 18.
ierc. 8, 23.
chap. 16, 1.

*Exod. 16, 1.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroade thorow the power of thy Spirit: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine arme!

19 For as the small thing that the balance weigheth, so is the worlde before thee, & as a droppe of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they shulde amende.

21 For thou louest all the things that are, & hatest none of them whome thou hast made: for thou woldest haue created nothing that thou hadest hated.

22 And how might any thing endure, if it were not thy wil? or how colde anie thing be preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 The mercie of God toward sinners. 14 The workes of God are vnreprouable. 19 God giueth leasure to repent.

1 For thine incorruptible spirit is in all things.

2 Therefore thou chastnest them measurably that go wrong, and warnest them by putting them in remembrance of þ things wherein they haue offended, that leauing wickednes they may beleue in thee, O Lord.

3 *As for those olde inhabitants of the holy land, thou didest hate them.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne childre without mercie, and eating of the bowels of mans flesh in banqueting, where the raging Priests [shew] abominable blood.

6 And the rulers were the chief murderers of the iustes, destitute of all helpe, whome thou woldest destroy by þ hands of our fathers,

7 That the land which thou louest aboue all other, might be a mete dwelling for the children of God.

8 *Neuertheles, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornettes to destroy them by litle and litle,

9 Not that thou wast vnable to subdue the

vn godly vnto the righteous in battel, or with cruel beafts, or with one rough worde to destroye them together.

10 But in punishing them by litle & litle, thou gauest them space to repent, knowing wel, that it was an vnrighteous nation and wicked of nature, & that their thought colde neuer be altered.

11 For it was a cursed sede from the beginning: yet hast thou not spared them when they sinned, because thou feared any man.

12 For whō dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men?

13 For there is none other God but thou, *that carest for all things, that thou maist declare how that thy iudgement is not vnright.

14 There dare nether King nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For somuche then as thou art righteous thy self, thou orderest al things righteously, *thinking it not agreable to thy power to cōdemne him, that hath not deserued to be punished.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 Whē men thinke thee not to be of a perfit power, thou declarest thy power, and reproveest the boldenes of the wise.

18 But thou ruling the power, iudgeth with equite, & gouernest vs with great fauour: for thou maist shew thy power when thou wilt.

19 By suche workes now hast thou taught thy people, that a man shulde be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentāce to sinners,

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting [vnto them,] giuing them time and place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we shulde diligently consider thy goodnes, & when we are iudged, we shulde hope for
fff. iij.

*Rom. 9, 23.

1. Pet. 1, 7.

*Ioh. 10, 3.

*Deut. 9, 3. 12.
30. & 18, 9.

*2rod. 33, 2.
deut. 3, 22.

mercies.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

* Chap. 11, 16.
rom. 1, 23.

24 *For they went astray verie farre in the waies of error, and esteemed the beasts, which their enemies dispised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they shulde be in derision as children without reason.

26 But they that wil not be reformed by those scornful rebukes, shal fele the worthe punishment of God.

27 For in those things when they suffred, they disdeined: but in these whome they counted godlie when they sawe them selues punished by them, they all acknowledged the true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

¶ CHAP. XIII.

1 All things be vaine, except the knowledge of God. 10 Idolaters and idoles are mocked.

* Rom. 1, 19.

1 **S**Vrely all men are vaine by nature, and are ignorant of God, * and colde not knowe him that is, by the good things that are sene, nether consider by the workes the worke master.

* Deut. 4, 19.
& 17, 3.

2 *But thei thought the fyre, or the winde, or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the worlde, and gods.

3 Though they had suche pleasure in their beautie that they thought them gods, yet shulde they haue knowen, how much more excellent he is that made them: for the first autor of beautie hath created these things.

4 Or if they maruiled at the power and operation of them, yet shulde they haue perceiued thereby, how much he that made these things, is mightier.

5 For by the greatnes of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seke God and wolde finde him, & yet peraduenture do erre.

* Rom. 1, 21.

7 For *they go about by his workes to seke him, and are perswaded by the sight, because the things are beautiful that are sene.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discern the worlde, why do they not rather finde out the Lord thereof?

10 But miserable are they, and among the

dead is their hope, that call them gods which are the workes of mens hands, golde, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or anie vaine stone that hath bene made by the hand of antiquitie.

11 *Or as when a carpenter cutteth downe a tre mete for the worke, and pareth of all the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

Isa. 44, 12.
ierc. 10, 5.

12 And the things that are cut of from his worke, he bestoweth to dresse his meat to fil him self,

13 And that which is left of these things, which is profitable for nothing (for it is a croked piece of wood and ful of knobbes) he carueth it diligently at his leasure, and according as he is expert in cunning, he giueth it a proportion, and facioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spotte that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for he knoweth that it can not helpe it self, because it is an image, which hath the neede of helpe.

17 Then he prayeth for his goods, and for his mariage, and for children: he is not ashamed to speake vnto it that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires he requireth furtheraunce of him, that hath no maner of power.

¶ CHAP. XIII.

1 The detestation and abomination of images. 8 A curse of them, and of him that maketh them. 14 VVhereof idolatrie proceeded. 23 VVhat euils come of idolatrie.

1 **A**Gaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

2 For as for it, couetousnes of money hath founde it out, and the craftesman made it by cunning.

* Or, the shippe

3 But thy prouidence, o father, gouerneth it: * for thou hast made a way, euen in the sea, and a sure path among the waues,

Exod. 14, 11.

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheles

5 Neuertheles thou woldest not, that the workes of thy wisdom shulde be vaine, and therefore domen commit their liues to a smale piece of wood, and passe over the stormie sea in a shippe, and are saued.

6 *For in the olde time also whē the proude gyants perished, the hope of the worlde went into a shippe, which was gouerned by thine hand, and so left sede of generation vnto the worlde.

7 For blessed is the tre whereby righteoufnes commeth.

8 But that is cursed that is made with hāds, *bothe it, and he that made it: he because he made it, and it being a corruptible thing, because it was called god.

9 *For the vngodlie, and his vngodlines are bothe like hated of God: so truely the worke and he that made it, shalbe punished together.

10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, and a snare for the fete of the vnwife.

11 For the inuenting of the idoles was the beginning of whoredome, and the findig of them is the corruption of life.

12 For they were not from the beginning, nether shal they continue for euer.

13 The vaine glorie of men broght them into the worlde: therefore shal they come shortly to an end.

14 When a father mourned grieuouly for his sonne that was taken away suddenly, he made an image for him that was once dead, whome now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a law, & idoles were worshipped by the commendement of tyrants.

16 As for those that were so farre of that men might not worship them presently, they did conterfait the visage that was farre of, and made a gorgeous image of a King, whome they wolde honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Againe, the ambition of the craftes mā, thrust forward the ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, labored with all his cūning to make the image of the best facion.

19 And so thorow the beautie of the worke the multitude was allured, and so toke him now for a god, which a litle afore was

but honored as a man.

20 And this was the deceiuing of mans life, when mē, being in seruitude, through calamitie and tyrannie ascribed vnto stonnes and stockes the name, which ought not to be communicate vnto anie.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as thei liued in great warres of ignorance, those so great plagues called they peace.

22 For ether *they slewe their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

23 And so kept nether life nor mariage cleane: but ether one slewe another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and slaughter, thefte and deceit, corruption, vnfaithfulnes, tumultes, periurie,

25 Disquieting of good men, vnthankfulnes, defiling of soules, changing of birth, disordre in mariage, adulterie and vnclēnes.

26 For the worshiping of idoles that ought not to be named, is the beginning & the cause and the end of all euil.

27 For ether they be mad when they be merie, or prophecie lies, or liue vngodlie, or els lightly forswear them selues.

28 For in so muche as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euil opinion of God, addicting them selues vnto idoles, and because they sweare vniustly to deceiue, and despise ho lines.

30 For it is not the power of the by whome they sweare, but the vengeance of the that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithful praising the mercie of God, by whose grace they serue not idoles.

1 **B**Vt thou, o our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to knowe thee is perfite righteoufnes, and to knowe thy power is immortalitye.

4 For nether hathe the wicked inuention of men disceined vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

ff. iij.

Gent. 6, 4.
& 7, 10.

4, 12.
10, 5.

psal. 115, 8.
habuc. 6, 3.

psal. 7, 5.

Jerem. 10, 8.
habak. 2, 18.

Deut. 18, 10.
iere. 7, 9.
& 19, 4.

the ships

14, 12.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that loue suche wicked things, are worthie to hath suche things to trust to, & they that make them, and they that desire them, and they that worship them,

*Rom. 9, 20.

7 The potter also tempereth soft earth, & facioneth euerie vessel with labour to our vse: but of the same clay he maketh bothe the vessels, that serue to cleane vses, and the contrarie likewise: but whereto euerie vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same claye: euen he, which a litle afore was made of earth him self, and within a litle while after goeth thither againe whence he was taken, when he shal make accounte for the lone of his life.

*Luk. 12, 20.

9 Notwithstanding he careth not for the labour he taketh, nor that his life is shorte, but he strueth with the goldsmithes, & siluersmithes, and counterfaieth the coppersmithes, and taketh it for an honour to make deceiuable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthie of honour then claye.

11 For he knoweth not his owne maker, that gaue him his soule, that had power, & breathed in him the breath of life.

12 But they counte our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euerie side, thought it be by euil meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him self to offend aboue all other.

14 All the enemies of thy people, that holde them in subiection, are moſte vnwise, and more miserable then the verie foolles.

15 For they iudge all the idoles of the nations to be gods; which nether haue eye sight to ſee, nor noses to ſmel, nor eares to heare, nor fingers of hands to grope, and their fete are ſlowe to go.

16 For man made them, and he that hathe but a borrowed spirit, facioned them: but no man can make a god like vnto him self.

17 For ſeing he is but mortal him ſelf, it is but mortal that he maketh with vnrighteous hands: he him ſelf is better then thei whome he worſhippeth: for he liued, but they neuer liued.

18 Yea, they worſhipped beaſts alſo, which are their moſte enemies, and which are the worſte, if thei be cōpared vnto others,

because they haue none vnderſtanding.

19 Nether haue they anie beautie to be deſired in reſpect of other beaſts: for they are deſtitute of Gods praiſe, and of his bleſſing.

CHAP. XVI.

The puniſhment of idolaters. 20 The benefites done vnto the faithfull.

1 Therefore by ſuche things they are worthely puniſhed and tormented by the multitude of beaſtes.

Chap. 11, 11, nomb. 11, 31.

2 In ſteade of the which puniſhment thou haſt bene fauorable to thy people, & to ſatiſſie their appetite, haſt prepared a meat of a ſtrange taſte, euen quailles.

3 To the intent that they that deſired meat, by the things which were ſhewed and ſet among them, might turne away their neceſſarie deſire, & that thei, which had ſuſficed penurie for a ſpace, ſhulde alſo ſele a newe taſte.

4 For it was requiſite, that they which vſed tyrannie, ſhulde fall into extreme poueritie, and that to theſe onelie it ſhulde be ſhewed, how their enemies were tormented.

5 For when the cruel fierceness of the beaſts came vpon them, and they were hurt with the ſtings of cruel ſerpents,

*Nom. 21, 6. 1. cor. 10, 6.

6 Thy wrath endured not perpetually, but they were troubled for a litle ſeaſon, that they might be reformed, hauing a ſigne of ſaluation, to remember the commandement of thy Law.

+ The ſigne of the braſen ſerpent.

7 For he that turned toward it, was not healed by the thing that he ſawe, but by thee, o Sauour of all.

8 So in this thou ſhewedſt our enemies, that it is thou, which deliuerest from all euil.

9 For the biting of greſhoppers and flies killed them, and there was no remedie founde for their life: for they were worthie to be puniſhed by ſuche.

*Exod. 10, 4. read 9, 7.

10 But the teeth of the venomous dragons colde not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because thei ſhulde remember thy wordes, and were ſpedely healed, leſt they ſhulde fall into ſo depe forgetfulnes, that thei colde not be called backe by thy benefite.

12 For nether herbe nor plaſter healed the, but thy worde, o Lord, which healeth all things.

13 For thou haſt the power of life & death, and leadeſt downe vnto the gates of hel, and bringeſt vp againe.

*Deut. 32, 39. 1. ſam. 2, 6. tob. 13, 2.

14 A man in dede by his wickednes may ſlaye

flaies another: but when the Spirit is gone forth, it turneth not againe, neither can he call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 *For the vngodlie that wolde not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they coulde not auoide, & were consumed with fyre.

17 For it was a wonderous thing that fyre might do more then water, which quenched all things: but the worlde is the aduenger of the righteous.

18 For some time was the fyre so tame, that the beasts, which were sent against the vngodlie, burnt not: and that, because they shoulde see and knowe, that they were persecuted with the punishment of God.

19 And some time burnt the fyre in the middes of the water about the power of fyre, that it might destroye the generation of the vniust land.

20 *In the stead whereof thou hast fed thine fowne people with Angels fode, and sent them bread readie from heauen without their labour, which had abundance of all pleasures in it, and was mete for all tastes.

21 For thy sustinance declared thy swetnes vnto thy children, which serued to the appetite of him, that toke it, and was mete to that that euery man wolde.

22 Moreouer the *snowe and yee abode the fyre and melted not, that they might knowe, that the fyre burning in the hayle, and sparkeling in the raine, destroyed the frute of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is sierce in punishing the vnrighteous: but it is easie to do good vnto suche as put their trust in thee.

25 Therefore was it changed at the same time vnto all facions to serue thy grace, which nourisheth all things, according to the desire of them that had nede thereof.

26 That thy children whome thou louest, O Lord, might knowe, *that it is not the increase of frutes that fedeth men, but that it is thy worde, which preserveth them that trust in thee.

27 For that which coulde not be destroyed with the fyre, being onely warmed a litle with the sunne beames, melted.

28 That it might be knowen that we ought to preuente the sunne rising to giue than-

kes vnto thee, and to salute thee before the daye spring.

29 For the hope of the vnthankful shal melt as the winter yce, and flowe away as vnprofitable waters.

CHAR. XVII.

The iudgements of God against the wicked.

1 For thy iudgements are great, and can not be expressed: therefore men do erre, that wil not be reformed.

2 For when the vnrighteous thought to haue thine holie people in subiection, they were bounde with the bands of darkenes, and long night; and being shut vp vnder therofe, did lie there to escape the cunct-lasting prouidence.

3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulness, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible visions and sorowful sights did appeare.

5 No power of the fyre might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fyre, verie dreadful: so that being afraied of this vision, at which they coulde not see, they thought the things, which they sawe, to be worse.

7 *And the illusions of the magical artes were brought downe, and it was a moche shameful reproche for y boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke persone, were sicke for feare, & worthie to be laughed at.

9 And thogh no feareful thing did feare them, yet were they afraied at the beastes which passed by them, and at the hissing of the serpents: so that they dyed for feare, and said they sawe not the ayre, which by no meanes can be auoided.

10 For it is a feareful thing, when malice is condemned by her owne testimonie: & a conscience that is touched, doeth euery forecast cruel things.

11 For feare is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same slepe,

That is, the night vision.

Erod. 7, 12 & 8, 7.

Exod. 7, 12 & 8, 7.

Exod. 7, 12 & 8, 7.

Exod. 7, 12 & 8, 7.

Wisdome of Salomon.

14 And sometimes were troubled with most
struous visions, and sometime they sow-
ned, as though their owne soule shulde be-
tray them: for a sudden feare not looked
for, came vpon them.

15 And thus, whosoeuer fel downe, he was
kept and shut in prison, but without chain-
nes.

16 For whether he was an housband man,
or a shepherd, or one that was set to worke
alone, if he were taken, he must suffer this
necessitie, that he colde not auoide.

17 (For with one chaine of darkenes were
they all boude) whether it were an hyssing
winde, or a swete song of the birds among
the thicke branches of the trees, or the ve-
hemencie of hastie running water,

18 Or a great noyce of the falling downe
of stones, or the running of skipping be-
astes, that colde not be fene, or the noyce
of cruel beastes that roared, or the sounde
that answereth againe in the holow moun-
taines: these feareful things made them to
fowne.

19 For all the worlde shined with clere
light, and no man was hindred in his la-
bour.

20 Onely vpon them there fel an heauie
night, an image of that darkenes that was
to come vpon them: yea, they were vnto
them selues more gricuous the darkenes.

CHAP. XVIII.

3 The fyrie pillar that the Israelites had in Egypt, 8 The
deliuerance of the faithfull. 16 The Lord smote the E-
gyptians. 20 The signe of the people in the wilderness.
21 Aaron stode betwene the liuing and the dead with his
censure.

1 **B**ut thy Saints had a very great light,
whose voyce because they heard, &
sawe not the figure of them, they thought
them blessed, because they also had not suf-
fered the like.

2 And because they did not hurt the, which
did hurt them afore, they thanked them,
and asked pardon for their enimitie.

3 Therefore thou gauest them a burning
pillar of fyre to lead them in the vnknow-
en way, & madest the sunne that it hurted
not them in their honorable iourney.

4 But they were worthe to be deprived of
the light, & to be kept in darkenes, which
had kept thy children shut vp, by whome
the vncorrupt light of the Law shulde be
giuen to the worlde.

5 Where as they thought to slay the babes
of the Saintes, by one childe that was cast
out, and preferred to reprove them, thou
hast taken away the multitude of their
children, and destroyed them all together
in the mightie water.

6 Of that night were our fathers certified
afore, that they knowing vnto what othes
they had giuen credit, might be of good
chere.

7 Thus thy people receiued the health of
the righteous, but the enemies were de-
stroyed. Exod. 14, 24

8 For as thou hast punished the enemies,
so hast thou glorified vs whome thou hast
called.

9 For the righteous children of the good
men offered secretly, and made a law of
righteousnes by one consent, that the
Saints shulde receiue good and euill in like
maner, and that the fathers shulde first sing
praises.

10 But a disagreeing price was heard of the
enemies, and there was a lamentable noi-
ce for the children that were bewailed.

11 For the master and the seruant were Exod. 11, 37
punished with like punishment, and the
commun people suffered alike with the
King.

12 So they altogether had innumerable
that dyed with one kinde of death: nether
were the liuing sufficient to burye them:
for in the twinkling of an eye the noblest
offspring of them was destroyed.

13 So they that colde beleue nothing, be-
cause of the inchantments, confessed this
people to be the children of God, in the
destruction of the first borne.

14 For while all things were in quiet silen-
ce, and the night was in the middes of her
swift course,

15 Thine almightie worde leapt downe
from heauen out of thy royal throne, as a
fierce man of warre in the middes of the
land that was destroyed.

16 And brought thine vnfaigned commande-
ment as a sharpe sworde, and stode vp, and
filled all things with death, and being co-
me downe to the earth, it reached vnto
the heauens.

17 Then the sight of the feareful dreames
vexed them suddenly, and fearefulnes ca-
me vpon them vnawares.

18 Then laye there one here, another there
halfe dead, and shewed the cause of his
death.

19 For the visions that vexed them, shewed
them these things afore: so that they were
not ignorant, wherefore they perished.

20 Now reuocation of death touched the
righteous also, and among the multitude Nomb. 16, 44
in the wilderness there was a plague, but
the wrath indured not long.

21 For the blameles man made haste, and
defended them, and toke the weapons of
his ministracion, euen prayer, and the re-
conciliation

† Or, Echo.

* Exod. 10, 23.
† Or, the Egp-
tians,

* Exod. 13, 21.
& 14, 24.
psal. 78, 14.
& 105, 39.

* Exod. 1, 16.

conciliation by the perfume, and let him self against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.

22 For he ouercame not the multitude wth bodely power, nor with force of weapōs, but with the worde he subdued him that punished, alledgeing the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stode in the middes, and cut of the wrath, & parted it from coming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glorie of the fathers graue with thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, & was afraied of them: for it was sufficient, that they had tasted the wrath.

¶ CHAP. XIX.

1 The death of the Egyptians, and the great ioye of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the wil of God.

1 **A**S for the vngodly, the wrath came vpon them without mercie vnto the end: for he knewe what shulde come vnto them,

2 That they (when they had consented to let them go, and had sent them out with diligence) wolde repent, and pursue the.

3 For while yet sorow was before them, & they lamented by the graues of the dead, they deuised another foolishnes, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destinie, whereof they were worthe, brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, whiche remained by torments,

5 Bothe that thy people might trye a marueilous passage, and that these might finde a strange death.

6 For euerie creature in his kinde was fashioned of newe, and serued in their owne offices inioyned them, that thy children might be kept without hurt.

7 For the cloude ouershadowed their tetes, and the drye earth appeared where afore was water: so that in the read Sea there was a way without impedimēt, and the great depe became a grene field,

8 Through the which all the people wēt that were defended with thine hand, seeing thy wonderous marueiles.

9 For they tryed like horses, and leaped like lambes, praising thee, O Lord, which haddest deliuered them.

10 For they were yet mindeful of those things which were done in the land where they dwelt, how the ground brought forth flies in steade of cattel, & how the river scauled with the multitude of frogges in steade of fishes.

11 *But at the last they sawe a newe generation of birdes, when they were intised with lust, and desired delicate meates.

12 *For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the sinners not without signes that were giuen by great thundrings: for they suffered worthely according to their wickednes, because they shewed a cruel hatred towarde strangers.

13 For the one sorte wolde not receiue them when they were present, because they knewe them not: the other sorte brought the strangers into bondage that had done them good.

14 Beside all these things some wolde not suffer, that anie regarde shulde be had of them: for they handeled the strangers dispitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricke with blindness, as in olde time certeine were at the dores of the * righteous, so that euerie one being compassed with darkenes, sought the entrance of his dore.

17 Thus the elements agreed among the selues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie stil remaineth, whiche may easely be perceined by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, & the thing that did swimme, went vpo the ground.

19 The fyre had power in the water contrarie vnto his owne vertue, & the water forgate her owne kinde to quenchie.

20 Againe the flames did not hurt the flesh of the corruptible beasts that walked therein, nether melted they that whiche seemed to be yee, and was of a nature that wolde melt, and yet was an immortal meate.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not dispised to assist them in euerie time and place.

*Or, were fedde.

*Exod. 16, 13.
nomb. 11, 32.

*Chap. 16, 1.

*Or, Egyptians.

*Gen. 19, 11.

THE VVISDOME OF

Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certeine Greke copie.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captyue, and brought home againe, and almoste after all the Prophetes. Now his grandfather, as he him self winneth, was a man of great diligence, and wisdom among the Ebrewes, who did not onely gather the graue sentences of wisemen, that had bene before him, but he him self also spake many full of great knowledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach afterwards left it to Iesus his sonne, who toke it and put it in order in a booke, and called it VVISDOME, intitling it bothe by his owne name, his fathers name, and his grandfathers: thinking by this title of wisdom to allure the reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise saying, and darke sentences, and similitudes with certeine diuine histories which are notable and ancient, euen of men that were approued of God, and certeine prayers, and songs of the author him self: moreover, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in dede.

The prologue of the wisdom of Iesus the sonne of Sirach.

VHere as many and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned the selues, but also may be able by the diligent studie thereof to be profitable vnto strangers bothe by speaking and writing) after that my grandfather Iesus had giuen him self to the reading of the Law, and the Prophetes, and other booke of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, and wolde giue them selues to these things, might profite muche more in liuing according to the Law. Wherefore, I exhorte you to receiue it louingly, and to read it with diligence, & to take it in good worthe, though we seme to some in some things not able to attaine to the interpretation of such wordes as are hard to be expressed: for the things that are spoken in Hebrew tongue, haue another force in them selues then when they are translated into another tongue, and not onely these things, but other things also, as the Law it self, and the Prophetes, and other booke haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes, and continued there, I founde a copie full of great learning, and I thought it necessarie, to bestowe my diligence, and trauaile to interpret this booke. So for a certeine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might applye them selues vnto good maners, and

liue according to the Law.

CHAP. I.

1. VVidome cometh of God. 11 A praise of the feare of God. 19 The meanes to come by wisdom.

I



LL wisdom * cometh of the Lord, [& hath bene euer with him] and is with him for euer.

Who can number the sand of the sea, & the droppes of the raine, and the dayes of the worlde? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdom [of God which hath bene afore all things?]

4 Wisdom hath bene created before all things, & the vnderstanding of prudence from euerlasting.

5 [The worde of God moste high is the fountaine of wisdom, and the euerlasting commandements are the entrance vnto her]

6 * Vnto whome hath the roote of wisdom bene declared? or who hath knowe her wise counsels?

7 [Vnto whome hath the doctrine of wisdom bene discovered and shewed? and who hath vnderstand the manifolde entrance vnto her?]

8 There is one wise, [euen the moste high Creator of all things, the almightie, the King of power] and verie terrible, which sitteth vpon his throne.

9 He is the Lord that hath created her [thorowe the holy Ghost:] he hath sene her, nombred her, [and measured her.]

10 He hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glorie, & gladnes,

* 1. King. 3. & 4. 29.

That which is marked with these two markes [] is read in the Latin copies, & not in the Greke.

* Rom. 11. 33.

nes, and reioycing, and a ioyful crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnes, and ioye and long life.

13 Who so feareth the Lord, it shal go wel with him at the last, and he shal finde fauour in the day of his death.

14 [The loue of God is honorable wisdom, and vnto whome it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof]

15 *The feare of the Lord is the beginning of wisdom, and was made with the faithful in the wombe; [she goeth with the chosen women, and is knowen with the righteous and faithful.]

16 The feare of the Lord is an holie knowledge.

17 Holines shal preserue, and iustifie the heart, and giueth mirth and gladnes.

18 Who so feareth the Lord, shal prosper, & in the day of his end, he shal be blessed.

19 She hath buyt her euerlasting foundations with men, and is giuen to be with their seld.

20 To feare God is the fulnes of wisdom, and filleth men with her frutes.

21 She filleth their whole house with [all] things desirable, & the garners with the things, that she bringeth forth, and both twaine are giftes of God.

22 The feare of the Lord is the crowne of wisdom, & giueth peace and perrite health: he hath sene her and nombred her.

23 [She raineth downe knowledge, & vnderstanding of wisdom, and hath brought vnto honour them that possessed her.]

24 The feare of the Lord is the roote of wisdom, and her branches are long life.

25 [In the treasures of wisdom is vnderstanding, and holie knowledge, but wisdom is abhorred of sinners.]

26 The feare of the Lord driueth out sinne: and when she is present, she driueth away anger.

27 [For wicked angre can not be iustified: for his rashnes in his angre shal be his destruction.]

28 A patient man wil suffer for a time, and then shal he haue the rewarde of ioye.

29 He wil hide his wordes for a time, and manie mens lippes shal speake of his wisdom.

30 In the treasures of wisdom are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisdom, kepe the cōmandements, and the Lord shal giue her vnto thee, [and wil fil her treasures.]

32 For the feare of the Lord is wisdom and

discipline: he hath pleasure in faith and mekenes.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Be not an hypocrite that men shulde speake of thee, but take hede what thou speakest.

35 Exalte not thy self, lest thou fall & bring thy soule to dishonour, and so God discouer thy secretes, & cast thee downe in the middes of the cōgregation, because thou woldest not receiue the true feare of God, and thine heart is ful of disceite.

¶ CHAP. II.

1 He exhorteth the seruants of God to righteousness, loue, vnderstanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are fainte hearted and impatient.

1 MY sonne, if thou wilt come into the seruice of God, [stand fast in righteousness and feare, and] prepare thy soule to tentation.

2 Settle thine heart, and be patient: [bow downe thine eare, and receiue the wordes of vnderstanding] and shrinke not away, when thou art assailed, [but waite vpon God patiently.]

3 Ioyne thy self vnto him, and departe not away, that thou maist be increased at thy last end.

4 Whatsoeuer cometh vnto thee, receiue it patiently, and be patient in the change of thine affliction.

5 *For as golde [and siluer are] tryed in the fyre, euen so are men acceptable in the furnace of aduersitie.

6 Beleue in God and he wil helpe thee: order thy waye aright, & trust in him: [holde fast his feare, and growe olde therein.]

7 Ye that feare the Lord, waite for his mercie: shrinke not awaye from him, that ye fall not.

8 Ye that feare the Lord, beleue him and your rewarde shal not faile.

9 O ye that feare the Lord, trust in good things, & in the euerlasting ioy & mercie.

10 [Ye that feare the Lord, loue him, and your hearts shal be lightened.]

11 Consider the olde generations [of men & children,] and marke them wel: *was there euer anie confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whome did he euer dispise, that called vpon him?

12 For God is gracious and merciful, and forgiveth sinnes, and saueh in the time of trouble, [and is a defender of all the that

ggs. j.

1. King. 3. 4. 29.

that which marked with these two names () is red in the Latin copy, & not in the

psal. 111, 10. prou. 9, 10.

Or, wisdom.

com. 11, 11.

¶ Vid. 3. 6. prou. 17, 3.

¶ Psal. 31, 23.

† Or, double.

* 1. King. 18, 21

* Ioh. 14, 24.

seke him in the trueth. ¶ **13** Wo vnto them that haue a fearful heart, and to the wicked lippes, and to the faint hands, and to the sinner that goeth two manner of wayes.

¶ **14** Wo vnto him that is faint hearted, for he beleueth not: therefore shal he not be defended.

¶ **15** Wo vnto you that haue lost patience, and haue forsaken the right wayes, and are turned backe into frowarde wayes: for what wil ye do when the Lord shal visite you?

¶ **16** They that feare the Lord, wil not disobey his worde: and they that loue him, wil kepe his wayes.

¶ **17** They that feare the Lord, wil take out the things that are pleasant vnto him: & they that loue him, shal be fulfilled with his law.

¶ **18** They that feare the Lord, wil prepare their hearts, and humble their soules in his sight.

¶ **19** They that feare the Lord, kepe his commandements, and wil be patient til he se them.

¶ **20** Saying, If we do not repent, we shal fall into the hands of the Lord, and not into the hands of men.

¶ **21** Yet as his greatnes is, so is his mercie.

CHAP. III.

¶ **2** To our father and mother owe we to give double honour: Of the blessing and curse of the father and mother. ¶ **22** No man ought ouer curiously to searche out the secrets of God.

¶ **1** The children of wisdom are the Church of the righteous, and their offspring is obedience and loue.

¶ **2** Heare your fathers iudgement ye children, & do thereafter, that ye may be safe.

¶ **3** For the Lord wil haue the father honoured of the children, and hath confirmed the autoritie of the mother ouer the children.

¶ **4** Who so honoureth his father, his sinnes shal be forgieuen him, and he shal absteyne from them, and shal haue his daily desires.

¶ **5** And he that honoureth his mother, is like one that gathereth treasure.

¶ **6** Who so honoureth his father, shal haue ioye of his owne children, and when he maketh his prayer, he shal be heard.

¶ **7** He that honoureth his father, shal haue a long life, and he that is obedient vnto the Lord, shal comfort his mother.

¶ **8** He that feareth the Lord, honoureth his parents, & doeth seruice vnto his parents, as vnto lords.

¶ **9** Honour thy father and mother in dede

and in worde (and in all patience, that thou maist haue Gods blessing, and that his blessing may abide with thee in the end.)

¶ **10** For the blessing of the father establisheth the houses of the children, & the mothers curse rooteth out the foundations.

¶ **11** Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

¶ **12** Seeing that mans glorie cometh by his fathers honour, and the reproche of the mother is dishonour to the children.

¶ **13** My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

¶ **14** And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

¶ **15** For the good intreacie of thy father shal not be forgotten, but it shal be a fortresse for thee against sinnes, and for thy motheres offence thou shalt be recompensed with good, and it shal be founded for thee in righteousness.

¶ **16** And in the day of trouble thou shalt be remembered: thy sinnes also shal melt away as the yce in the faire wether.

¶ **17** He that forsaketh his father shal come to shame, & he that angreth his mother, is cursed of God.

¶ **18** My sonne, performe thy doings with mekenes, so that thou be beloued of them that are approued.

¶ **19** This greater thou art, the more humble thy selfe in all things, & thou shalt finde favour before the Lord.

¶ **20** Many are excellent, and of renoume: but the secrets are reueiled vnto meke.

¶ **21** For the power of the Lord is great, & he is honored of the lowlie.

¶ **22** Seke not out the things that are to hard for thee, nether searhe the things rashly which are to mightie for thee.

¶ **23** [But] what [God] hath commanded thee, thinke vpon that with reuerence, and be not curious in many of his workes: for it is not needefull for thee to se with thine eyes the things that are secret.

¶ **24** Be not curious in superfluous things: for many things are shewed vnto thee, aboue the capacite of men.

¶ **25** The meddling with such hath beguiled many, and an euil opinion hath deceiued their iudgement.

¶ **26** Thou canst not se without eyes: professe not the knowledge therefore that thou hast not.

¶ **27** A stubborne heart shal fare euil at the last: and he that loueth danger, shal perish therein.

† Or, the blessing of men.

* Philip. 2, 3.

* Prover. 25, 27
rom. 12, 3.* Exod. 20, 12.
Leuit. 19, 16.
Mat. 23, 4.
Ephes. 6, 2.

- 28 An heart that goeth two waies, shal not prosper: and he that is frowarde of heart, shal stumble therein.
- 29 An obstinate heart shalbe laden with sorowes: and the wicked man shal heape sinne vpon sinne.
- 30 The perswasio of the proude is without remedie, & his steppes shalbe plucked vp: for the plant of sinne hath taken roote in him, [and he shal not be esteemed.]
- 31 The heart of him that hath vnderstanding, shal perceiue secret things, and an attentiu care is the desire of a wise man.
- 32 [An heart that is wise & vnderstanding, wil absteyne from sinne, and shal prosper in the workes of righteousness.]
- 33 Water quencheth burning fyre, * and almes taketh away sinnes,
- 34 And he that rewardeth good dedes, wil remember it afterwarde, and in the time of the fall, he shal finde a staye.

¶ CHAP. IIII.

1 Almes must be done with gentleness. 12 The studie of wisdom and her frute. 20 An exhortation to eschewe euil, and to do good.

- 1 MY sonne, defraude not the poore of his liuing, and make not the nedie eyes to waite long.
- 2 Make not an hungrie soule sorowful, nether vex a man in his necessitie.
- 3 Trouble not the heart that is grieved, & differre not the gift of the nedie.
- 4 Refuse not the prayer of one that is in trouble: turne not away thy face from the poore.
- 5 Turne not thine eyes aside [in angre] from the poore, and giue him none occasion to speake euil of thee.
- 6 For if he curse thee in the bitterness of his soule, his prayer shalbe heard of him that made him.
- 7 Be courteous vnto the companie [of poore, and humble thy soule vnto the Elder,] and bowe downe thine head to a man of worship.
- 8 Let it not greue thee to bowe downe thine eare vnto the poore, [but pay thy dette,] and giue him a friendlie answer.
- 9 ¶ Deliuere him that suffereth wrong, from the hand of the oppressour, & be not faint hearted when thou iudgest.
- 10 Be as a father vnto the fatherles, and as an husband vnto their mother: so shalt thou be as the sonne of the moste High: and he shal loue thee more then thy mother doeth.
- 11 Wisdom exalteth her children, and receiue them that seke her, [and wil go before them in the way of righteousness.]
- 12 He that loueth her, loueth life, and they

that seke life in the morning, shal haue great ioye.

- 13 He that kepeth her, shal inherite glorie: for vnto whome she entreth, him the Lord wil blesse.
- 14 They that honour her, shalbe the seruants of the holie one, and them that loue her, the Lord doeth loue.
- 15 Who so giueth eare vnto her, shal iudge the nations, and he that goeth vnto her, shal dwell safely.
- 16 He that is faithful vnto her, shal haue her in possession, and his generation shal possesse her.
- 17 For first she wil walke with him by crooked waies, and bring him vnto feare and drede, and torment him with her discipline, vntil she haue tryed his soule, and haue proued him by her iudgements.
- 18 Then wil she returne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousness.]
- 19 But if he go wrong, she wil forsake him and giue him ouer into the hands of his destruction.
- 20 [¶ My sonne,] * Make much of time, and eschewe the thing that is euil,
- 21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.
- 22 Accept no persone against thine owne conscience, that thou be not confounded to thine owne decaye, [and forbear not thy neighbour in his faute.]
- 23 And kepe not backe counsell when it may do good, nether hide thy wisdom when it may be famous.
- 24 For by the talke is wisdom knowne, & learning by the wordes of the tongue, [and counsell, wisdom and learning by the talking of the wise, & stedfastnes in the workes of righteousness.]
- 25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.
- 26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.
- 27 Submit not thy self vnto a foolish man, nether accept the persone of the mightie.
- 28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shal fight for thee [against thine enemies.]
- 29 Be not hastie in thy tongue, nether slacke and negligent in thy workes.
- 30 Be not as a lion in thine owne house, neither beat thy seruants for thy fantasie, [nor

AA. 20, 35.

oppreſſe them that are vnder thee.]

31 *Let not thine hand be ſtretched out to receiue, and ſhut when thou ſhouldeſt giue.

¶ CHAP. V.

1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be diſſerred.

1 **T**Ruſt not vnto thy riches, and ſay not, I haue ynough for my life: [for it ſhal not helpe in the time of vengeance and indignation.]

2 Followe not thine owne minde and thy ſtrength to walke in the wayes of thine heart.

3 Nether ſay thou, [How haue I had ſtrength?] or who wil bring me vnder for my workes: for God the aduenger wil reuenge the wrong done by thee.

4 And ſay not, I haue ſinned, and what euil hath come vnto me: for the Almighty is a patient rewarder, but he wil not leaue thee vnpuniſhed.

5 Becauſe thy ſinne is forgiuen, be not with out feare, to heape ſinne vpon ſinne.

6 And ſay not, The mercie of God is great: he wil forgiue my manifold ſinnes: for mercie and wrath come from him, and his indignation cometh downe vpon ſinners.

7 Make no tarying to turne vnto the Lord and put not of from day to day: for ſuddenly ſhal the wrath of the Lord breake forth, & in thy ſecuritie thou ſhalt be deſtroyed, and thou ſhalt periſh in time of vengeance.

8 Truſt not in wicked riches: for they ſhal not helpe thee in the day of puniſhment [and vengeance.]

9 Be not caryed about with euerie winde, and go not into euerie way: for ſo doeth the ſinner that hath a double tongue.

10 Stand faſt in thy ſure vnderſtanding [& in the way and knowledge of the Lord] & haue but one maner of worde, [& followe the worde of peace and righteouſnes.

11 Be humble to heare the worde of God, that thou maiſt vnderſtand it, and make a true anſwere with wiſdome.]

12 Be ſwiſt to heare good things, and let thy life be pure, & giue a patient anſwer.

13 If thou haſt vnderſtanding, anſwer thy neighbour: if not, laye thine hand vpon thy mouth, [leſt thou be trapped in an vndiſcrete worde, and ſo be blamed.]

14 Honour and ſhame is in the talke, & the tongue of a man cauſeth him to fall.

15 Be not counted a talebearer, & lie not in waite with thy tongue: for ſhame [and repentance] followe the thief, and an euil condemnation is ouer him that is double

tongued: [but he that is a backebiter, ſhal be hated, enuied and confounded.]

16 Do not raſhly, nether in ſmall things nor in great.

¶ CHAP. VI.

1 It is the propertie of a ſinner to be euil tongued. 6 Of frienſhip. 33 Deſire to be taught.

1 **B**E not of a friend [thy neighbours] enemy: for ſuche ſhal haue an euil name, ſhame and reproche, and he ſhal be in infamie as the wicked that hath a double tongue.

2 Be not proude in the deuice of thine owne minde, leſt thy ſoule rent thee as a bull,

3 And eat vp thy leaues, and deſtroie thy frute, and ſo thou be leſt as a drye tree [in the wildernes.]

4 For a wicked ſoule deſtroieth him that hath it, and maketh him to be laughed to ſcorne of his enemies, [and bringeth him to the portion of the vngodlie.]

5 A ſwete talke multiplieth the friends, [& paciſieth them that be at variance,] and a ſwete tongue increaſeth muche good talke.

6 Holde frienſhip with manie, neuertheles haue but one counſeler of a thouſand.

7 If thou getteſt a friend, proue him firſt, and be not haſtie to credit him.

8 For ſome man is a friend for his owne occaſion, and wil not abide in the day of thy trouble.

9 And there is ſome friend that turneth to inimitie, and taketh parte againſt thee, & in contention he wil declare thy ſhame.

10 Againe ſome friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy proſperitie he wil be as thou thy ſelf, and wil uſe libertie ouer thy ſeruants.

12 If thou be brought low, he wil be againſt thee, and wil hide him ſelf from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithful friend is a ſtrong defence, & he that findeth ſuche one, findeth a treaſure.

15 A faithful friend ought not to be changed for any thing, and the weight [of golde & ſiluer] is not to be compared to the goodnes [of his faith.]

16 A faithful friend is the medicine of life [and immortalitie,] and thei that feare the Lord, ſhal finde him.

17 Who ſo feareth the Lord, ſhal direct his frienſhip a right, and as his owne ſelf, ſo ſhal his friend be.

18 ¶ My ſonne, receiue doctrine from thy youth vp: ſo ſhalt thou finde wiſdome, [which

[which shall indure] til thine olde age.

19 Go to her as one that ploweth, and sow eth, & waite for her good frutes: for thou shalt haue but litle labour in her worke, but thou shalt eat of her frutes right sone.

20 How excedding sharpe is she to the vnlearned: he that is without iudgement, wil not remaine with her.

21 Vnto suche one she is as a fine touche- stone, and he casteth her from him with- out delay.

22 For thei haue the name of wisdom, but there be but fewe that haue the knowled- ge of her.

23 [For with them that knowe her, she abi- deth vnto the appearing of God.]

24 Giue care, my sonne: receiue my doctri- ne, and refuse not my counsel,

25 And put thy fete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and kepe her waies with all thy power.

28 Seke after her, and searche her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shall be turned to thy ioye.

30 Then shall her setters be a strong defen- ce for thee, [and a sure fundatiō,] and her chaines a glorious raiment.

31 For there is a golden ornament in her, & her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of ho- nour, & shalt put her vpon thee, as a crow- ne of ioye.

33 My sonne, if thou wilt, thou shalt be ta- ught, and if thou wilt applie thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delite in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.

36 *Desire to heare all godlie talke, and let not the graue sentences of knowledge e- scape thee.

37 And if thou seest a man of vnderstan- ding, get thee sone vnto him, and let thy foote weare the steppes of his dores.

38 Let thy minde be vpon the ordinances of the Lord, and be continually occupi- ed in his commandements: so shall he sta- blish thine heart, and giue thee wisdom at thine owne desire.

CHAP. VII.

2 VVe must forsake euil, and yet not iustifie our selues. 23 The behauiour of the wile towards his wife, his friend, his children, his seruants, his father and mother.

1 DO no euil: so shall no harme come vnto thee.

2 Departe from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the sorowes of vnrighteousnes, lest that thou reape them seven folde.

4 Aske not of the Lord preeminence, ne- ther of the King the seate of honour.

5 *Iustifie not thy self before the Lord: [for he knoweth thine heart,] & boast not thy wisdom in the presence of the King.

6 Seke not to be made a iudge, lest thou be not able to take away iniquitie, and lest thou, fearing the persone of the mightie, shuldest commit an offence against thine vprightness.

7 Offend not against the multitude of a ci- tie, and cast not thy self among the peo- ple.

8 *Binde not two sinnes together: for in o- ne sinne shalt thou not be vn timered.

9 Say not, God wil loke vpon the multitu- de of mine oblations, and when I offer to the moste high God, he wil accept it.

10 Be not faint hearted, when thou makest thy praier, nether slacke in giuing of al- mes.

11 Laugh no mā to scorne in the heauines of his soule: for [God which seeth all thin- ges] is he *that can bring downe and set vp againe.

12 Sow not a lie against thy brother, nether do the same against thy friend.

13 Vse not to make anie maner of lie: for the custome thereof is not good.

14 Make not manie wordes when thou art among the Elders, nether repeate a thing in thy prayer.

15 Hate not laborious worke, nether the housbandrie, which the moste High ha- the created.

16 Number not thy self in the multitude of the wicked, but remember that venge- ance wil not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fyre and wor- mes.

18 Giue not ouer thy friend for anie good: nor thy true brother for the golde of O- phir.

19 Departe not from a wise and good wo- man, [that is fallen vnto thee for thy por- tion in the feare of the Lord:] for her gra- ce is aboue golde.

20 ¶ *Where as thy seruāt worketh truly, intreate him not euil, nor the hireling that bestoweth him self wholie for thee.

21 Let thy soule loue a good seruāt, and defraude him not of libertie, [nether lea-

*Iob 9, 17.
psal. 143, 2.
eccl. 7, 17.
luk. 13, 14.

*Chap. 12, 9.

*1 Sam. 2, 7.

*Leuit. 19, 13.
chap. 33, 30.
& 24, 7.

Ecclesiasticus.

*Deut. 25, 4.

ue him a poore man.]

22 *If thou haue cattel, loke wel to them, and if thei be for thy profite, kepe them with thee.

23 If thou haue sonnes, instruct them, and holde their necke from their youth.

24 If thou haue daughters, kepe their bodie, & shewe not thy face chereful towarde them.

25 Marie thy daughter, and so shalt thou performe a weightie matter: but if her to a man of vnderstanding.

26 If thou haue a wife after thy minde, for sake her not, but commit not thy self to the hateful.

*Chap. 3, 9.
*Tob. 4, 3.

27 *Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

28 Remember that thou wast borne of the, and how canst thou recompense them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy soule, and honor his ministers.

*Deut. 12, 18.

30 Loue him that made thee, with all thy strength, *and forsake not his seruants.

*Leu. 2, 3.
*nomb. 18, 15.

31 Feare the Lord with all thy soule, and honor the Priests, *and giue them their portion, as it is commanded thee, the first frutes, [and purifications] and sacrifices for sinne, & the offrings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holie things.

† Or, liberalitie.

32 Stretchethine hand vnto the poore, that thy blessing, [and reconciliation] may be accomplished.

*Tob. 2, 21.

33 Liberalitie pleaseth all men liuing, and *from the dead restraine it not.

*Rom. 12, 15.

34 *Let not them that wepe, be without [comfort:] but mourne with suche as mourne.

*Mat. 25, 36.

35 *Be not slowe to visit the secke: for that shal make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer do amisse.

¶ CHAP. VIII.

¶ We must take hede with whome we haue to do.

1 **S**TRIVE not with a mightie mā, lest thou fall into his hands.

*Mat. 5, 25.

2 *Make not variance with a riche man, lest he on the other side weigh downe thy weight: *for golde [and siluer] hath destroyed manie, and hath subuerted the hearts of Kings.

*Chap. 3, 6.

3 Striue not with a man that is ful of wordes, and laie no stickes vpon his fyre.

4 Playe not with a man that is vntaught, lest thy kindred be dishonored.

*Gal. 6, 1.

5 *Despise not a man that turneth him self

away from sinne, nor cast him not in the reeth with all, but remember that we are all worthie blame.

*Leuit. 19, 32.

6 *Dishonour not a man in his olde age: for they were as we which are not olde.

7 Be not glad of the death of thine enemy, but remember that we must dye all, [and so enter into ioy.]

*Chap. 6, 35.

8 *Despise not the exhortation of the [Elders] that be wise, but acquaint thy self with their wise sentences: for of the thou shalt learne wisdom, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, & to make answer in the time of neede.

10 Kindle not the coles of sinners, [when thou rebukest them,] lest thou be burnt in the fyrie flames [of their sinnes.]

11 Rise not vp against him that doeth wrog, that he lay not waite as a spie for thy mouth.

*Chap. 29, 4.

12 *Lend not vnto him that is mightier then thy self: for if thou lendest him, count it but lost.

13 Be not suretie aboute thy power: for if thou be suretie, thinke to paye it.

14 Go not to law with the iudge: for they wil giue sentence according to his owne honour.

*Gene. 1, 1.

15 *Trauaile not by the way with him that is rash, lest he do thee iniurie: for he followeth his owne wilfulnes, and so shalt thou perish thorowe his folie.

*Prouer. 12, 14.

16 *Striue not with him that is angrie, & go not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, he wil ouerthrowe thee.

17 Take no counsel at a foole: for he can not kepe a thing close.

18 Do no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he be vnthankful to thee, [and put thee to reprove.]

¶ CHAP. IX.

Ofiellousie. 12 An olde friend is to be preferred before a newe 18 Righteous men shalde be bidden to thy table.

1 **B**E not iellous ouer the wife of thy brother, nether teache her by thy meanes an euil lesson.

2 Giue not thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.]

3 Mete not an harlot, lest thou fall into her snares.

4 Vse not the companie of a woman that is a

is a finger [& a dancer, nether heare her,]
lest thou be taken by her craftines.

*Gene. 6, 2.

5 Gaze not on a maide, that thou fall not
by that that is precious in her.

*Prouer. 5, 20.

6 *Cast not thy mind vpon harlots [in a
nicemaner of thing,] lest thou destroye
[bothe thy self and] thine heritage.

7 Go not about gazig in the streates of the
citie, nether wander thou in the secret places
thereof.

*Mat. 5, 28.

8 *Turne awaye thine eye from a beautiful
woman, and loke not vpo others beautie:
for manie haue perished by the beautie of
women: for thorow it loue is kindled as a
fyre.

*Gene. 34, 1.

1. sam. 11, 3.
Iudith 10, 17

9 [Euerie woman that is an harlot, shalbe
trodden vnderfote as dogue, of euerie one
that goeth by the waye.

10 Many wondering at the beautie of a
strange woman, haue hene cast out: for
her wordes burne as a fyre.]

11 Sit not at all with another mans wife,
[nether lie with her vpon the bed,] nor ba-
ket with her, lest thine heart incline vnto
her, & so through thy desire thou fall into
destruction.

12 ¶ Forsake not an olde friend: for the new
shal not be like him: a newe friend is as
newe wine: when it is olde, thou shalt drin-
ke it with pleasure.

*Iudg. 9, 3.

1. sam. 15, 12

13 *Desire not the honour [and riches] of
a sinner: for thou knowest not what shalbe
his end.

14 Delite not in the thing that the vngod-
lie haue pleasure in, but remember that
they shal not be founde iust vnto their
graue.

15 Kepe thee from the man that hath pow-
er to slaye: so shalt thou not doute the fea-
re of death: and if thou come vnto him,
make no faute, lest he take away thy life:
remember that thou goest in the middes
of snares, and that thou walkest vpon the
towres of the citie.

16 Trye thy neighbour as nere as thou cast
*and aske counsel of the wise.

*Chap. 7, 2.

17 Let thy talke be with the wise, and all
thy communication in the Law of the mo-
ste High.

18 Let iust men eat and drinke with thee,
and let thy reioycing be in the feare of the
Lord.

*Or, the worke
man is praised
according to
works.

19 In the hands of the craftesmen shal the
workes be comended, and the wise prin-
ce of the people by his worde, [& the wor-
de by the wisdom of the Elders.]

20 A man ful of wordes is dangerous in his
citie, and he that is rash in his talking,
shalbe hated.

¶ CHAP. X.

1 Of Kings and iudges. 7 Pride and couetousnes are to
be abhorred. 28 Labour is praised.

1 A Wise iudge wil instruct his people
with discretion: the gouernance of
a prudent man is wel ordered.

2 As the iudge of the people is him self, so
are his officers, and what maner of man
the ruler of the citie is, suche are all they
that dwell therein.

1. King. 13, 1.

3 *An vnwise King destroieth his people,
but where they that be in autoritie, are
men of vnderstanding, there the citie
prospereth.

4 The gouernement of the earth is in
the hand of the Lord, [and all iniquitie of
the nations is to be abhorred,] and when
time is, he wil set vp a profitable ruler
ouer it.

5 In the hand of God is the prosperitie of
man, and vpon the scribes wil he laye his
honour.

6 *Benot angre for any wrong with thy
neighbour, and do nothing by iniurious
practises.

*Leuit. 19, 17.

7 Pride is hateful before God and man, &
they bothe do abhorre iniquitie.

8 *Because of vnrighteous dealing and
wrongs and riches gotten by deceit, the
kingdome is translated from one people
to another.

*Iere. 27, 6.
dan. 4, 14

9 There is nothing worse then a couetous
man: [why art thou proude, o earth and
ashes? there is not a more wicked thing,
then to loue money:] for suche one wolde
euen sel his soule, and for his life euerie
one is compelled to pul out his owne bow-
els.

10 [All tyrannie is of smale indurance, and
the disease that is hard to heale, is grie-
uous to the physicion.]

11 The physicion curreth of the fore disea-
se, and he that is to day a King, to morow
is dead.

12 Why is earth & ashes proude, seing that
when a man dyeth, he is the heireship of
serpents, beasts and wormes?

13 The beginnig of mans pride, is to fall a-
way from God, & to turne away his heart
from his maker.

14 For pride is the original of sinne, and he
that hath it, shal powre out abomination,
til at last he be ouerthrowen: therefore
the Lord bringeth the persuations [of the
wicked] to dishonour, and destroieth the
in the end.

15 The Lord hath cast downe the thrones
of the [proude] princes, and set vp the me-
ke in their steade.

16 The Lord plucketh vp the rootes of the
[proude] nations, and planteth the low-
ggs. iiii.

lie with glorie among them.

17 The Lord ouerthroweth the lands of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away, and destroyeth the, & maketh their memorial to cease out of the earth.

18 [God destroyeth the memorial of the proude, and leaueth the remembrance of the humble.]

19 Pride was not created in men, nether wrath in the generation of women.

20 There is a fede of man, which is an honorable fede: the honorable fede are they that feare the Lord: there is a fede of man, which is without honour: the fede without honour, are they that transgresse the commandements of the Lord: it is a fede that remaineth which feareth the Lord, & a faire plant, they y louch him: but they are a fede without honour, that dispise the Law, and a deceiueable fede that breake the commandements.

21 He that is the chief among brethren, is honorable: so are they that feare the Lord in his fight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is the glorie as wel of the riche and the noble, as of the poore.

24 It is not mete to dispise the poore man that hath vnderstanding, nether is it conuenient to magnifie the riche that is a wicked man.

25 The great man and the iudge and the man of autoritie, are honorable, yet is there none of them greater, then he that feareth the Lord.

*Prouer. 17, 2.

*1. Sam. 12, 13.

26 *Vnto the seruant that is wise, shal they that are free, do seruice: *he that hath knowledge, wil not grudge when he is reformed, [and the ignorant shal not come to honor.]

27 Seke not excuses when thou shuldest do thy worke, nether be ashamed thereof through pride in the time of aduersitie.

*Prouer. 12, 9.

28 *Better is he that laboreth & hath plenty of all things, then he that is gorgeous, and wanteth bread:

29 My sonne, get thy self praise by mekenes, and esteeme thy self as thou deseruest.

30 Who wil counte him iust that sinneth against him self, or honour him, that dishonoreth his owne soule?

31 The poore is honored for his knowledge [and his feare,] but the riche is had in reputation because of his goods.

32 He that is honotable in pouertie, how

much more shal he be whē he is riche? & he that is vn honest being riche, how much more [wil he be so] when he is in pouertie?

¶ CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

1 **W**isdomē* listeth vp the head of him that is lowe, and maketh him to sit among great men.

Gene. 41, 40.
dan. 6, 3.

2 Commend not a man for his beautie, neither dispise a man in his vtter appearance.

3 The bee is but smal among the foules, yet doeth her frute passe in sweetenes.

4 Be not proude of clothing & raimēt,* and exalte not thy self in the day of honour: for the workes of the Lord are wonderful, [and glorious,] secret, [and vnknownen] are his workes among men.

A. S. 12, 2.

5 Many tyrants haue sit downe vpon the earth,* and the vnlikeliē hath worne the crowne.

1. Sam. 15, 21.
esther. 6, 10.

6 Many mightie men haue bene brought to dishonour, & the honorable haue bene deliuered into other mens hands.

7 ¶ *Blame [no man] before thou haue inquired the matter: vnderstand first, and then reforme [righteously.]

*Deut. 13, 14.
& 17, 6.
iohn. 7, 22.

8 *Giue no sentēce, before thou hast heard the cause, neither interrupt men in the middes of their tales.

*Prouer. 18, 13

9 Striue not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: *for if thou gaine muche, thou shalt not be blameles, and if thou follow after it, yet shalt thou not atteinē it, neither shalt thou escape, though thou flee from it.

*Mat. 19, 21.
1. tim. 6, 9.

11 *There is some man that laboreth and taketh peine, and the more he hasteth, the more he wanteth.

*Prouer. 10, 3

12 Againē there is some that is slouthful, and *hathe nede of helpe: for he wanteth strength, and hathē great pouertie, yet the eye of the Lord loketh vpon him to good, and setteth him vp from his lowe estate,

*Iob 42, 10.

13 And he listeth vp his head: so that manie men marueil at him, [and giue honour vnto God.]

14 *Prosperitie and aduersitie, life & death, pouertie and riches come of the Lord.

*Iob 14, 12.
eze. 18, 4.

15 Wisdome & knowledge, and vnderstanding of the Lawe are of the Lord: loue and good workes come of him.

16 Errour and darckenes are appointed for sinners, and they that exalte them selues in euil, waxe olde in euil.

17 The

17 The gift of the Lord remaineth for the godly, and his good wil giueth prosperitie for euer.

18 ¶ Some man is riche by his care & niggardship, and this is the portion of his wages,

19 In that he saith, * I haue gotten rest, and now wil I eat continually of my goods, yet he cōsidereth not, that the time draweth nere, that he must leaue al these things vnto other men, and dye him self.

20 Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vnto thine age.

21 Marueil not at þe workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord suddenly to make a poore mā riche.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie sone to flourish.

23 ¶ Say not, What profite and pleasure shal I haue? and what good things shal I haue hereafter?

24 Againe say not, I haue ynough, & possessesse many things, * & what euil can come to me hereafter?

25 In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euerie man into thine house: for the deceitful haue many traines, [and are like stomackes that belche stinkigly.]

30 As a partriche is taken vnder a basker, [& the hinde is taken in the snare,] so is þe heart of the proude man, which like a spie watcheth for thy fall.

31 For he lieth in waite and turneth good vnto euil, and in things worthe praise he wil finde some faute.

32 Of one litle sparke is made a great fyre, [and of one disceitful man is blood increased:] for a sinful man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetual shame.

34 Lodge a stranger, and he wil destroye thee with vnquietnes, and driue thee fro thine owne.

¶ CHAP. XII.

1 Vnto whome we ought to do good. 10 Enemies ought not to be trusted.

1 **V**Vhen thou wilt do good, knowe to whome thou doest it, so shalt thou be thanked for thy benefites.

2 Do good vnto the righteous, and thou shalt finde [great] rewarde, though not of him, yet of the moste High.

3 He can not haue good that continueth in euil, and giueth no almes: [for þe moste High hateth the sinners, & hathe mercie vpon them that repent.]

4 Giue vnto suche as feare God, and receiue not a sinner.

5 Do wel vnto him that is lowelie, but giue not to the vngodlie: holde backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: els thou shalt receiue twise as muche euil, for all þe good that thou doest vnto him.

6 For the moste High hateth the wicked, and wil repay vengeance vnto the vngodlie, & kepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not be knowen in prosperitie, nether can anemie be vnknown in aduersitie.

9 When a man is in wealth, it griueth his enemies, but in heauines & trouble a mā's very friend wil depart from him.

10 Trust neuer thine enemy: for like as an yron rousteth, so doeth his wickednes.

11 And though he make muche crouching and kneeling, yet aduise thy self, and beware of him, and thou shalt be to him, as he that wipeth a glasse, and thou shalt knowe that all his roust hathe not bene wel wiped away.

12 Set him not by thee, lest he destroye thee, and stand in thy place.

13 Nether set him at thy right hand, lest he seke thy rounge, and thou at the last remember my wordes, and be pricked with my sayings.

14 Binde not two sinnes together: for there shal not one be vnpunished.

15 Who wil haue pitie of the charmer, þe is stinged of the serpent: or of all suche as come nere the beastes: so is it with him that kepeth companie with a wicked mā, and wrappeth him self in his sinnes.

16 For a season wil he bide with thee: but if thou stamble, he taryeth not.

17 * An enemy is swete in his lippes: he can make manie good wordes, and speake manie good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may finde opportunitie, he wil not be satisfied with blood.

* Iere. 41, 6.

18 If aduersitie come vpon thee, thou shalt finde him there first, and thogh he pretend to helpe thee, yet shall he vndermine thee: he wil shake his head, and clappe his hands, and wil make many wordes, and disguise his countenance.

¶ CHAP. XIII.

8 The companie of the proude and of the riche are to be eschewed. 15 The loue of God. 17 Like do companie with their like.

* Deut. 4, 24

1 **H**E * that toucheth pitch, shalbe defiled with it: and he that is familiar with the proude, shal be like vnto him.

2 Burthen not thy self about thy power, whilest thou liuest, and companie not with one that is mightier, and richer then thy self: for how agre the kettel and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The riche dealeth vnrighteously, and threatneth with all: but the poore being oppressed must intreat: if the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shal straight waie be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he wil forsake thee.

5 If thou haue any thing, he wil liue with thee: yea, he wil make thee a bare man, & wil not care for it.

6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, & say, What wantest thou?

7 Thus wil he shame thee in his meat, vntil he haue supt thee cleane. vpon twise or thrise, and at the last he wil laugh thee to scorne: afterward, when he seeth thee, he wil forsake thee, & shake his head at thee.

8 [Submit thy self vnto God, & waite vpon his hand.]

9 Beware that thou be not disceiued in thine owne conceit & broght downe by thy simplenes: [be not to humble in thy wisdom.]

10 ¶ If thou be called of a mightie man, absent thy self: so shal he call thee the more oft.

11 Praise not thou vnto him, that thou be not shut out, but go not thou farre of, lest he forget thee.

12 Withdraw not thy self from his speache, but beleue not his many wordes: for with much communication wil he tempt thee, and laughingly wil he grope thee.

13 He is vnmerciful, & kepeth not promises, he wil not spare to do thee hurt, & to put thee in prison.

14 Beware, and take good hede: for thou walkest in peril of thine ouerthrowing: when thou hearest this, awake in thy slepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euerie beast loueth his like, and euerie man loueth his neighbour.

17 All flesh wil resort to their like, & euerie man wil kepe companie with suche as he is him self.

18 How can the wolfe agre with the labe? no more can the vngodly with the righteous.

19 What felowship hathe the hyena with a dogge? and what peace is betwene the riche and the poore?

20 [As] the wilde asse is the lions praye in the wildernes, so are poore men the meat of the riche.

21 As the proude hate humilitie, so do the riche abhorre the poore.

22 If a riche man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a riche man offend, he hathe many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and thogh he speake wisely, yet can it haue no place.

24 When the riche man speaketh, euerie man holdeth his tongue: and loke what he saith, they praise it vnto the cloudes: but if the poore man speake, they say, What felow is this? and if he do amisse, they wil destroye him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euil in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euil.

27 A cheareful countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thoght.

¶ CHAP. XIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisdom.

1 **B**lessed is the man * that hathe not falsen by [the worde of] his mouth, & is not tormented with the sorow of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are comely for a nigarde, and what shulde an enuious man do with money?

4 He that gathereth together from his owne soule, heapeth together for others, that wil make good cheare with his goods.

5 He

†VVhich is a wilde beast & counterfeits the voice of man, and so enticeth the out of their houses and deuoureth them.

Chap. 19, 7. iam. 3, 2.

5. He that is wicked vnto him self, to whom
me wil he be good: for such one cā haue
no pleasure of his goods.

6. There is nothing worse then when one
enuieth him self: and this is a rewarde of
his wickednes.

7. And if he do any good, he doeth it, not
knowing thereof, and against his wil, and
at the last he declareth his wickednes.

8. The enuious man hath a wicked loke:
he turneth away his face, and dispiseth
men.

9. A couctous mā's eye hath neuerynough
of a portion, and his wicked malice withe-
reth his owne soule.

10. A wicked eye enuieth the bread, and
there is scarcenes vpon his table.

11. My sonne, do good to thy self of that
thou hast, and giue the Lord his due of-
fringes.

12. Remember that death tareth not, and
that the couenat of the graue is not shewed
vnto thee.

13. * Do good vnto thy friend before thou
dye, & according to thine habilitie stretch
out thine hand, and giue him.

14. Defraude not thy self of the good day,
and let not the portion of the good desir-
es overpasse thee.

15. Shalt thou not leaue thy trauails vnto
another, and thy labours for the deuidig
of the heritage?

16. Giue and take and sanctifie thy soule:
[worke thou righteousness before thy
death,] for in the hell there is no meat
to finde.

17. * All flesh waxeth olde, as a garment, &
this is the condition of all times. Thou
shalt dye the death.

18. As the grene leaues on a thicke tree, so
me fall and some growe so as the genera-
tion of flesh and blood: one cometh to an
end, and another is borne.

19. All corruptible things shal faile, & the
worker thereof shal go withall.

20. [Euerie excellent worke shal be iustified,
and he that worketh it shal haue honour
thereby.]

21. * Blessed is the man that doeth meditate
honest things by wisdom, [& exerciseth
him self in iustice,] and he that reasoneth
of holy things by his vnderstanding.

22. Which considereth in his heart her way-
es, and vnderstandeth her secrets.

23. Go thou after her as one that seeketh
her out, and lie in waite in her wayes.

24. He shal loke in at her windowes, and
hearken at her dores.

25. He shal abide beside her house, and fa-
sten a stake in her walles: he shal pitche

his tent besides her.

26. And he shal remaine in the lodging of
good men, and shal set his children vnder
her couering; and shal dwell vnder her
branches.

27. By her he shal be couered from the he-
at, and in her glorie shal he dwell.

CHAP. XV.

1. The goodnes that followeth him which feareth God.
2. God reiecteth and casteth of the sinner. 3. God is not
the author of euil.

1. **H**E that feareth γ Lord, wil do good:
and he that hath the knowledge of
the Law, wil kepe it sure.

2. As an honorable mother shal she mete
him, and she, as his wife married of a vir-
gine, wil receiue him.

3. With the bread of [life] and vnderstan-
ding shal she fede him, and giue him the
water of [wholsome] wisdom to drinke.

4. He shal assure him self in her, & shal not
be moued, and shal holde him self fast by
her, and shal not be confounded.

5. She shal exalt him aboue his neighbour-
es, and in the middes of the congregatio
shal she open his mouth: [with the spirit
of wisdom, and vnderstanding shal she
fill him, and clothe him with the garment
of glorie.]

6. She shal cause him to inherite ioye, and
the crowne of gladnes, and an euerlasting
name.

7. But foolish men wil not take holde vpo
her: [but such as haue vnderstanding,
wil mete her:] the sinners shal not se her.

8. For she is farre from pride and disceite,
& men that lie, can not remeiber her: [but
men of truth shal haue her, & shal pros-
per enen vnto the beholding of God.]

9. Praise is not secretly in the mouth of the
sinner: for that is not sent of the Lord.

10. But if praise come of wisdom, [and be
plenteous in a faithful mouth] the γ Lord
wil prosper it.

11. Say not thou, It is through the Lord
that I turne backe: for thou oughtest not
to do the things that he hateth.

12. Say not thou, He hath caused me to er-
re: for he hath no nede of the sinful man.

13. The Lord hateth all abomination [of
errour:] and they that feare God are dis-
pleased therewith.

14. * He made man from the beginning, &
left him in the hand of his counsel, [and
gaue him his commandements and pre-
cepts.]

15. If thou wilt, thou shalt obserue the co-
mandements, and testifie thy good wil.

16. He hath set water and fyre before thee:

* Gen. 1, 27.

18 If aduersitie come vpon thee, thou shalt finde him there first, and thogh he pretēd to helpe thee, yet shal he vndermine thee: he wil shake his head, and clappe his hāds, and wil make many wordes, and disguise his countenance.

¶ CHAP. XIII.

8 The companies of the proude and of the riche are to be eschewed. 15 The loue of God. 17 Like do companie with their like.

* Dent. 4, 14.

1 **H**E * that toucheth pitch, shalbe defiled with it: and he that is familiar with the proude, shal be like vnto him.

2 Burthen not thy self about thy power, whilest thou liuest, and companie not with one that is mightier, and richer then thy self: for how agre the kettel and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The riche dealeth vnrighteously, and threatneth with all: but the poore being oppressed must intreat: if the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shal straight waife be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he wil forsake thee.

5 If thou haue any thing, he wil liue with thee: yea, he wil make thee a bare man, & wil not care for it.

6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, & say, What wantest thou?

7 Thus wil he shame thee in his meat, vntil he haue sūpt thee cleane vp twise or thrise, and at the last he wil laugh thee to scorn: afterward, when he seeth thee, he wil forsake thee, & shake his head at thee.

8 [Submit thy self vnto God, & waite vpon his hand.]

9 Beware that thou be not disceiued in thine owne cōceit & broght downe by thy simplenes: [be not to hūble in thy wisdom.]

10 ¶ If thou be called of a mightie man, absent thy self: so shal he call thee the more oft.

11 Praise not thou vnto him, that thou be not shut out, but go not thou farre of, lest he forget thee.

12 Withdraw not thy self frō his speache, but beleue not his many wordes: for with muchē cōmunication wil he tempt thee, and laughingly wil he grope thee.

13 He is vnmerciful, & kepeth not promes, he wil not spare to do thee hurt, & to put thee in prison.

14 Beware, and take good hede: for thou walkest in peril of thine ouerthrowing: whē thou hearest this, awake in thy slepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euerie beast loueth his like, and euerie man loueth his neighbour.

17 All flesh wil resort to their like, & euerie man wil kepe companie with suche as he is him self.

18 How can the wolfe agre with the lābe? no more can the vngodly with the righteous.

19 What felowship hathe † hyena with a dogge? and what peace is betwene the riche and the poore?

20 [As] the wilde asse is the lions praye in the wildernes, so are poore men the meat of the riche.

21 As the proude hate humilitie, so do the riche abhorre the poore.

22 If a riche man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a riche man offend, he hathe many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and thogh he speake wisely, yet can it haue no place.

24 When the riche man speaketh, euerie man holdeth his tongue: and loke what he saith, they praise it vnto the cloudes: but if the poore mā speake, they say, What felow is this? and if he do amisse, they wil destroye him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euil in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euil.

27 A cheareful countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thoght.

¶ CHAP. XIII.

¶ The offence of the tongue. 17 Man is but a vaine thing. 21 Happie is he that continueth in wisdom.

1 **B**lessed is the man * that hathe not falsen by [the worde of] his mouth, & is not tormented with the sorow of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen frō his hope in the Lord.

3 Riches are comely for a nigarde, and what shulde an enuious man do with money?

4 He that gathereth together frō his owne soule, heapeth together for others, that wil make good cheare with his goods.

5 He

†VVhile is a wilde beest, & countermines the voice of man, and so enticeth this out of their houses and do uourch them.

Chap. 13, 14.

10. 40. 1. pet. 1. iam. 1.

Chap. 19, 7. iam. 3, 1.

Phil. 1, 2

5 He that is wicked vnto him self, to whom he will be good: for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieeth him self: and this is a rewarde of his wickednes.

7 And if he do any good, he doeth it, not knowing thereof, and against his wil, and at the last he declareth his wickednes.

8 The enuious man hath a wicked loke: he turneth away his face, and dispiseth men.

9 A couctous mans eye hath neuerynough of a portion, and his wicked malice witheth his owne soule.

10 A wicked eye enuieeth the bread, and there is scarcenes vpon his table.

11 My sonne, do good to thy self of that thou hast, and giue the Lord his due of fringes.

12 Remember that death tarieth not, and that the couenat of the graue is not shewed vnto thee.

13 Be good vnto thy friend before thou dye, & according to thine habiling stretch out thine hand, and giue him.

14 Defraude not thy self of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauails vnto another, and thy labours for the dewidig of the heritage?

16 Giue and take and sanctifie thy soule: [worke thou righteousness before thy death:] for in the hell there is no meat to finde.

17 * All flesh waxeth olde, as a garment, & this is the condition of all times. Thou shalt dye the death.

18 As the grene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one cometh to an end, and another is borne.

19 All corruptible things shal faile, & the worker thereof shal go withall.

20 [Euerie excellent worke shal be iustified, and he that worketh it shal haue honour thereby.]

21 * Blessed is the man that doeth meditate honest things by wisdom, & exerciseth him self in iustice, and he that reasoneth of holy things by his vnderstanding.

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Go thou after her as one that seeketh her out, and lie in waite in her wayes.

24 He shal loke in at her windowes, and hearken at her dores.

25 He shal abide beside her house, and fasten a stake in her wallies: he shal picche

his tent besides her.

26 And he shal remaine in the lodging of good men, and shal set his children vnder her couering, and shal dwell vnder her branches.

27 By her he shal be couered from the heat, and in her glorie shal he dwell.

CHAP. XV.

1 The goodnes that followeth him which feareth God.

2 God releaseth and casteth of the sinner, and God is not the author of euil.

3 He that feareth the Lord, wil do good: and he that hath the knowledge of the Law, wil kepe it sure.

2 As an [honorable] mother shal she mete him, and she, as his wife married of a virgine, wil receiue him.

3 With the bread of [life] and vnderstanding shal she fede him, and giue him the water of [wholsome] wisdom to drinke.

4 He shal assure him self in her, & shal not be moued, and shal holde himself fast by her, and shal not be confounded.

5 She shal exalt him aboue his neighbours, and in the middes of the congregatio shal she open his mouth: [with the spirit of wisdom, and vnderstanding shal she fill him, and clothe him with the garment of glorie.]

6 She shal cause him to inherite ioye, and the crowne of gladnes, and an euerlasting name.

7 But foolish men wil not take holde vpon her: [but such, as haue vnderstanding, wil mete her:] the sinners shal not se her.

8 For she is farr from pridet and disceit, & men that lie, can not remembre her: [but men of truth shal haue her, & shal prosper enen vnto the beholding of God.]

9 Praise is not fencely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and be plenteous in a faithful mouth] the Lord wil prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no nede of the sinful man.

13 The Lord hateth all abomination [of errour:] and they that feare God are displeased therewith.

14 * He made man from the beginning, & left him in the hand of his counsel, [and gaue him his commandements, and precepts.]

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good wil.

16 He hath set water and fyre before thee:

Prover. 17, 10.

Chap. 4, 1.
Job. 4, 7.
Luk. 14, 13.

Job. 40, 6.
1. pet. 1, 24.
Iam. 1, 10.

* Gen. 1, 27.

*Iere. 21, 8.

*Psal. 34, 16.

*Chap. 21, 10.

*Gene. 6, 4.

*Gene. 19, 21.

*Nomb. 14, 15
& 26, 46.

*Chap. 5, 10.

stretche out thine hand vnto which thou wilt.

17 *Before man is life and death, [good and euil:] what him liketh, shalbe giuen him.

18 For the wisdom of the Lord is great, and he is mightie in power, & beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the workes of man.

20 He hath commanded no man to do vngodlie; nether hath he giuen anie man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

r Of vnhappie, and wicked children: 17 No man can hide him self from God. 24 An exhortation to the receiving of instruction.

Desire not the multitude of vnprofitable children, nether delite in vngodlie children: thogh they be manie, reioyce not in them, except the feare of the Lord be with them.

21 Trust not thou to their life, nether rest vpon their multitude.

2 For one that is iuste, is better then a thousand suche, and better it is to dye without children, then to leaue behinde him vngodlie children.

3 For by one that hath vnderstanding, shal the cite be inhabited: but the stoeke of wicked shal be wasted incontinently.

4 Manie suche things haue I sene with mine eyes, and mine eare hath heard greater things then these.

5 In the congregatio of the vngodlie shal a fyre be kindled, and among vnfaithful people shal the wrath be set on fyre.

6 *He spared not the olde gyants, which were rebellious, trusting to their owne strength,

7 *Neither spared he where as Lot dwelt those whome he abhorred for their pride.

8 He had no pitie vpon the people that were destroyed, & puffed vp in their sinnes.

9 *And so he preferred the six hundred thousand foremen, that were gathered in the hardnes of their heart, in afflicting the and pitying them, in smiting them and healing them, with mercie, and with chastisement.

10 Therefore if there be one stiffe necked among the people, it is marueil if he escape unpunished: for mercie and wrath are with him: he is mightie to forgieue, and to powre out displeasure.

11 *As his mercie is great, so is his punish

ment also: he iudgeth a man according to his workes.

12 The vngodly shal not escape with his spoile, and the patience of the godly shal not be decayed.

13 He wil giue place to all good dedes, & euerie one shal finde accordig to his workes, [and after the vnderstanding of his pilgrimage.]

14 The Lord hardened Pharaos, that he shulde not knowe him, and that his workes shulde be known vpon the earth vnder the heauen.

15 His mercie is known to all creatures: he hath separate his light from the darknes with an adamant.

16 Say not thou, I wil hide my self fro the Lord: for who wil thinke vpon me from aboute: I shal not be known in so great an heape of people: for what is my soule among suche an infinite number of creatures?

17 Beholde, the heauen, and the *heauen of heauens, which are for God, & depth, and the earth, and all that therein is, shal be moued when he shal visite.

18 All the worlde which is created & made by his wil, the mountaines also, & the foundations of the earth shal shake for feare, when the Lord loketh vpon them.

19 These things doeth no heart vnderstand worthely, [but he vnderstandeth euerie heart.]

20 And who vnderstandeth his wayes: & the storne that no man can see: for the moste parte of his workes are hid.

21 Who can declare the workes of his righteousness: or who can abide them: for his ordinance is farre of, and the trying out of all things faileth.

22 He that is humble of heart, wil consider these things: but an vnwise and erroneous man casteth his minde vpon foolish things.

23 My sonne, hearken vnto me, and learne knowledge, and make my wordes vnto thine heart.

24 I wil declare thee weightie doctrine, & I wil instruct thee exactly in knowledge.

25 The Lord hath set his workes in good order from the beginning, and parte of them hath he sundred from the other when he first made them.

26 He hath garnished his workes for euer, and their beginnings so long as they shal indure, they are not hungrie nor wearied in their labours, nor cease from their offices.

27 None of them hindreth another, neither was any of them disobedient vnto his

his wordes.

29 After this the Lord looked vpon the earth and filled it with his good things.

30 With all maner of liuing beasts hathe he couered the face thereof, and they returne into it againe.

¶ CHAP. XVII.

1 The creation of man, and the goodnes that God hathe done vnto him. 20 Of almes, 26 And repentance.

1 **T**He *Lord hathe created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes and certeine times, and gaue him power of the things, that are vpon earth.

3 He clothed them with strength, as they had nede, and made them according to his image.

4 He made all flesh to feare him, so that he had the dominion ouer the beasts and foules.

5 [**H**e created out of him an helper like vnto him self,] and gaue them discretion, and tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue them a spirit, and seuently he gaue them speache to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euil.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue the occasion to reioyce perpetually in his miracles, that they shulde prudently declare his workes, & that the elect shulde praise his holie Name together.

9 Beside this, he gaue them knowledge, and gaue them the Law of life for an heritage, that they might now knowe that they were mortal.

10 He made an euerlasting covenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glorie, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of all vnrighteous things. *He gaue euerie man also a comendement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euerie man from his youth is giuen to euil, and their stonie hearts can not become flesh.

15 He appointed a ruler vpon euerie people, when he deuided the nations of the whole earth.

16 *And he did chuse Israel, as a peculiar people to him self, whome he nourisheth with discipline as his first borne, and giueth him moste louing light, and doeth

not forsake him.

17 All their workes are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnes is hid from him, but all their sinnes are before the Lord.

19 And as he is merciful, and knoweth his worke, he doeth not leaue them nor forsake them, but speareth them.

20 *The almes of a man is as a thing sealed vp before him, and he kepeth the good dedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

21 *At the last shal he arise, and rewarde them, and shal repay their rewarde vpon their heads.

22 *But vnto them that wil repēt, he giueth them grace to returne, and exhorteth suche as faile, with patience, [and sendeth them the portion of the veritie.]

23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face and take away the offence.

24 Turne againe vnto the most High: for he wil bring thee from darkenes to wholesome light: forsake thine vnrighteousnes, and hate greatly all abomination.

25 [Knowe the righteousness and iudgements of God. stand in the portion that is set forthe for thee, and in the prayer of the most high God, and go in the partes of the holie worlde with suche as be liuing and confesse God.]

26 *Who can praise the moste High in the hell, as do all they that liue and confesse him?

27 [Abide not thou in the error of the vngodlie, but praise the Lord before death.]

28 Thankesfulnes perisheth from the dead, as thogh he were not: but the liuing, and he that is sounde of heart, praiseth the Lord, [and reioyceth in his mercie.]

29 How great is the louing kindenes of the Lord our God, and his compassion vnto suche as turne vnto him in holines!

30 For all things can not be in men, because the sonne of man is not immortal, [and they take pleasure in the vanitie of wickednes.]

31 What is more cleare then the sunne? yee shal it faile.

32 So flesh and blood that thinketh euil, [shal be reprobued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

¶ CHAP. XVIII. hhhh. j.

*Gen. 1, 27.
& 5, 1.
wild. 2, 23.
& 9, 6.
1. cor. 11, 7.
col 3, 10.

*Gen. 2, 25.

3, 10.

*Exod. 20, 11.
& 22, 23.

*Deut. 4, 20.
& 10, 15.

*Chap. 19, 16.

*Mat. 25, 35.

*A. 3, 19.

*Iere. 3, 12.

*Psal. 6, 6.
isa. 55, 9.

Ecclesiasticus.

The marvelous workes of God. 6. 7 The miserie & wretchednes of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

• Gen. 1, 1.

HE liveth for ever, * made all things together: † Lord who onely is iust, and there is none other but he, [& he remaineth a victorious King, for ever.]

2 He ordereth the worlde with the power of his hand, and all things obey his wil: for he governeth all things by his power, and deuideth the holie things from the prophane.

3 To whome hathe he giuen power to expresse his workes? who wil seke out the grounde of his noble actes?

4 Who shal declare the power of his greatness? or who wil take vpo him to tell out his mercie?

5 As for the wonderous workes of † Lord, there may nothing be taken from them, nether can anie thing be put vnto them, nether may the grounde of them be founde out.

6 But when a man hathe done his best, he must beginne againe, and when he thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he? what good or euil can he do?

• Psal. 19, 10.

8 * If the number of a mans daies be an hundred yere, it is muche: and no man hathe certeine knowledge of his death.

9 As droppes of raine are vnto the sea, and as a grauel stone is in comparison of the sand, so are a thousand yeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 He sawe and perceiued that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousness.]

12 The mercie that a man hathe, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepherd his flocke.

13 He hathe mercie of them that receiue discipline, and that diligently seke after his iudgements.

14 My sonne, when thou doest good, reprove not: & whatsoever thou giuest, vse no discomfortable wordes.

15 Shal not the dewe aswage the heat? so is a worde better then a gift.

16 Lo, is not a worde better then a good gift? but a gracious man giueth them both.

17 A foole wil reproche churlishly, and a

gift of the enuidous putteth out the eyes.

18 [Get thee righteousness before thou come to iudgement: learne before thou speake, and vse physike or euer thou be sicke.

19 * Examine thy self, before thou be iudged, and in the day of the visiration thou shalt finde mercie.

• 1. Cor. 13, 34.

20 Humble thy self before thou be sicke, and whiles thou maiest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and differre not vnto death to be reformed: [for the rewarde of God endureth for ever.]

22 Before thou praie, prepare thy self, and be not as one that tempteth the Lord.

23 Thinke vpon the * wrath, that shal be at the end, and the houre of vengeance, when he shal turne away his face.

• Chap. 7, 18.

24 * When thou hast ynough, remeber the time of hunger, and when thou art riche, thinke vpon pouertie and nede.

• Chap. 11, 17.

25 From the morning vntil the euening the time is changed, and all suche things are sone done before the Lord.

26 A wise man feareth in all things, and in the daies of transgression he kepeth himself from sinne, but the foole doeth not obserue the time.

27 ¶ Euerie wise man knoweth wisdom, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the truth and righteousness,] and powre out with modestie graue sentences for mans life.

29 The chiefe autoritie of speaking is of the Lord alone: for a mortal man hathe but a dead heart.

30 ¶ * Followe not thy lustes, but turne thee from thine owne appetites.

• Rom. 6, 6. & 13, 14.

31 For if thou giuest thy soule her desires, it shal make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangle not thy self with suche companie.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse: els thou shuldest sclanderously lie in waite for thine owne life.

¶ CHAP. XIX.

1 VVine and whoredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisdom of God and man. 27 VVhereby thou maist knowe what is in man.

A Laboring man that is giuen to drunkennes, shal not be riche: and he that

that contemneth smale things, shal fall by litle and litle.

2 *Wine and women leade wise men out of the way, [and put men of vnderstanding to reprove.]

3 And he that companieth adulterers, shal become impudent: rottennes and wormes shal haue him to heritage, and he that is to holde, shal be taken away, and be made a publicke example.

4 *He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shal be punished: [he that hateth to be reformed, his life shalbe shortened, and he that abhorreth babling of wordes, quencheth wickednes:] but he that resisteth pleasures, crowneeth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babling, shal haue lesse euil.

7 Rehearse not to an other that which is tolde vnto thee: so thou shalt not be hindered.

8 Declare not other mens maners, nether to friend nor foe: and if the sinne appertene not vnto thee, reueile it not.

9 For he wil hearken vnto thee, and marke thee, and when he findeth opportunitie, he wil hate thee.

10 *If thou hast heard a worde [against thy neighbour,] let it dye with thee, & be sure, it wil not burst thee.

11 A foole trauaileth when he hathe heard a thing, as a woman that is about to bring forth a childe.

12 As an arrowe that sticketh in ones thigh, so is a worde in a fooles heart.

13 *Reproue a friend lest he do euil, and if he haue done it, that he do it no more.

14 Reproue a friend that he may kepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his faute: for oft times a sclander is raised, and giue no credence to euerie worde.

16 A man falleth with his tongue, but not with his wil: *and who is he, that hathe not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, & being without anger, giue place vnto the Law of the moste High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdom obtienneth his lone.

19 The knowledge of the commandments of the Lord is the doctrine of life, & they that obey him, shal receiue the frute of immortallitie.

20 The feare of the Lord is all wisdom, and the performing of the Law is perfite wisdom, & the knowledge of his almightie power.

21 If a seruant say vnto his master, I wil not do as it pleaseth thee, though afterward he do it, he shal displease him that nourisheth him.

22 The knowledge of wickednes is not wisdom, nether is there prudence where as the counsel of sinners is: but it is euen execrable malice: and the foole is voide of wisdom.

23 He that hathe smale vnderstanding, and feareth [God,] is better then one that hathe muche wisdom, and transgresseth the Law of the moste High.

24 There is a certeine subtiltie that is fine, but it is vnrighteous: and there is that wrasteth the open and manifest Law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, do bowe downe the selues, and are sad, whose inward partes burne altogether with deceit: he loketh downe with his face, and faineth him self deafe: yet before thou perceiue, he wil be vpon thee to hurt thee.

26 And though he be so weake that he can do thee no harme, yet when he may finde opportunitie, he wil do euil.

27 A man may be knowne by his loke, and one that hathe vnderstanding, may be perceiued by the marking of his countenance.

28 *A mans garment, and his excessiue laughter, and going, declare what persone he is.

CHAP. XX.

Of correction & repentance. 6 To speake and kepe silence in time. 17 The fall of the wicked. 18 Offlying. 24 The thief & the murderer. 33 Giftes blinde the eyes of the wise.

1 There is some rebuke that is not come: lie: againe, some man holdeth his tongue, and he is wise.

2 It is muche better to reprove, then to beare euil wil: and he that acknowledgeth his faute, shalbe preserved from hurt.

3 As when a gelded man thorowe lust wolde defile a maide, so is he that vseth violence in judgement.

4 How good a thing is it, when thou art reproued, to shewe repentance: for so shalt thou escape wilful sinne.

5 Some man kepeth silence, and is founde wise, and some by muche babling becometh hateful.

6 Some man holdeth his tongue, because

hhhh. ij.

* Chap. 37, 6.

he hath not to answer: and some kepeth silence, waiting a convenient time.

7 A wise man will holde his tongue till he see opportunitie: but a trifer & a foole will regarde no time.

8 He that vseth manie wordes, shal be abhorred, and he that taketh autoritie to him self, shal be hated.

9 Some man hath oft times prosperitie in wicked things, and (some time) a thing that is founde, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose rewarde is double.

11 Some man humbleth him self for glories sake, and some by humblenes listeth vp the head.

12 Some man byeth muche for a litle price: for the which he payeth seven times more.

* Chap. 6, 5.

13 A wise man with his wordes maketh him self to be loued, but the mery tales of fooles shal be powred out.

14 The gift receiued of a foole, shal do thee no good, neither yet of the enuious for his importunitie: for he loketh to receiue manie things for one: he giueth litle & he vpbraiideth muche: he openeth his mouth like a towne crier: to day he lendeth, to morowe asketh he againe, and suche one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good dedes: and they that eat my bread, speake euil of me.

16 How oft, and of how manie shal he be laughed to scorne: for he comprehendeth not by right iudgement that which he hath: and it is all one as thogh he had it not.

17 The fall on a pauement is verie sudden: so shal the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence loseth grace when it cometh out of a fooles mouthes: for he speaketh not in due season.

20 Some man sinneth not because of povertie, and yet is not grieved when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regarde of persones loseth it.

22 Some man promisseth vnto his friend for shame, and getteth an enemy of him for naught.

* Chap. 25, 4.

23 A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thief is better then a man that is ac-

customed to lye: but they bothe shal haue destruction to heritage.

25 The conditions of liers are vn honest, and their shame is euer with them.

26 A wise man shal bring him self to honor with his wordes, and he that hath vnderstanding, shal please great men.

27 He that tilleth his land, shal increase his heape: [he that worketh righteousness, shal be exalted,] and he that pleaseth great men, shal haue pardon of his iniquitie.

Prouer. 12, 11 & 28, 19.

28 Rewardes and giftes blinde the eyes of the wise, and make the domme, that they cannot reprove fautes.

Exod. 23, 1. deuter. 16, 19.

29 Wisdome that is hid, and treasure that is horded vp, what profite is in them bothe.

30 Better is he that kepeth his ignorance secret, then a man that hideth his wisdom.

31 The necessarie patience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 2 The prayer of the afflicted. 3 To haue to be reformed. 4 The mouth of the wise man. 5 The thought of the foole.

1 MY sonne, hast thou sinned? do so no more, *but pray for the fore sinnes, [that they may be forgiven thee.]

* Chap. 5, 9. psal. 41, 5. luk. 15, 21.

2 Flee from sinne, as from a serpent: for if thou comest to nere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to slaye the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Strife and iniuries waste riches: so the house of the proude shal be desolate.

5 The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

* Exod. 3, 9. & 22, 23.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he that is wise perceiueth when he falleth.

8 Who so buyldeth his house with other mens money, is like one that gathereth stones to make his graue.

9 The congregation of the wicked is like to we wrapped together: their end is like a flame of fyre to destroye them.

* Chap. 16, 7.

10 The way of sinners is made plane with stones, but at the end thereof is hel, [darkenes and paines.]

11 He that kepeth the Law of the Lord, trueleth

Or, kepe the
vnderstanding
therof.

truleth his owne affections thereby: and
the increase of wisdom is the end of the
feare of God.

12 He that is not wise, wil not suffer him
self to be taught: but there is some wit þ
increaseth bitternes.

13 The knowledge of the wise shal abound
like water that runneth ouer, & his coun-
sel is like a pure fountaine of life.

Chap. 33, 1.

14 The inner partes of a foole are like a
broken vessel: he can kepe no knowledge
whiles he liueth.

15 When a man of vnderstanding heareth
a wise worde, he wil commend it, and in-
crease it: but if an ignorant man heare it,
he wil disallowe it, and cast it behinde his
backe.

16 The talking of a foole is like a burden
in the way, but there is comelines in the
talk of a wise man.

17 They inquire at the mouth of the wise
man in the congregation, and they shal
ponder his wordes in their heart.

18 As is an house that is destroyed, so is wis-
dome vnto a foole, and the knowledge of
the ynwife is as wordes without order.

19 Doctrine vnto foolles is as fetters on the
feet, and like manacles vpon the right
hand.

Chap. 19, 27.

20 A foole listeth vpon his voyce with laugh-
ter, but a wise man doeth scarce smile se-
cretly.

21 Learning is vnto a wise man a iewel of
golde, and like a bracelet vpon his right
arme.

22 A foolish mans fore is sone in his
neighbours house: but a man of experi-
ence is ashamed to looke in.

23 A foole wil peep in at the dore into the
house, but he that is well nurtered, wil stand
without.

24 Is it the point of a foolish man to hear
at the dore: for he that is wise, wil be
griued with such dishonour.

25 The tippes of talkers wil be telling such
things as pertaine not vnto them, but
the wordes of such as haue vnderstan-
ding, are weighed in the balance.

26 The heart of foolles is in their mouth,
but the mouth of the wise is in their heart.

27 When the yngodly curseth Satan, he
curseth his owne soule.

Chap. 28, 19.

28 A backebiter defileth his owne soule,
and is hated wheresoeuer he is: but he
that kepeth his tongue, & is discrete, shal
come to honour.

CHAP. XXII.

Of the Suggard. 1. Not to speake much to a foole
1. A good conscience feareth not.

1 A Slothful man is like a filthie stone,
which euerie man mocketh at for
his shame.

2 A slothful man is to be compared to the
dongue of oxen, and euerie one that tak-
eth it vp, wil shake it out of his hand.

3 An euil nurtered sonne is the dishonour
of the father: & the daughter is least to be
esteemed.

4 A wise daughter is an heritage vnto her
houfband: but she that liueth dishonest-
ly, is her fathers heauines.

5 She that is bolde, dishonoreth bothe her
father and her houfband, [& is not infe-
riour to the yngodly,] but they bothe shal
dispise her.

6 A tale out of time is as musicke in mour-
ning: but wisdom knoweth the seasons
of correction and doctrine.

7 Who so teacheth a foole, is as one that
gleweth a potcharde together, and as he
that waketh one that slepeth, from a sou-
de slepe.

8 If children liue honestly, and haue whe-
rewith, they shal put away the shame of
their parents.

9 But if children be proude, with hautines
and foolishnes they defile the nobilitie of
their kindred.

10 Who so telleth a foole of wisdom, is
as a man, which speaketh to one, that is a
sleepe: when he hathe tolde his tale, he
saith, What is the matter?

11 Wepe for the dead, for he hathe lost
the light: so wepe for the foole, for he wa-
teth vnderstanding. make small weping
for the dead, for he is at rest: but the life
of the foole is worse then the death.

Chap. 38, 16.

12 Seven dayes do men mourne for him
that is dead: but the lamentation for the
foole and yngodly [shulde endure] al the
dayes of their life.

13 Talke not much with a foole, and go
not to him that hathe no vnderstanding:
beware of him, lest he turne thee to paine,
and lest thou be defiled when he shal
etn him self. Depart from him, and thou
shalt finde rest, and shalt not receiue so-
rowe by his foolishnes.

Chap. 13, 17.

14 What is heavier then lead, and what o-
ther name shulde a foole haue?

15 Sand and salt, and a lumpe of yron is
easier to beare, then an ynwife, [foolish &
yngodly man.]

16 As a frame of wood ioyned together
in a buylding can not be losed with sha-
king, so the heart that is stablished by ad-
uised counsel, shal feare at no time.

17 The heart that is confirmed by discrete
wisdom, is as a faire plaistering on a plai-
hhhh. ij.

* Chap. 32, 6.

he hath not to answer: and some kepeth silence, waiting a convenient time.

7 A wise man wil holde his tongue till he see opportunitie: but a trifier & a foole wil regarde no time.

8 He that vseth manie wordes, shal be abhorred, and he that taketh autoritie to him self, shal be hated.

9 Some man hath oft times prosperitie in wicked things, and [some time] a thing that is founde, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some man humbleth him self for glories sake, and some by humblenes listeth vp the head.

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15 The foole saith, I haue no friends: I haue no thank for all my good dedes: and they that eat my bread, speake euil of me.

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25 The conditions of liars are vn honest, and their shame is euil with them.

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27 He that tilleth his land, shal increase his heape: [he that worketh righteousness, shal be exalted,] and he that pleaseth great men, shal haue pardon of his iniquitie.

* Prouer. 12, 11 & 28, 19.

28 Rewardes and giftes blinde the eyes of the wise, and make the domme, that they cannot reprove fautes.

* Exod. 23, 8. deut. 16, 19.

29 Wisdome that is hid, and treasure that is horded vp, what profite is in them both?

30 Better is he that kepeth his ignorance secret, then a man that hideth his wisdom.

31 The necessarie patience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 2 The prayer of the afflicted. 3 To hate to be reproied. 4 The mouthe of the wise man. 5 The thought of the foole.

1 MY sonne, hast thou sinned? do so no more, * but pray for the fore sinnes, [that they may be forgiven thee.]

* Chap. 5, 9. psal. 4, 5. luk. 15, 21.

2 Flee from sinne, as from a serpent: for if thou comest to nere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to slaye the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Strife and iniuries waste riches: so the house of the proude shal be desolate.

5 The prayer of the poore going out of the mouth, cometh vnto the eares [of the Lord,] and iustice is done him incontinently.

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8 Who so buyldeth his house with other mens money, is like one that gathereth stones to make his graue.

9 The congregation of the wicked is like towne wrapped together: their end is like a flame of fyre to destroye them.

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22 A foolish mans fote is sone in his
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ence is ashamed to looke in.

23 A foole wil peep in at the dore into the
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24 It is the point of a foolish man to hear
ken at the dore: for he that is wise, wil be
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25 The tippes of tilters wil be telling of
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ding, are weighed in the balance.

26 The heart of fooles is in their mouth,
but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he
curseth his owne soule.

Chap. 18, 19

28 A backebiter denieth his owne soule,
and is hated wheresoeuer he is: but he
that kepeth his tongue, & is discrete, shal
come to honour.

CHAP. XXII

Of the suggested. 1. Not to speake much to a foole.
2. A good confidence feareth not.

1 A Slothful man is like a filthie stone,
which euerie man mocketh at for
his shame.

2 A slothful man is to be compared to the
dongue of oxen, and euerie one that tak-
eth it vp, wil shake it out of his hand.

3 An euil nurtered sonne is the dishonour
of the father: & the daughter is least to be
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4 A wise daughter is an heritage vnto her
houfband: but she that liueth dishonest-
ly, is her fathers heauines.

5 She that is bolde, dishonoreth bothe her
father and her houfband, [& is not infe-
riour to the vngodly,] but they bothe shal
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6 A tale out of time is as musicke in mour-
ning: but wisdom knoweth the seasons
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8 If children liue honestly, and haue whe-
rewith, they shal put away the shame of
their parents.

9 But if children be proude, with hautines
and foolishnes they defile the nobilitie of
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10 Who so telleth a foole of wisdom, is
as a man, which speaketh to one, that is a
slepe: when he hathe tolde his tale, he
saith, What is the matter?

Chap. 3, 16

11 Wepe for the dead, for he hathe lost
the light: so wepe for the foole, for he wa-
teth vnderstanding. make smile weping
for the dead, for he is at rest: but the life
of the foole is worfe then the death.

12 Seuen dayes do men mourne for him
that is dead: but the lamentation for the
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dayes of their life.

13 Talke not muche with a foole, and go
not to him that hathe no vnderstanding:
beware of him, lest he turne thee to paine,
and lest thou be defiled when he shal
eth him self. Depart from him, and thou
shalt finde rest, and shalt not receiue so-
rowe by his foolishnes.

Chap. 13, 17

14 What is heavier then lead, and what o-
ther name shulde a foole haue?

15 Sand and salt, and a lump of yron is
easier to beare, then an ynwise, [foolish &
vngodly man.]

Prover. 27, 3

16 As a frame of wood ioyned together
in a buylding can not be lost with sha-
king, so the heart that is stablished by ad-
uised counsel shal feare at no time.

17 The heart that is confirmed by discrete
wisdom, is as a faire plaistering on a plai-
hhhh. iij.

ne wall.

18 As reedes that are set vp on hie, can not abide the winde, so the feareful heart with foolish imagination can indure no feare.

19 He that hurteth the eye bringeth forth the teares, & he that hurteth the heart, bringeth forth the affliction.

20 Who so casteth a stone at the birdes, fraieth them away: and he that vpbraideth his friend, breaketh friendship.

21 Thogh thou drewest a sworde at thy friend, yet dispaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding or pride or disclosing of secretes or a traitorous wounde do not let: for by these things euerie friend wil departe.

23 Be faithful vnto thy friend in his povertie, that thou maiest reioyce in his prosperitie. Abide steadfast vnto him in the time of his trouble, that thou maiest be heire with him in his heritage: for povertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fyre, so euil wordes, rebukes & threatnings go before bloodshedding.

25 I wil not be ashamed to defend a friend: neither wil I hide my self from him, thogh he shulde do me harme: whose euer heareth it, shal beware of him.

26 Who shal set a watch before my mouth, and a seale of wisdom vpon my lippes, that I fall not suddenly by them, & that my tongue destroye me not.

CHAP. XXIII.

A prayer of the author. 13 Of othes, blaspheming, and envile communication. 16 Of three kindes of sinnes. 23 Many sinnes prelude of adulerie. 27 Of the floure of God.

1 O Lord, father and gouernour of all my whole life, leaue me not to their counsel, and let me not fall by them.

2 Who wil correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their fautes passe.

3 Lest mine ignorances increafe, and my sinnes abounde to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, father & God of my life, leaue me not in their imagination, neither giue me a proude looke, but turne away from

thy seruants a stouite minde.

5 Take from me vaine hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not thy griedines of the bellie, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.

7 Hear, o ye children, the instruction of a mouth that shal speake truth: who so kepeth it, shal not perishe thorow his lippes, nor be hurte by wicked workes.

8 The sinner shalbe taken by his owne lippes: for the euil speaker and the proude do offende by them.

9 Accustome not thy mouth to swearing: for in it there are many falles: neither take vp for a custome the naming of the Holy one: for thou shalt not be vnpunished for suche things.

10 For as a seruant which is oft punished, can not be without some feare, so he that sweareth and nameth God continually, shal not be fauleles.

11 A man that vseth much swearing, shal be filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faule shal be vpon him, and if he knowledg not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shal be full of plagues.

12 There is a worde which is clothed with death: God grante that it be not founde in the heritage of Iacob: but they that feare God, eschewe all suche, & are not wrapped in sinne.

13 Ye see not thy mouth to ignorant rashnes: for therein is the occasion of sinne.

14 Remember thy father and thy mother, when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, & with that thou hadest not bene borne, & curse the day of thy natuinitie.

15 The man that is accustomed to opprobrious wordes, wil neuer be reformed all the dayes of his life.

16 There are two sortes of men that abound in sinne, and the third bringeth wrath and destruction: a man whose heart is as fyre, that can not be quenched, til it be consumed: an adulterous man, that giueth his body no rest, til he haue kindled a fyre.

17 All bread is sweete to a whore, and danger he wil not leaue, of til he perishe.

18 A man that breaketh wedlocke, & thinketh thus in his heart, Who seeth me? I am compassed about with darkenes: the walles couer me: no body seeth me: whom neede I feare: the most High with

remember

* Exod. 20, 7, chap. 27, 14, mat. 5, 33.

* Or, inordinat swearing.

* 1 Sam. 16, 7

16, 29, 15

† Or, my lippes.

† That is, of the tongue and lippes.

remember my finnes.

19 Suche a man onely feareth the eyes of men, & knoweth not that the eyes of the Lord are ten thousand times brighter than the sunne, beholding all the wayes of me, and [the ground of the deepe,] and considereth the moſte ſecret partes.

20 He knewe all things or euer they were made, and after they be brought to paſſe alſo he loketh vpon them all.

Leuit. 20, 10.
deut. 32, 22.

21 *The ſame man ſhalbe puniſhed in the ſtreates of the citie, [& ſhalbe chaſed like a yong horſe foale,] and when he thinketh not vpon it, he ſhalbe taken: [thus ſhal he be put to ſhame of euerie mā, becauſe he wolde not vnderſtand the feare of the Lord.]

22 And thus ſhal it go alſo with euerie wiſe, that leaueth her houſband, and getteth inheritance by another.

Exod. 20, 14.

23 *For firſt ſhe hath diſobeyed the Law of the moſte High, and ſecondly, ſhe hath treſpacted againſt her owne houſband, & thirdly, ſhe hath played the whore in adulterie, and gotten her children by another man.

24 She ſhalbe brought out into the congregation, and examination ſhalbe made of her children:

25 Her children ſhal not take roote, and her branches ſhal bring forth no fruite.

26 A ſhameful reporte ſhal ſhe leaue, and her reproche ſhal not be put out.

27 And they that remaine, ſhal knowe that there is nothing better then the feare of the Lord, and that there is nothing ſweter then to take hede vnto the comandements of the Lord.

28 It is great glorie to followe the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A praiſe of wiſdome proceeding forth of the mouth of God. 6. Of her worke and place where ſhe reſteth. 12. She is giuen to the children of God.

1 **W**iſdome ſhal praiſe her ſelf, [& be honored in God,] and reioyce in the middes of her people.

2 In the congregation of the moſte High ſhal ſhe open her mouth, and triumph before his power.

3 [In the middes of her people ſhal ſhe be exalted, and wondred at in the holy aſſembly.]

4 In the multitude of the choſen ſhal ſhe be commended; and among ſuch as be bleſſed, ſhe ſhal be praiſed, and ſhal ſay.

5 I am come out of the mouth of the moſte High, firſt borne before all creatures.

6 I cauſed the light that faileth not, to riſe in the heauen, and covered the earth as a cloude.

7 My dwelling is aboue in the height, & my throne is in the pillar of the cloude.

8 I alone haue gone round about the coaſte of heauen and haue walked in the bottome of the depth.

9 I poſſeſſed the waues of the ſea, and all the earth, and all people, and nation, [and with my power haue I troden downe the hearts of all, bothe high and lowe.]

10 In all theſe things I fought reſt, & a dwelling in ſome inheritance.

11 So the Creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and ſaid, Let thy dwelling be in Iacob, and take thine inheritance in Iſrael, and roote thy ſelf among my choſen.

12 *He created me from the beginning, & before the worlde, and I ſhal neuer faile:

*In the holy habitation haue I ſerued before him, and ſo was I ſtabliſhed in Si-on.

13 *In ¶ welbeloued citie gaue he me reſt, and in Ieruſalem was my power.

14 I toke roote in an honorable people, euen in the portion of the Lords inheritance.

15 I am ſet vp on hie like a cedar in Libanus, and as a cypreſſe tre vpon the mountaynes of Hermon.

16 I am exalted like a palme tre ¶ about the bankes, and as a roſe plante in Iericho, as a faire olive tre in a pleaſant field, and am exalted as a plane tre by the water.

17 I ſmelled as ¶ cinnamom, & as a bagge of ſpices: I gaue a ſwete odour as the beſt myrthe, as galbanum, and onix, and ſwete ſtorax, and perfume of incenſe in an houſe.

18 As the terebinth, haue I ſtretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought forth the ¶ fruite of ſwete ſauour, and my ſhoures are the fruite of honour and riches.

20 I am the mother of beautiful loue, and of feare, and of knowledge, & of holy hope: I giue eternal things to all my children to whome God hath commanded.

21 [In me is all grace of life and truth: in me is all hope of life and vertue.]

22 Come vnto me all ye that be deſirous of me, and fill your ſelues with my frutes.

23 *For the remembrance of me is ſweter then hony, and mine inheritance [ſweter] then the hony combe: [the remembrance of me endureth for euer more.]

hhhh. iiij.

*Prouer. 8, 23.

*Exod. 31, 3.

*Pſal. 132, 8.

† Or, in Cadex.

*Iohn 15, 12.

*Pſal. 19, 12.

24 They that eat me, shal haue the more hunger, & they that drinke me, shal thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offende: [they that make me to be knowe, shal haue euertlasting life.]

26 All these things are the booke of life, & the covenant of the moste high God, & the knowledge of the truth, & the Law that Moyses [in the precepts of righteousness] commanded for an heritage vnto the house of Iacob, [& the promises pertaining vnto Israel.]

27 Be not weary to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, & besides him there is none other Saviour.

28 [Out of Dauid his seruant he ordeined to raise vp a moste mightie King that shulde sit in the throne of honour for euer more.]

29 He filleth all things with his wisdom, as Physon, and as Tygris, in the time of the newe frutes.

30 He maketh the vnderstanding to abound like Euphrates, and as Iorden in the time of the harvest.

31 He maketh the doctrine of knowledge to appeare as the light, and overfloweth as Geon in the time of the vintage.

32 The first man hath not knowe her perfectly: no more shal the last see her out.

33 For her considerations are more abundant then the sea, and her counsel is profounder then the great deepe.

34 Wisdom haue cast out floods: I am as an arme of the riuier: I runne vnto paradise as a water condite.

35 I said, I wil water my faire garden, and wil water my pleasant ground: and lo, my ditche became a flood, and my flood became a sea.

36 For I make doctrine to shine as light of the morning, and I lighten it for euer.

37 I wil pearce thorow all the lower partes of the earth: I wil loke vpon all suche as be a sleep, and lighten all them that trust in the Lord.

38 I wil yet poure out doctrine, as prophetic, and leaue it vnto all ages for euer.

39 Beholde that I haue not labored for my self onely, but for all them that seeke wisdom.

CHAP. XXV.

1 Of the things which please God, and of the things which he hateth: 7 Of the things that be not to be suspected. 14 Of the malice of a woman.

1 There things reioyce me, and by them I am beautified before God & men: the vntie of brethren, the loue of neighbours, a man and wife that agre together.

2 ¶ There sortes of men my soule hateth, & I utterly abhorre the life of them: a poore man that is proude: a riche man that is a liar, and an olde adulterer that docteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh, how pleasant a thing is it whe graue headed men minister iudgement, & when the elders can giue good counsell.

5 Oh, how comelic a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!

6 The crowne of old age is to haue much experience, and the feare of God is their glorie.

7 ¶ There be nine things, which I haue iudged in mine heart to be happie, and the tenth wil I pronounce with my tongue: a man that while he liueth, hathe boye of his children, and seeth the fall of his enemies.

8 ¶ Welis him that dwelleth with a wife of vnderstanding, and that hathe not fallen with his tongue, and that hathe not serued such as are vnworthie of him.

9 Welis him that findeth prudence, and he that can not speake in the cares of them that wil heare.

10 ¶ Oh, how great is he that findeth wisdom: yet is there none aboue him, that feareth the Lord.

11 The feare of the Lord passeth all things in clement.

12 [Blessed is the man, vnto whome it is granted to haue the feare of God.] Vnto whome shal he be likened that hathe attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioined vnto him.

14 ¶ The greatest heauines is the heauines of the heart, and the greatest malice is the malice of a woman.

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman.

16 Of any affliction, saue the affliction of them that hate, or any vengeance, saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an enemy.

18 ¶ I had rather dwell with a lion & a dragon, then to kepe house with a wicked wife.

*Exod. 20, 5.
& 24, 3.
deut. 4, 1.
& 29, 9.

*Gene. 2, 18.

*Ios. 3, 13.

*Gene. 13, 1.
rom. 12, 16.

*Chap. 14, 1.
& 19, 16.
iam. 3, 2.

*Or, woman.
Eccl. 2, 19

wife.

19 The wickednes of a womā chāgeth her face, and maketh her countenance blacke as a sacke.

20 Her housband siting among his neighbours, because of her, sigheth sore or he beware.

21 All wickednes is but litle to the wickednes of a woman: let the portion of the sinner fall vpon her.

22 As the climbing vp of a sandie way is to the fete of the aged, so is a wife ful of wordes to a quiet man.

23 *Stumble not at the beautie of a woman, & desire her not for thy pleasure.

24 If a woman nourish her housband, she is angrie and impudent and ful of reproche.

25 A wicked wife maketh a sorie heart, an heauie countenance, & a wounded minde, weake hands and feble knees, and cā not comfort her housband in heauines.

26 Of the *woman came the beginning of sinne, and thorow her we all dye.

27 Giue the water no passage, [no not a litle,] neither giue a wicked woman libertie to go out.

28 If she walke not in thine obediēce, [she shal confound thee in the sight of thine enemies.] Cut her of then from thy selfe:

*Giue her, and forsake her.

CHAP. XXVI

1 The praise of a good woman. 2 Of the name of wise things, and of the fourth. 3 Of the ielous and drunken woman. 4 Of two things that cause sorrow, and of the thirde which moueth wrath.

Blessed is the man that hath a vertuous wife; for the number of his yeres shalbe double.

2 An honest woman reioyceth her housband, and she shal fill the yeres of his life with peace.

3 A vertuous woman is a good portion, & shalbe giuen for a gift vnto suche as feare the Lord.

4 Whether a man be riche or poore, he hath a good heart toward the Lord, & they shal at all times haue a cheerful countenance.

5 ¶ There be thre things that mine heart feareth, & my face is afraid of the fourth: treason in a citie, the assemblie of the people, and false accusation: all these are heuier then death.

6 ¶ But the sorrow and grief of the heart is a woman that is ielous ouer another; & she that communeth with all is a scourge of the tongue.

7 An euil wife is as a yoke of oxen that drawe diuerse wayes: he that hath her, is

as though he helde a scorpion.

8 A drunken woman and suche as cā not be tamed, is a great plague: for she cā not couer her owne shame.

9 The whoredome of a woman may be knowne in the pride of her eyes, and eyeliddes.

10 ¶ If thy daughter be not shamefast, holde her straitly, lest she abuse her selfe thorow ouer muche libertie.

11 Take hede of her that hath an ynshamefast eye: & maruile not if she trespass against thee.

12 As one that goeth by the way, and is thirstie, so shal she open her mouth, and drinke of euerie next water: by euerie hedge shal she sitte downe, and open her quiver against euerie arrowe.

13 The grace of a wife reioyceth her housband, and fedeth his bones with her vnderstanding.

14 A peaceable woman & of a good heart is a gift of the Lord, and there is nothing so muche worth as a woman wel instructed.

15 A shamefast & faithfull woman is a double grace, and there is no weight to be compared to her continent minde.

16 As the sunne when it riseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the clere light is vpon the holy candlestick, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire fete with a constant minde.

19 Perpetual are the fundations that be laide vpon a strong rocke: so are the commandements of God in the heart of an holy woman.

20 My sonne, kepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a frutefull possession through all the fields, sowe it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shal liue after thee, shal growe, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a lowe: but the wife that is married, is counted as a towre against death to her housband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameles woman contemneth shame, but a shamefast womā will reuerence her housband.

26 A shameles woman is compared to a

Chap. 43, 11

For a beare.

*Chap. 43, 12
*Sam. 13, 30

*Gen. 3, 6
*1 Tim. 2, 14

*To wit, the
bill of diuorment.

dogge: but she that is shamefast, reueren-
ceth the Lord.

27 A woman that honoreth her housband,
shalbe iudged wise of all: but she that dispi-
seth him, shalbe blased for her pride.

28 A lowde crying woman and a babler let
her be sought out to driue away the ene-
mies: the minde of euery man that liueth
with such, shalbe conuersant among the
troubles of warre.

29 There be two things that grieue mine
heart, and the thirde maketh me angrie: a
man of warre that suffreth pouertie: and
men of vnderstanding that are not set by:
and when one departeth from righteous-
nes vnto sinne: the Lord appointeth such
to the sworde.

30 [There be two things, which me thinke
to be hard and perilous.] A marchant can
not lightly kepe him from wrong, and a
vitailler is not without sinne.

CHAP. XXVII.

3 Of the poore, that wolde be riche. 5 The probation of
the man that feareth God. 13 The vnconstancye of a
foole. 16 The secrets of friends are not to be vnterred. 18
The wicked imagineth euill which turneth vpon him self.

*Prouer. 6, 9.
1. Tim. 2, 3, 4.

1 **B**Ecause of pouertie haue manie sin-
ned: and he that seeketh to be riche,
turneth his eyes aside.

2 As a naille in the wall sticketh fast betwe-
ne the ioyntes of the stones, so doeth sin-
ne sticke betwene the selling and the by-
ing.

3 If he holde him not diligently in the fea-
re of the Lord, his house shal sone be ouer
throwen.

4 As when one sifteth, the filthines remain-
eth in the siue, so the filth of man remain-
eth in his thoght.

*Prouer. 27, 28.

5 The fornace proueth the potters vessel:
so doeth [temptation] trye mens thoghts.

6 The frute declareth if a tree haue bene
trimmed: so the worde [declareth] what
man hathe in his heart.

7 Praise no man except thou haue heard
his talke: for this is the tryal of men.

8 If thou followest righteousness, thou
shalt get her, and put her on as a faire gar-
ment, [and shalt dwell with her, and she
shal defend thee for euer: and in the daye
of knowledge thou shalt finde steadfast-
nes.]

9 The birdes resort vnto their like: so do-
eth the truth come vnto them, that are
practised in her.

10 As the lyon waiteth for the beast, so
doeth sinne vpon them that do euill.

11 The talking of him that feareth God, is
all wisdom: as for a foole, he changeth as
the moone.

12 If thou be among the vndiscrete, obser-
ue the time, but haunte stil the assemblie
of them that are wise.

13 The talking of fooles is grieuous, and
their sporte is in the plaisure of sinne.

*Chap. 23, 10.

14 The talke of him that sweareth muche,
maketh the heere to stand vp: and to striue
with such, stoppeth the cares.

15 The strife of the proude is blood shed-
ding, and their skouldings are grieuous to
heare.

*Chap. 19, 10,
22, 23.

16 Who so discouereth secrets, lesseth
his credit; and findeth no friend after his
wil.

17 Loue thy friend, and be faithfull vnto
him: but if thou bewrayest his secrets,
thou shalt not get him againe.

18 For as a man destroyeth his enemy, so
doest thou destroye the friendship of thy
neighbour.

19 As one that letteth a birde go out of his
hand, so if thou giue ouer thy friend, thou
canst not gette him againe.

20 Followe after him no more, for he is to
farre off: he is as a roe escaped out of the
snare: [for his soule is wounded.]

21 As for woundes, they may be bounde vp
again, and an euil worde may be recon-
ciled: but who so bewrayeth the secrets of
a friend, hathe lost all his credit.

*Chap. 8.

22 He that winketh with the eyes, imagi-
neth euil: and he that knoweth him, will
let him alone.

*Prouer. 10, 10.

23 When thou art present, he wil speake
swetely, and praise thy wordes: but at the
last he wil turne his tale, and sclander thy
saying.

24 Manie things haue I hated, but nothing
so euil as such one: for the Lord also ha-
teth him.

25 Who so casteth a stone on hie, casteth it
vpon his owne head: and he that smiteth
with guile, maketh a great wounde.

26 Who so diggeth a pit, shal fall therein,
[and he that laieth a stone in his neigh-
bours way, shal stumble thereon,] and he
that laieth a snare for another, shalbe take
in it him self.

*Prouer. 26, 27,
eccle. 10, 3.

27 He that worketh euil, shalbe wrapped
in euil, and shal not knowe from whence
they come vnto him.

28 Mockerie & reproche followe the prou-
de, and vengeance lurketh for them as a
lyon.

29 They that reioyce at the fall of the righ-
teous, shalbe taken in the snare, & anguish
shal consume them before they dye.

30 Dispite and angre are abominable thin-
ges, and the sinful man is subiect to them
bothe.

CHAP.

¶ CHAP. XXVIII.

1 VVe ought not to desire vengeance, but so forgive the offence. 13 Of the vices of the tongue, and of the dangers thereof.

1 **H**E* that seeketh vengeance, shal finde vengeance of the Lord, and he wil surely kepe his sinnes.

2 †Forgiue thy neighbour the hurt that he hath done to thee, so shal thy sinnes be forgiuen thee also, when thou praieft.

3 Shulde a man beare hatred against man, and* desire forgiuenes. of the Lord?

4 He wil shewe no mercie to a man, which is like him self: and wil he aske forgiuenes of his owne sinnes?

5 If he that is but flesh, nourishe hatred, [and aske pardone of God,] who wil intreate for his sinnes?

6 Remembre the end, & let enimitie passe: imagine not death and destruction to another through angre, but perseuere in the commandements.

7 Remember the cōmandements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the couenant of the moste High, and forgiue his ignorance.

8 *Beware of strife, & thou shalt make thy sinnes fewer: for an angrie man kindleth strife.

9 And the sinful man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 *As the matter of the fyre is, so it burneth, and mans angre is according to his power: and according to his riches his angre increaseth, and the more vehement the angre is, the more is he inflamed.

11 An hastie brauling kindleth a fyre, and an hastie fighting sheddeth blood. [a tongue that beareth false witnes, bringeth death.]

12 If thou blowe the sparke, it shal burne: if thou spit vpon it, it shalbe quenched, and bothe these come out of the mouth.

13 †*Abhorre the sclāderer and double tongued: for suche haue destroyed many that were at peace.

14 The double tongue hath disquieted manie, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it broght downe, and bene the decaye of mightie nations.]

15 The double tongue hath cast out manie vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.

17 The stroke of the rodde maketh markes

in the flesh, but the stroke of the tongue breaketh the bones.

18 There be manie that haue perished by the edge of the sworde, but not so manie as haue fallen by the tongue.

19 Wel is him that is kept from an euil tongue, and cometh not in the angre thereof, which hath not drawen in that yoke, nether hath bene bounde in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bandes of brasse.

21 The death thereof is an euil death: hell were better then suche one.

22 It shal not haue rule ouer them that feare God, nether shal they be burnt with the flame thereof.

23 Suche as forsake the Lord, shal fall therein: and it shal burne them, and no man shalbe able to quenche it: it shal fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, and make dores and barres for thy mouth.

25 Binde vp thy siluer and golde, & weigh thy wordes in a balance, and make a dore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, [and thy fall be incurable, euen vnto death.]

¶ CHAP. XXIX.

1 Do lend money, and do almes. 13 Of a faithfull man answering for his friend. 24 The poore mans life.

1 **H**E that wil shewe mercie, †lendeth to his neighbour: and he that hath power ouer him self, kepeth the commandements.

2 Lend to thy neighbour, in time of his need, and pay thou thy neighbour againe in due season.

3 Kepe thy worde and deale faithfully with him, and thou shalt alwaye finde the thing that is necessarie for thee.

4 Manie when a thing was lent them, rekened it to be founde, & grieved them that had helped them.

5 Til they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they shulde paie againe, they prolong the terme, and giue a careles answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, and rekeneth the other as a thing founde: els he deceiuet him of his money, and maketh him an enemy without a cause: he paieth him with cursing and rebuke, & giueth him euil wordes

Deut. 32, 35.
Rom. 12, 19.

†Man ought not to like vengeance.

Mat. 6, 14.

Clap. 8, 1.

Prover. 16, 2.

†The tongue.
Clap. 21, 30.

tof weldolag.

Ecclesiasticus.

for his good dede.

7 There be manie which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou patience with him that humbleth him self, and differre not mercie from him.

9 Helpe the poore for the commandeméts sake, and turne him not away, because of his pouertie.

10 Lese thy money for thy brothers and neighbours sake, and let it not roust vnder a stone to thy destruction.

*Dan. 4, 24.
luk. 11, 41.
act. 10, 4.

11 *Bestowe the treasure after the commandement of the moste High, & it shal bring thee more profite then golde.

†Or, giue thine almes secretly.

12 †Lay vp thine almes in thy secret chambers, and it shal kepe thee from all affliction.

13 [A mans almes is as a purse with him, and shal kepe a mans fauour as the apple of the eye, and afterwarde shal it arise, and paye euerie man his rewarde vpon his head.]

14 It shal fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

†Of, suretieshippe.

15 An honest man is †suretie for his neighbour: but he that is impudent, forsaketh him.

16 Forget not †frindeship of thy suretie: for he hath laied his life for thee.

17 The wicked dispiseth the good dede of his suretie.

18 The wicked wil not become suretie: and he that is of an vnthankful minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he wil forsake him.]

20 Suretieshippe hath destroyed manie a riche man, & remoued them as the waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man, transgressing the commandement of the Lord, shal fall into suretieshippe: and he that medleth muche with other mens busines, is intangled in controuersies.

22 †Helpe thy neighbour according to thy power, and beware that thou thy self fall not.

*Chap. 39, 31.

23 *The chief thing of life is water, and bread, and clothing, and lodging to couer thy shame.

†Sober lining.

24 †The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it litle or muche, holde thee conten-

ted, that the house speake not euil of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge & fede vnthankful men, and after shalt haue bitter wordes for the same, [saying,]

28 Come, thou stranger, and prepare the table, and fede me of that thou hast readie.

29 Giue place, thou stranger, to an honorable mā: my brother cometh to be lodged, and I haue neede of mine house.

30 These things are heauie to a mā that hath the vnderstanding, the vpbraiding of the house, and the reproche of the lender.

¶CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorowful life. 21 Of the ioye and sorow of the heart.

1 **H**E that loueth his sonne, *causeth him oft to fele the rodde, that he may haue ioye of him in the end.

*Prover. 13, 24.
& 13, 25.

2 He that chastiseth his sone, shal haue ioy in him, and shal reioyce of him among his acquaintance.

3 He that *teacheth his sonne, griueth theemie, and before his friends he shal reioyce of him.

*Deut. 6, 7.

4 Thogh his farther dye, yet is he as thogh he were not dead: for he hath left one be hinde him that is like him.

5 In his life he sawe him, and had ioye in him, and was not sorie in his death, [neither was he ashamed before his enemies.]

6 He left behind him an aduenger against his enemies, and one that shulde shewe fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his woundes, and his heart is griued at euerie crye.

8 An vntamed horse wil be stubburne, and a wanton childe wil be wilful.

9 If thou bring vp thy sonne delicately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.

10 Laugh not with him, lest thou be sorie with him, and lest thou gnash thy teeth in the end.

11 *Giue him no libertie in his youth, and winke not at his folie.

*Chap. 7, 25.

12 Bowe downe his necke while he is yong, and beat him on the sides, while he is a childe, lest he waxe stubburne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, and be diligent therein, lest his shame griue thee.

14 †Better is the poore, being whole and strong, then a riche man that is afflicted

†The praise of health.

in

in his bodie.

15 Health and strength is aboue all golde,
& a whole bodie aboue infinite treasure.

16 There is no riches aboue a sound bodie,
and no ioye aboue the ioye of the heart.

17 Death is better then a bitter life, [and
long rest,] then continual sickenes.

18 The good things that are powred on a
mouth shut vp, are as messes of meat set
vpon a graue.

19 What good doeth the offering vnto an
idole: for he can nether eat, nor smell: so
is he that is persecuted of the Lord, [and
beareth the rewarde of iniquitie.]

20 He seeth with his eyes, and groneth like
a gelded man, that lieth with a virgin,
and sigheth.

21 *Giue not ouer thy minde to heauines,
and vexe not thy self in thine owne coun-
sel.

22 The ioye of the heart is the life of mā,
and a mans gladnes is the prolonging of
his daies.

23 Loue thine owne soule, and comforte
thine heart: driue sorow farre from thee:
for sorow hathe slaine many, and there is
no profite therein.

24 Enuie and wrath shorten the life, and ca-
refulnes bringeth age before the time.

25 A noble and good heart wil haue confi-
deration of his meat and diet.

¶ CHAP. XXXI.

Of couetousnes. 3 Of them that take paine to gather riches. 8 The praise of a riche man without a fault. 12 VVe ought to flee drunkennes and folowe sobernes.

*Chap. 30, 3.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

*Prouer. 12, 22.

*15, 13.

*17, 20.

1 **W**Aking after riches pineth away
the bodie, and the care thereof
drieth away slepe.

2 This waking care breaketh the slepe, as a
great sickenes breaketh the slepe,

3 The riche hathe great labour in gather-
ing riches together, and in his rest he is fil-
led with pleasures.

4 The poore laboreth in liuing poorely, and
when he leaueth of, he is stil poore.

5 He that loueth golde, shal not be iustified,
and he that followeth corruption, shal haue
ynough thereof.

6 *Many are destroied by the reason of gol-
de, and haue founde their destruction be-
fore them.

7 It is as a stumbling blocke vnto them that
sacrifice vnto it, and euerie foole is taken
therewith.

8 Blessed is the *riche which is founde
without blemish, and hathe not gone af-
ter golde, [nor hoped in money and trea-
sures.]

9 Who is he, and we wil commende him:
for wonderful things hathe he done a-
mong his people.

10 Who hathe bene tryed thereby, & foun-
de perfite: let him be an exāple of glorie,
who might offende, and hathe not offen-
ded, or do euil, and hathe not done it.

11 Therefore shal his goods be stablised,
and the congregation shal declare his al-
mes.

12 If thou sit at a costlie table, & open not
thy mouth wide vpon it, & say not, Behol-
de muche meat.

13 Remembre that an euil eye is a shrewe:
and what thing created is worse then a
wicked eye: for it wepeth for euerie cau-
se.

14 Stretch not thine hand wheresoeuer it
lokethe, and thrust it not with it into the
dish.

15 Consider by thy self him that is by thee,
and marke euerie thing.

16 Eat modestly that which is set before
thee, and deuoure not, lest thou be hated.

17 Leauethou of first for nourtours sake,
and be not insatiable, lest thou offend.

18 When thou sitteth among many, reache
not thine hand out first of all.

19 *How litle is sufficient for a man wel-
taught: and thereby he belcheth not in
his chamber, [nor feleth any paine.]

20 A wholsome slepe cometh of a temper-
at bellie: he riseth vp in the morning, and
is wel at ease in him self: but paine in wat-
ching, and cholericke diseases, and pangs
of the bellie are with an vnstabile man.

21 If thou hast bene forced to eat, arise, go
forthe, vomit, and then take thy rest: [so
thou shalt bring no sickenes vnto thy
bodie.]

22 My sonne, heare me, and dispise me
not, and at the last thou shalt finde as I ha-
ue tolde thee: in all thy workes be quicke,
so shal there no sicknes come vnto thee.

23 *Who so is liberal in his meat, men shal
blesse him: and the testimonie of his ho-
nestie shal be beleued.

24 But against him that is a nigard of his
meat, the whole citie shal murmure: the
testimonies of his nigardnes shal be sure.

25 Shewe not thy valiantnes in wine: for
*wine hathe destroied manie.

26 The fornace proueth the edge in the
tempering: so doeth wine the hearts of
the proude by drunkennes.

27 *Wine soberly dronken, is profitable for
the life of mā: what is his life that is ouer-
come with wine?

28 Wine was made [from the beginning]
to make men glad, & not for drun-

iii. j.

*Temperantia

*Chap. 37, 32.

*Prouer. 12, 9.

*Liberalitas.

*Iudeth 18, 8.

*Psal. 104, 15.

*Prouer. 31, 4.

Ecclesiasticks.

kenne. Wine measurably drunken & in
time, bringeth gladnes and cherefulness
of the minde.

But wine drunken with excess, maketh
bitternes of minde with braulings & skoul
dings.

Drunkennes increaseth the courage of
a fole, til he offend: it diminisheth his
strength and maketh woundes.

* Rebuke not thy neighbour at wine,
and dispise him not in his mirth: giue
him no dispitful wordes, and proesse not
vpon him with contrarie wordes.

* Chap. 30, 1.

Minatoqma T

CHAP. XXXII.

An exhortation to modestie. 1. Let the ancient speake.
2. To giue thanks after the repast. 3. Of the feare
faith and confidence in God.

If thou be made the master of the fe-
ast, lift not thy self vp, but be among
them, as one of the rest: take diligent care
for them, and so sitte downe.

† Humblenes.

And when thou hast done all thy duetie,
sitte downe, that thou maist be merie with
them, and receiue a crowne for thy good
behaviour.

Speake thou that art the elder: for it be-
cometh thee, but with sounde iudgemēt,
and hinder not musicke.

Powe not out wordes, where there is
no audience, * and shewe not forth the wis-
dome out of time.

* Chap. 3, 7.
& 10, 7.

The consent of musicians at a banquet is
as a signet of carbuncle set in golde.

And as the signet of an emeraude wel
trimmed with golde, so is the melodie of
musicke in a pleasant banquet.

Giue eare, and be stil, and for thy good
behaviour thou shalt be loued.

Thou that art yong, speake if nede be,
& yet scarcely when thou art twise asked.

Comprehende muche in fewe wordes:
[in manie things be as one that is igno-
rant.] be as one that vnderstandeth, and yet
holde thy tongue.

If thou be among great men, compare
not thy self vnto them: and when an elder
speaketh, bable not muche.

* Job 32, 6.

Before the * thonder goeth lightning,
and before a shamefast man goeth fa-
uour.

Stand vp betimes, and be not the last:
but get thee home without delay,

And there take thy pastime, & do what
thou wilt, so that thou do none euil, or vse
proude wordes.

But aboue all things giue thanks vnto
him that hath made thee, and replenished
thee with his goods.

Who so feareth the Lord, wil receiue

his doctrine, and they that rise early, shal
finde fauour.

He that seeketh the Law, shal be filled the-
rewith: but the hypocrite wil be offended
thereat.

They that feare the Lord, shal finde
that which is righteous, and shal kindle
iustice as a light.

An vngodly man wil not be reformed,
but findeth out excuses according to his
wil.

A man of vnderstanding dispiseth not
counsell: but a lewde and proude man
is not touched with feare, euen when he
hathe done rashly.

[My sonne,] do nothing without ad-
uise: so shal it not repent thee after
the dede.

Go not in the way where thou maist fal,
nor where thou maist stumble among the
stones, nether trust thou in the way that
is plaine.

And beware of thine owne children,
[and take hede of them that be thine owne
householde.]

In euerie good worke be of a faithfull
heart: for this is the keping of the com-
mandements.

Who so beleueth in the Lord, kepeth
the commandemēt. and he that trusteth
in the Lord, shal take no hurt.

† Or, the Law.

CHAP. XXXIII.

The deliuerance of him that feareth God. 4. The an-
swer of the wife. 12. Man is in the hand of God, as the
clay is in the hand of the potter. 35. Of euil seruants.

Here shal no euil come vnto him
that feareth the Lord: but when he
is in tentation, he wil deliuer him agai-
ne.

† The feare of
God.

A wise man hateth not the Law: but he
that is an hypocrite therein, is as a shippe
in a storme.

A man of vnderstanding walketh faith-
fully in the Law, and the Law is faithful
vnto him.

As the question is made, prepare the an-
swer, and so shalt thou be heard: be sure of
the matter, and so answer.

The heart of the * foolish is like a carte-
whele: and his thoughts are like a rolling
axeltre.

Chap. 31, 17.

As a wilde horse neieth vnder euerie one
that sitteth vpon him, so is a scornfull
friend.

Why doeth one day excell another, se-
ing that the light of the dayes of the yere
come of the sunne?

The knowledge of the Lord hathe par-
ted them a sondre, and he hathe by them
disposed

disposed the times and solemne feastes.

9 Some of them hathe he chosen & sanctified, & some of them hathe he put among the daies to number.

10 And all men are of the *grounde, and Adā was created out of the earth: but the Lord hathe deuided them by great knowledge, and made their waies diuers.

11 Some of them hathe he blessed and exalted, and some of them hathe he sanctified and appropriate to him self: but some of them hathe he cursed, and brought them lowe, and put them out of their estate.

12 *As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may rewarde them as liketh him best.

13 Against euil is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the moste High thou maist see, that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord am I increased, and haue filled my wine presse, like a grape gatherer.

16 *Beholde, how I haue not labored onely for my self, but for all them that seke knowledge.

17 Heare me, o ye great men of the people, and hearken with your eares, ye rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while ¶ liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, giue not thy self ouer to any persone.

20 For better it is that thy children shulde pray vnto thee, then that thou shuldest loke vp to the hands of thy children.

21 In all thy workes be excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whippe & the burden belong vnto the asse: and meat, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shal seke libertie.

25 The yocke and the whippe bowe downe the hard necke: so tame thine euil seruant with the whippes and correction.

26 Send him to labour, that he go not idle: for idlenes bringeth much euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie fethers.

28 But be not excessiue toward any, and without discretion do nothing.

29 *If thou haue [a faithfull] seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast nede of him, as of thy self. If ¶ intreat him euil, and he runne away, wilt thou seke him?

¶ CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the nede. 27 God doeth not allowe the workes of an vnfaithfull man.

1 **T**He hope of a foolish man is vaine & false, ¶ & dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that wil take holde of a shadowe, and followe after the winde.

3 Euen so is it with the appearings of dreames, as the likenes of a face is before another face.

4 Who can be clenfed by the vnclene? or what trueth can be spoken of a lier?

5 Sothsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as suche visions come not of the most High to trye thee, set not thine heart vpon them.

7 For dreames haue deceiued manye, and they haue failed that put their trust therein.

8 The Law shalbe fulfilled without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge hathe he that is not tried?]

9 A man that is instructed, vnderstandeth much, and he that hathe good experience, can talke of wisdom.

10 He that hathe no experience, knoweth litle, and he that erreth, is ful of craft.

11 When I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

14 Who so ¶ feareth the Lord, feareth no man, nether is afraied: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whome putteth he his trust: who is his strength?

iiii. ij.

† How scapes were ordered in olde time.

* Chap. 7, 11.

† Dreames.

† The feare of the Lord.

* Gen. 1, 27 & 2, 7.

† Is. 45, 9. rom. 9, 20.

* Chap. 24, 26.

e Law.

care of

31, 17.

Ecclesiasticus.

*Psal. 33, 18.
*Psal. 91, 1.

16 *For the eyes of the Lord haue respect vnto them, that loue him: he is their *mightie protection, and strong grounde, a defense from the heat, and a shadowe for the noone day, a succour from stombling, and an helpe from falling.

17 He setteth vp the soule, & lightneth the eyes: he giueth health, life and blessing.

*Prouer. 21, 17

18 ¶ He that *giueth an offering of vnrighteous goods, offreth a mocking sacrifice, and the giftes of the vnrighteous, please not him.

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteoufnes.]

† The offering of the wicked doth their prayer.
*Prouer. 15, 8.

20 The moste High doeth not alowe † offerings of the wicked, *nether is he pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the nedeful is the life of the poore: he that defraudeth him thereof, is a murderer.

*Deut. 24, 14.
chap. 7, 22.

23 He † taketh away his neighbours liuing, slayeth him, *and he that defraudeth the labourer of his hyre, is a bloodshedder.

24 ¶ When one buyldeth, & another breaketh downe, what profite haue they then but labour?

25 When one prayeth & another curseth, whose voyce wil the Lord heare?

*Nomb. 15, 15

26 *He that washeth him self because of a dead bodie, and toucheth it againe, what auaileth his washing?

*2. Pet. 2, 20.

27 *So is it with a man that fasteth for his sinnes, and committeth them againe: who wil heare his prayer? or what doeth his fasting helpe him?

¶ CHAP. XXXV.

1 Of true sacrifices. 14. The prayer of the fatherles, and of the widdowe, and him that humbleth him self.

*2. Sam. 15, 22.
iere. 7, 3.

† True sacrifices.

1 ¶ Who so kepeth † Law, *bringeth offerings ynough: he that holdeth fast the commandements, † offreth an offering of saluation.

*Philip. 4, 18.

2 He that is thankful to them that haue wel deserued, offreth fine floure: *and he that giueth almes, sacrificeth praise.

3 To departe from euil is a thankful thing to the Lord, and to forsake vnrighteoufnes, is a reconciling vnto him.

*Exod. 23, 15.
& 34, 23.
deut. 6, 16.

4 *Thou shalt not appeare emptie before the Lord.

5 For all these things are done because of the commandement.

*Gene. 4, 4.

6 *The offering of the righteous maketh the altar fat, and the smel thereof is swete before the most High.

7 The sacrifice of the righteous is accepta-

ble, and the remembrance thereof shal neuer be forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

*2. Cor. 9, 7.

9 *In all thy giftes shewe a ioyful countenance, and dedicate thy riches with gladnes.

*Tob. 4, 6.

10 Giue vnto the moste High according as he hath enriched thee, *and loke what thine hand is able, giue with a cheareful eye.

11 For the Lord recompenseth, and wil giue thee seuen times as muche.

*Leuit. 22, 26.
deut. 15, 20.

12 *Diminish nothing of thine offering: for he wil not receiue it, and abstaine from wrōgful sacrifices: for the Lord is the iudge, and regardeth no *mans persone.

*Deut. 10, 17.
2. chro. 19, 7.
iob 34, 19.
wild. 6, 8.
act. 10, 34.
rom. 2, 11.
gal. 2, 6.
ephe. 6, 9.
col. 3, 26.
1. pet. 1, 17.

13 He accepteth not the persone of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherles, nor the widdow, when she powreth out her prayer.

15 Doeth not the teares runne downe the widdowes chekes: and her crye is against him that caused them: [for from her chekes do they go vp vnto heauen, and the Lord which heareth them, doeth accept them.]

16 He that serueth the Lord, shal be accepted with fauour, and his prayer shal reach vnto the cloudes.

17 The prayer of him that humbleth him self, goeth thorowe the cloudes, and ceaseth not til it come nere, and wil not departe til the moste High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Almighty wil tary long from them, til he hath smitten in sunder the loynes of the vnmerciful, and aduenged him self of the heathen, til he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, til he giue euerie man after his workes, and rewarde them after their deuises, til he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that cometh in † time of a drought.

¶ CHAP. XXXVI.

1 A prayer to God in the persone of all faithful men, against those that persecute his Church. 21 The praise of a good woman.

1 H Aue mercie vpon vs, o Lord. God of all things, and beholde vs, and [shewe

[shewe vs the light of thy mercies.]

- 2 And send thy feare among the nations, which seke not after thee, [that they may know that there is no God but thou, and that they may shewe thy wonderous workes.
- 3 Lift vp thine hand vpon the strange nations, that they may fe thy power.
- 4 As thou art sanctified in vs before them, so be thou magnified among them before vs.
- 5 That they may knowe thee, as we knowe thee: for there is none other God but onely thou, O Lord.
- 6 Renue the signes, & change the wordes: shewe the glorie of thine hand, and thy right arme, that they may shewe for the thy wonderous actes.
- 7 Raise vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemye.
- 8 Make the time shorte: remember thine othe, that thy wonderous workes may be praised.
- 9 Let the wrath of the fyre consume them that escape, and let them perish that oppresse the people.
- 10 Smite in sonder the heades of the princes that be our enemies, and say, There is none other but we.
- 11 Gather all the tribes of Iacob together, [that they may knowe that there is none other God but onely thou, and that they may shewe thy wonderous workes, and in herite thou them as from the beginning.
- 12 O Lord, haue mercie vpon the people, that is called by thy Name, and vpon Israel, whome thou hast likened to a first borne sonne.
- 13 Oh, be merciful vnto Ierusalem the cite of thy Sanctuarie, the cite of thy rest.
- 14 Fill Sion, that it may magnifie thine oracles, and [fill] thy people with thy glorie.
- 15 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue bene shewed in thy Name.
- 16 Rewarde them that waite for thee, that thy Prophetes may be founde faithful.
- 17 O Lord, heare the prayer of thy seruants according to the blessing of Aaron ouer thy people, and guide thou vs in the way of righteousnes, that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God.
- 18 The bellie deuoureth all meates, yet is one meat better then another.
- 19 As the throte tasteth venisone, so doeth a wise minde discerne false wordes.
- 20 A frowarde heart bringeth grief, but a

man of experience wil resist it.

- 21 A woman is apt to receiue euery man: yet is one daughter better then another.
- 22 The beautie of a woman chereth the face, and a man loueth nothing better.
- 23 If there be in her tongue gentlenes, mekenes, and wholesome talke, then is not her housband like other men.
- 24 He that hath gotten a [vertuous] woman, hath begonne to get a possession: he is an helpe like vnto him self, and a pillar to rest vpon.
- 25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandereth to and fro, mourning.
- 26 Who wil trust a thief that is alway ready and wandereth from towne to towne: and likewise him, that hath no rest, and lodgeth, wherefoeuer the night taketh him?

CHAP. XXXVII.

How a man shulde knowe friends and counsellers. 1: To kepe his companie that feareth God.

- 1 Euerie friend saith, I am a friend vnto him also: but there is some friend, which is onely a friend in name.
- 2 Remaineth there not heavines vnto death, when a companion and friend is turned to an enemye?
- 3 O wicked presumption, from whence art thou sprong vp to couer the earth with disceite?
- 4 There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.
- 5 There is some companion that helpeth his friend for the bellie sake, and taketh vp the buckler against the enemye.
- 6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.
- 7 Seke no counsel at him of whome thou art suspected, and disclose not thy counsel vnto suche as hate thee.
- 8 Euerie counseler praiseth his owne counsel: but there is some that counseleth for him self.
- 9 Beware of the counseler, and be aduised afore whereto thou wilt vse him: for he wil counsel for him self, lest he cast the loe vpon thee.
- 10 And say vnto thee, Thy way is good, and afterwarde he stand against thee: and loke what shal become of thee.
- 11 Aske no counsel for religion of him, that is without religion, nor of iustice, of him that hath no iustice, nor of a woman touching her of whome she is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of

† The praise of a good womā.

† Of friendship

† Chap. 6, 10.

† Of whome we shulder take counsell.

† Chap. 8, 11, & 9, 11.

† Or, what need he hath.

Ecclesiasticus.

a byer for the sale, nor of an enuious mā touching thankfulness, nor of the vnmerciful touching kindnes, nor of an vnholiest man of honestie, nor of the slothfull for anye labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for muche busines: hearken not vnto these many matter of counsel.

21 But be continual with a godly mā whom thou knowest to kepe the commandments of the Lord, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

22 Take counsel of thine owne heart: for there is no man more faithful vnto thee, then it.

23 For a mans minde is some time more accustomed to shewe more then seuen watchmē that sit aboue in an high tower.

24 And aboue all this pray to y^e most High, that he wil direct thy waye in trueth.

25 Let reason go before euerie enterprise, and counsel before euerie action.

26 ¶ The changing of the countenance is a signe of the changing of the heart: foure things appeare, good and euil, life and death, but the tongue hath euer more the gouernement ouer them.

27 ¶ Some mā is witty, & hath instructed manie, and yet is vnprofitable vnto him self.

28 Some man wil be wise in wordes, and is hated, yea, he is destitute of all foode, because grace is not giuen him of the Lord: for he is destitute of all wisdom.

29 Another is wise for him self, and the frutes of vnderstanding are faithful in his mouth.

30 A wise man instructeth his people, and the frutes of his wisdom faile not.

31 A wise man shalbe plentifully blessed, and all they that see him, shal thinke him blessed.

32 The life of man standeth in the number of dayes, but the dayes of Israel are innumerable.

33 A wise man shal obtaine credit among his people, and his name shalbe perpetual.

34 My sonne, prouert thy soule in thy life, and se what is euil for it, and permit it not to do it.

35 For all things are not profitable for all men, nether hath euerie soule pleasure in euery thing.

36 Be not griedie in all delires, and be not to hastie vpon all meates.

37 For excessse of meates bringeth sicknesses, and glotonie cometh into cholericke diseases.

30 By surfeit haue manie perished: but he that dieteth him self, prolongeth his life.

CHAP. XXXVIII.

1 A physicion is commendable. 2 To burye the dead. 3 The wisdom of him that is learned.

1 Honor the physicion with that honor that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the moste High cometh healing, and he shal receiue giftes of the King.

3 The knowledge of the physicion listeth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hath created medicine of the earth, and he that is wise, wil not abhorre it.

5 Was not the water made swete with wood, that men might know the vertue thereof?

6 So he hath giuen men knowledge, that he might be glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the apothecarie make a confection, and yet he can not finish his owne workes: for of y^e Lord cometh prosperitie and welth ouer all the earth.

9 My sonne, faile not in thy sicknesses, but praye vnto the Lord, & he wil make thee whole.

10 Leane of from sinne, and order thine hands a right, and cleanse thine heart from all wickednes.

11 Offer swete incense, and fine flour for a remembrance: make the offering fat, for thou art not the first giuer.

12 Then giue place to the physicion: for the Lord hath created him: let him not go from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shal praye vnto the Lord, that he wolde prosper that, which is giuen for ease, & their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the physicion.

16 My sonne, powre forth the teares ouer the dead, and beginne to mourne, as if thou hadest suffred great harme thy self, & then couer his bodie according to his appointment, and neglect not his burial.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as he is worthie, & that a daye or two, lest thou be euil spoken of, and then comforte thy self for thine heauines.

18 *For

† Or, taketh heed.

† Or, physicion and phisicke.

* Exod. 15, 15. iudeth 5, 15.

* Isa. 38, 1.

† God bestoweth first his benefices, and we must render a portion thereof to suche vs as he appointed.

* Chap. 23, 16. † Of mourning.

† Or, y^e custom.

† Or, wisdom.

† Of temperance.

* Chap. 31, 21.

18 *For of heauines cometh death, and the heauines of the heart breaketh the strength.

19 Of the affliction of the heart cometh sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: drue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurte thy self.

22 Remember his iudgement: thine also shalbe likewise vnto me yea daye, and vnto thee to day.

23 *Seing the dead is at rest, let his remembrance rest, and comferte thy self againe for him, when his spirit is departed from him.

24 ¶ The wisdom of a learned man cometh by vsing wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdom.

25 How can he get wisdom that holdeth the plough, and he that hath pleasure in the gode, and in driving oxen, and is occupied in their labours, and talketh but of the brede of bullockes?

26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboreth night and daye: and they that cut, and graue scales, and make fondrie diuersities, and giue them selues to counterfeit imagerie, and watch to performe the worke.

28 The smith in like maner abideth by his anvil, and doeth his diligence to labour the yron: the vapour of the fyre drieth his flesh, and he must fight wth the heat of the fornace: the noyce of the hammer is euer in his eares, and his eyes loke still vpon the thing that he maketh: he setteth his minde to make v^p his workes: therefore he watcheth to polistr it perfectly.

29 So doeth the potter sit by his worke: he turneth the whele about with his fete: he is careful alwaye at his worke, and maketh his worke by number.

30 He facioneth the claye with his arme, and with his fete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to cleanse the ouen.

31 All these hope in their hands, and euery one bestoweth his wisdom in his worke.

32 Without these can not the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, nether

are they hie in the congregation; neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the forme of the Law, and they are not mete for hard matters.

34 But they mainteine the state of the worlde, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The worker of God. 24 Vnto the good, good things profite, but vnto the euil, euil things are euil.

1 **H**E onely that applyeth his minde to the Law of the moste High, and is occupied in the meditation thereof, seeketh out the wisdom of all the ancient, and exerciseth him self in the prophecies.

2 He kepeth the sayings of famous men, & entreth in also to the secrets of darke sentences.

3 He seeketh out the mysterie of graue sentences, and exerciseth him self in darke parables.

4 He shal serue among great men and appeare before the prince: he shal traueil through strange countries: for he hath tried the good and the euil among men.

5 He wil giue his heart to reuerte early vnto the Lord that made him, and to praye before the moste High, and wil open his mouth in prayer, and praye for his sinnes.

6 When the great Lord wil, he shal be filled with the Spirit of vnderstanding, that he may powre out wise sentences, & giue thanks vnto the Lord in his prayer.

7 † He shal direct his counsel, and knowledge: so shal he meditate in his secrets.

8 He shal shewe forth his science & learning, and reioyce in the Law and couenāt of the Lord.

9 Many shal commend his vnderstanding, and his memorie shal neuer be put out, nor departe away: but his name shal continue from generation to generation.

10 *The congregatiō shal declare his wisdom, and shewe it.

11 Thogh he be dead, he shal leaue a greater fame then a thousand: and if he liue still, he shal get the same.

12 Yet wil I speake of mo things: for I am ful as the moone.

13 Harken vnto me, ye holy children, and bring forth the frute, as the rose that is planted by the brokes of the field.

14 And giue ye a swete smel as † incense, and bring forth the flowres as the lillie: giue a smel and sing a song of praise: blesse thou
iiii. iiii.

† Of true wisdom.

† Or, the Lord,

* Chap. 44, 14.

† Or, Libanus,

Lord in all his workes.

15 Giue honour vnto his Name, & shewe forthe his praise with the songs of your lippes, and with harpes, and ye shal say after this maner,

16 *All the workes of the Lord are exceeding good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at time conuenient they shal all be foght out: at his comendement the water stode as an heape, and at the worde of his mouth the waters gathered them selues.

18 His whole fauour [appeared] by his commandement, and none can diminish that which he wil saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euertlasting to euertlasting, and there is nothing wonderful vnto him.

21 A man nede not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shal renne ouer as the streame, and moisture the earth like a flood.

23 As he hath turned the waters into saltnes, so shal the heathen fele his wrath.

24 As his waies are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.

26 *The principal things for the whole vse of mans life is water, fyre, and yron, and salt, and meale, wheate, and hony, & milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godlie: but to the sinners they are turned vnto euil.

28 There be spretes that are created for vengeance, which in their rigour laye on sure strokes: in the time of destruction they shewe forthe their power, and accomplish the wrath of him that made them.

29 Fyre, and haile, and famine, and death: all these are created for vengeance.

30 The teeth of wilde beasts, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shal be glad to do his commandements: and when nede is, they shal be ready vpon earth: and when their houre is come, they shal not ouerpasse the commandement.

32 Therefore haue I taken a good courage

vnto me from the beginning, and haue thought on these things, and haue put them in writing.

33 *All the workes of the Lord are good, and he giueth euerie one in due season, & when nede is:

34 So that a man nede not to say, This is worse then that: for in due season they are all worthie praise.

35 And therefore praise the Lord with whole heart and mouth, and blesse the Name of the Lord.

¶ CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous and prerogative of the feare of God.

1 ¶ Great trauail is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe, til the day that they retorne to the mother of all things,

2 [Namely] their thoughts, and feare of the heart, and their imagination of the things they waite for, and the daye of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneth in ¶ earth and ashes:

4 From him that is clothed in blew silke, and weareth a crowne, euen vnto him that is clothed in simple linen.

5 Wrath & enuie, trouble, and vnquietnes, and feare of death, & rigour, and strife, and in the time of rest the slepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterwarde in sleping he is as in a watchetowre in the daye: he is troubled with the visions of his heart, as one that renneth out of a battel.

7 And when all is safe, he awaketh, & marueileth that the feare was nothing.

8 Suche things come vnto all flesh, bothe man and beast, but seuen folde to the vngodlie:

9 Moreouer, *death and blood, and strife, and sworde, oppression, famine, destruction and punishment.

10 These things are all created for the wicked, and for their sakes came the * flood also.

11 *All things that are of the earth, shall turne to earth againe: and they that are of the * waters, shal retorne into the sea.

12 ¶ All bribes and vnrighteousnes shal be put away: but faithfulness shal endure for euer,

13 The substance of the vngodlie shal be dried vp like a riuer, and they shal make a founde like a great thonder in the raine.

14 When he openeth his had, he reioyceth: but

* Gent. 1, 31.
mar. 7, 37.

* Gene. 1, 31.

† The miserie of mans life.

* Chap. 29, 28.

* Chap. 39, 39.

* Gene. 7, 11.

* Gene. 3, 19.
chap. 4, 1, 14.

* Eccles. 1, 7.

† Faithfulness.

but all the transgressours shal come to naught.

15 The children of the vngodly shal not obtaine many branches: for the vncleane rootes are as vpon the high rockes.

16 Their tender stalke by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.

17 ¶ Friendlines is as a moste plentiful garden of pleasure, and mercie endureth for euer.

18 *To labour and to be content with that a man hathe, is a swete life: but he that findeth a treasure, is aboute them bothe.

19 Children, and the buylding of the citie maketh a perpetual name: but an honest woman is counted aboute them bothe.

20 Wine and musicke reioyce the heart: but the loue of wisdom is aboute them bothe.

21 The pipe and the psalterion make a swete noyce: but a pleasant tongue is aboute them bothe.

22 Thine eye desireth fauor & beautie: but a grene fede time, rather then them bothe.

23 A friend, and companion come together at opportunitie: but aboute them bothe is a wife with her housband.

24 Friends and helpe are good in the time of trouble, but almes shal deliuer more the them bothe.

25 Golde and siluer fasten the fete, but counsel is esteemed aboute them bothe.

26 Riches and strength lift vp the minde: but the feare of the Lord is aboute them bothe: there is no want in the feare of the Lord, and it nedeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, lead not a beggers life: for better it were to dye then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormēteth him self after other mens meat: but a wise man & wel nourished, wil beware thereof.

30 Begging is swete in the mouth of the vnshamefast, and in his bellie there burneth a fyre.

¶ CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhortation to giue heede to wisdom. 17 Of what things a man ought to be ashamed.

1 ¶ **O**f death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vex him, and that hathe prosperitie in all things: yea, vnto him that

yet is able to receiue meat!

2 O death, how acceptable is thy iudgement vnto the needful, & vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that dispaireth, and hathe lost patience!

3 Feare not the iudgement of death: remember the that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why woldest thou be against the pleasure of the moste High: whether it be ten or an hundred yeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that kepe companie with the vngodly.

6 The inheritance of vngodly children shal perish, and their posteritie shal haue a perpetual shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Wo be vnto you, o ye vngodly, which haue forsaken the Law of the moste High God: for thogh you increase, yet shal you perish.

9 If ye be borne, ye shalbe borne to cursing: if ye dye, the curse shalbe your portion.

10 All ye is of the earth, shal turne to earth againe: so the vngodly [go] from the curse to destruction.

11 Thogh men mourne for their body, yet the wicked name of the vngodly shalbe put out.

12 Haue regarde to thy name: for that shal continue with thee aboute a thousand treasures of golde.

13 A good life hathe the dayes nombred: but a good name endureth euer.

14 *My children kepe wisdom in peace: for wisdom that is hid, and a treasure that is not sene, what profite is in them bothe?

15 A mā that hideth his foolishnes, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to be ashamed: nether are all things allowed as faithful in all men.

17 Be ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of autoritie:

18 Of sinne before the iudge and ruler of offence before the congregation and peopler of vnrighteousnes before a companion and friend,

19 And of theft before the place where thou dwellest, and before the trueth of

*Philip. 4, 13.
1. tim. 6, 6.

† A good name.

* Chap. 20, 33.

† Of shamefastnes.

¶ Of death.

† Or, table.

God and his covenant, and to leane with thine elbowes vpon the † bread, or to be reprobued for giuing or taking.

20 And of silence vnto them that salute thee, and to loke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or be euil minded toward another mans wife,

22 Or to sollicite any mans maide, or to stand by her bed, or to reproche thy friends with wordes,

23 Or to vpbraide when thou giuest any thing, or to reporte a matter that thou hast heard, or to teuile secret wordes.

24 Thus maiest thou wel be shamefast, and shalt finde fauour with all men.

¶ CHAP. XLII.

1 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

† In what thing we ought not to be ashamed.

1 **O**F these things be not thou † ashamed, nether haue regarde to offend for any persone,

2 Of the Law of the moste High and his covenant, and of iudgement to iustifie † godly:

3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:

4 To be diligent to kepe true balance, and weight, whether thou haue much or litle:

5 To sel merchandise at an indifferent price, and to correct thy children diligently, and to beat an euil seruant to the blood:

6 To set a good locke where an euil wife is, and to locke where many hands are:

7 If thou giue any thing by nomber and weight, to put all in writing, bothe that that is giuen out, and that that is receiued againe:

8 To teache the vnlearned, and the vnwife, and the aged, that contend against † yong: thus shalt thou be wel instructed, and approued of all men liuing.

† Or, is a secret warche to the father.

9 ¶ The daughter † maketh the father to watch secretly, and the carefulnes that he hathe for her, taketh away his slepe in the youth, lest she shulde passe the floure of her age: and when she hath an housband, lest she shulde be hated:

10 In her virginitie, lest she shulde be defiled, or gotten with childe in her fathers house, and, when she is with her housbād, lest she misbehaue her self: and when she is married, lest she continue vnfruitful.

¶ Chap. 16, 10.

11 ¶ If thy daughter be vnshamefast, kepe her straitly, lest she cause thine enemies to laugh thee to scorn, and make thee a co-

mune talke in the citie, and diffame thee among the people, and bring thee to publicke shame.

12 ¶ Beholde not euerie bodie beautie, & companie not among women.

¶ Chap. 25, 11.

13 For as the moth cometh out of garments: so doeth wickednes of the womā.

¶ Gen. 3, 6.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.

15 ¶ I wil remember the workes of the Lord, and declare the thing that I haue sene: by the worde of the Lord are his workes.

16 The sunne that shineth, loketh vpon all things, and all the worke thereof is full of the glorie of the Lord.

17 Hathe not the Lord appointed that his Saints shulde declare all his wonderous workes, which the almightie Lord hathe stablished to confirme all things by in his maiestie?

18 He seketh out the depth, and the heart, and he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the worlde.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 ¶ No thought may escape him, nether may any worde be hid from him.

¶ Job 41, 4. Isa. 29, 15.

21 He hath garnished the excellēt workes of his wisdom, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, nether can he be diminished: he hathe no nede of any counseller.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparkes of fyre!

23 They liue all, and endure for euer: and whensoever nede is, they are all obediēt.

24 They are all double, one against another: he hathe made nothing that hathe any faute.

25 The one † commendeth the goodnes of the other, and who can be satisfied with beholding Gods glorie?

† Or, stablisheth.

¶ CHAP. XLIII.

The summe of the creation of the workes of God.

1 **T**His high ornament † the cleare firmament, the beautie of the heauē so glorious to beholde,

† The wonderfull workes of God.

2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the moste High.

3 At noone it burneth the countrey, and who may abide the heat thereof?

4 The sunne burneth the mountaines three times

times more then he that kepeth a fornace with continual heat: it casteth out the fyrie vapours, & with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 *The moone also hathe he made to appeare according to her season, that it shulde be a declaratiō of the time, and a signe for the worlde.

7 *The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changinge.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the cōmandement of the holy one they continue in their order, and faile not in their wathe.

11 ¶ *Loke vpon the raine bowe, & praise him that made it: verie beautiful is it in the brightnes thereof.

12 *It compasseth the heauen about with a glorious circle, and the hands of the moste High haue bended it.

13 ¶ Thorowe his cōmandement he maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, & the cloudes flie forthe as the foules.

15 In his power hathe he strengthened the cloudes, and broken the haile stones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his wil.

17 The sounde of his thonder beateth the earth: so doeth the storme of the North: the whirlewinde also, as birdes that flie, scattereth the snowe, and the falling downe thereof is as the greshoppers that light downe.

18 The eye marueileth at the beautie of whitenes thereof, and the heart is astonished at the raine of it.

19 He also powreth out the frost vpo the earth like salt, and when it is frosen, it sticketh on the toppes of pales.

20 Whē the colde North winde bloweth, an yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brest plate.

21 It deuoureth the mountaines, and burneth the wilderness, and destroyeth that

that is grene, like fyre.

22 The remedie of all these is whē a cloude cometh hastily, and when a dewe cometh vpon the heat, it refresheth it.

23 [By his worde he stilleth the winde:] by his counsel he appeaseth the depe, and planteth ylands therein.

24 They that saile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we marueile thereat.

25 For there be strange, & wōderous workes, diuers maner of beasts, and the creation of whales.

26 Thorowe him are all things directed to a good end, & are stablished by his worde.

27 And when we haue spoken muche, we can not atteine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him: for he is aboue all his workes.

29 The Lord is terrible, and verie great, & marueilous is his power.

30 Praise the Lord, & magnifie him as muche as ye can, yet doeth he farre excede: exalt him with all your power, and be not wearie, yet can ye not atteine vnto it.

31 *Who hathe sene him, that he might tel vs: and who can magnifie him as he is?

32 For there are hid yet greater things than these be, and we haue sene but a fewe of his workes.

33 For the Lord hathe made all things, and giuen wisdom to suche as feare God.

¶ CHAP. XLIIII.

The praise of certein holie men, Enoch, Noe, Abraham, Isaac and Iacob.

1 Et vs now cōmende the famous men, and our fathers, of whome we are begotten.

2 The Lord hathe gotten great glorie by them, and that through his great power from the beginning.

3 Thei haue borne rule in their kingdomes, and were renoumed for their power, and were wise in counsel, and declared prophecies.

4 *They gouerned the people by counsel and by the knowledge of learning mete for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of musicke, and expounded the verses that were written.

6 They were riche and mightie in power, and liued quietly at home.

7 All these were honorable men in their generations, and were wel reported of in their times.

8 There are of them that haue left a name

Ecclesiasticus.

behinde them, so that their praise shal be spoken of.

*Gene. 7, 22.

9 There are some also which haue no memorial,* and are perished, as thogh they had neuer bene, and are become as thogh they had neuer bene borne, and their children after them,

10 But the former were merciful men, whose righteousness hath not bene forgotten.

11 For whose posteritie a good inheritance is reserved, and their seide is contained in the couenant.

12 Their stocke is contained in the couenant, and their posteritie after them.

13 Their seide shal remaine for euer, & their praise shal neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

*Chap. 39, 14.

15 *The people speake of their wisdom, & the congregation talke of their praise.

† Enoch.
*Gene. 5, 14.
ebr. 11, 5.

16 † *Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

† Noe.
*Gene. 6, 9.
& 7, 1.
ebr. 11, 7.

17 † *Noe was founde perfite, and in the time of wrath he had a rewarde: therefore was he left as a remnant vnto the earth, when the flood came.

*Gene. 9, 11.

18 An euerlasting couenant was made with him, that all flesh shulde* perish no more by the flood.

† Abraham.
*Gene. 12, 3.
& 15, 5.
& 17, 4.

19 † Abraham was a* great father of manie people: in glorie was there none like vnto him

*Gene. 21, 4.

20 He kept the Law of the moste High, & was in couenant with him, and he set the couenant* in his flesh, and in tentation he was founde faithful.

*Gene. 22, 16.
gal. 3, 8.

21 Therefore he assured him by an *othe, † he wolde blesse the nations in his seide, & that he wolde multiplie him as the dust of the earth, and exalte his seide as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the worlde.

*Gene. 26, 3.
† Isaac.

22 *With † Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

† Jacob.
† Or, knewe him.

23 And caused it to rest vpon the head of † Jacob, and † made him self known by* his blessings, and gaue him an heritage and deuided his portions, * and parted them among the twelue tribes.

*Gene. 27, 28.
& 28, 1.
*Gene. 28, 1.
ioh. 18, 19.
† Ioseph.

24 And he brought out of him † a merciful man, which founde fauour in the sight of all flesh.

¶ CHAP. XLV.

The praise of Moyses, Aaron, and Phinees.

† Moyses.
*Exod. 11, 3.
act. 7, 22.

1 And † Moyses, the *beloued of God and men, [brought he forth,] whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

*Exod. 6, 7, 8, 9.

3 By his wordes he caused the wonders to cease, and he made him * glorious in the sight of Kings; and gaue him commandements for his people, and shewed him his glorie.

*Nomb. 12, 3.

4 *He sanctified him with faithfulness, and mekenes; and chose him out of all men.

*Exod. 13, 7.

5 He caused him to heare his voyce, and brought him into the darke cloude, * and there he gaue him the commandements before his face, euen the Law of his life & knowledge, that he might teache Iacob † couenant, and Israel his iudgements.

† Aaron.
*Exod. 4, 14.

6 He exalted † Aaron an holy man like vnto him, eue his * brother of the tribe of Levi.

7 An euerlasting couenant made he with him, and gaue him the priesthode among the people, & made him blessed through his comelie ornamēt, & clothed him with the garment of honour.

8 He put perfite ioye vpon him, & girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.

*Exod. 28, 35.

9 He compassed him about with belles of golde, & with many belles round about, * that when he went in, the sound might be heard, and might make a noyce in the Sanctuarie, for a remembrance to the children of Israel his people,

† Vrim and Thumim.

10 And with an holy garment, with golde also, and blewes silke, and purple, & diuers kindes of workes, and with a brestlappe of iudgement, and with the signes of truth,

11 And with worke of skarlet conningly wrought, and with precious stones grauen like scales, & set in golde by goldsmithes worke for a memorial, with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, and pleasant to loke vpon.

13 Before him were there no suche faire ornaments: there might no stranger put the on, but onely his children, & his childrens children perpetually.

14 Their sacrifices were wholly consumed euerie day twise continually.

*Leuit. 6, 14.

15 *Moyses filled his hands, and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, & to his seide, so long as the heauens shulde remaine, that he shulde minister before him,

him, and also to execute the office of the priesthode, and blesse his people in his name.

16 Before all men liuing the Lord chose him that he shulde present offrings before him, and a swete sauour for a remembrance to make reconciliation for his people.

17 *He gaue him also his commandements and autoritie according to the Lawes appointed, that he shulde teache Iacob the testimonies, and giue light vnto Israel by his Law.

18 *Strangers stode vp against him, and enuied him in the wilderness, euen the men that toke Dathans and Abirams parte, & the companie of Core in furie and rage.

19 This the Lord sawe, and it displeased him, and in his wrathful indignation were they consumed: he did wonders vpon them, and consumed them with the fyrie flame.

20 *But he made Aaron more honorable, and gaue him an heritage, and parted the first frutes of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the [Priests] did eat of the sacrifices of the Lord, which he gaue vnto him and to his sede.

22 *Els had he none heritage in the land of his people, nether had he any portion among the people: for [the Lord] is the portion of his inheritance.

23 The third in glorie is *Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, and stode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he shulde be the chief of the Sanctuarie and of his people, and that he and his posteritie shulde haue the dignitie of the priesthode for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdome shulde remaine to his sonne of the tribe of Iuda: so the heritage of Aaron shulde be to the onelie sonne of his sonne, and to his sede. God giue vs wisdom in our heart to iudge his people in righteousness, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

¶ CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

Iesus † * the sonne of Naue was valiant in the warres, and was the successour of

Moyles in prophecies, who according vnto his name, was a great sauour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

2 *What glorie gate he, when he lift vp his hand, and drewe out his sworde against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 *Stode not the sunne stil by his meanes, and one day was as long as two?

5 He called vnto the moste high Gouernour when the enemies preased vpon him on euerie side, & the mightie Lord heard him with the heile stones, and with mightie power.

6 He rushed in vpon the nations in battel, and in the going downe [of Bethoron] he destroyed the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord, for he followed the Almighty.

7 *In the time of Moyles also he did a good worke: he and † Caleb the sonne of Iephunc stode against the enemy, and withheld the people from sinne, and appeased the wicked murmuring.

8 *And of six hundreth thousand people of fote, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and hony.

9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the high places of the land and his sede obtained it for an heritage.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the Iudges, euerie one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

12 Let *their bones flourish out of their place, & their names by succession remaine to them that are moste famous of their children.

13 ¶ † Samuel the Prophet of the Lord, beloved of his Lord, *ordeined Kings, and anointed the princes ouer his people.

14 By the Lawe of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophete was approued for his faithfulness, and he was knowen faithful in his wordes and visions.

16 *He called vpon the Lord almighty, when his enemies preased vpon him on euerie side, when he offred the sucking lambe.

kkkk. j.

Ios. 8, 3.

Ios. 10, 12.

Ios. 10, 12.

† Or, that the Lord fauoured his battel.

† Or, pursued & mightie men.

* Nomb. 14, 6.

1. mac. 2, 5.

† Caleb.

* Nomb. 26, 65.

deut. 1, 35.

Ios. 14, 11.

† Iudges.

* Chap. 49, 12.

† Samuel.

* 1. Sam. 10, 16.

& 16, 13.

* 1. Sam. 7, 13.

* Deut. 17, 10.

& 21, 5.

* Nomb. 16, 1.

* Nomb. 17, 8.

* Deut. 12, 12.

& 18, 1.

† Phinees.

* Nomb. 25, 13.

1. mac. 2, 54.

† Iosue.

* Nomb. 27, 18.

deut. 34, 9.

Ios. 1, 3.

& 12, 7.

Ecclesiasticus.

17 And the Lord thondred from heauen,
& made his voyce to be heard with a great
noyce.

18 So he discomfited the princes of the
Tyrians, and all the rulers of the Philis-
tims.

19 *And before his long slepe he made pro-
testation in the sight of the Lord, and his
anoined, that he toke no substance of a-
ny man, no, not so muche as a shooc, and
no man colde accuse him.

20 *After his slepe also he tolde of Kings
death, & from the earth lift he vp his voy-
ce, and prophecied that the wickednes of
the people shulde perissh.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon.

1 After him rose vp † * Nathan to pro-
phetic in the time of Dauid.

2 For as the fat is taken away from the pea-
ce offering, so was † Dauid chosen out of
the children of Israel.

3 *He plaied with the lions, as with kiddes,
and with beares, as with lambes.

4 *Slewe he not a gyante when he was yet
but yong, and toke away the rebuke from
the people, when he lift vp his hand with
the stone in the sling, to beat downe the
pride of Goliath.

5 For he called vpon the moste high Lord,
which gaue him strength in his right had,
to slay that mightie warriour, and that he
might set vp the horne of his people a-
gaine.

6 *So the gaue him the praise often thou-
sand and honored him with great praises,
and gaue him a crowne of glorie.

7 *For he destroyed the enemies on euerie
side, and rooted out the Philistims his ad-
uersaries, and brake their horne in sunder
vnto this day.

8 In all his workes he praised the Holy o-
ne, and the moste High with honorable
wordes, and with his whole heart he sung
songs, and loued him that made him.

9 *He set singers also before the altar, and
according to their tune he made swete
songs, that they might praise God daily
with their songs.

10 He ordeined to kepe the feast daies co-
mely, and appointed the times perfirely,
that they might praise the holy Name of
God, and make the Temple to sounde in
the morning.

11 *The Lord toke away his sinnes, and ex-
alted his horne for euer: he gaue him the
covenant of the kingdome, & the throne
of glorie in Israel.

12 After him rose vp a wife sonne, who by

him dwelt in a large possession.

13 † * Salomon reigned in a peaceable time,
and was glorious: for God made all quiet
roude about, that he might buyld an hou-
se in his Name, and prepare the Sanctua-
rie for euer.

14 *How wise wast thou in thy youth, and wast
filled with vnderstanding, as with a flood!

15 Thy minde couered the whole earth, &
hathe filled it with graue and darke sen-
tences.

16 Thy Name went abroad in the yles, &
for thy peace thou wast beloued,

17 *The countreis marueiled at thee for
thy songs, and proverbes, and similitudes,
and interpretations.

18 By the Name of the Lord God, which
is called the God of Israel, thou hast * ga-
thered golde as tinne, and hast had as mu-
che siluer as lead.

19 *Thou didest bowe thy loines to wo-
men, and wast ouercome by thy bodie:

20 Thou didest staine thine honour, and
hast defiled thy posteritie, and hast broght
wrath vpon thy children, and hast felt so-
rowe for thy folie.

21 *So the kingdome was deuided, and E-
phraim begā to be a rebellious kingdome.

22 *Neuertheles the Lord left not of his
mercie, nether was he destroyed for his
workes, nether did he abolish the poster-
tie of his elect, nor toke away the sede of
him that loued him, but he left a remnant
vnto Iacob, and a roote of him vnto Da-
uid.

23 Thus rested Salomon with his fathers,
& of his sede he left behinde him † Robo-
am, euen † the foolishnes of the people, and
one that had no vnderstanding, * who tur-
ned away the people thorow his counsel,
and † Ieroboam the sonne of Nabat, * which
caused Israel to sinne, and shewed Ephra-
im the way of sinne,

24 So that their sinnes were so muche in-
creased, that they were driuen out of the
land.

25 For they sought out all wickednes, til the
vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

1 Then stode vp † * Elias the Prophet as
a fyre, and his worde burnt like a lam-
pe.

2 He broght a famine vpon them, and by
his zeale he diminished them: [for they
might not away with the commande-
ments of the Lord.]

3 By the worde of the Lord he shut the hea-
uen, * and thre times broght he the fyre
from

† Salomon.
* 1. King. 4, 29.

* 1. King. 4, 29.

* 1. King. 4, 31.

* 1. King. 10, 27.

* 1. King. 11, 1.

* 1. King. 12, 17.

* 2. King. 7, 15.

† Roboam.
† Or, a moste
tident foole.

* 1. King. 12, 10.

† Ieroboam.
* 1. King. 12, 1.

† Elias.
* 1. King. 17, 1.

* 1. King. 18, 1.
& 2. King.
1, 10.

* 1. Sam. 12, 3.

* 1. Sam. 28, 18.

† Nathan.
* 2. Sam. 19, 1.

† Dauid.

* 1. Sam. 17, 34.

* 1. Sam. 17, 49.

* 1. Sam. 18, 7.
† Or, the peo-
ple.
† Or, with ble-
sings of the Lord.
* 2. Sam. 5, 7.

* 1. Chro. 16, 4.

* 1. Sam. 12, 13.

from heauen.

4 O Elias, how honorable art thou by thy wonderous dedes! who may make his boast to be like thee?

5 *Which hast raised vp the dead from death, and by the worde of the moste High out of the graue:

6 Which hast brought Kings vnto destruction, and the honorable from their seate:

7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance:

8 *Which didest anoint Kings that they might † recompense, and Prophetes to be thy successours:

9 *Which wast taken vp in a whirle winde of fyre, and in a charet of fyrie horses:

10 Which wast appointed * to reprove in due season, and to pacifie the wrath of the Lords iudgemēt before it kindled, and to turne the hearts of the fathers vnto † children, and to set vp the tribes of Iacob.

11 Blessed were they that sawe thee, & slept in loue: for * we shal liue.

12 *When Elias was couered with the storme, † Eliseus was filled with his spirit: while he liued, he was not moued for any prince, nether colde any bring him into subiection.

13 Nothing colde ouercome him, * and after his death his bodie prophesied.

14 He did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, nether departed they from their sinnes * til the y were caryed away prisioners out of the ir land, and were scatered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.

16 I howbeit some of them did right, and some heaped vp sinnes.

17 † Ezekias made his citie strong, & conueied water into the middes thereof: he digged thorow the rocke with yron, and made fountaines for waters.

18 *In his time came Sennacherib vp, and sent Rablases, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorowed like a woman in travail.

20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediatly the holy one heard them out of heauen.

21 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 *He smote the hoste of the Assyrians,

and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the wayes of Dauid his father, as † Esai the great Prophet, and faithful in his vision, had commanded him.

24 *In his time the sunne went backward, and he lengthened the Kings life.

25 He sawe by an excellent Spirit what shulde come to passe at the last, and he comforted them that were sorowful in Sion.

26 He shewed what shulde come to passe for euer, and secret things, or euer they came to passe.

¶ CHAP. XLIX.

Of Iofias, Hezekiah, Dauid, Ieremie, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

1 **T**HE remembrance of † Iofias is like the composition of the perfume that is made by the arte of the apothecarie: it is swete as honie in all mouthes, and as musicke at a banquet of wine.

2 He behaued him self vprightly in the reformation of the people, and toke away all abominations of iniquitie.

3 He * directed his heart vnto the Lord, & in the time of the vngodlie he established religion.

4 All, except Dauid and Ezekias, * and Iofias, committed wickednes: for euen the Kings of Iuda forsoke the Law of the moste High, and failed,

5 Therefore he gaue their † horne vnto others, and their honor to a strange nation.

6 He burnt the elect citie of the Sanctuarie, * and destroyed the streets thereof according to the prophesie of Ieremias.

7 For they * intreated him euil, which neuertheless was a Prophete, * sanctified fro his mothers wombe, that he might roote out, and afflict, and destroye, and that he might also buyld vp, and plant.

8 † Ezechiel sawe the glorious visiō, which was shewed him vpon the charet of the Cherubims.

9 *For he made mentiō of the enemies vnder [the figure] of the raine, and directed them that went right.

10 *¶ And let the bones of the twelue Prophetes flourish out of their place, and let their memorie be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 ¶ How shal we praise † Zorobabel, which was as a ring on the right hand!

12 So was † Iesus also the sōne of Iosedec: these men in their time buylded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship:

kkkk. ij.

† Isaias.

* 2. King. 10, 10
isa. 38, 8.

† Iofias.
* 2. King. 21, 1.
& 23, 2.
2. chro. 34, 3.

* 1. King. 23, 4.

† Or, power.

* 2. King. 25, 9.
† Or, hand.
† Ieremias.
† Iere. 38, 6.
† Iere. 1, 5.

† Ezechiel.
† Ezech. 1, 2.

† Ezech. 13, &
31.

* Chap. 46, 14.

* Hag. 2, 14.
ezra 3, 2.
† Zorobabel,
† Iesus.
* Zechar. 3, 1.
ezra 13, 2.
hag. 1, 13, &
2, 31.

*Neh. 7, 1.
†Neemias.

†Enoch.
*Gene. 5, 24.
ebr. 1, 5.
chap. 44, 16.
†Ioseph.
*Gene. 41, 44.
& 42, 6, &
45, 8.

†Seth.
*Gene. 5, 3.
†Seth.
†Adam.

†Simon.
*1. Mac. 3, 4.

†Or, people.

a VWhich Salo-
mon made.
King. 7, 23.

13 ¶ And among the elect was † Neemias whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and laied the fundations of our houses.

14 ¶ But vpon the earth was no man created like † Enoch: for he was taken vp from the earth.

15 Nether was there a like man vnto † Ioseph the gouernour of his brethren, & the vpholder of his people, whose bones were kept.

16 † Sem and † Seth were in great honour among men: and so was † Adam about euerie living thing in the creation.

¶ CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The autor of this booke.

1 ¶ Simon * the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the † Temple,

2 Vnder him was the fundarion of the double height laied, and the hie walles that compasseth the Temple.

3 In his daies the places to receiue water that were decayed, [were restored:] & the brasse was about in measure as the sea.

4 He toke care for his people, that they shulde not fall, & fortified the cite against the siege.

5 How honorable was his conuersation among the people, and when he came out of the house couered with the vail!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is full,

7 And as the sunne shining vpon the Temple of the moste High, and as the raine-bowe that is bright in the faire cloudes,

8 And as the floure of the roses in † spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tre in the time of somer,

9 As a fyre and incense in the censer, and as a vessel of masse golde, set with all maner of precious stones,

10 And as a faire oliue tre that is fruteful, and as a cypresse tre, which groweth vp to the cloudes,

11 When he put on the garment of honor and was clothed with all beautie, he went vp to the holy altar, and made the garment of holines honorable.

12 When he toke the portions out of the Priests hands, he him self stood by the heh of the altar, compassed with his brethren rounde about, as the branches do the cedre tre in Libanus, and thei compassed

him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glorie, and the oblations of the Lord in their hands before all the congregation of Israel.

14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the moste High, and almightie,

15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the fote of the altar a perfume of good sauour vnto the moste high King of all.

16 Then shewted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noyce to be heard, for a remembrance before the moste High.

17 Then all the people together hasted, & fell downe to the earth vpon their faces to worship their Lord God almightie, and moste high.

18 The singers also sang with their voyces, so that the sounde was great, and the melodie swete.

19 And the people prayed vnto the Lord moste high with prayer before him that is merciful, til the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe, and stretched out his hands ouer the whole congregation of the children of Israel, that they shulde giue praise with their lippes vnto the Lord, and reioyce in his Name.

21 He began againe to worship, & he might receiue the blessing of the moste High.

22 Now therefore giue praise all ye vnto God, that worketh great thigs euerie where, which hath increased our dayes from the wombe, and delte with vs according to his mercie,

23 That he wolde giue vs ioyfulness of heart, and peace in our dayes in Israel, as in old time:

24 That he wolde confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in Sicinus.

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus, of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he that exerciseth him self therein: and he that layeth vp these in his heart, shal be wise.

29 For if he do these things, he shalbe strong in all things: for he setteth his steppes in the light of the Lord, which giueth wisdom to the godlie. The Lord be praised for euer more: so be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

1 I Wil confesse thee, O Lord and King, and praise thee, O God, my Saviour: I giue thanks vnto thy Name.

2 For thou art my defender and helper, & hast preserved my bodie from destruction, and from the snare of the slanderous tongue, and from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were readie to deuoure me, and out of the hands of such as sought after my life, and from the manifold afflictions, which I had,

4 And from the fyre that chocked me round about, and from the middes of the fyre that I burned not,

5 And from the botome of the belie of hel, from an vnclane tongue, from lying wordes, from false accusatio to the King, and from the slander of an vnrighteous tongue.

6 My soule shal praise the Lord vnto death: for my soule drewe nere vnto death: my life was nere to the hel beneth.

7 They compassed me on euery side, & there was no man to helpe me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and sauest the out of the hands of the fenemies.

9 Then lift I vp my prayer from the earth, and praied for deliuerance from death.

10 I called vpon the Lord the father of my Lord, that he wolde not leaue me in the daye of my trouble, and in the time of the proude without helpe.

11 I wil praise thy Name continually, and wil sing praise with thanksgiving, & my prayer was heard.

12 Thou sauest me from destruction, and deliueredst me from the euil time: there-

fore wil I giue thanks and praise thee, & blesse the Name of the Lord.

13 When I was yeryong, or euer I went abroad, I desired wisdom openly in my praier.

14 I praied for her before the Temple, and sought after her vnto farre countreis, and she was as a grape that waxeth ripe out of the floure.

15 Mine heart reioyced in her: my foote walked in the right way, & from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, & receiued her, & gate me muche wisdom:

16 And I profited by her: therefore wil I ascribe the glorie vnto him, that giueth me wisdom.

18 For I am aduised to do thereafter: I wil be ielous of that that is good: so that I not be confounded.

19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on hye, and considered the ignorances thereof.

20 I directed my soule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore shal I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possessio.

22 The Lord hath giuen me a tongue for my rewarde, therewithal wil praise him.

23 Drawe nere vnto me, ye vnlearned, and dwell in the house of learning.

24 Wherefore are ye slower, and what say you of these things, seeing your soules are very thirlic?

25 I opened my mouth, and said, Byc her for you without money.

26 Bowe downe your necke vnder fyoke, and your soule shal receiue instruction: she is ready that ye may finde her.

27 Beholde with your eyes, how that I haue had but litle labour, and haue gotten vnto me muche rest.

28 Get learning with a great somme of money: for by her ye shal possesse muche golde.

29 Let your soule reioyce in the mercie of the Lord, & be not ashamed of his praise.

30 Do your dutie betimes, and he wil giue you a rewarde at his time.

kkk. iij.

BARUCH.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he red before Iechonias and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, so the intent that they shoulde pray for this.



† Or, Sedecias.

And these are the wordes of the booke, whiche Baruch the sonne of Nerias, the sonne of Maasias, & sonne of Sedecias, the sonne of † Asadias, the sonne of Helcias wrote in at Babylon,

2 In the fift yere, and in the seuenth [day] of the moneth, what time as † Chaldeans toke Ierusalem, and burnt it with fyre.

3 And Baruch did read the wordes of this booke, that Iechonias the sone of Ioachim King of Iuda might heare, & all the people that were come to heare the booke,

4 And in the audience of the gouernour, and of the Kings sonnes, & before the Elders, & before the whole people, fro the lowest vnto the hiest, before all them that dwelt at Babylon by the riuer † Sud.

† Or, Sedi.

5 Which when they heard it, they wept, fasted and made prayers before the Lord.

6 They made a collection also of money, according to euerie mans power,

7 And sent into Ierusalem vnto Ioachim the sonne of Helcias the sone of Salom Priest, and vnto the other Priests, and to all the people, which were with him at Ierusalem,

8 When he had receiued the vessels of the Temple of the Lord, that were take away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the

† Or, Siban,

moneth † Siban, [to wit,] silver vessels, which Sedecias the sonne of Iosias King of Iuda had made,

9 After that Nabuchodonosor King of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles, prisoners, and the people, and caryed them to Babylon.

10 And they said, Beholde, we haue set you money, wherewith ye shal bye burnt offrings for sinne, and incense, & prepare a meat offering, and offer vpon the altar of the Lord our God,

† Or, manna for minbah whiche was the euenig and morning sacrifice.

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life

of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God wolde giue vs strength & lighten our eyes, that we may liue vnder the shadowe of Nabuchodonosor King of Babylon, & vnder the shadowe of Baltasar his sonne, that we may long do the seruice, and finde fauour in their sight.

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned fro vs)

14 And read this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the fast dayes, and at time conuenient.

* Chap. 1, 6

15 Thus shal ye say, To the Lord our God [belongeth] righteousness, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings, and to our Princes, and to our Priests, and to our Prophetes, and to our fathers,

17 Because we haue sinned before † Lord our God,

* Dan. 9, 5.

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the comandements that he gaue vs openly.

19 From the day that the Lord broght our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

20 Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that he broght our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honie, as [appeareth] this day.

* Dent. 32, 11.

21 Neuertheles, we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophetes, whome he sent vnto vs.

22 But euerie one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to do euil in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their finnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 31 He promisseth that he wil call againe the people from captiuitie, and giue them a newe and euertlasting testament.

1 There-

1 Therefore the Lord our God hath performed his worde, which he pronounced against vs, & against our iudges that gouerned Israel, and against our Kings, and against our princes, & against the men of Israel and Iuda,

2 To bring vpon vs great plagues, suche as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the Lawe of Moyses,

3 That some among vs shuld eat the flesh of his owne forme, & some the flesh of his owne daughter.

4 Moreover, he hath deliuered them to be in subiection to all the kingdomes, that are rounde about vs, to be as a reproche and desolation among all the people rounde about where the Lord hath scattered them.

5 Thus they are brought beneth and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

6 To the Lord our God [appertaineth] righteousnes, but vnto vs & to our fathers open shame, as [appeareth] this day.

7 [For] all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euerie one from the imaginations of his owne wicked heart.

9 So the Lord hath watched over the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandments of the Lord that he hath giuen vnto vs.

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mightie hand, and in his arme, and with signes, and with wonders, & with great power, and hast gotten thy self a Name, as [appeareth] this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, & deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may knowe that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore loke downe from thine holy Temple, and thinke vpon vs: incline thine eare, O Lord, and heare vs.

17 Open thine eyes, and behold: for the dead that are in the graues, & whose soules are out of their bodies, giue vnto the Lord neither praise nor righteousnes.

18 But the soule that is vexed for the greatnes of sinne, & he that goeth crookedly, and weake, and the eyes that faile, and the hungrie soule will giue thee praise & righteousnes, O Lord.

19 For we do not require merite in thy sight, O Lord our God, for the righteousnes of our fathers, or of our Kings,

20 But because thou hast set out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophetes, saying,

21 Thus saith the Lord, Bowe downe your sholders, and serue the King of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers.

22 But if ye wil not heare the voyce of the Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I wil cause to cease the voyce of mirth, & the voyce of ioye, and the voyce of the bridegrome, and the voyce of the bride, and the land shal be desolate of inhabitants.

24 But we wolde not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophetes: [namely,] that the bones of our Kings, & the bones of our fathers shal be carryed out of their places.

25 And lo, they are cast out to the heat of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as [appeareth] this day, for the wickednes of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie.

28 As thou spakest by thy seruant Moyses, in the day when thou didest command him to write thy Law before the children of Israel, saying,

29 If ye wil not obey my voyce, then shal this great swarme and multitude be turned into a fewe among the nations where I wil scatter them.

30 For I knowe that they wil not heare me: for it is a stiffnecked people: but in the

*Deut. 16, 13.
isa. 63, 15.

*Psal. 6, 6.
& 115, 17.
isa. 38, 18.
† Or, glorie, not
praise of righte-
ousnes.

† Or, by the hand
of thy seruantes.
Iere. 27, 7.

*Leuit. 16, 14.
deut. 10, 15.

land of their captiuitie they shal remember them selues,

31 And knowe that I am the Lord their God: then wil I giue them an heart to vnderstand, I and cares.

32 And they shal heare, and praise me in the land of their captiuitie, and thinke vpon my Name.

33 Then shal they turne them from their harde backs, and from their euil workes: for they shal remember the way of their fathers, which sinned before the Lord.

34 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac, and Iacob, and they shal be lords of it: and I wil increase them, and they shal not be diminished.

35 And I wil make an euerlasting conenāt with them, that I wil be their God, & they shal be my people: and I wil no more drive my people of Israel out of the land that I haue giuen them.

CHAP. III.

The people continueth in their prayer begon for their deliuerance. 1. He praiseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisdom. 37 Of the incarnation of Christ.

1 O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, cryeth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art merciful, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vterly perish.

4 O Lord Almighty, the God of Israel, heare now the praier of the dead Israelites, & of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, & thee, O Lord, wil we praise.

7 And for this cause hast thou put thy feare in our hearts, that we shulde call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Beholde, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproche, and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou maiest learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen olde in a strange countrey?

11 And art defiled with the dead: and art counted with them, that go downe to the graues?

12 Thou hast forsaken the fountaine of wisdom.

13 [For] if thou hadest walked in the way of God, thou shuldest haue remained safe for euer.

14 Learne where is wisdom, where is strength, where is vnderstanding, that thou maist knowe also from whence cometh long continuance, and life, and where the light of the eyes and peace is.

15 Who hath founde out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, & suche as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoorded vp siluer, and golde, wherein men trust, & made none end of their gathering?

18 For they that coyned siluer, and were so careful of their worke, and whose inuention had none end,

19 Are come to naught, and gone downe to hell, & other men are come vp in their steades.

20 When they were yong they sawe the light, and dwelt vpon the earth: but they vnderstode not the way of knowledge,

21 Nether perceiued the paths thereof, nether haue their children receiued it: but they were farre of from that way.

22 It hath not bene hard of in the land of Chanaan, nether hath it bene sene in Theman,

23 Nor the Aganines that sought after wisdom vpon the earth, nor the marchants of Nerran, and of Theman, nor the expounders of fables, nor the searchers out of wisdom haue knowen the way of wisdom, nether do they thinke vpon the paths thereof.

24 O Israel, how great is the House of God! and how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnto measure.

26 There were the gyants, famous fro the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chose, nether gaue he the way of knowledge vnto the

28 But they were destroyed, because they

had no wisdom, and perished through their owne foolishnes.

29 Who hath gone vnto heauen, to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea, to finde her, and hath brought her, rather the fine golder.

31 No man knoweth her waies, nether considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath founde her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it with foure footed beastes.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, & reioyce. When he calleth them, they say, Here we be: and so with cherefulness they shewe light vnto him that made them.

35 This is our God, and there shal none other be compared vnto him.

36 He hath founde out all way of knowledge, & hath given it vnto Iacob his seruant, and to Israel his beloued.

37 Afterwarde he was sene vpon earth, & dwelt among men.

CHAP. IIII.

The reward of them that kepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem & vnder the figure thereof the Church. 23 A consolation and comforting of the same.

1 **T**his is the booke of the comandements of God, and the Law that endureth for euer: all they that kepe it, shal come to life: but suche as forsake it, shal dye.

2 Turne thee, o Iacob, & take holde of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, o my people, which art the memorial of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto your enemies.

7 For ye haue displeased him that made you, offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerslasting God, & ye haue grieved Ierusalem, that nourished you.

9 When she sawe the wrath comming vnto you from God, she said, Harken, ye that

dwell about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes and daughters, which the Euerlasting will bring vpon them.

11 With ioye did I nourish the, but I must leaue them with weping and mourning.

12 Let no man reioyce ouer me a widowe, and forsaken of many, which for the finnes of my children am desolate, because they departed from the Law of God.

13 They wolde not knowe his righteousnes, nor walke in the wayes of his commandements: nether did they enter into the paths of discipline, through his righteousness.

14 Come, ye that dwell about Sion, & call to remembrance the captiuitie of my sonnes & daughters, which the Euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue carryed away your dere beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Go your way, o children, go your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me the sackcloth of prayer, and so long as I liue, I wil call vpon the Euerlasting.

21 Be of good comfort, o children: crye vnto God, and he wil deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, and ioye is come vpon me from the Holy one, because of the mercie, which shal quickly come vnto you from our euerslasting Sauour.

23 For I sent you away with weping, and mourning: but with ioye and perpetuall gladnes wil God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shal they also see shortly your saluation fro God, which shal come vnto you with great glorie, and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, & shalt treade vpon his necke.

26 My darlings haue gone by rough way:

es, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort my children, and crye vnto God: for he that led you away, hathe you in remembrance.

28 And as it came into your minde to go astray from your God, so endeouore your selues ten times more, to turne againe & to seke him.

29 For he that hathe broght these plagues vpon you, wil bring you euerlasting ioye againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, wil comfort thee.

31 They are miserable that afflict thee, and suche as reioyce at thy fall.

32 The cities are miserable whome thy children serue: miserable is she that hath taken thy sonnes.

33 For as she reioyced at thy decay, & was glad of thy fall, so shal she be sorie for her owne desolation.

34 For I wil take away the reioycing of her great multitude, and her ioye shalbe turned into mourning.

35 For a fyre shal come vpon her from the Euerlasting, long to endure, & she shalbe inhabited of deuils for a great season.

36 O Ierusalem loke towarde the East, & beholde the ioye that cometh vnto thee from thy God.

37 Lo, thy sonnes (whome thou hast let go) come gathered together fro the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

¹ Ierusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof the Church.

PVt of thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that cometh vnto thee from God, for euermore.

2 Put on the garmēt of righteousness, that cometh from God, and set a crowne vpon thine head of glorye of the Euerlasting.

3 For God wil declare thy brightnes to euerie countrie vnder the heauen.

4 And God wil name thee by this name for euer, The peace of righteousness, and the glorie of the worship of God.

5 Arise, O Ierusalem, & stand vpon hie, and loke about thee towarde the East, and beholde thy children gathered from the East vnto the West by the worde of the Holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote,

and were led away of their enemies: but God wil bring them againe vnto thee, exalted in glorie, as childre of kingdom.

7 For God hath determined to bring downe euerie high mountaine, and the long enduring rockes, and to fil the valleyes, to make the grounde plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all swete smelling trees shal ouershadowe Israel at the commandement of God.

9 For God shal bring Israel with ioye in the light of his maiestie, with the mercie and righteousnes that cometh of him.

CHAP. VI.

A COPIE OF THE EPISTLE, that Ieremias sent vnto them, that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

BEcause of the sinnes, that ye haue committed against God, ye shalbe led away captiues into Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shal remaine there many yeres, and a long season, euen seuen generations, and after that wil I bring you away peaceably from thence.

3 Now shal ye se in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shulders, to cause the people to feare.

4 ^{*}Beware therefore that ye in no wise be like the strangers, nether be ye afraide of them, when ye se the multitude before the and behinde them worshipping them,

5 But saye ye in your hearts, O Lord, we must worshippe thee.

6 For mine Angel shalbe with you, & shal care for your soules.

7 As for their tongue, it is polished by the carpenter, and they them selues are gilted and laied ouer with siluer: yet are they but lyes, and cannot speake.

8 And as they take golde for a maide that loueth to be deckt,

9 So make they crownes for the heads of their gods: some times also the Priests them selues conuey away the golde, and siluer from their gods, and bestowe it vpon them selues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood, with garments like men,

^{*}Isa. 44, 10.
psal. 115, 8.
wisd. 13, 14.

meth,

11 Yet cā they not be preferred from roust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine iudge of the countrey: yet can he not slaye suche as offend him.

14 Another hath a dagger or an axe in his right hand: yet is he not able to defende him self from battel, nor from theues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessel that a man vseth, is nothing worthe when it is broken,

16 Suche are their gods: when they be set vp in their Temples, their eyes be full of dust by reason of the fete of those that come in:

Or, courtes.

17 And as the gates are shut in round about vpon him that hath offended the King: or as one that shulde be led to be put to death: so the Priests kepe their temples with doores, and with lockes, and wth barres, lest their gods shulde be spoyled by robbers.

18 They light vp candels before them: yea, more then for them selues, whereof they can not se one: for they are but as one of the postes of the temple.

19 They confesse, that eue their hearts are gnawen vpon: but when the things, that crepe out of the earth, eat them & their clothes, they fele it not.

20 Their faces are blacke thorow the smoke that is in the temple.

21 The owles, swalowes and birdes flie vpon their bodies, and vpon their heads, yea, and the cattes also.

22 By this ye may be sure that thei are not gods: therefore feare them not.

23 Notwithstanding the golde ^{is} about them to make them beautiful, except one wipe of the roust, they cā not shine: nether when they were molten did they fele it.

24 The things wherein is no breath, are bought for a moste high price.

Or, 46, 7.

25 *They are borne vpon mens sholders, because they haue no fete, whereby they declare vnto men, that they be nothing worthe: yea, and they that worship them, are ashamed.

26 For if they fall to the ground at any time, they can not rise vp againe of them selues, nether if one set them vp right, cā they moue of the selues, nether if they be bowed downe, can they make them selues straight: but they set giftes before

them, as vnto dead men.

27 As for the things that are offered vnto them, their Priests sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstuous women, and they that are in childebed, touche their sacrifices: by these things ye may knowe that they are no gods: feare them not.

29 From whence cometh it then, that thei are called gods? because the womē bring giftes to the gods of siluer, and golde, & wood.

30 And the Priests sit in their temples, hauing their clothes rent, whose heades & beardes are shauen, and being bare headed,

31 They roare and crye before their gods, as men do at the feast of one that is dead.

32 The Priests also take away of their garments, and clothe their wiues and children.

33 Whether it be euil that one doeth vnto them, or good, they are not able to recompense it: they can nether set vp a King nor put him downe.

34 In like maner they cā nether giue riches, nor money: though a man make a vowe vnto them and kepe it not, they wil not require it.

35 They can saue no man from death, nether deliuer the weake from the mightie.

36 They can not restore a blinde man to his sight, nor helpe anie man at his nede.

37 They can shewe no mercie to the widowe, nor do good to the fatherles.

38 Their gods of wood, golde and siluer, are as stones, that be hewen out of the mountaine, and they that worship them, shalbe confounded.

39 How shulde a man the thinke or say that they are gods?

40 Moreouer the Chaldeans them selues dishonor them: for when thei se a domme man, that can not speake, thei present him to Bel,

41 And desire that he wolde make him to speake, as though he had anie felig: yet thei that vnderstand these things, can not leaue them: for they also haue no sense.

42 Furthermore the women, girded with coards, sit in the stretes, and burne strawe.

Or, brahne.

43 And if one of them be drawn away, & lie with anie suche as come by, she casteth her neighbour in the teeth, because she was not so worthely reputed, nor her coard broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or said, that

they are gods?

45 Carpenters and goldsmithes make the, nether be they anie other thing, but euen what the workeman wil make them.

46 Yea, they that make them, are of no long continuance, how shulde then the things that are made of them be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh anie warre or plague vpon them, the Priests imagine with them selues, where they may hide them selues with them.

49 How then can men not perceiue, that they be no gods, which can nether defend them selues fro warre, nor from plagues?

*Psal. 115, 3.
wisd. 13, 10.

50 For seing they be but of wood, and of siluer, and of golde, men shal knowe hereafter that they are but lies, and it shalbe manifest to all nations and Kings, that they be no gods, but the workes of mens hands, and that there is no worke of God in them.

51 Whereby it maye be knowen, that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, nether preferue from iniurie: they haue no power, but are as crowes betwene the heauen and the earth.

54 When there falleth a fyre vpo the house of those gods of wood, and of siluer, & of golde, the Priests wil escape & saue the selues, but thei burne as the balckes therein.

55 Thei can not withstand anie King or enemies: how can it then be thought or said that they be gods?

56 Moreouer these gods of wood, of golde, and of siluer can nether defend them selues from theues nor robbers.

57 For they that are strongest, take awaye their golde and siluer, and apparel, where with they be clothed: and when they haue it, they get them awaye: yet can they not helpe them selues.

58 Therefore it is better to be a King, & so to shewe his power, or els a profitable vessel in an house, whereby he that oweth it, might haue profite, then suche false gods: or to be a dore in an house, to kepe suche

things safe as be therein, then suche false gods: or a pillar of wood in a palace, then suche false gods.

59 For the sunne and the moone, and the starres that shine, whiche they are sent downe for necessarie vles, obey.

60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euery countrey.

61 And when God commandeth the cloudes to go about the whole worlde, they do as they are bidden.

62 When the fyre is sent downe from aboue to destroye hilles and woods, it doeth that which is commanded: but these are nowlike any of these things, nether in forme nor power.

63 Wherefore men shalde not thinke, nor say that they be gods, seing they can nether giue sentence in iudgement, nor do men good.

64 For so muche now as ye are sure, that they be no gods, feare them not.

65 For they can nether curse, nor blesse Kings:

66 Nether can they shewe signes in the heauen among the heathen, nether shine as the moone.

67 The beastes are better then they: for they can get them vnder a couert, and do them selues good.

68 So ye may be certified that by no manner of meanes, they are gods: therefore feare them not.

69 For as a skarcrowe in a garden of cucumbers kepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orcharde, that euery birde sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they them selues shal be consumed at the last, and they shal be a shame to the countrey.

72 Better therefore is the iuste man, that hathe none idoles: for he shalbe farre fro reprove.

THE

THE SONG OF THE THRE

holy children, which followeth in the third chapter of

Daniel after this place, Thei fell downe bound

into the middes of the hote Fyrie Fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King.
41 The flame deuoureth the Chaldeans. 49 The Angel
of the Lord was in the fornace. 51 The three children
praise the Lord and prouoke all creatures to the same.

24 And thei walked i
middles of flame,
praising God, and
magnified the Lord.

25 Then Azarias sto-
de vp, and prayed
on this maner, &
opening his mouth in the middes of the
fyre, said,

26 Blessed be thou, O Lord God of our fa-
thers: thy Name is worthie to be praised
and honored for euer more.

27 For thou art righteous in all the things,
that thou hast done vnto vs, and all thy
workes are true, and thy waies are right, &
all thy iudgements certeine.

28 In all the things that thou hast brought
vpon vs, & vpon Ierusalem, the holie citie
of our fathers, thou hast executed true
iudgements: for by right and equitie hast
thou brought all these things vpon vs, be-
cause of our sinnes.

29 For we haue sinned and done wickedly,
departing from thee: in all things haue we
trespassed,

30 And not obeyed thy commandements,
nor kept them, nether done as thou hadest
commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought
vpon vs, & in euerie thing that thou hast
done to vs, thou hast done them in true
iudgement.

32 As in deliuering vs into the hands of
our wicked enemies, & moste hateful trai-
tors, and to an vrighteous King, and the
moste wicked in all the worlde.

33 And now we may not open our mouths:
we are become a shame and reprove vnto
thy seruants, and to them that worshipped
thee.

34 Yet for thy Names sake, we beseeche thee,
giue vs not vp for euer, nether breake thy
couenant,

35 Nether take away thy mercie from vs,
for thy beloued Abrahams sake, and for
thy seruant Isaaks sake, and for thine holy
Israels sake,

36 To whome thou hast spoken and promi-

sed, that thou woldest multiplie their sede
as the starres of heauen, and as the sand
that is vpon the seashore.

37 For we, O Lord, are become lesse then a
nie nation, and be kept vnder this daye in
all the worlde, because of our sinnes:

38 So that now we haue nether prince, nor
Prophet, nor gouernour, nor burnt offring,
nor sacrifice, nor oblation, nor incense,
nor place to offer the first frutes before
thee, that we might finde mercie.

39 Neuertheles in a contrite heart, and an
humble spirit, let vs be receiued.

40 As in the burnt offring of rams and bul-
lockes, & as in ten thousand of fat lambs,
so let our offring be in thy sight this day,
that it may please thee: for there is no con-
fusion vnto the that put their trust in thee.

41 And now we followe thee with all our
heart, and feare thee, and seke thy face:

42 Put vs not to shame, but deale with vs
after thy louing kindnes, and according
to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, & giue
thy Name the glorie, O Lord,

44 That all they which do thy seruants e-
uill, may be confounded: euen let them be
confounded by thy great force & power,
and let their strength be broken.

45 That they maye knowe, that thou one-
lie art the Lord God, and glorious ouer
the whole worlde.

46 Now the Kings seruants that had cast
them in, ceased not to make the ouen hote
with naphtha, and with pitche, and with
towe, and with fagotes,

47 So that the flame went out of the fornace
fortie and nine cubites.

48 And it brake forth, and burnt those
Chaldeans, that it founde by the fornace.

49 But the Angel of the Lord went downe
into the fornace with them that were
with Azarias, and smote the flame of the
fyre out of the fornace.

50 And made in the middes of the fornace
like a moyste hissing winde, so that the fy-
re touched them not at all, nether grieved
nor troubled them.

51 Then these thre (as out of one mouth)
praised, and glorified, and blessed God in
the fornace, saying,

52 Blessed be thou, O Lord God of our fa-
thers, and praised, and exalted aboue all

III. j.

a VVhiche is a
certeine kinde
of fat & chalkie
claye, as Plinius
writeth, a booke
chap. 195.

The song of the thre children.

things for euer, & blessed be thy glorious and holy Name, and praised about all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glorie, and praised about all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, & sittest vpon the Cherubims, & praised about all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of thy kingdome, and praised about all things, and exalted for euer.

*Psal. 148.4.

56 Blessed be thou in the firmament of heauen, and praised about all things, & glorified for euer.

57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalte him about all things for euer.

58 O heauens, blesse ye the Lord: praise him, and exalte him about all things for euer.

59 O Angels of the Lord, blesse ye the Lord: praise him, and exalte him about all things for euer.

60 All ye waters that be about the heauen, blesse ye the Lord: praise him, and exalte him about all things for euer.

61 All ye powers of the Lord, blesse ye the Lord: praise him, and exalte him about all things for euer.

62 O sunne and moone, blesse ye the Lord: praise him, & exalte him about all things for euer.

63 O starres of heauen, blesse ye the Lord: praise him, & exalte him about all things for euer.

64 Euerie shower and dewe, blesse ye the Lord: praise him, and exalte him about all things for euer.

65 All ye windes, blesse ye the Lord: praise him, and exalte him about all things for euer.

66 O fyre and heat, blesse ye the Lord: praise him, and exalte him about all things for euer.

67 O winter and sommer, blesse ye the Lord: praise him, and exalte him about all things for euer.

68 O dewes and stormes of snowe, blesse ye the Lord: praise him, and exalte him about all things for euer.

69 O frost and colde, blesse ye the Lord: praise him, and exalte him about all things for euer.

70 O yce, and snowe, blesse ye the Lord: praise him, & exalte him about all things for euer.

71 O nights and dayes, blesse ye the Lord: praise him, and exalte him about all things for euer.

72 O light & darkenes blesse ye the Lord:

praise him, & exalte him about all things for euer.

73 O lightnings and cloudes, blesse ye the Lord: praise him, and exalte him about all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalte him about all things for euer.

75 O mountaines, and hilles, blesse ye the Lord: praise him, and exalte him about all things for euer.

76 All things that growe in the earth, blesse ye the Lord: praise him, and exalte him about all things for euer.

77 O fountaines, blesse ye the Lord: praise him, and exalte him about all things for euer.

78 O Sea, and flood, blesse ye the Lord: praise him, & exalte him about all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalte him about all things for euer.

80 All ye foules of heauen, blesse ye the Lord: praise him, and exalte him about all things for euer.

81 All ye beasts and cattel, blesse ye the Lord: praise him, and exalte him about all things for euer.

82 O children of men, blesse ye the Lord: praise him, & exalte him about all things for euer.

83 Let Israel blesse the Lord, praise him, & exalte him about all things for euer.

84 O Priests of the Lord, blesse ye the Lord: praise him, and exalte him about all things for euer.

85 O seruants of the Lord, blesse ye the Lord: praise him, and exalte him about all things for euer.

86 O spirits and soules of the righteous, blesse ye the Lord: praise him, and exalte him about all things for euer.

87 O Saints and humble of heart, blesse ye the Lord: praise him, and exalte him about all things for euer.

88 O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and exalte him about all things for euer: for he hath deliuered vs from the hel, and saved vs from the hand of death, and deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fyre hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worshippe the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth worlde without end.

THE

*Or, colde.

*Or, frostes.

THE HISTORIE OF SUSANNA, which some ioyned to the end of Daniel, and make it the 13 chapter.

8 The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednes. 21 She cholet rather to obey God, though it be to the danger of her life. 24 She is accused. 41 Daffield doth deliuer her. 61 The gouernours are put to death.



HERE dwelt a man in Babylo called Ioachim. And he took a wife, whose name was Susanna, the daughter of Helcias, a verie faire woman, and one that feared God. Her father and her mother also were godly people, and taught their daughter according to the Law of Moyfes. Now Ioachim was a great riche man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honorable then all others. The same yere were appointed two of the ancients of the people to be iudges, such as the Lord speaketh of, that the iniquitie came from Babylon, and from the ancient iudges, which seemed to rule the people. These hunted Ioachim's house, & all such as had anything to do in the Law, came [thither] vnto them. Now when the people departed away at noone, Susanna went into her husbands garden to walke. And the two Elders sawe her that she went in daily and walked, so that their lust was inflamed towarde her. Therefore they turned away their minde, and cast downe their eyes, that they shulde not see heauen, nor remember iust iudgements. And albeit they were bothe wounded with her loue, yet durst not one shewe another his grief. For they were ashamed to declare their lust, that they desired to haue to do with her. Yet they watched diligently from day to day to see her. And the one said to the other, Let vs go now home, for it is dinner time. So they went their way, and departed, one from another: yet they returned a

gaine, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: the appointed they a time bothe together when they might finde her alone. Now when they had spied out a convenient time, that she went in, as her manner was, with two maides onely, and thought to wash her self in the garden (for it was an hote season) And there was no body there saue the two Elders that had hid them selues, and watched for her. She said to her maides, Bring me oyle and sope, and shut the garden dores, that I may wash me. And they did as she bad them, & shut the garden dores, and went out them selues at a backe dore, to get the thing that she had commanded them: but they sawe not the Elders, because they were hid. Now when the maides were gone for the, the two Elders rose vp & ranne vnto her, saying, Beholde, the garden dores are shut, that no man can see vs, & we burne in loue with thee: therefore consent vnto vs, and lye with vs. If thou wilt not, we wil beare witnes against thee, that a yong man was with thee, and therefore thou didst send away thy maides from thee. Then Susanna sighed, and said, I am in trouble on euerie side: for if I do this thing, it is death vnto me: and if I do it not, I can not escape your hands. It is better for me to fall into your hands, and not do it, then to sinne in the sight of the Lord. With that Susanna cryed with a loud voyce, and the two Elders cryed out against her. Then ranne the one & opened the garden dore. So when the seruats of the house heard the crye in the garden, they rushed in at the backe dore, to see what was done vnto her. But when the Elders had declared their matter, the seruats were greatly ashamed: for there was neuer suche a reporte made

of Sufanna.

28 On the morowe after, came the people to Ioachim her housband, & the two Elders came also, full of mischieuous imaginatiō against Sufanna, to put her to death.
 29 And said before the people, Sed for Sufanna the daughter of Helcias Ioachims wife. And immediatly they sent.
 30 So she came with her father & mother, her children and all her kinred.
 31 Now Sufanna was verie tender & faire of face.
 32 And these wicked men commanded to vncouer her [face] (for she was couered) & thei might so be faulified with her beautie.
 33 Therefore they that were about her, & all they that knewe her, wept.
 34 Then the two Elders stode vp in the middes of the people, and laied their hāds vpon her head,
 35 Which wept and loked vp towarde heauen for her heart trusted in the Lord.
 36 And the Elders said, As we walked in the garden alone, she came in with two maidens, whome she sent away from her, and shut the garden dores.
 37 Then a yong man which there was hid, came vnto her, and lay with her.
 38 Then we which stode in a corner of the garden, seeing this wickednes, ranne vnto them, and we sawe them as they were together,
 39 But we colde not holde him: for he was stronger then we, and opened the dore, & escaped out.
 40 Now when we had taken this woman, we asked her what yong man this was, but she wolde not tel vs: of these things are we witnesses.
 41 Then the assemblie beleued them, as those that were the Elders and iudges of the people: so they condemned her to death.
 42 Then Sufanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, & knowest all things afore they come to passe,
 43 Thou knowest, that they haue borne false witnes against me, and beholde, I must dye, whereas I neuer did such things as these men haue maliciously inuented against me.
 44 And the Lord heard her voyce,
 45 Therefore when she was led to be put to death, The Lord raised vp the holy spirit of a yong childe, whose name was Daniel.
 46 Who cryed with a loude voyce, I am cleane from the blood of this woman.
 47 Then all the people turned the row-

ards him, and said, What meane these wordes that thou hast spoken?

48 Then Daniel stode in the middes of them, and said, Are ye suche fooles, o Israelites, that without examinatio, or knowledge of the trueth, ye haue condemned a daughter of Israel?
 49 Returne againe to iudgement: for thei haue borne false witnes against her.
 50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come, sit downe among vs, and shewe it vs, seeing God hathie given thee the office of an Elder.
 51 Then said Daniel vnto him, Put these two aside, one farre from another, and I wil examine them.
 52 So when they were put a sonder, one fro another, he called one of them & said vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed afore time, are come to light.
 53 For thou hast pronounced false iudgements, and hast condemned the innocēt, and hast let the gilty go free, albeit the Lord saith, *The innocent and righteous shalt thou not slay. Exod. 23, 7.
 54 Now then, if thou hast sene her, tel me, vnder what tre sawest thou them companying together? Who answered, Vnder a lentiske tre.
 55 Then said Daniel, Verely thou hast lyed against thine owne head: for lo, the Angel of God hathie received the sentence of God, to cut thee in two. Or, like
 56 So puthe him aside, & commanded to bring the other, & said vnto him, O thou scede of Chanaan, and not of Iuda, beautie hathie disceiued thee, and lust hathie subuerted thine heart.
 57 Thus haue ye delt with the daughters of Israel, and they for feare companied w you: but the daughter of Iuda wolde not abide your wickednes.
 58 Now therefore tel me vnder what tre didst thou take them cōpanying together? Who answered, Vnder a prime tree. Or, mirtle tree
 59 The said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God waiteth with the sworde to cut thee in two, and so to destroye you bothe.
 60 With that all the whole assemblie cryed with a loude voyce, and praised God, which saueth the that trust in him.
 61 And they arose against the two Elders, (for Daniel had conuict them of false witnes by their owne mouth)
 62 *And according to the Law of Moyses Deut. 19, 19 they delt with them, as they delt wickedly against Prover. 19, 5.


ly against their neighbour, and put them to death. Thus the innocent blood was saved the same day. Therefore Helcias and his wife praised God for their daughter Susanna, with Toacim her husband, and all the kindred.

64. Fro that day forth was Daniel had in
great reputatiō in the sight of the people.
65. And King Astyages was laied with his
fathers, and Cyrus of Persia reigned in
his steade.

THE HISTORIE OF

Beland of the dragon, which is the fourteenth
chapter of Daniel after the Laten.

QW when King A-
styages was laied w
his fathers, Cyrus
Persian receiued his
kingdome.

2  And Daniel did ear
at the Kings table, &
was honored above all his friends.

3 Now the Babylonians had an idole, called Bel and there were spent vpon him euerie day, twelue * great measures of fine flour, and fortie sheeps, & six great * potes of wine.

4 And the King worshipped it, and went
daily to honour it: but Daniel worshipp-
ed his owne God. And the King said vn-
to him, Why doest not thou worship Bel:

Who answered, and said, Because I may
not worship idols made with hands, but
the living God, which hath created the
heaven and the earth, and hath power v-
pon all flesh.

Then said the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euerie day?

Then Daniel smiled and said, O King, be not deceived: for this is but clay without silver, and brasse without, and did neuer eat any thing.

So the King was wrothe, and called for
his Priests, and said vnto them, If ye tell
me not who this is that eateth vp these
expenses, ye shal dye:

But if ye can certifie me that Bel eateth
hem, then Daniel shall dye: for he hath
spoken blasphemie against Bel. And Da-
niel said vnto the King, Let it be accor-
ding to thy worde.

(Now the Priests of Bel were three score and ten beside their wives & children:) and the King went with Daniel into the temple of Bel.

So Bels Priests said, Beholde, we wil go

our, and let thou the meat there, o King,
& let the wine be filled: the shut the dore
fast, and seale it with thine owne finger.

2 And to morowe when thou comest in,
if thou findest not that Belshazze eatē vp
all, we wil suffer death, or els Daniel that
hathē lyled vpon vs.

3 Now they thought themselves sure enough: for vnder the table they had made a priue entrance, and there went they in euer, and toke away the things.

4. So when they were gone forth, the King set meates before Bel. Now Daniel had commanded his servants to bring aches, and these they throwed morrow out all the temple, in the presence of the King alone: then went they out, and shut the dore, and sealed it with the Kings signet, and for departed.

Now in the night came the Priests, with
their wives and children, (as they were
wont to do) and did eat & drink on all

In the morning betimes the King arose
and Daniel with him.

And the King said, Daniel, are the seals whole? Who answered, Yea, O King, they are whole.

And as sone as he had opened the dore,
The King looked vpon the table, and cryed
With a loude voyce, Great art thou, O Bel,
And with thee is no disceite.

Then laughed Daniel, and helde the
 ng that he shulde not go in, & said, Be-
 lde now the pauement, and marke wel
 those footsteppes are these.

And the King said, I se the foote steppes
men, women, and children: therefore
the King was angrie.

And toke the Priests with their wiues,
and children, and they shewed him pri-
diores, where they came in, and confu-
d such things as were vpon the table.

Therefore the King slew them, & de-
 red Bel into Daniels power, who de-
 ill. iij.

III. *ib.*

Bel and the dragone.

stroyed him and his temple.
 23 ¶ Moreouer in that same place there was a great dragon; which the Babylonians worshipped.
 24 And the King said vnto Daniel, Sayest thou, that this is of brasce also? lo, he liueth and eateth and drinketh, so that thou cast not say, that he is no liuing God: therefore worshipp him.
 25 Then said Daniel vnto the King, I wil worshippinge the Lord my God, for he is the liuing God.
 26 But giue me leaue, o King, and I wil slay this dragon without sworde or staffe. And the King said, I giue thee leaue.
 27 Then Daniel toke pitche, and fatre, and heere, and did seerh them together, & made lompes thereof: this he put in the dragons mouth, and so the dragon burst in sunder. And Daniel said, Beholde, whome ye worshippinge.
 28 When the Babylonians heard it, they were wonderful wroth, & gathered them together against the King, saying, The King is become a lewe: for he hath destroyed Bel, and hath slain the dragon, and put the Priests to death.
 29 So they came to the King, and said, Deliuers vs Daniel, or els we wil destroy thee and thine house.
 30 Now whe the King sawe, that they pressed fore vpon him, and that necessity constrained him, he deliuered Daniel vnto them.
 31 Who cast him into the lions denne, where he was six daies.
 32 In the denne there were seven lions, & they had giue them euery day two bodies and two shepe, which then were not giuen

them, to the intent that they might deuoure Daniel.
 33 ¶ Now there was in Iewrie a Prophet called Abbacuc; which had made potage, & broken bread into a bowle, and was going into the field for to bring it to the reapers.
 34 But ¶ Angel of the Lord said vnto Abbacuc, Go, carye the meat that thou hast, into Babylon vnto Daniel, which is in the lions denne.
 35 And Abbacuc said, Lord, I neuer sawe Babylon, nether do I knowe where the denne is.
 36 Then the Angel toke him by the crowne of the head, and bare him by the heere of the head, and through a mightie winde set him in Babylon vpon the denne.
 37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.
 38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seke thee and loue thee.
 39 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.
 40 Vpon the seuen day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and beholde, Daniel sat in the middes of the lions.
 41 Then cryed the King with a loude voyce, saying, Great art thou, o Lord God of Daniel, and there is none other besides thee.
 42 And he drew him out of the denne, & cast the that were the cause of his destruction into the denne, & they were deuoured in a moment before his face.

THE

THE FIRST BOKE OF THE Maccabees.

CHAP. I.

1 The death of Alexander the King of Macedonia: 12 Antiochus takeh the kingdome. 13 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 30 Antiochus setteth vp idoles.

After that Alexander the Macedonius, the sonne of Philippe, went forth of the land of Chetium, & slewe Darius King of the Persians & Medes, and reigned for him, as he had before in Grecia.

2 He toke great waies in hand, and wan strong holdes, and slewe the Kings of the earth.

3 So went he thorow to the ends of the worlde, and toke spoiles of many nations, in so muche that the worlde stode in awe of him: therefore his heart was puffed vp and was haue.

4 Now when he had gathered a mightie strong host,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fel sicke, and knewe that he shulde dye.

7 Then he called for the chief of his seruantes, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres when he dyed.

9 And his seruantes reigned euerie one in his rourne.

10 And they all caused the selues to be crowned after his death, and so did their children after them many yeres, and muche wickednes increased in the worlde.

11 For out of these came the wicked robe, Iudeus Antiochus Epiphanes the sonne of King Antiochus, which had bene in no stage at Rome, and he reigned in the hundredth and seven and thirtieth yere of the kingdome of the Grekes.

12 In those daies wer there out of Israel wicked men, which entyced many, saying, Let vs go, and make a couenant with the heathen, that are rounde about vs: for

since we departed from them, we haue had muche sorowe.

13 So this deuice pleased them wel.

14 And certeine of the people were readie, and went to the King which gaue them licence to do after the ordinances of the heathen.

15 Then set thei vp a place of exercise at Ierusalem, according to the facions of the heathen.

16 And made them selues vncircumcised, and forsoke the holy couenant, and ioyned themselves to the heathen, and were folde to do mischief.

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two realmes.

18 Therefore he entred into Egypt with a mightie botmanie, with chariots, and elephantes, and with horsemen, and with a great nauie.

19 And moued warre against Ptolomeus King of Egypt: but Ptolomeus was afraid of him, and fled, and manie were wounded to death.

20 Thus Antiochus wanted many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth and thre yere.

22 And went vp towarde Israel and Ierusalem with a mightie people.

23 And entred proudly into the Sanctuary, and toke away the golden altar, and the candlestick for the light, and all the instruments thereof, and the table of the shew bread, and the pouring vessels, and the bowles, and the golden basins, and the vaille, and the crownes, and the golden apparell, which was before the Temple, & brake all in pieces.

24 He toke also the siluer and golde, & the precious iewels, & he toke the secret treasures that he founde, & when he had take away all, he departed into his owne land.

25 After he had murdered many men, and spoken vnto proudly.

26 Therefore there was a great lamentation in euerie place of Israel.

Joseph Antiqu. 1. cap. 6.

a By drawing & skinne ouer the parte that was circumcised, as Cell. 7. chap. 24. Epiph. lib. de ponderib. & mēsur.

Joseph Antiqu. 1. cap. 6.

Joseph Antiqu. 1. cap. 6.

I. Maccabees.

was couered with confusion.
30 After two yeres the King sent his chief
taxe master into the cities of Iuda, which
came to Ierusalem with a great multitude.
31 Who spake peaceable wordes vnto the
in disceite, & they gaue credit vnto him.
32 Then he fell suddenly vpon the citie,
and smote it with a great plague, and de-
stroied muche people of Israel.
33 And when he had spoiled the citie, he set
fyre on it, casting downe the houses the-
reof, and walles thereof on euery side.
34 The women and their children toke they
captiue, and led away the cattell.
35 Then fortified they the citie of David
with a great & thicke wall, & with migh-
tie towres, and made it a strong holde for
them.
36 Moreover they set wicked people there,
and vngodlie persones, and fortified them
selues therein.
37 And they stored it with weapons and
vitailes, and gathered the spoile of Ierusa-
lem, and hid it vp there.
38 Thus became they a fore sparke & were
in ambushment for the Sanctuary, and were
wicked enemies euermore vnto Israel.
39 For they shed innocent blood on euery
side of the Sanctuary and defiled the
Sanctuarie.
40 In so muche that the citizens of Ierusa-
lem had away because of them, and it be-
came an abomination of strangers, being de-
solate of them whom she had borne: for
her owne children did leaue her.
41 Her Sanctuary was left waste as a wil-
dernes: her holie daies were turned into
mourning, her Sabbaths into reproche, &
her honour brought to naught.
42 As her glorie had bene great, so was
her dishonour, and her excellencie was
turned into sorrow.
43 Also the King wrote vnto all his king-
dome, that all the people shulde be as one,
& that euery man shulde leaue his lawes.
44 And all the heathen agreed to the com-
mandement of the King.
45 Yea, many of the Israelites consented
to his religion, offering vnto idoles, & de-
filing the Sabbath.
46 So the King sent letters by the messen-
gers vnto Ierusalem, and to the cities of
Iuda, that they shulde followe the strange
lawes of the countrey.
47 And that they shulde forbid the burnt
offerings and sacrifices, and the offerings
in the Sanctuary.
48 And that they shulde defile the Sabbaths
and the feasts.
49 And pollute the Sanctuary and the ho-

ly men,
50 And to set vp altars, and groues, and
chappels of idoles, and offer vp swines
flesh, and vncleane beastes,
51 And that they shulde leaue their chil-
dren vncircumcised, and defile their sou-
les with vncleannes, and pollute them sel-
ues, that they might forget the Law, and
change all the ordinances,
52 And that whosoever wolde not do ac-
cording to the commandement of the
King, shulde suffer death.
53 In like maner wrote he thorow out all
his kingdome, and set ouerscers ouer all
the people, that for to compell them to do
these things.
54 And he commanded the cities of Iu-
da to do sacrifices, cite by cite.
55 Then went many of the people vnto
them by heapes, such one that forsake
the Law, and so they committed euill in
the land.
56 And they droue the Israelites into se-
cret places, euen wherefoeuer they coulde
see for succour.
57 The fifteenth day of Casleu, in the hun-
dredth and fife and fortieth yere, they set
vp the abomination of desolation vpon
the altar, and they buylded altars tho-
rowout the cities of Iuda on euery side.
58 And before the dores of the houses, and
in the stretes they burnt incense.
59 And the booke of the Law, which they
founde, they burnt in the fyre, and cutte
in pieces.
60 Whosoever had a booke of the Testa-
ment founde by him, or whosoever con-
sented vnto the Law, the Kings com-
mandement was, that they shulde put him to
death by their authority.
61 And they executed these things euery
moneth vpon the people of Israel that we-
re founde in the ciues.
62 And in the fife and twentieth day of
the moneth, they did sacrifice vpon the
altar, which was in the stead of the altar of
sacrifices.
63 And according to the commandement,
they put certeine women to death, which
had caused their children to be circumci-
sed.
64 And they hanged vp the children at their
nookes, and they spoiled their houses, and
slew the circumcisers of them.
65 Yet were there many in Israel, which
were of courage, and determined in them-
selues, that they wolde not eat vncleane
things.
66 But chose rather to suffer death, then
to be defiled with those meats: so because
they

Joseph Antiq.
11. cap. 6. & 7.

+ Or, drinke of
frings.

thei wolde not breake the holic couenat, they were put to death.

67 And this tyrannie was verie fore vpon the people of Israel.

CHAP. III.

The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to do sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 31 They are slaine and wil not fight againe because of the Sabbath day. 49 Mattathias dying commended his sonnes to fight by the worde of God, after the example of the fathers.

Joseph Antiquities 7.

IN those dayes stode vp Mattathias the Priest, [the sonne] of Ioannes, [the sonne] of Simeon, of the sonnes of Ioarib of Ierusalem, and dwelt in Modin.

2 And he had fise sonnes, Ioanan called Gaddis,

3 Simon called Thassi,

4 Iudas which was called Maccabeus,

Or, Ananias.

5 Eleazar called Abaron, & Ionatha, whose name was Apphus.

6 Now he sawe the blasphemies, which were committed in Iuda and Ierusalem:

7 And he said, Wo is me: wherefore was I borne, to se this destruction of my people, and the destruction of the holy cite, and thus to sit still: it is deliuered into the hands of the enemies,

8 And the Sanctuarie [is] in the hands of strangers: her Temple is, as a man that hathe no renoume.

9 Her glorious vessels are caryed away into captiuitie: her infants are slayne in the stretes, and her yong men are fallen by the sworde of the enemies.

10 What people is it, that hathe not some possession in her kingdome, or hathe not gotten of her spoyle?

11 All her glorie is taken away of a fre woman, she is become an handmaid.

12 Beholde, our Sanctuarie, & our beautie, and honor is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue anie longer?

14 And Mattathias rent his clothes, he, & his sonnes, and put sackcloth vpon them and mourned verie fore.

15 ¶ Then came men from the King to the cite of Modin to compell them to forsake God, and to sacrifice,

16 So manie of the Israelites consented vnto them: but Mattathias and his sonnes assembled together,

17 Then spake the commissioners of the King, and said vnto Mattathias, Thou art the chief and an honorable man, & great in this cite, and hast many children and brethren.

18 Come thou therefore first, and fulfil the

Kings commandement, as al the heathen haue done, and also the men of Iuda, and suche as remaine at Ierusalem: so shalt thou and thy familie be in the Kings fauour, & thou and thy children shalbe enriched with siluer and golde, and with manie rewardes.

19 Then Mattathias answered & said with a loude voyce, Though all nations that are vnder the Kings dominion, obey him, and fall away euerie man from the religion of their fathers, and consent to his commandements,

20 Yet will I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be merciful vnto vs, that we forsake not the Law and the ordinances.

22 We will not hearken vnto the Kings wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when he had left of speaking these wordes, there came one of the Iewes, in the sight of all, to sacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Now when Mattathias sawe it, he was so inflamed with zeale, that his raiues shoke, and his wrath was kindled according to the ordinance [of the Law]: therefore he ran vnto him, and killed him by the altar.

25 And at the same time he slewe the Kings commissioner, that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, [doing,] as Phinees did vnto Zambri the sonne of Salom.

Nomb. 25, 7.

27 ¶ Then cryed Mattathias with a loude voyce in the cite, [saying,] Whosoever is zealous of the Law, and wil stand by the couenant, let him come forthe after me.

28 So he, and his sonnes fled into the mountaines, and left all that they had in the cite.

29 Then many that sought after iustice & iudgement,

Or, that lived iustly and vprightly.

30 Went downe into the wildernes to dwell there, bothe they, and their children, and their wiues, and their cattel for the afflictions increased fore vpon them.

31 ¶ Now when it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalem in the cite of David, that men had broken the Kings commandement, & were gone downe into the secret places in the wildernes,

32 Then many pursued after them and hauing ouertaken them, they camped against them, and set the battel in array against them on the Sabbath day,

I. Maccabees.

- 33 And said vnto them, Let this now be sufficient: come forth and do according to the commandement of the King, & ye shal liue.
- 34 But they answered, We wil not go forth, neither wil we do the Kings commandement, to defile the Sabbath day.
- 35 Then they gaue them the battel.
- 36 But the other answered them nothing, neither cast any one stone at them, nor stopped the priuie places.
- 37 But said, We wil dye al in our innocencie: the heauen and earth shal testifie for vs, that ye destroye vs wrongfully.
- 38 Thus they gaue them the battel vpon the Sabbath, and slewe bothe me and cattell, their wiues and their children, to the number of a thousand people.
- 39 ¶ When Mattathias & his friends vnderstode this, they mourned for them greatly.
- 40 And laid one to another, If we all do as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shal they incontinently destroye vs out of the earth.
- 41 Therefore they concluded at the same time, saying, Whosoever shal come to make battel with vs vpon the Sabbath daye, we wil fight against him, that we dye not all, as our brethren that were murdered in the secret places.
- 42 Then came vnto them the assemblie of the Asideans, which were of the strongest men of Israel, all suche as were wel minded toward the Law.
- 43 And all thei that were fled for persecution ioyned them selues vnto them, and were an helpe vnto them.
- 44 So they gathered a power, and smote the wicked men in their wrath, & the wickedly in their angre: but the rest fled vnto the heathen, and escaped.
- 45 Then Mattathias and his friends went about, and destroyed the altars,
- 46 And circumcised the children by force that were vncircumcised, as many as they founde within the coastes of Israel.
- 47 And they pursued after the proude men, and this acte prospered in their hands.
- 48 So they recouered the Law out of the hand of the Gentiles, and out of the hand of Kings, and gaue not place to the wicked.
- 49 ¶ Now when the time drewe nere that Mattathias shulde dye, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.
- 50 Now therefore, my sonnes, be ye zealous of the Law, and giue your liues for the couenant of our fathers.
- 51 Call to remembrance what actes our fathers did in their time: so shal ye receiue great honour and an euerlasting name.
- 52 ¶ Was not Abraham founde faithful in temptation, and it was imputed vnto him for righteoulnesse.
- 53 ¶ Ioseph in the time of his trouble kept the commandement, and was made lord of Egypt.
- 54 ¶ Phinees our father, because he was zealous and feruent, obtained the couenant of the euerlasting priesthood.
- 55 ¶ Iesus for fulfilling the worde, was made the gouernour of Israel.
- 56 ¶ Caleb, because he bare witnes before the congregation, receiued the heritage of the land.
- 57 ¶ Dauid, because of his meete obtained the throne of the kingdome for euermore.
- 58 ¶ Elias, because he was zealous and feruent in the Law, was taken vp euen vnto heauen.
- 59 ¶ Ananias, Azarias and Misael by their faith were deliuered out of the flame.
- 60 ¶ Daniel, because of his innocencie, was deliuered fro the mouth of the lions.
- 61 And thus ye may consider thorowlye out all ages, that whosoever put their trust in him, shal not want strength.
- 62 Feare ye not then the wordes of a sinful man: for his glorie is but dongue and wormes.
- 63 To day is he set vp, and to morowe he shal not be founde: for he is turned into his dust, and his purpose perisheth.
- 64 Wherefore, my sonnes, take good hearts, and shewe your selues men for the Law: for by it shal you obteine glorie.
- 65 And beholde, I knowe of your brother Simon is a man of counsel: giue care vnto him alway: he shal be a father vnto you.
- 66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battel for the people.
- 67 Thus shal ye bring vnto you all those that obserue the Law, and shal aduenge the iniuries of your people.
- 68 Recompense fully the heathen, & giue your selues to the commandement of the Law.
- 69 So he blessed them, and was laied with his fathers.
- 70 And dyed in the hundredth fortie & six yere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

¶ CHAP. III.

1 Judas is made ruler over the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidenc of Judas toward God. 55 Judas determineth to fight against Lysias, whome Antiochus had made capitaine ouer his hoste.

1 **T**Hen Judas his sonne, called Macca-beus, rose vp in his place.

2 And all his brethren helped him, and all they that helde with his father, and fought with courage the battel of Israel.

3 So he gave his people great honour: he put on a brestplate as a gyant, and armed him self, and set the battel in array, & defended the campe with the sworde.

4 In his actes he was like a lyon, and as a lyons whelp roaring after the pray.

5 For he pursued the wicked, & fought the out, & burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And he grieved diuers Kings, but Iacob reioyced by his actes, and his memorial is blessed for euer.

8 He went also thorowe the cities of Iuda, & destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renoumed vnto the ends of the earth, and he assembled together those that were readie to perish.

10 ¶ But Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

11 Which when Judas perceiued, he went forth to mete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Judas toke their spoiles, and toke also Appollonius sworde, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the congregation & Church of the faithful, and went forth to the warre,

14 He said, I wil get me a name, and wil be glorious in the realme: for I wil go fight with Judas, and them that are with him, which haue despised the Kings commandement.

15 So he made him readie to go vp, and there went with him a mightie hoste of the vngodly to helpe him, & to be aduanced of the children of Israel.

16 And when he came nere to the going vp of Bethhoron, Judas went forth to mete him with a smale companie.

17 But when they sawe the armie coming against them, they said to Iudas, How are

we able, being so fewe, to fight against so great a multitude, & so strong, seeing we be so wearie, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of fewe, & there is no difference before [the God] of heauen, to deliuer by a great multitude, or by a smale companie.

19 For the victorie of the battel standeth not in the multitude of the hoste, but the strength cometh from heauen.

20 They come against vs with a cruel and proude multitude, to destroy vs, and our wiues, and our children, and to robbe vs.

21 But we do fight for our liues, and for our Lawes:

22 And God him self wil destroye them before our face: therefore be not ye afraid of them.

23 And when he had left of speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Bethhoron vnto the plaine: where there were slaine eight hundred men of them, and the residue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas & his brethren fel vpon the nations rounde about,

26 So that his fame came vnto the Kings: for all the Gentiles colde tell of the warres of Iudas.

27 ¶ But when King Antiochus heard these tidings, he was angrie in his minde: wherefore he sent forth, & gathered al the power of his realme, a verie strong armie,

28 And opened his treasure, and gaue his hoste a yeres wages in hand, commanding the to be readie for a yere for all occasions.

29 Neuertheles, when he sawe that the money of his treasures failed, and that the tributes in the countrie were smale, because of the dissentio, and plagues that he brought vpon the land, in taking away the lawes which had bene of olde time,

30 He feared lest he shulde not haue now at the second time, as at the first, for the charges and giftes that he had giuen with a liberal hand afore: for in liberalitie he farre passed the other Kings that were before him.

31 Wherefore he was heauie in his minde, and thought to go into Persia, for to take tributes of the countries, and to gather much money.

32 So he left Lysias a noble man and of the Kings blood to ouersie the Kings busines, from the river of Euphrates vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus
til he came againe.
34 Moreover, he gaue him halfe of his ho-
ste and elephantes, & gaue him the charge
of all things that he wolde hane done,
35 And concerning those which dwelt in
Iuda and Ierusalem, that he shulde send an
armie against them, to destroy and roote
out the power of Israel & the remnant of
Ierusalem, and to put out their memorial
from that place,
36 And to set strangers for to inhabite all
their quarters, and parte their land among
them.
37 And the King toke the halfe of the ho-
ste that remained, and departed from An-
tiochia his royal citie, in the yere an hun-
dredth fortie and seuen, and passed the riu-
er Euphrates, and went thorow the hie coun-
treis,
38 Then Lyfias chose Ptolomeus the sonne
of Doriminius, and Nicanor, and Gorgias,
mightie men, and the Kings friends,
39 And sent with them fortie thousand fote
men, & seuen thousand horsemen, to go in
to the land of Iuda, & to destroye it, as the
King commanded.
40 So they wēt forthe with all their power
and came and pitched by Emmaus in the
plaine countrey.
41 Now when the marchants of the coun-
trei heard the rumour of them, they toke
very muche siluer and golde, and seruāts,
and came into the campe to bye the chil-
dren of Israel for sclauens: and the strength
of Syria and of strange nations ioyned
with them.
42 ¶ Now when Iudas & his brethren sawe
that trouble increased, and that the hoste
drewē nere vnto their borders, cōsidering
the Kings wordes, whereby he had com-
manded to destroy the people, and vtter-
ly abolish them,
43 They said one to another, Let vs redres-
se the decay of our people, and let vs fight
for our people, and for our Sanctuarie.
44 Then the congregation were sone rea-
die gathered to fight, and to praye, and to
desire mercie and compassion.
45 As for Ierusalem, it was not inhabited,
but was as a wilderness. There went none
that was borne in it, in or out at it, and the
Sanctuarie was troden downe, and the
strangers kept the fortresse, and it was the
habitation of the heathen: and the mirth
of Iacob was taken away: the pipe and the
harpe ceased.
46 So they gathered them selues together,
and came to Maspha before Ierusalem: for
in Maspha was the place where they prai-

† Emmaus.

ed afore time in Israel.
47 And they fasted that day, and put sacke
cloth vpon them, and cast ashes vpo their
heads, and rent their clothes,
48 And opened the boke of the Law, whe-
rein the heathen sought to paint the licke-
nes of their idoles,
49 And broght the Priests garments, and
the first frutes, and the tithes, and set the-
re f Nazarites, which accomplished their
daies.
50 And they cryed with a loude voyce,
towards heauen, saying, What shal we do
with these? and whether shal we carye
them away?
51 For thy Sanctuarie is troden downe and
defiled, and thy Priests are in heauines, &
broght downe.
52 And beholde, the heathen are come a-
gainst vs to destroye vs: thou knowest what
things they imagine against vs.
53 How can we stand before them, except
thou helpe vs?
54 Then they blewe the trumpets, & cryed
with a loude voyce.
55 And after this Iudas ordeined captaines
ouer the people, euen captaines ouer thou-
sands, and captaines ouer hundredths, and
captaines ouer fifties, and captaines ouer
ten.
56 And they cōmanded them that buylded
houses, or married wiues, or planted vine-
yardes, or were fearful, that thei shulde re-
turne euery one to his owne house, ac-
cording * to the Law.
57 So the hoste remoued, and pitched v-
pon the Southside of Emmaus.
58 And Iudas said, Arme your selues, and
be valiant men, and be readie against the
morning to fight with these natiōs, which
are gathered together against vs to de-
stroye vs and our Sanctuarie.
59 For it is better for vs to dye in battel,
then to see the calamities of our people, &
of our Sanctuarie.
60 Neuertheles as the wil [of God] is in
heauen, so be it.
CHAP. III.
1 Iudas goeth against Gorgias which lieth in waite. 14 He
putteth Gorgias and his hoste to flight. 28 Lyfias inua-
deth Iuda. 29 But Iudas driueth him out. 43 Iudas pu-
rifieth the Temple and dedicateth the altar.
1 **T**hen toke Gorgias fife thousand [fote]
men, and a thousand of the best hor-
semen, and departed out of the campe by
night.
2 To inuade the campe of the Iewes, and
to slaye them suddenly: and the men of
the fortresse were his guides.
3 Now when Iudas heard it, he remoued,
and

* Deut. 29, 31
Iud. 7, 3.

To Iosaph. 15
cap. 10.

and they that were valiant men to spoile the Kings armie which was at Emmaus.
 4 Whiles yet the armie was disperfed from the campe.
 5 In the meame feafon came Gorgias by night into Iudas campe: & when he founde no man there, he foght the in the mountaines: for faid he, They flee from vs.
 6 But affone as it was day, Iudas fhewed him felf in the field with thre thousand mē, which had nether harnes nor swordes to their mindes.
 7 And thei fawe that the armies of the heathen were ftrong and wel armed, and their horfemen about them, and that thefe were experthe men of warre.
 8 Then faid Iudas to the mē that were with him, Feare ye not their multitude, nether be afraied of their affair.
 9 Remember, how our fathers were deliuered* in the red Sea, when Pharao purfued them with an armie.
 10 Therefore now let vs crye vnto heauen, and the Lord wil haue mercie vpon vs, and remember the couenant of our fathers, and wil deftroie this hofte before our face this day.
 11 So fhall all the heathen knowe, that there is one, which deliuereth & faueth Ifrael.
 12 Then the ftrangers lift vp their eyes, & fawe them coming againft them,
 13 And they went out of their tentes into the battel, and they that were with Iudas, blew the trumpets.
 14 So they ioyned together, and the heathē were difcomfited and fled by the plaine.
 15 But the hinmoſte of the fel by the fworde, and they purfued them vnto Gazerō, and into the plaines of Idumea, and of Azotus, and of Iamnia, fo that there were flaine of them about thre thousand men.
 16 So Iudas turned againe with his hofte from purfuing them,
 17 And faid vnto the people, Be not grieuie of the ſpoiles: for there is a battel before vs.
 18 And Gorgias and the armie is here by vs in the mountaine: but ſtand ye now faft againſt your enemies, and ouercome the: then may ye fafely take the ſpoiles.
 19 As Iudas was ſpeaking theſe wordes, there appeared one parte which looked from the mountaines.
 20 But when [Gorgias] ſawe that his were fled, and that Iudas ſoldiers burnt the tentes; (for the ſmoke that was ſene, declared what was done)
 21 When they ſawe theſe things, they were fore afraied, and when they ſawe alſo that Iudas and his hofte were in the field

readie to ſet them ſelues in array,
 22 They fled euerie one into the land of ſtrangers.
 23 So Iudas turned againe to ſpoile the tentes, where he gate muche golde and ſiluer, and precious ſtones, and purple of the ſea, and great riches.
 24 Thus they went home, and ſang psalmes, and praied towarde the heauen: for he is gracious, and his mercie endureth for euer.
 25 And ſo Ifrael had a great victorie in that day.
 26 ¶ Now all the ſtrangers that eſcaped, came, and tolde Lyſias all the things that were done.
 27 Who, when he heard theſe things, was fore afraied, and diſcouraged, becauſe ſuche things came not vpon Ifrael as he wolde, nether ſuche things as the King had commanded him, came to paſſe.
 28 Therefore the next yere following, gathered Lyſias threſcore thouſande choſen [ſote] men, and ſiue thouſande horſemen to fight againſt Ieruſalem.
 29 So they came into Idumea, and pitched their tentes at Bethſura, where Iudas came againſt them with ten thouſand men.
 30 And when he ſawe that mightie armie, he praied and ſaid, Bleſſed be thou, O Saviour of Ifrael, * which didſt deſtroie the aſſaite of the mightie man by the hand of thy ſeruant Dauid, * and gaueſt the hofte of the ſtrangers into the had of Ionathā, ſonne of Saul, and of his armour bearer.
 31 Shut vp this armie in the hand of thy people of Ifrael, & let them be cōſolided with their power, and with their horſemen.
 32 Make them afraied, and conſume their boldenes and ſtrength, that thei may be aſtoniſhed at their deſtruction.
 33 Caſt them downe by the ſworde of the the loue thee: the ſhall all they that knowe thy Name, praife thee with ſongs.
 34 So they ioyned together, & there were flaine of Lyſias hofte, ſiue thouſand men, and they fel before them.
 35 The Lyſias, ſeing his armie put to flight and the manlines of Iudas ſoldiers, and that they were readie, either to liue or dye valiantly, he went into Antiochia, and gathered ſtrangers, and when he had furniſhed his armie, he thought againe (being prepared) to come againſt Iudea.
 36 Then ſaid Iudas and his brethren, Beholde, our enemies are diſcomfited: let vs now go vp to clenſe, and to reſtore the Sanctuary.
 37 So all the hofte gathered them together, and went vp into the mountaine of

† Or, Iudea.

† Or, Bethhoron.

* 1. Sam. 17, 50.

* 1. Sam. 14, 13.

Exod. 14, 9.

† Or, Affare-moth.

ib. 15.

mmmm. j.

Sion.
 38 Now when they sawe the Sanctuarie layed waste, and the altar defiled, and the doores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,
 39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,
 40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cryed towarde heauen.
 41 Then Iudas commanded certein of the men to fight against those which were in the castell, till he had cleansed the Sanctuarie.
 42 So he chose Priests that were vndefiled, such as desited in the Law,
 43 And they cleansed the Sanctuarie, and bare out the defiled stones into an vncleane place.
 44 And consulted what to do with the altar of burnt offrings, which was polluted.
 45 So they thought it was best to destroy it, lest it shulde be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar.
 46 And laied vp the stones vpon the mountaine of the Temple in a conuenient place, till there shulde come a Prophet, to shewe what shulde be done with them.
 47 So they toke whole stones according to the Law, and buylded a new altar according to the former.
 48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.
 49 They made also new holy vessels, and brought into the Temple the candellsticke, and the altar of burnt offrings, and of incense, and the table.
 50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candellsticke, that they might burne in the Temple.
 51 They set also the shewbread vpon the table, and hanged vp the vailcs, & finished all the workes that they had begon to make.
 52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Challeu, in the hundreth and eight and fortieth yere they rose vp betimes in the morning,
 53 And offered sacrifice according to the Law, vpon the new altar of burnt offrings, that they had made.
 54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made newe with

longs, & harpes, and lutes, and cymbales.
 55 And all the people set vpon their faces, worshipping & praising towarde the heauen him that had giuen the good successe.
 56 So thei kept the dedication of the altar eight dayes, offering burnt offrings with gladnes, & offered sacrifices of deliuerance and praise,
 57 And deckt the forefront of the Temple with crownes of golde and shields, & dedicated the gates and chambers, and hanged doores vpon them.
 58 Thus there was very great gladnes among the people, and the reproche of the heathen was put away.
 59 So Iudas & his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar shuld be kept in their season from yere to yere, by the space of eight dayes, from the five and twentie day of the moneth Challeu, with mirth and gladnes.
 60 And at the same time buylded they vpon mount Sion with hie walles and strong towres rounde about, lest the Gentiles shulde come, and treade it downe, as they had done afore.
 61 Therefore they set a garison there to kepe it, & fortified Beth-sura to kepe it, that the people might haue a defense against Idumea.

CHAP. V.

3 Iudas venquisheth the heathen that go about to destroye Israel, and is holpen of his brethren Simon and Ionathan.
 40 He ouerthroweth the citie of Ephron, because they denyed him passage thorow it.

NOW when the nations roude about heard, that the altar was buylded, & the Sanctuarie reued, as afore, they were fore-griued.
 1 Therefore they thought to destroye the generation of Iacob that was among the, & beganne to slaye and destroye the people.
 2 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, & droue them to straites, and toke their spoiles.
 3 He thought also vpon the malice of the children of Beniamin, which had bene a snare and an hinderance vnto the people, when they laye in waite for them in the hie way.
 4 Wherefore he shut them vp in towres, and besieged them, and destroyed them vterly, and burnt their towres with fyre, with all that were in them.
 5 Afterward, went he against the children of Ammon, where he founde a mightie power, and a great multitude with Timo-
 theus

† Or, Arabathane.

- theus their captaine.
- 7 So he had many battels with them, but they were destroyed before him, and so he discomfited them.
- 8 And toke Gazer with the townes thereof, and so turned againe into Iudea.
- 9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castel of Datheman,
- 10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.
- 11 And they make them readie for to come, and to take the forteresse, whereunto we are fled, and Timotheus is captaine of their hoste.
- 12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine.
- 13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almoste a thousand men.
- 14 While these letters were yet a reading, beholde, there came other messengers fro Galile with their clothes rent, which tolde the same tidings,
- 15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.
- 16 When Iudas, and the people heard these wordes, a great congregation came together, to consulte what they might do for their brethren, that were in trouble, & whome they besieged.
- 17 Then said Iudas to Simon his brother, Chuse thee our men, and go and deliuer thy brethren in Galile, and I and my brother Jonathan, wil go into the countrey of Galaad,
- 18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to kepe the remnant of the hoste in Iudea,
- 19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntil we come againe.
- 20 And vnto Simon were giuen thre thousand men to go into Galile, and to Iudas eight thousand men for the countrey of Galaad.
- 21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.
- 22 And he pursued them vnto the gates of Ptolemais: & there were slaine of the heathen almoste thre thousand men: so he toke their spoiles.
- 23 Thus they rescued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, and broght them into Iudea with great ioye.
- 24 ¶ Iudas Maccabeus also, & his brother Jonathan went ouer Iorden, and trauailed thre dayes iourney in the wildernes,
- 25 Where they met with the Nabathites, who receiued them louingly, & tolde the euerie thing that was done vnto their brethren in the countrey of Galaad,
- 26 And how that manie of them were besieged in Bosorra, and Bosor, in Aleimis, ¶ Chasbon, Maged and Carnaim (all these cities are strong, and great) Or, Chasphor.
- 27 And that they were kept in other cities of Galaad, and to morow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all in one day.
- 28 So Iudas and his hoste turned in all haste by the way of the wildernes towarde Bosorra, & wanne the citie, and slewe all the males with the edge of the sworde, and toke all their spoile, and set fyre vpon [the citie.]
- 29 And in the night he remoued from thence, and went towarde the forteresse.
- 30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assailed them.
- 31 When Iudas sawe that the battel was begon, and that the crye of the citie went vnto heauen with trumpets, and a great sounde,
- 32 Then he said vnto the armie, Fight this day for your brethren.
- 33 So he went forthe behinde them with thre companies, and they blew the trumpets, and cryed with prayer.
- 34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, & he smote them with a great slaughter, so that there was killed of them the same day almoste eight thousand men.
- 35 ¶ Then departed Iudas vnto Maspha, & laid siege vnto it, and wanne it, and slewe all the males thereof, and spoiled it, and set fyre vpon it.
- 36 From thence went he and toke Chasbo, Maged, and Bosor, and the other cities in Galaad.
- 37 After these things gathered Timotheus another hoste, and he camped before Rammm. ij.

I. Maccabees.

phon beyonde the flood.

- 38 Now Iudas had sent to espie the hoste, & they broght him worde againe, saying, All the heathen that be rounde about vs, are gathered vnto him, and the hoste is verie great.
- 39 And he hath hyred the Arabians to helpe them, and they haue pitched their tentes beyonde the flood, and are readie to come and fight against thee. So Iudas wēt to mete them.
- 40 Then Timotheus said vnto the captaynes of his hoste, When Iudas and his hoste come nere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be to strong for vs.
- 41 But if he be afraid, and campe beyonde the flood, we wil go ouer vnto him, and shal preuaile against him.
- 42 Now whē Iudas came nere to the flood, he caused the gouernours of the people to remaine by the flood, and commanded them, saying, Suffer none to pitche a tent, but let euerie man come to the battel.
- 43 So he went first ouer towarde them, and all þe people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim.
- 44 Which citie Iudas wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.
- 45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the moste, with their wiues and their children, and their baggage, a verie great hoste, to come into the land of Iuda.
- 46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they colde not passe, neither at the right hand nor at the left, but must go thorowe it.
- 47 But they that were in the citie, shut the selues in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable wordes, saying,
- 48 Let vs passe thorowe your land, that we may go into our owne countrey, and none shal hurt you. we wil but onely go thorowe on fote: but they wolde nor open vnto him.
- 49 Wherefore Iudas commanded a proclamation to be made thorowe out the hoste, that euerie man shulde assalt it according to his standing.
- 50 So the valiant men set vpon it, and assalted the citie all that day, and all that night, and the citie was giuen ouer into

his hands:

- 51 Who slewe all the males with the edge of the sworde, and destroyed it, and toke the spoile thereof, and went thorowe the citie ouer them that were slaine.
- 52 Then went they ouer Iorden into the great plaine before Bethsan.
- 53 And Iudas gathered together those that were behinde, and gaue the people good exhortation all the way thorowe, til they were come into the land of Iuda.
- 54 Thus they went vp with ioye and gladnes vnto mount Sion, where they offred burnt offrings, because there were none of them slaine, but came home againe in safetie.
- 55 ¶ Now whiles Iudas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,
- 56 Ioseph the sonne of Zacharias, and Azarias, the captaynes, hearing of the valiant actes, and battels which they had achieved, said,
- 57 Let vs get vs a name also, and go fight against the heathen that are round about vs.
- 58 So they gaue their hoste a commandement and went towarde Iamnia.
- 59 But Gorgias and his men came out of the citie to fight against them.
- 60 And Ioseph and Azarias were put to flight and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrowe among the people of Israel.
- 61 Because they were not obedient vnto Iudas, and his brethren, but thought to do some valiant thing.
- 62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.
- 63 But the man Iudas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.
- 64 And the people came vnto them, bidding them welcome.
- 65 Afterwarde went Iudas forthe with his brethren, and fought against the children of Esau in the lād toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castel thereof, & burnt the towres thereof round about.
- 66 Then remoued he to go into the land of the strangers, & went thorow Samaria.
- 67 At the same time were the Priests of the cities slaine in þe battel, which wolde shewe their valiantnes, and went forthe to battel without counsell: and when Iudas came to Azotus

Ioseph. Antiqu.
12. cap. 11. &
12.

Or, Philistines

Azotus in the strangers lād, he brake downe their altars, and burnt with fyre the images of their gods, and toke away the spoiles of the cities, and came againe into the land of Iuda.

¶ CHAP. VI.

¹ Antiochus, willing to take the title of Elimais, is driven away of the citizens. ⁸ He falleth into sickenes, and dyeth. ¹⁷ His sonne Antiochus is made King. ³⁴ The maner to prouoke elephantes to fight. ⁴³ Eleazarus valiant acte. ⁴⁹ The siege of Sion.

Joseph. Antiqu.
11. cap. 13.

NOW when King Antiochus trauielled thorow the high countreis, he heard that Elimais in the countrey of Persia was a citie greatly renoumed for riches, siluer and golde,

² And that there was in it a verie riche temple, where as were couerings of golde, coate armoures, and harnes, which Alexander King of Macedonia the sonne of Philippe (that reigned first in Grecia) had left there.

³ Wherefore he went about to take the citie, and to spoile it, but he was not able: for the citizens were warned of the matter,

⁴ And rose vp against him in battel, and he fled and departed thence with great heauines, and came againe into Babylon.

⁵ Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driuen away,

⁶ And that Lysias, which went for the first with a great power, was driue away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed,

⁷ And that they had pulled downe the abomination, which he had set vp vpon the altar at Ierusalem, and fensed the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

⁸ So when the King had heard these wordes, he was astonished, and sore moued: therefore he laid him downe vpon his bed, & fel sicke for verie sorowe, because it was not come to passe, as he had thought,

⁹ And there continued he manie dayes: for his grief was euer more & more, so that he sawe he must nedes dye.

¹⁰ Therefore he sent for all his friends, & said vnto them, The slepe is gone from mine eyes, and mine heart faileth for verie care.

¹¹ And I thinke with myself, Into what aduersitie am I come? & into what floods of miserie am I fallen now, where as afore time I was in prosperitie, and greatly set by, by reason of my power?

¹² And now do I remember the euils that

I haue done at Ierusalem: for I toke all the vessels of golde and of siluer that were in it, and sent to destroye the inhabitants of Iuda without cause.

¹³ I knowe that these troubles are come vp on me for the same cause, and beholde, I must dye with great sorowe in a strange land.

¹⁴ Then called he for Philippe, one of his friends, whome he made ruler of all his realme,

¹⁵ And gaue him the crowne, and his robe, and the ring, that he shulde instruct his sonne Antiochus, and bring him vp, til he might reigne him self.

¹⁶ So King Antiochus dyed there in the hundreth, and fortie and ninth yere.

¹⁷ ¶ When Lysias knewe, that the King was dead, he ordeined Antiochus his sonne (whome he had brought vp) to reigne in his fathers stead, and called him Eupator.

¹⁸ Now they that were in the castel [at Ierusalem,] kept in the Israelites rounde about the Sanctuarie, and soght alwaies their hurt, and the strengthening of the heathen.

¹⁹ Therefore Iudas thoght to destroy the and called all the people together to besiege them.

²⁰ So thei came together and besieged the in the hundreth and fiftie yere, and made instruments to shote and other engins of warre.

²¹ But certeine of the that were besieged, gate for the, (vnto whome some vngodlie men of Israel ioyned them selues,)

²² And they went vnto the King, saying, How long wilt thou cease from executing iudgement, & aduenging of our brethre?

²³ We haue bene readie to serue thy father, and to go forward in those things, that he appointed, and to obey his commandements.

²⁴ Therefore they of our nations fel from vs for this cause, and wheresoeter they founde anie of vs, they slewe them, and spoyled our inheritance.

²⁵ And thei haue not onely laied hand vpon vs, but vpon all about their borders.

²⁶ And beholde, this day are they besieging the castel at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

²⁷ And if thou doest not preuent the quickly, they wil do greater things then these, and thou shalt not be able to ouercome them.

²⁸ When the King heard this, he was verie angrie, and called all his friends, the capitaines of his armie, and his horsemen,

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Joseph. Antiqu.
11. cap. 14.

I. Maccabees.

29 And bands that were hired, came vnto him fro the Kings, that were confederate, and from the yles of the sea,
 30 So the number of his armie was an hundred thousand fote men, & twentie thousand horsemen, and two and thirtie elephants exercised in battel.
 31 These came through Idumea & drewe nere to Beth-sura; and besieged it a long season, and made engins of warre: but thei came out, and burnt them with fyre, and fought valiantly.
 32 Then departed Iudas from the castle, & remoued the hoste towarde Beth-zacarias ouer against the Kings campe.
 33 So the King arose verie early, & broght the armie and his power towarde the way of Beth-zacarias, where the armies set the selues in array to the battel, and blew the trumpets.
 34 And to prouoke the elephants for to fight, thei shewed the blood of grapes and mulberies,
 35 And they set by beastes according to the ranges: so that by euerie elephant there stode a thousand men armed with coates of maile and helmets of brasse vpon their heads, and vnto euerie beast were ordeined fye hundred horsemen of the best,
 36 Which were readie at all times wherefoeuer the beast was: and whetherfoeuer the beast went, they went also, and departed not from him.
 37 And vpon them were strong towres of wood that couered euerie beast, which were fastened thereon with instruments, and vpon euerie one was two and thirtie men, that fought in them, and the Indian that ruled him.
 38 They set also the remnant of the horsemen vpon bothe the sides in two wings of the hoste to stirre the vp, and to kepe them in the valleis.
 39 And when the sunne shone vpon the golden shields, the mountaines glistered therewith, and gaue light as lapces of fyre.
 40 Thus part of the Kings armie was spred vpon the hie mountaines, and parte beneath: so they marched forward waresly and in order.
 41 And all they that heard the noyce of their multitude, and the marching of the companie, and the ratteling of the harness, were astonished: for the armie was verie great and mightie.
 42 Then Iudas and his hoste entred into the battel, & thei slewe six hundred men of the Kings armie.
 43 ¶ Now when Eleazar, [the sonne] of Abiron, sawe one of the elephants armed with

royal harness, and was more excellent then all the other beastes, he thought that the King shulde be vpon him.
 44 Wherefore he icoparded him self to deliuer his people, and to get him a perpetual name,
 45 And ranne boldely vnto him through the middes of the hoste, slaying on the right hand, and on the left, so that thei departed away on bothe sides.
 46 So went he to the elephants fete, and gate him vnder him, and slewe him: then fel the elephat downe vpon him, & there he dyed.
 47 But [the other,] seing the power of the King & the fiercenes of his armie, departed from them.
 48 ¶ And the Kings armie went vp to mete them towarde Ierusalem, and the King pitched his tents in Iudea towarde mount Sion.
 49 Moreouer, the King toke truce with the that were in Beth-sura: but when they came out of the citie, because they had no vitailles there, and were shut vp therein, & the land had rested,
 50 The King toke Beth-sura, and set there a garison to kepe it,
 51 And besieged the Sanctuarie many dayes, & made instruments to shoote & other engins of warre, and instruments to cast fyre and stones, and pieces to cast dartes and slings.
 52 ¶ They also made engins against their engins, and fought a long season.
 53 But in the garners there were no vitailles: for it was the seuenth yere, and then they that were in Iudea, & were deliuered from the Gentiles, had eaten vp the residue of the store,
 54 So that in the Sanctuarie were fewe me left: for the famine came so vpon the, that they were scattered euerie man to his owne place.
 55 ¶ Now when Lysias heard that Philippe (whome Antiochus the King, while he liued, had ordeined to bring vp Antiochus his sonne, that he might be King) was come againe out of Persia, & Media, and the Kings hoste with him, and thought to take vnto him the rule of thinges,
 56 He and his hostes, and were stirred forward by them in the castel to go and tell the King, and the captaines of the hoste, and to others, saying, We decrease dayly, & our vitailles are but smale: and the place that we laye siege vnto, is strong, and the affaires of the realme depend vpon vs.
 58 Now therefore let vs agree with these men

† Or, Saura.

† Or, giue hide.

men, & take truce with them, and with all their nation,

59 And grāte them to liue after their Law, as they did afore: for they be griued, and do all these things, because we haue broke their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, & they receiued it.

61 When the King & the princes had made an othe vnto them, they came vpō this out of the fortresse.

62 And the King went vp to mount Sion: but when he sawe that the place was well defended, he brake his othe that he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in all haste, and returned vnto Antiochia where he founde Philippe hauing dominion of the cite: so he fought against him, and toke the cite by force.

CHAP. VII.

Demetrius reigned, after he had killed Antiochus and Lyfias. He troubleth the children of Israel thorow the counsel of certaine wicked persones. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

Ioseph. Antiqu. 11. cap. 5.

IN the hundreth and one and fiftieth Iyre, departed Demetrius the sonne of Seleucus from Rome, and came vp with a fewe men vnto a cite of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdome, his soldiers toke Antiochus and Lyfias, and brought them vnto him.

3 But when it was tolde him, he said, Shewe me not their faces.

4 So thei put the to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked & vngodlie men of Israel, whose captaine was Alcimus, that wolde haue bene the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slayne all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man, whome thou trustest, that he maye go and seall the destruction, which he hath done vnto vs, and to the Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friend of his, which was a great man in the realme, and ruled beyonde the flood, and was faithful vnto the King, and sent him,

9 And that wicked Alcimus, whome he

made hie Priest, and commanded him to be aduenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for thei sawe that they were come with a great hoste.

12 Then a cōpanie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.

13 And the Asideans were the first that required peace among the children of Israel.

† Or, Hasidims.

14 For said they, He that is a Priest of the sede of Aaron, is come with this armie: therefore he wil not hurt vs.

15 Then he spake vnto them peaceably, & swore vnto them, and said, We wil do you no harme, nether your friends:

16 And they beleued him: but he toke of them thre score men, and slewe them in one day according to the wordes that were written,

17 *Thei haue cast the bodles of thy Sain- res, and their blood rounde about Ierusalem, and there was no man that wolde burye them.

† Psal. 79. 3.

18 So there came a feare and trembling among all the people: for they said, There is nether trueth nor righteousnes in them: for they haue broken the appointment & othe that they made.

19 The Bacchides remoued fro Ierusalem, and pitched his tente at Beth-zecha, where he sent for the and toke manie of the me that had forsaken him, and certeine of the people whome he slewe and cast into the great pit.

† Or, Bethfeth, or, Betheth.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the King.

21 Thus Alcimus stroue for the priesthode.

22 And all suche as troubled the people resorted vnto him: in somuche, that they obtained the land of Iuda, and did muche hurt in Israel.

23 Now when Iudas sawe all the mischief, that Alcimus and his companie had done among the Israelites more then the heathen,

24 He went for the rounde about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroade in the countrey.

25 But when Alcimus sawe that Iudas and his people had gotten the vpper hand,

mmmm. iij.

I. Maccabees.

and knewe that he was not able to abide them, he went againe to the King, and accused them of wicked things.

Joseph. Antiqu.
12. cap. 16.

26 Then the King sent Nicanor one of his chief princes, which hated Israel deadly, and commanded him, that he shulde destroye the people.

27 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendlie wordes, saying,

28 Let there be no warre betwene me, and you: I wil come with fewe men, to se how ye do, friendly.

29 So he came vnto Iudas, & they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheles, it was tolde Iudas, that he came vnto him vnder disceit: therefore he feared him, and wolde not se his face no more.

31 When Nicanor perceiued that his counsel was bewrayed, he went out to fight against Iudas, beside Carphasalama.

† Or, Captharphala.

32 Where there were slaine of Nicanors hoste about fife thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vnto mount Sion, and some of the Priests with the Elders of the people went forthe of the Sanctuary to salute him peaceably, & to shew him the burnt offering that was offred for the King.

34 But he laughed at them, and moked the and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I wil burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stode before the altar in the Temple, weping, and saying,

37 For so muche as thou, [O Lord,] hast chosen this House, that thy Name might be called vpon therein, and that it shulde be an house of prayer and petition for thy people,

38 Be aduenged of this man and his hoste, and let them be slaine by the sworde: remember their blasphemies, & suffre them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in Adasa with three thousand me where Iudas prayed, saying,

41 [O Lord,] * because the messengers of King Sennacherib blasphemed thee, thine

Angel went forthe, & slewe an hundreth, foure score, and fife thousand of them.

42 So destroye thou this hoste before vs to day, that all other may knowe that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battel, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and he him self was first slaine in the battel.

44 Now when his armie sawe that Nicanor was slaine, they cast away their weapons and fled.

45 But they pursued after the a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came forthe of all the townes of Iudea rounde about, and rushed vpon them, and threwe them from one to another, so that they all fel by the sworde, & there was not one of them lefte.

47 The they toke the spoyles and the pray, and smote of Nicanors head, and his right hand, which he helde vp so proudly, and broght it with them, and hanged them vpon afore Ierusalem.

48 So the people reioyced greatly, & kept that day as a day of great gladnes.

49 And they ordeined, to kepe yercly that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.

¶ CHAP. VIII.

1 Iudas, considering the power and policie of the Romans, maketh peace with them. 2 The conditions of mutual friendship sent to the Iewes.

1 Iudas heard also the fame of the Romans, that they were mightie, and valiant, and agreable to all things that were required of them, and made peace with all that came vnto them,

Joseph. Antiqu.
12. cap. 11.

2 And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did among the Galatiás whom they had conquered, and made to paye tribute,

† Or, frenche.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsel, and gentle behauour they were rulers in euerie place, though the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to the Kings that came against them from the vtermoost parte of the earth, and that others gaue them tribute euerie yere,

5 How

† Or, Adarsa.
* 2. King. 19, 35
Eob. 1, 21.
Eccl. 48, 24.
Isa. 37, 36.
S. mac. 1, 19.

10, Citius,

5 How they had also discomfited by bat-
tel Philippe and Perſes Kings of the Ma-
cedonians, and others, that roſe againſt
them, and how they ouercame them,
6 And how great Antiochus King of Aſia
that came againſt the in battel, hauing an
hundreth & twentie elephants, with horſe-
men, & charrets, and a verie great armie,
was diſcomfited by them,
7 And how they toke him aliue, and or-
deined him, with ſuche as ſhulde reigne
after him, to paye a great tribute, & to gi-
ue hoſtages, and a ſeparate portion,
8 Euen the countrey of India, and Media,
and Lydia, & of his beſt countreyes, which
they toke of him and gaue them to King
Eumenes,
9 Againe when it was tolde them that the
Grecians were comming to deſtroye them,
10 They ſent againſt the a captaine, which
gaue them battel, & ſlewe manie of the, &
toke manie priſoners with their wiues, &
children, and ſpoyled them, and conquere-
d their land, and deſtroyed their ſtrong
holdes, & ſubdued them to be their bod-
men, vnto this day:
11 Moreouer, how they deſtroyed, and bro-
ght into ſubiectiō other kingdomes and
yles, whoſoeuer had withſtand them:
12 But that thei kept amitie with their owne
friends, and thoſe that ſtayed vpon them:
finally, that conquered kingdomes, bothe
farre and nere, in ſo muche that whoſoeuer
heard of their renoume, was aſtayed of
them,
13 For whome they wolde helpe to their
kingdomes, thoſe reigned, and whome
they wolde, they put downe: thus were
thei in moſte high autoritie.
14 Yet for all this that none of them ware
a crowne, nether was clothed in purple, to
be magnified thereby,
15 But that thei had ordeined them ſelues
a counſel, wherein thre hundreth and twen-
tie men conſulted dailey, and prouided
for the commune affaires, to gouerne the
wel,
16 And that they committed their gouerne-
ment to one man euerie yere, who did rule
ouer all their countrey, to whome euerie
man was obedient: and there was nether
hatred nor enuie among them.
17 ¶ Then Iudas choſe Eupolemus the
ſonne of Iohn, [the ſonne] of Accus, and
Iaſon, & ſonne of Eleazar, & ſent them vn-
to Rome to make friendſhip, & mutual fe-
lowſhip with them,
18 That they might take from them the
yoke (for they ſawe that the kingdome of
the Grecians wolde kepe Iſrael in bon-

dage)

19 So they went vnto Rome, which was a
verie great iourney, and came into the
ſenat where they ſpake and ſaid,
20 Iudas Maccabeus with his brethren, &
the people of the Iewes haue ſent vs vnto
you, to make a bonde of friendſhip, and
peace with you, and ye to regiſter vs as
your partakers and friends.
21 And the matter pleaſed them.
22 And this is the copie of the epiſtle that
they wrote in tables of braſſe and ſent to
Ieruſalem, that they might haue by them
a memorial of the peace and mutual fe-
lowſhip.
23 Good ſucceſſe be to the Romaines, and
to the people of the Iewes, by ſea, and by
land for euer, and the ſworde, and enemye
be from them.
24 If there come firſt anie warre vpon the
Romaines, or anie of their friends through
out all their dominion,
25 The people of the Iewes ſhal helpe the,
as the time ſhal be appointed, with all their
heart,
26 Alſo they ſhal giue nothing to the that
come to fight for the, nor ſerue them with
wheat nor weapō, nor money, nor ſhippes
as it pleaſeth the Romaines, but they ſhal
kepe their couenants without taking anie
thing of them.
27 Likewise alſo if warre come firſt againſt
the nation of the Iewes, the Romaines ſhal
helpe them with a good wil, according as
the time ſhal be appointed them.
28 Nether ſhal wheat be giuen vnto them,
that take their parte, nor weapons, nor mo-
ney, nor ſhippes, as it pleaſeth the Romaines,
who wil kepe theſe couenants with-
out deceite.
29 According to theſe articles the Romaines
made the bonde with the people of
the Iewes.
30 If after theſe pointes the one parte, or
the other wil adde or diminiſh, they may
do it at their pleaſures, & whatſoeuer they
ſhal adde, or take away, ſhal be ratified.
31 And as touching the euil that Demetrius
haue done vnto the Iewes, we haue writ-
ten vnto him, ſaying, Wherefore layeſt
thou thine heauie yoke vpon our friends
and confederates the Iewes?
32 If therefore they complaine anie more
againſt thee, we wil do them iuſtice, and
fight with thee by ſea and by land.

† Or, counſel.

† Or, the Ro-
mains.

† Or, the Iewes.

¶ CHAP. IX.

1 After the death of Nicanor Demetrius ſendeth his armie
againſt Iudas. 11 Iudas is ſlaine. 31 Ionathan is put
in the ſtead of his brother. 47 The battel betwene Io-
nathan, and Baſchides. 53 Alcimus is ſmiten with

I. Maccabees.

the palſe, and dyeth. 68 He cometh vpon Ionathan by the counſel of certaine wicked perſones, and is ouercome.
70 The truce of Ionathan with Bacchides.

Ioseph. Antiqu.
12. cap. 18.

†Or, the right
horne.

†Or, Laſſe.

IN the meane ſeaſon when Demetrius had heard how Nicanor, and his hoſte had giuen the battel, he ſent Bacchides, and Alcimys againe into Iudea, and his ſchief ſtrength with them.
2 So they wēt forth by the way that is towarde Galgala, and pitched their tentes before Meſaloth which is in Arbelis, and wanne it and ſlewe muche people.
3 And in the firſt moneth of the hundreth fiftie and two yere, they layed their ſiege againſt Ieruſalem.
4 But they raiſed their campe, and came to Berea, with twentie thouſand [ſote] men and two thouſand horſemen.
5 Now Iudas had pitched his tent at Eleaſa, and thre thouſand choſen men with him.
6 And when they ſawe, that the multitude of the armie was great they were fore aſtraide, and manie conueied them ſelues out of the hoſte, ſo that there abode no mo of them, but eight hundreth men.
7 When Iudas ſawe that his hoſte failed him, and that he muſt nedes fight, he was fore troubled in minde that he had no time to gather them together, and was diſcouraged.
8 Neuertheles, he ſaid vnto them that remained, Let vs riſe, and go vp againſt our enemies, if peraduenture we may be able to fight with them.
9 But they wolde haue ſtaied him, ſaying, We are not able: but let vs rather ſaue our liues: turne backe now, ſeing our brethren are departed: for ſhal we fight againſt the, that are ſo fewe?
10 Then Iudas ſaid, God forbid, that we ſhulde do this thing, to ſie from them: if our time be come, let vs dye manfully for our brethren, and let vs not ſtaine our honour.
11 Then the hoſte remoued out of the tentes, and ſtoode againſt them, who had deuidded their horſemen into two troupes, and they that threwe with ſlings, and the archers marched in the forewarde, and they that foght in the forewarde, were all valiant men.
12 And Bacchides was in the right wing. So the armie drew nere on bothe ſides, & blew the trumpets.
13 They of Iudas ſide blew the trumpets al ſo, & the earth ſhoke at the noyce of the armies, and the battel continued from morning to night.
14 And when Iudas ſawe that Bacchides

and the ſtrength of his armie was on the right ſide, he toke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.
16 Now when they which were of the left wing, ſawe that the right wing was diſcomfited, they followed Iudas behinde and them that were with him hard at the heles.
17 Then was there a ſore battel: for many were ſlaine of bothe the parties.
18 Iudas alſo him ſelf was killed, and the remnant fled.
19 So Ionathā and Simon toke Iudas their brother, and buryed him in his fathers ſepulchre in the citie of Modin.
20 And all the Iſraelites wept for him, and mourned greatly for him, and lamēted many daies, ſaying,
21 How is the valiant man fallen which deliuered Iſrael!
22 Concerning the other things of Iudas, bothe the battels and the valiant actes that he did, and of his worthines, they are not written: for they were very many.
23 ¶ Now after the death of Iudas, wicked men came vp in all the coaſtes of Iſrael, & there aroſe all ſuche as gaue them ſelues to iniquitie.
24 In thoſe daies was there a very great famine in the land, and all the countrey gaue ouer them ſelues with them.
25 And Bacchides did chuſe wicked men, and made them lords in the land.
26 Theſe foght out, and made ſearche for Iudas friends, and broght them vnto Bacchides, which aduēged him ſelf vpon the, and mocked them.
27 And there came ſo great trouble in Iſrael, as was not ſince the time that no Prophet was ſene among them.
28 Then came all Iudas friends together, and ſaid vnto Ionathan,
29 Seing thy brother Iudas is dead, & there is none like him to go forth againſt our enemies, euen againſt Bacchides, and † againſt the of our nation that are enemies vnto vs,
30 Therefore, this day we chuſe thee that thou maiest be our prince and captaine in his place to order our battel.
31 So Ionathan toke the gouernance vpon him at the ſame time, and ruled in ſtead of his brother Iudas.
32 But when Bacchides knewe it, he foght for to ſlay him.
33 Then Ionathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tentes by the watter poole of Alphar.

Ioseph. Antiqu.
13. cap. 1. & 2.

†Or, againſt
enemies of our
nation.

Asphar.

34 Which when Bacchides vnderstode, he came ouer Iorden with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother [Iohn,] a captaine of the people, to pray his friends the Nabathites, that they wolde kepe their baggage which was muche.

36 But the children of Ambri came out of Medaba, and toke Iohn, and all that he had, and when they had taken it, went their way.

37 After this came worde vnto Jonathan, and to Simon his brother, that the childre of Ambri made a great mariage, & brought the bride from J Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remembered Iohn their brother, and went vp, and hid them selues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyce, and muche preparation: then the bridegrome came forth, and his friends and his brethre met them with tymbrels, and instruments of musike, and manie weapons.

40 Then Ionathans men that lay in ambusche, rose vp against them, and slewe manie of them, and the remnant fled into the mountaines, so that they toke all their spoiles.

41 Thus the mariage was turned to mourning, and the noyce of their melodie into lamentation.

42 And so when they had aduenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.

44 Then Jonathan said vnto his copanie, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Beholde, the battel is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marish, and forest, so that there is no place for vs to turne aside.

46 Wherefore crye now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battel.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed.

48 Then Jonathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the other banke: but the other wolde not passe through Iorden after them.

49 So in that day were slaine of Bacchides

side about a thousand men.

50 Then he turned againe to Ierusalem, & buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Beth-horon, and Bethel, and Thamnatha, Pharaohoni, & Tephro, with high walles, with gates, and with barres.

51 And set garisons in the, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-sura, and Gazara, and the castel, and set a garison in them with prouision of vittails.

53 He toke also the chiefest mens sonnes in the countrey for hostages, and put the in the castel at Ierusalem to be kept.

54 ¶ Afterwarde in the hundreth, fiftie and thre yere, in the seconde moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie shulde be destroyed, and he pulled downe the monumentes of the Prophetes, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, & his mouth was stopped: for he was smitten with a palse, & colde no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides sawe, that Alcimus was dead, he turned againe to the King, and so the land of Iuda was in rest two yeres.

58 Then all the vngodlie men helde a cōselle, saying, Beholde, Jonathan and his companie dwell at ease, & without care: wherefore let vs bring Bacchides hither, and he wil take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuely to his adherentes, which were in Iudea, to take Jonathan and those that were with him: but they colde not, for their counsell was knowen vnto them.

61 And ¶ they toke fiftie men of the countrey, which were the chief workers of this wickednes, and slewe them.

62 ¶ Then Jonathan and Simon with their copanie departed vnto Beth-basin, which is in the wildernes, and repaired the decay thereof, and made it strong.

63 When Bacchides knewe this, he gathered all his hoste, and sent worde to them that were of Iudea.

64 Then came he & laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simo in the citie, and went forth into the

10, Iambri.

10, Nadabath.

Antig.
p. 1. & 2.

against
es of m

10, Jonathan.

10, Beth-basin.

107, Odav.

country, and came with a certeine nomber.

65 And slew Odomeras and his brethren and the children of Phasiron in their tentes: so he began to slaye, and increased in power.

67 Simon also and his companie went out of the cite, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iorney was in vaine.

69 Wherefore he was very wroth at the wicked men, that gaue him counsell to come into the country, and slewe many of them, and purposed to returne into his owne country.

70 Whereof when Jonathan had knowledge, he sent ambassadours vnto him, to intreat of peace with him, and that the prisoners shulde be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he wolde neuer do him harme all the daies of his life.

72 So he restored vnto him the prisoners that he had taken afore time out of the lād of Iuda, and so returned and went into his owne land, nether did he come any more into their borders.

73 Thus the sworde ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodlie men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Jonathan. 11 Alexander also desireth peace with the Iewes. 43 Alexander maketh warre against Demetrius. 30 Demetrius is slaine. 31 The friendship of Ptolemy and Alexander.

IN the hundreth and thre score yere came Alexander the sonne of Antiochus Epiphanes, and roke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an exccading great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing wordes, as though he wolde preferre him.

4 For he said, We wil first make peace with him, before he ioyne with Alexander against vs.

5 Els he wil remember all the euil that we haue done against him, & against his brethren and his nation.

6 And so he gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and comanded the hostages that were in the castel, to be deliuered vnto him.

7 Then came Jonathan to Ierusalem, and red the letters in the audience of all the people, & of them that were in the castel.

8 Therefore they were sore afraied, because they heard that the King had giuen him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, & began to buyld, and repaire the cite.

11 And he commanded the workemen to buyld the walles, and the mount Sion rounde about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euerie man left his place, & went into his owne country.

14 Onely at Beth-sura remained certeine which had forsaken the Law and the commandements: for it was their refuge.

15 Now when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had indured,

16 He said, Might we finde suche a man: now therefore we wil make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthie to be our friend,

20 Wherefore this day we ordeine thee to be the hie Priest of thy nation, and to be called the Kings friend: and (he sent him a purple robe, and a crowne of golde,) that thou maist consider what is for our profite, and kepe friendship towarde vs.

21 So in the seuenth moneth of the hundreth and thre score yere, vpon the feast day of the tabernacles, Ionathā put on the holie garment, and gathered an hoste, & prepared many weapons:

22 Which when Demetrius heard, he was maruailous sory, and said,

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet wil I write and exhorde them, and promes them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these wordes,

Ioseph. Antiq.
13. cap. 3. 3.

Or, mitre.
Or, take our parts.

Ioseph. Antiq.
13. cap. 3.

wordes, KING DEMETRIUS vnto the nations of the Iewes sendeth greting.

26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine stil, and kepe fidelitie towarde vs, and we wil recompense you for the good things that ye haue done for vs,

28 And wil release you of many charges, & giue you rewardes.

29 And now I discharge for your sake all þe Iewes from tributes, & fre you from the customes of salte, and the crowne taxes, & from the third parte of the sede.

30 And from the halfe of the frute of the trees which is mine owne duetie I so release them that from this day forth, none shal take any thing of the land of Iuda, or of the thre gouernements which are added thereunto, as of Samaria and of Galile, from this day forth for euermore.

And of the
country beynd
Iorden, as Iose-
phus writeth.

31 Ierusalem also with all things belonging thereto, shalbe holy and fre from the tenthes and tributes.

32 Also I release the power of the castel which is at Ierusalem, and giue it vnto the hie Priest, that he may set in it such me, as he shal chuse to kepe it.

33 Moreouer I frely delyuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, & euery one of them shalbe free from tributes, yea, euen their catel,

34 And all the feastes, and Sabbaths, and newe moones, and the dayes appointed, and the thre dayes before the feast, & the thre dayes after the feast, shalbe dayes of fredome and libertie for all the Iewes in my realme,

35 So that [in them] no mā shal haue power to do any thing, or to vex any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shalbe writen vp in the Kings hoste, and haue their wages payed them as apperteineth to all them that are of the Kings armie: & of them shalbe ordeined certeine to kepe the Kings strong holdes.

37 And some of them shalbe set ouer the Kings moste secret affaires, and their gouernours and their princes shalbe of themselves, and they shal liue after their owne lawes, as the King hathe commanded in the land of Iuda.

38 And the thre gouernemētts that are added vnto Iudea from the countrie of Samaria, shalbe ioyned vnto Iudea, & they

shalbe as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expenses of the holy things.

40 Moreouer, I wil giue euery yere fiftene thousand sicles of siluer of the Kings reuenues out of the places appertening vnto me.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeres, from hence forth they shal giue it towarde the workes of the Temple.

42 And besides this, the fye thousand sicles of siluer which thei receiued yerely of the accounte appointed for the interteinemēt of the Sanctuarie, these yeres passed, euen these things shalbe released because they apperteine to the Priests that minister.

43 Item, whosoeuer they be that flee vnto the Temple at Ierusalem, or within the liberties thereof, & are indetted to the King for any maner of thing, they shalbe pardoned, & all that they haue in my realme,

44 For the buylding also and the reparing of the workes of the Sanctuarie, expenses shalbe giuen of the Kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it rounde about that the holdes in Iudea may be buylt vp, shal also the costes be giuen out of the Kings reuenues.

46 ¶ But when Jonathan & the people heard these wordes, they gaue no credit vnto them, nether receiued them: for they remembred the great wickednes that he had done in Israel, and how fore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederat with him alway.

48 Then gathered King Alexander a great hoste, and camped ouer against Demetrius.

49 So the two Kings ioyned battell, but Demetrius hoste fled, & Alexander pursued him, and preuailed against them.

50 So that fore battell continued til the sunne went downe, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent ambassadours vnto Ptolemeus the King of Egypt with these wordes, saying,

Ioseph. Antiqu.
13. cap. 5.

52 For so muche as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, & haue destroyed Demetrius, & enioye my
nnnn. j.

I. Maccabees.

- countrie,
- 53 Seing that I haue euen giuen him the battel, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,
- 54 Let vs now make friendship together, and giue me now thy daughter to wife: so shal I be thy sonne in law, & giue thee rewardes, and vnto her things according to thy dignitie.
- 55 The Ptolemeus the King gaue answer, saying, Happie be the day wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of their kingdome.
- 56 Now therefore wil I fulfil thy writing: but mete me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.
- 57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth thre score and two yere,
- 58 Where King Alexander met him, & he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the maner of Kings is.
- 59 ¶ Then wrote King Alexander vnto Ionathan, that he shulde come & mete him.
- 60 So he went honorably vnto Ptolemais, and there he met the two Kings, and gaue them great presents of siluer and golde, and to their friends, and founde fauour in their sight.
- 61 And there assembled certeine pestilent felowes of Israel, and wicked men to accuse him: but the King wolde not heare them.
- 62 And the King commanded that they shulde take of the garments of Ionathan, and clothe him in purple: and so they did: and the King appointed him to sit by him,
- 63 And said vnto his princes, Go with him into the middes of the citie, and make a proclamation, that no man complaine against him of anie matter, & that no man trouble him for anie maner of cause.
- 64 So when his accusers sawe his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.
- 65 And the King preferred him to honour, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.
- 66 Thus Ionathan returned to Ierusalem with peace and gladnes.
- 67 ¶ In the hundreth, thre score & fife yere came Demetrius the sonne of Demetrius from Creta into his fathers land.
- 68 Whereof whē King Alexander heard, he was verie forie, and returned vnto Antiochia.
- 69 Then Demetrius appointed Apollonius ꝑ gouernour of Coelosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying,
- 70 Darest thou, being but alone, lift vp thy self against vs? and I am laughed at, & reproched, because of thee: now therefore why doest thou want thy self against vs in the mountaines?
- 71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field & there let vs trye the matter together: for I haue the strength of cities.
- 72 Aske and learne who I am, and thou shalt take my parte: and they shal tell thee that your fote is notable to stand before our face: for thy fathers haue bene twise chafed in their owne land.
- 73 And now how wilt thou be able to abide so great an hoste of horsemen and fote men in the plaine, where is nether stone, nor rocke, nor place to flee vnto?
- 74 When Ionathan heard the wordes of Apollonius, he was moued in his minde: wherefore he chose ten thousand men, & went out of Ierusalem, and Simon his brother met him for to helpe him.
- 75 And he pitched his tents at Ioppe: but they shute him out of the citie: for Apollonius garison was in Ioppe.
- 76 Then they fought against it, and they that were in the citie, for verie feare let him in: so Ionathan wanne Ioppe.
- 77 Apollonius hearing of this, toke thre thousand horsemen with a great hoste [of fote] men and went towarde Azotus, as thogh he wolde go forward, and came immediatly into the plaine field, because he had so manie horsemen, and put his trust in them.
- 78 So Ionathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.
- 79 For Apollonius had left a thousand horsemen behinde them in ambush.
- 80 And Ionathan knewe that there was an ambushment behinde him, & thogh they had compassed in his hoste, & shot dardes at the people from the morning to the evening,
- 81 Yet the people stode still, as Ionathan had commanded them, til their horses were wearie.
- 82 Then brought Simon forth his hoste, & set them against the bande: but the horses were wearie, and he discomfited them, and they fled: so the horsemen were scattered

tered in the field,
83 And they fled to Azotus, & came into the Temple of Dagō their idole, that they might there saue them selues.

84 But Jonathan set fyre vpon Azotus and all the cities rounde about it, & toke their spoiles, and burnt with fyre the temple of Dagon with all them that were fled in to it.

85 Thus were slayne and burnt about eight thousand men.

86 So Jonathan remoued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Ierusalem with great spoiles.

88 And when King Alexander heard these things, he began to do Jonathan more honour.

89 And sent him a colar of golde, as the vse is to be giuen vnto suche as are of the Kings blood: he gaue him also Accaron with the borders thereof in possession.

¶ CHAP. XI.

3 The dissension betwene Ptolemeus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion is besieged of Jonathan. 24 Demetrius seeing that no man resisted him, sendeth his armie againe. 34 Tryphon moueth Antiochus against Demetrius.

1 And the King of Egypt gathered a great hoste, like the sand that lyeth vpon the sea shore, and manie ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioine it vnto his owne realme.

2 Vpon this he wēt into Syria with friendly wordes, and was let into the cities, and men came forth to mete him: for King Alexander had commanded them to mete him, because he was his father in law.

3 Now when he entred into the citie of Ptolemais, he left bands and garisons in euerie citie.

4 And when he came nere to Azotus, they shewed him the temple of Dagō that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where he shulde passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euil wil: but the King helde his peace.

6 And Jonathan met the King with great honour at Ioppe, where they saluted one another, and laye there.

7 So when Jonathan had gone with the King vnto the water that was called Eleu-

therus, he turned againe to Ierusalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent ambassadours vnto King Demetrius, sayig, Come, let vs make a league betwene vs, and I wil giue thee my daughter, which Alexander hathe, & thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slaye me.

11 Thus he slandered Alexander, as one that shulde desire his realme.

12 And he toke his daughter from him, & gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him.

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be detēded: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote of Alexanders head, & sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus dyed: and they that were in the holds, were slayne one of another.

19 And Demetrius reigned in the hundredth, thre score and seuenth yere.

20 ¶ At the same time gathered Jonathan them that were in Iudea, to laye siege vnto the castle, which was at Ierusalem, and they made manie instruments of warre against it.

21 Then went there certeine vngodlic persones (which hated their owne people) vnto King [Demetrius,] & tolde him that Jonathan besieged the castle.

22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, & wrote vnto Jonathan, that he shulde laye no more siege vnto it, but that he shulde mete him and speake with him at Ptolemais in all haste.

23 Neuertheles when Jonathan heard this, he commanded to besiege it: he chose also certeine of the Elders of Israel, and the Priests, and put him self in danger.

24 And toke with him siluer and golde, & apparel, and diuerse presents, and went to Ptolemais vnto the King, and founde fauour in his sight.

25 And thogh certeine vngodlie men of his owne nation had made complaints vpon him,
 26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends,
 27 And confirmed him in the hie priesthode with all the honorable things, that he had afore, and made him his chief friend.
 28 Jonathan also desired the King, that he wolde make Iudea free with the thre gouernements, and the countrey of Samaria, & [Jonathan] promised him thre hundredth talents.
 29 Whereunto the King consented, and gaue Jonathan writing of the same, containing these wordes,
 30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Iewes sendeth greting.
 31 We send you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye shulde see it.
 32 King Demetrius vnto Lasthenes his father sendeth greting.
 33 For the faithfulness that our friends the nation of the Iewes kepe vnto vs, and for their good wil towardes vs we are determined to do them good.
 34 Wherefore we assigne to the the coasts of Iudea with the thre gouernements Apherema, and Lydda, & Ramath (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrifice in Ierusalem: bothe concerning the paiments which the King toke yere ly aforetime, bothe for the frutes of the earth and for the frutes of the trees.
 35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the customes of salte, and crowne taxes, which were payed vnto vs, we discharge them of all from hence forth.
 36 And nothing hereof shal be reuoked fro this time forth and for euer.
 37 Therefore se that ye make a copie of these things, and deliuer it vnto Jonathan, that it may be set vp vpon the holy mount in an open place.
 38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euerie man to his owne place, except certeine bands of strangers, whome he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Trypho, that had bene of Alēxanders parte afore, which when he sawe that all the hoste murmured against Demetrius, he went to † Simalcue the Arabian, that broght vp Antiochus the sonne of Alexander,
 40 And lay fore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he tolde him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there a long season.
 41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castel at Ierusalem, and those that were in the fortresses: for they fought against Ierach.
 42 So Demetrius sent vnto Jonathan, saying, I wil not onely do these things for thee & thy nation, but if opportunitie serue, I wil honour thee and thy nation.
 43 Now therefore thou shalt do me a pleasure, if thou wilt send me men to helpe me, for all mine armie is gone from me.
 44 So Jonathan sent him thre thousand strong men vnto Antiochia, & they came vnto the King: wherefore the King was verie glad at their comming.
 45 But they that were of the cite, euen an hundredth, and twentie thousand men gathered them together in the middes of the cite, and wolde haue slaine the King.
 46 But the King fled into the palace, & the citizens kept the stretes of the cite, and beganne to fight.
 47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroad through the cite,
 48 And slewe the same day an hundredth thousand, and set fyre vpon the cite, and toke many spoiles in that day, and deliuered the King.
 49 So when the citizens sawe that the Iewes had gotten the vpper hand of the cite, and that they them selues were disappointed of their purpose, they made their supplication vnto the King, saying,
 50 Grant vs peace, and let the Iewes cease from vexing vs and the cite.
 51 So they cast away their weapons, & made peace, and the Iewes were greatly honored before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.
 52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.
 53 Neuertheles he dissembled in all that euer he spake, and withdrew him self from Jonathan, nether did he rewarde him according

† Or, Emacl.

† Or, giue vnto right hand.

according to the benefites which he had done for him, but troubled him verie sore.

54 ¶ After this returned Tryphon, with the yong childe Antiochus, which reigned, & was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and thei foght against him, who fled and turned his backe.

56 So Tryphon toke thei beastes, and wan Antiochia.

57 And yong Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chief Priest, and make the ruler ouer the foure gouernements, that thou maist be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, & to haue a colar of golde.

59 He made his brother Simon also captain fro the coastes of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth and passed through the citie beyonde the flood, & all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, & they of the ciue receiued him honorably.

61 And from thence went he vnto Gaza, but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fyre, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and toke of the sonnes of the chief men for hostages, and sent them to Ierusalem, and went through the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius priues were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 He came against them, & left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and foght against it along season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and afterwarde put them out from thence, and toke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And beholde the hostes of the strangers met him in the plaine, and had layed ambushments for him in the mountaines.

69 So that when they came against them

the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of Abshalomus, and Iudas the sonne of Calphi & captaines of the hoste.

71 Then Jonathan rent his clothes, & cast earth vpon his head, and prayed,

72 And turned againe to them to fight, & put them to flight, so that they fled away.

73 Now whē his owne men that were fled, sawe this, they turned againe vnto him, & helped him to followe after all vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers & same day about thre thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renewe their couenant of friendship.
3 Jonathan putteth to flight the princes of Demetrius.
4 Tryphon taketh Jonathan by disceit.

1 Jonathan now seing that the time was mete for him, chose certaine men, and sent for them vnto Rome, to establish and renewe the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the hie Priest and the nation of the Iewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as in times past.

4 So the Romaines gaue them fre pases, that men shulde lead them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people of the Iewes, send greting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that ye wolde be our brethren, as the copie here vnderwritten specieth.

8 And Onias intreated the ambassadour honorably, and receiued the letters: wherein there was mention made of the bonde of loue and friendship.

9 But as for vs, we nede no suche writings for we haue the holy bokes in our hands for comfort.

10 Neuertheles we thought it good to send vnto you, for the renewing of the brotherhode and friendship, lest we shuld be
nnnn. iij.

† Or, Abeshalomus.

Joseph. Antiqu. 13. cap. 3.

† Or, Lacedaemonians.

Joseph. Antiqu. 13. cap. 5.
† Or, Darius.

I. Maccabees.

strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other daies appointed when we offer sacrifices and prayers, as it is mete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate

13 And thogh we haue bene enuironed wth great troubles & warres, so that the Kings rounde about vs haue fought against vs,

14 Yet wolde we not be gricuous vnto you, nor to other of our cōfederates & friends in these warres;

15 For we haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chose Numenius [the sonne] of Antiochus, and Antipater [the sonne] of Iason, and sent them vnto the Romans, for to renew the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, cōcerning the renewing of our brotherhode.

18 And now ye shal do vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is founde in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so muche as this is come to our knowledge, ye shal do wel to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you, that your cattel and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue the^m not space to come into his owne countrey.

26 And he sent spies vnto their tētes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the sunne was gone downe, Jonathan commanded his men to watche, and to be in armes ready to fight al the night, and sent watchmen rounde about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battel, they feared, and trembled in their hearts, and kindled fyres in their tentes, and fled away.

29 Neuertheles Jonathan and his companie knewe it not til the morning: for they sawe the fyres burning.

30 Then Jonathan followed vpon them, but he colde not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedei, and sleweth^e, and toke their spoile.

32 He proceeded further also, and came vnto Damascus, and went through all the countrey.

33 But Simon his brother went forth, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that they wolde deliuer the holde to them that toke Demetrius parte: wherefore he set a garison there to kepe it.

35 ¶ After this came Jonathan home, and called the Elders of the people together, and deuised with them for to buyld vp the strong holdes in Iudea,

36 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castel and the citie, for to separate it from the citie, that it might be alone, and that men shulde nether bye, nor sel in it.

37 So they came together to buyld vp the citie: for parte of the wall vpon the broke of the East side was fallen downe, and they repaired it, and called it Capphenatha.

38 Simon also set vp Adida in Sephela, & made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned whē he had slaine the King Antiochus.

40 But he was afraied that Jonathan wolde not suffer him, but fight against him: wherefore he wēt about to take Ionathā, and to kil him: so he departed, and came vnto Bethsan.

41 Then went Ionathā forth against him to the battel with fortie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon sawe that Jonathan came with so great an hoste, he durst not lay hand vpon him,

43 But receiued him honorably, and commended him vnto all his friends, and gaue him rewardes, and cōmanded his men of warre to be as obedient vnto him as to him self,

44 And said vnto Jonathan, Why hast thou caused this people to take suche traual,

Joseph. Antiq.
13. cap. 9.

uail, ſeing there is no warre betwene vs:
45 Therefore ſend them now home againe,
and chuſe certeinemen to wait vpon thee,
and come thou with me to Ptolemais, for
I wil giue it thee, with the other ſtrong
holdes, and the other garifons, and all the
that haue the charge of the comune affai-
res: ſo wil I returne, & departe: for this is
the cauſe of my comming.

46 Jonathan beleued him, & did as he ſaid,
and ſent away his hoſte, which went into
the land of Iuda.

47 And reteined but thre thousand with
him, whereof he ſent two thouſand into
Galile, and one thouſand went with him
ſelf.

48 Now aſſone as Ionathā entred into Pto-
lemais, they of Ptolemais ſhut the gates,
and toke him, and ſlewe all them with the
ſworde, that came in with him.

49 Then ſent Tryphon an hoſte of ſote-
men and horſemen into Galile, and into
the great plaine, to deſtroie all Ionathā's
companie.

50 But when they knewe that Ionathā was
taken, and ſlaine, and thoſe that were with
him, they encouraged one another, and
came forth againſt them readie to the
battel.

51 But when thei which followed vpon
them, ſawe that it was a matter of life, they
turned backe againe.

52 By this meanes all they came into the
land of Iuda peaceably, and bewailed Io-
nathā, and them that were with him, and
feared greatly, and all Iſrael made great
lamentation.

53 For all the heathen that were rounde a-
bout them, ſoght to deſtroie them.

54 For they ſaid, Nowe haue they no cap-
taine, nor anie man to helpe them: there-
fore let vs now fight againſt them, and
roote out their memorie from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is choſen captaine,
17 Tryphon, taking his children, and money for the re-
demption of Ionathan, killeth him and his children. 31
Tryphon killeth Antiochus, and poſſeſſeth the realme.
36 Demetrius taketh truce with Simon. 43 Simon win-
neth Gaz. 50 He poſſeſſeth the tower of ſion. 53 He
maketh his ſonne Iohn captaine.

1 Now when Simō heard that Tryphō
gathered a great hoſte to come into
the land of Iuda, and to deſtroie it,

2 And ſawe that the people was in great
trembling and feare, he came vp to Ieruſa-
lem, and gathered the people together,

3 And gaue them exhortation, ſaying, Ye
knowe what great things I, & my brethre,
and my fathers houſe haue done for the
Law, and the Sanctuarie, and the battels,

and troubles that we haue ſene.

4 By reaſon whereof all my brethren are
ſlaine for Iſraels ſake, and I am left alone.

5 Now therefore God forbid, that I
ſhulde ſpare mine owne life in anie time
of trouble: for I am not better then my
brethren.

6 But I wil aduenge my nation, and the
Sanctuarie, and our wines, and our chil-
dren: for all the heathen are gathered to-
gether to deſtroie vs of very malice.

7 In hearing theſe wordes the hearts of the
people were kindled,

8 So that they cryed with a loude voyce,
ſayig, Thou ſhalt be our captaine in ſtead
of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatſoeuer
thou commandeſt vs, we wil do it.

10 ¶ So he gathered all the men of warre,
making haſte to finiſh the walles of Ieru-
ſalem, and fortified it rounde about.

11 Then ſent he Ionathan the ſonnie of Ab-
ſalomus with a great hoſte vnto Ioppe
which droue them out that were therein,
and remained there him ſelf.

12 Tryphon alſo remoued from Ptolemais
with a great armie, to come into the lād of
Iuda, & Ionathā was with him aſprisoner.

13 And Simon pitched his tentes at Addi-
dis vpon the open plaine.

14 But when Tryphon knewe that Simon
ſtoode vp in ſtead of his brother Ionathan,
& that he wolde fight againſt him, he ſent
meſſengers vnto him, ſaying,

15 Where as we haue kept Ionathā thy bro-
ther, it is for money that he is owing in
the Kings account cōcerning the buſines
that he had in hand.

16 Wherefore ſend now an hundreth talēts
of ſiluer, & his two ſonnes for hoſtages, &
when he is letten forth, he wil not turne
from vs, and we wil ſend him againe.

17 Neuertheles Simō knewe that he diſſe-
bled in his wordes, yet cōmanded he the
money and children to be deliuered vnto
him, leſt he ſhulde be in greater hatred of
the people of Iſrael,

18 Who might haue ſaid, Becauſe he ſent
him not the money and the children, the-
refore is Ionathan dead.

19 So he ſent the children and an hundreth
talents: but he diſſembled, and wolde not
let Ionathan go.

20 ¶ Afterwarde came Tryphon into the
land to deſtroie it, & went rounde about
by the way, that leadeth vnto Adora: but
whereſoeuer thei went, thither went Si-
mon and his hoſte.

21 Now they that were in the caſtel, ſent
meſſengers vnto Tryphon, that he ſhulde
nnnn. iij.

Or, Addai.

Antiqu.

I. Maccabees.

make haste to come by the wildernes, and to send them vitailles.

22 So Tryphon made readie all his horsemen; but the same night fell a very great snowe, so that he came not, because of the snowe: but he remoued and went into the countrey of Galaad.

23 And when he came nere to Bascama, he slewe Ionathā, and he was buryed there.

24 So Tryphon returned, & went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, & they buryed him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, & mourned for him verie long.

27 And Simon made vpon the sepulchre of his father and his brethren, a buylding high to loke vnto, of hewen stone behinde and before,

28 And set vp seuen pillers vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillers round about them, and set armes vpon the pillers for a perpetual memorie, and carued shippes beside the armes, that they might be sene of men sailing in the sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon wēt forthe with the yong King Antiochus, he slewe him traitterously,

32 And reigned in his stead, and crowned him self King of Asia, and broght a great plague vpon the land.

33 Simon also buylte vp the castels of Iudea, and compassed the about with high towres, & great walles, euen with towres, and gates, and barres, and laid vp vitailles in the strong holdes.

34 Moreover Simon chose certeine men and sent them to King Demetrius, that he wolde discharge the lād: for all Tryphons doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,

36 DEMETRIVS the King vnto Simon the high Priest, and the friend of Kings, and to the Elders and to the nation of the Iewes sendeth greting.

37 The golden crowne, and precious stone that ye sent vnto vs, haue we receiued, and are readie to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you fre.

38 So the things that we haue granted you, shalbe stable: the strong holdes which ye

haue buylded, shalbe your owne.

39 Also we forgieue the ouersights, and fautes comitted vnto this day, and the crowne tax that ye ought vs: and where as was anie other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are mete among you to be writen with our men, let them be writē vp, that there may be peace betwene vs.

41 Thus the yoke of the heathē was taken fro Israel in the hundreth & seuētie yere.

42 And the people of Israel began to write in their letters, & publike instruments, IN THE FIRST yere of Simon, the high and chief Priest, gouernour, and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it rounde about, where he set vp an engine of warre, and approached nere the citie, and bet a towre, and toke it.

44 So thei that were in the engine, leapt into the citie, and there was great trouble in the citie,

45 In so muche that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cryed with a loude voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, and wolde fight no more against them, but put them out of the citie, and clenfed the houses wherein the idoles were, & so entred the- reunto with psalmes and thankesgiuing.

48 So when he had cast all the filthines out, he set suche men in it as kept the Law, and fortified it, and buylded there a dwelling place for him self.

49 Now, when they in the castel at Ierusalem were kept, that they colde not come forthe nor go into the countrey, nether bye nor sel, they were very hungrie, and manie of them were famished to death,

50 In so muche that they besoght Simon to make peace with them: which he granted them, and put them out from thence, and clenfed the castel from filthines.

51 And vpon the thre and twentie day of the seconde moneth in the hundreth seuētie and one yere, they entred into it with thankesgiuing, & branches of palme trees, and with harpes, and with cymbales, and with viols, and with psalmes, and songs, because the great enemie of Israel was overcome.

52 And he ordeined that the same day shulde be kept euerie yere with gladnes.

53 And he fortified the mount of the Temple, that

Joseph. Antiqu.
13. cap. 10.

† Or, Colar, or,
bandricke.

ple that was beside the castel where he dwelt him self with his companie.

54 Simon also seing that Iohn his sonne was now a mā, he made him captaine of all the hostes, & caused him to dwell in Gazaris.

¶ CHAP. XIII.

¹ Demetrius is overcome of Arsaces. ¹¹ Simon being captaine, there is great quietnes in Israel. ¹⁸ The covenant of friendship with the Romains, and with the people of Sparta is renewed.

IN the hundreth, seuentie and two yere gathered King Demetrius his hoste, & departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went, and ouercame the armie of Demetrius, and toke him, and broght him to Arsaces, which kept him in ward.

4 Thus all the land of [Iuda] was in rest, so long as Simon liued: for he fought the welth of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an haueu towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreis.

7 He gathered vp manie of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castel, which he clenfed from filthines, & there was no man that resisted him,

8 So that euerie man tilled his ground in peace, and the land gaue her frutes, & the trees gaue their frute.

9 The Elders sate in the open places, and consulted altogether for the commune welth, and the yong men were honorably clothed and armed.

10 He prouided vitailles for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the worlde.

11 He made peace thorow out the land, & Israel had perfite mirth and ioye.

12 For euerie mā sate vnder his vine, & the figtrees, & there was no man to fray them.

13 There was none in the land to fight against them: for then the Kings were ouercome.

14 He helped all those that were in aduersitie among his people: he was diligent to se the Law kept, and he toke away the vngodlie, and wicked.

15 He beautified the Sanctuarie, and en-

creased the vessels of the Temple.

16 Whē the Romains heard, and the Spartians had knowledge, that Jonathan was dead, they were very sorie.

17 But whē they heard, that Simon his brother was made high Priest in his stead, & how he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasfe, to renewe the friendship, and bonde of loue, which they had made with Iudas & Jonathan his brethren:

19 Which writings were red before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send gretting.

21 Whē your ambassadours that were sent vnto our people, certified vs of your glorie and honour, we were glad of their comming,

22 And haue registred their ambassage in publicke recordes in this maner, Numenius [the sōne] of Antiochus, & Antipator [the sonne] of Iason the Iewes ambassadours came vnto vs, to renewe amitie with vs.

23 And it pleased the people, that the men shulde be honorably intreated, and that the copie of their ambassage shulde be registred in the publicke recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chief Priest.

24 After this, Simō sent Numenius to Rome, with a great shield of golde of a thousand pounce weight, to cōfirme the friendship with them,

25 Which when the people vnderstode, thei said, What thanks shal we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablised Israel, and ouercome their enemies, & haue confirmed the libertie thereof: therefore they wrote this in tables of brasfe, and set it vpon pillers in mount Sion.

27 The copie of the writing is this, In the eight & twentie day of the moneth* Elul in the hundreth, seuentie and two yere, in the thirde yere of Simon the high Priest.

28 Int Saramel in the great cōgregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the countrei, we wolde signifie vnto you, that manie battels haue bene foughten in our countrey:

*Auguste.

†Or, Ierusalem.

I. Maccabees.

29 Wherein Simon the sonne of Mattathias (come of the children of Iareb) and his brethren put them selues in dāger, and resisted the enemies of their nation, that their Sanctuarie and Law might be maintained, & did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is laid with his people.

31 After that wolde their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, & fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, & Beth-sura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lyeth vpon the sea, and Gazara that bordreth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessarie for the reparation thereof.

35 Now when the people sawe the faithfulness of Simon, & to what glorie he thought to bring his nation vnto, they made him their gouernour, and the chief Priest, because he had done all these things, & for the vprightnes and fidelitie that he had kept to his nation, and had fought by all meanes to exalte his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castel, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the walles of Ierusalem.

38 And King Demetrius confirmed him in his high priesthode for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends, and confederates, & that they honorably receiued Simons ambassadours,

41 And that the Iewes, & Priests consented, that Simon shulde be their prince, & high Priest perpetually, til God raised vp the true Prophet,

42 And that he shulde be their captaine,

and haue the charge of the Sanctuarie, & so set men ouer the workes, and ouer the countrey, and ouer the weapons, & ouer the fortresses, and that shulde make prouision for the holie things,

43 And that he shulde be obeyed of euery man, and that all the writings in the countrey shulde be made in his name, and that he shulde be clothed in purple, and weare golde,

44 And that it shulde not be lawful for anie of the people or Priests to breake anie of these things, or to withstand his wordes, or to call anie congregation in the countrey without him, or be clothed in purple, or weare a colar of gold:

45 And if anie did contrarie to these thinges or brake anie of them, he shuld be punished.

46 So it pleased all the people to agre that it shulde be done to Simon according vnto these wordes,

47 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same shulde be laied vp in the treasure, that Simon and his sonnes might haue it.

¶ CHAP. XV.

5 Antiochus maketh a covenant of friendship with Simon

11 Tryphon is pursued. 15 The Romans write letters vnto Kings and nations in the defence of the Iewes. 27

Antiochus refusing the helpe that Simon sent him, breaketh his covenant.

1 **M**oreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteyning these wordes, **ANTIOCHVS** the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greting.

3 For so muche as certeine pestilent men haue vsurped $\frac{1}{2}$ kingdome of our fathers, I am purposed to challenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may go throwe the countrey, & be aduenged of them, which haue destroyed our countrey, and wasted manie cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my

my progenitours haue discharged thee, and all the paiments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie be fre, and that all the weapons, that thou hast prepared, and the forteresses, which thou hast buylded, & kepest in thine hãds, shalbe thine.

8 And all that is due vnto the King, and all that shalbe due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we wil giue thee, & thy nation and the Temple great honour, so that your honor shalbe knowne thorowe out the worlde.

Idaph. Antiqu.
11. cap. 11.

10 ¶ In the hũdredth, seuentie & foure yere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that fewe were left with Tryphon.

11 So the King Antiochus pursued him but he fled and came to Dora, which lyeth by the sea side,

12 For he sawe that troubles were towarde him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the shippes came by the sea. Thus they pressed the citie by land, & by sea, in so muche that thei suffered no man to go in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing letters written vnto the Kings and countreis, wherein were contained these wordes,

16 LVCIVS THE Consul of Rome vnto King Ptolemeus sendeth greting.

17 The ambassadours of Iewes are come vnto vs as our friends and confederates from Simon the hie Priest, and from the people of the Iewes to renewe friendship, and the bonde of loue,

18 Who haue brought a shield of golde weyng a thousand poundes.

19 Wherefore we thought it good to write vnto the Kings and countreis, that they shulde not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to mainteine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be anie pestifer felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he maye punish them according to their

owne Law.

22 The same things were writen to Demetrius the King, and to Attalus, and to Arrathes, and to Arsaces,

23 And to all countreis, as† Samplames, & to them of Sparta, and to Delus, and to Mindus, and to Sicyon, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Cortyna, and to Gnidon, and to Cyprus, and to Cyrene.

† Or, Samplara.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King cãped against Dora the seconde time, euer readie to take it, and made diuers engins of warre, & kept Tryphon in, that he colde nether go in nor out.

26 The Simon sent him two thousand chosen men to helpe him with siluer & golde, and muche furniture.

27 Neuertheles, he wolde not receiue the, but brake all the couenant, which he had made with him afore, and withdrewe him self from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withholde Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my realme,

29 Whose borders ye haue destroyed and done great hurt in the land, and haue the gouernement of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or els giue me for them fise hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fise hundreth talents: if not, we wil come, and fight against you.

32 So Athenobius the Kings friend came to Ierusalem, & when he sawe the honour of Simon, and the cubbert of golde and siluer plate, and so great preparation, he was astonished, and tolde him the Kings message.

33 Then answered Simon, and said vnto him, We haue nether taken other mens lãds, nor withholden that which appertineth to others, but our fathers heritage, which our enemies had vnrighteously in possession a certeine time.

34 But when we had occasion, we recovered the inheritance of our fathers.

35 And whereas thou requirest Ioppe and Gazara, they did great harme to ouerpeo-

† Or, complaint
nast concerning

ple, and through our countrey, yet wil we giue an hundred talents for them, But Antiochus answered him not one worde,
 36 But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had scene: and the King was verie angrie.
 37 ¶ In the meane time fled Tryphon by shippe vnto Orthosias.
 38 Then the King made Cendebeus capitaine of the sea coast, & gaue him bandes of footemen and horsemen,
 39 And commanded him to remoue the hoste towarde Iudea, & to buylde vp Cedron, and to fortifie the gates, & to warre against the people: but the King pursued Tryphon.
 40 So Cendebeus came vnto Iamnia, and began to vex the people: and to inuade Iudea, and to take the people prisoners, & to slay them.
 41 And he buylte vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the King had commanded him.

¶ CHAP. XVI.

^a Cendebeus the capitaine of Antiochus hoste is put to flight by the sonnes of Simon. ¹⁶ Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. ²² Iohn killeth them that ly in waite for his lyfe.

Joseph. Antiqu.
 8.3. cap. 12.

Then came Iohn vp from Gazara, and tolde Simon his father what Cendebeus had done.
 2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day foughte against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel often times.
 3 But I am now olde, & ye by [Gods] mercie are of a sufficient age: be ye therefore in stead of me, and my brother, and go forth and fight for our nation, and the helpe of heauen be with you.
 4 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.
 5 In the morning they arose, and went into the plaine field: and beholde, a mightie great hoste came against them bothe of footemen, and horsemen: but there was a riuer betwixt them.
 6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afrayed to go ouer the riuer, he went ouer first him self, and the men seeing him, passed through after him.

7 Then he deuided his men, & set the horsemen in the middes of the footemen.
 8 For their enemies horsemen were verie manie: but when they blewe the trumpets, Cendebeus fled with his hoste, whereof manie were slayne, and the remnant gate them to the forteresse.
 9 There was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which [Cendebeus] had buylt.
 10 Also they fled vnto the towres, that were in the fields of Azotus, & those did [Iohn] burne with fyre: thus were there slaine two thousand men of them: so he returned peaceably into the land of Iuda.
 11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made capitaine, and he had abundance of siluer and golde,
 12 (For he had married the daughter of the hie Priest)
 13 Therefore he waxed proude in his minde, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.
 14 Now as Simon went about thorowe the cities of the countrey, and studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundredth, seuentie and seuen yere, in the eleuenth moneth, which is the moneth Sabar.
 15 Then [the sonne] of Abubus receiued them by treason into a litle holde, called Dochus, which he had buylt, where he made them a great banquet, and had hid men there.
 16 So when Simon & his sonnes had made good chere, Ptolemeus stode vp with his men, and toke their weapons, and entred in to Simon in the banquet house, & slewe him with his [two] sonnes, and certeine of his seruants.
 17 Whereby he committed a great vilenie, and recompensed euil for good.
 18 Then wrote Ptolemeus these things & sent to the King, that he might send him an hoste to helpe him, & so wolde deliuer him the countrey with the cities.
 19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the capitaines to come to him, and he wolde giue them siluer, and golde and rewardes.
 20 And to Ierusalem he sent others to take it, and the mountaine of the Temple.
 21 But one ranne before, and tolde Iohn in Gazara, that his father and his brethren were slaine, and that [Ptolemeus] had set to slay him.
 22 When he heard this, he was for astonished, & laid hands on them that were come to slay him, and slewe them: for he knewe

knewe that they went about to kill him.
 23 Concerning other things of Iohn, bothe
 of his warres, and of his noble actes (wherein
 he behaued him self manfully) of the
 buylding of walles which he made, and

other of his dedes,
 24 Beholde, they are written in the chroni-
 cles of his priesthode, from the time, that
 he was made high Priest after his father.

THE SECONDE BOKE OF the Maccabees.



CHAP. I.

¹ An epistla of the Iewes that dwelt at Ierusalem, sent vnto
 to them that dwelt in Egypt, wherein they exhorte them
 to giue thanks for the death of Antiochus. 19 Of the
 fyre that was hid in the pitte. 24 The prayer of Neemi-
 as.

THE brethren the Iewes, which be at Ierusalem, & they that are in the countrey of Iudea, vnto brethren the Iewes, & are thorowout Egypt,

send salutation, and prosperitie.

2 God be gracious vnto you and remeber his covenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you all an heart, to worship him, and to do his wil with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.

6 Thus now we praye here for you.

7 When Demetrius reigned, in the hundredth threescore and nine yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeres, after that Iason, & his companie departed out of the holy land and kingdome,

8 And burnt the porche, and shed innocent blood. Thē we prayed vnto the Lord, and were heard: we offred sacrifices and fine floure, and lighted the lampes, and set forth the bread.

9 Now therefore kepe ye the dayes of the feast of the Tabernacles in the moneth Chasleu.

10 In the hundredth, fourescore and eight yere, the people that was at Ierusalem, & in Iudea, and the counsel, and Iudas, vnto Aristobulus King Ptolemus master, which is of the stocke of the appointed Priests, & to the Iewes that are in Egypt, sendeth greting and helth.

11 In so muche as God hath deliuered vs

from great perils, we thake him highly, as though we had ouercome the King.

12 For he brought them into Persia by heapes, that fought against the holie citie.

13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the temple of Nanea, by the disceit of Naneas Priests.

14 For Antiochus, as though he wolde dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priests of Nanea had laid it forth, and he was entred with a smale companie within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuie dore of the vauite, they cast stones, as it were thunder, vpon the captaine [and his,] and hauing bruised them in pieces, they cut of their heads and threwe them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are now purposed to kepe the purification of the Temple vpon the fise and twentie day of the moneth Chasleu, we thought it necessarie to certifie you thereof, that ye also might kepe the feast of the Tabernacles, and of the fyre [which was giuen vs] when Neemias offred sacrifice, after that he had buylt the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which fought the honor of God, toke the ^{*} fyre of the altar priuely, and hid it in an hollow pit, which was drie in the bottome, & wherein they kept it, so that the place was vnknown vnto euerie man.

20 Now after many yeres when it pleased God that Neemias shulde be sent from the King of Persia, he sent of the posteritie of those Priests, which had hid it, to fetch the fyre, and as they tolde vs, they found no fyre, but thicke water.

oooo. j.

*Leuit. 6, 13.
 & 10, 3.
 & 16, 3.

II. Maccabees.

21 Then commanded he them to drawe it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Neemias commanded the priests to sprinkle the wood, and the things laid thereupon with watter.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloude, there was a great fyre kindled, so that euerie man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art feareful, and strong, and righteous, and merciful, and the onelie and gracious King,

25 Onely liberal, onely iuste and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: loke vpon them which are despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

*Deut. 30, 50

29 Plant thy people againe in thine holic place, as Moyses hath spoken.

30 And the Priests sang psalmes thereunto

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was knowne, it was tolde the King of Persia, that in the place where the Priests, which were led away, had hid fyre, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

34 The King tryed out the thing, and closed the place about, and made it holic.

35 And to them that the King fauoured, he gaue and bestowed manie gifts.

† Or, Nephthi.

36 And Neemias called the same place Ephthar, which is to say, purification: but manie men call it Nephthar.

CHAP. II.

4 How Ieremie hid the tabernacle, the Arke and the altar in the hill. 23 Of the fine booke of Iason contained in one.

It is founde also in the writings of Ieremias the Prophet, that he comman-

ded them, which were caried away, to take fyre, as was declared, and as the Prophet commanded them that were led into captiuitie,

2 *Giuing them a Law that they shulde not forget the commandements of the Lord, & that they shulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

*Baruc. 4.

3 These and suche other things commanded he them, and exhorted the that they shulde not let the Law go out of their hearts

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when he came vp into the mountaine where Moyses went vp, *and sawe the heritage of God,

*Deut. 34, 11

5 Ieremias went forthe, and founde an holowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

6 And there came certeine of those that followed him, to marke the place: but they colde not finde it.

7 Which when Ieremias perceiued, he reproued them, saying, As for that place, it shalbe vnknowne, vntil the time that God gather his people together againe, & that mercie be shewed.

8 The shal the Lord shewe the these things, and the maiestie of the Lord shal appeare & the cloude also, as it was shewed vnder Moyses, & as when Salomō desired, that the place might be honorably sanctified.

1. King. 1, 40
2. chro. 6, 11

9 For it is manifest that he, being a wise man, offred the sacrifice of dedication, and consecration of the Temple.

10 *And as when Moyses prayed vnto the Lord, the fyre came downe fro heauē, & consumed the sacrifice: so, when Salomon prayed, *the fyre came downe fro heauen, and consumed the burnt offering.

Leuit. 9, 24
& 10, 16

11 And Moyses said, Because the sin offering was not eaten, therefore is it consumed.

2. Chro. 7, 1

12 So Salomon kept those eight dayes.

13 These things also are declared in the writings, and registers of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, & of the Prophets, and the actes of David, and the epistles of the Kings concerning the holic gifts.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue nede thereof, send some to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue written vnto you, and ye shal do wel, if ye kepe the same

same dayes.

17 We hope also that the God, which deli-
uered all his people, and gave an heritage
to them all & the kingdome, & the priest-
hode, and the Sanctuarie,

18* As he promised in the Law, wil shortly
haue mercy vpon vs, & gather vs together
from vnder the heauen into his holie pla-
ce: for he hath saued vs from great perils,
and hath cleansed the place.

19 As concerning Iudas Maccabeus, & his
brethren, the purification of the great Te-
ple, and the dedication of the altar,

20 And the warres against Antiochus Epi-
phanes, and Eupator his sonne,

21 And the manifest signes, that came from
heauen vnto those, which manfully stode
for Iewes religiō: (for though they were
but fewe, yet they ran through whole coun-
treis, and pursued the barbarous armies,

22 And repaired the Temple that was re-
nounced thorow out all the worlde, and
deliuered the citie, and established the
Lawes, that were like to be abolished, be-
cause the Lord was merciful vnto them
with all lenitie)

23 We wil assay to abridge in one volume
those things, that Iason the Cyrencean ha-
th declared in fīue booke.

24 For considering the wōderful number,
& the difficultie that they haue that wolde
be occupied in the rehearsal of stories, be-
cause of the diuersitie of the matters,

25 We haue induored, that they that wolde
read, might haue pleasure, and that they
which are studious, might easily kepe
them in memorie, & that whosoever read
them, might haue profite.

26 Therefore to vs that haue taken in hand
this great labour, it was no easie thing to
make this abridgement, but required bo-
the sweate, and watching.

27 Like as he that maketh a feast, & seeketh
other mens commoditie, hath no small
labour: so we also for manie mens sakes
are verie wel content to vnder take this
great labour.

28 Leaving to the autor the exact diligence
of euerie particular, we wil labour to go
forwarde according to the prescript or-
der of an abridgement.

29 For as he that wil buylde a new house,
must provide for the whole buylding, but
he that setteth out a plat, or goeth about
to painte it, seeketh but onely what is com-
lie for the decking thereof.

30 Euen so I thinke for vs, that it apper-
teth to the first writer of a storie to enter
deply into it, and to make mention of all
things, and to be curious in euerie parte.

31 But it is permitted to him that wil shor-
ten it, to vse fewe wordes, and to auoyde
those things that are curious therein.

32 Here then wil we beginne the storie,
adding thus muche to our former wordes
that it is but a foolish thing to abonde in
wordes before the storie, and to be shor-
te in the storie.

¶ CHAP. III.

¹ Of the honour done vnto the Temple by the Kings of
the Gentiles. ⁶ Simon vndereth what treasure is in the
Temple. ⁷ Heliodorus is sente to take them away.
¹⁶ He is stricken of God and healed at the prayer of O-
nias.

Vhat time as the holy citie was
inhabited with all peace, and
when the Lawes were very wel kept, be-
cause of the godlines of Onias the hie
Priest, and hatred of wickednes,

2 It came to passe that euen the Kings did
honour the place, and garnished the Tem-
ple with great giftes.

3 In so muche that Seleucus King of Asia,
of his owne rents bare all the costes be-
longing to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin
being appointed ruler of the Temple, con-
tended with the hie Priest concerning the
iniquitie committed in the citie.

5 And whē he colde not ouercome Onias,
he gate him to Apollonius the sonne of
Thraseas, which then was gouernour of
Cœlosyria and Phœnice,

6 And tolde him that the treasure in Ieru-
salem was full of innumerable money,
which did not belong to the prouision of
the sacrifices, and that it were possible that
these things might come into the Kings
hands.

7 Now when Apollonius came to the
King, and had shewed him of the money,
as it was tolde him, the King chose out
Heliodorus his treasurer, and sent him
with a commandement, to bring him the
foresaid money.

8 Immediately Heliodorus took his journey
as though he wolde visite the cities of Cœ-
losyria and Phœnice, but in effect to fulfil
the Kings purpose.

9 So when he came to Ierusalem, and was
courteously receiued of the hie Priest in-
to the citie, he declared what was deter-
mined concerning the money, and shew-
ed the cause of his coming, and asked if
these things were so in dede.

10 Then the hie Priest tolde him that the-
re were suche things laide vp by the wid-
owes and fatherles.

11 And that a certeine of it belonged vnto
Hircanus [the sonne] of Tobias a noble
0000. ij.

Or, the state
& prouision.

II. Maccabees.

man, and not as that wicked Simon had reported, and that in all there were but foure hundreth talents of siluer, and two hundreth of golde,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place and Temple, which is honored thorow the whole worlde for holines and integritie.

13 But Heliodorus because of the Kings cōmandemēt giuē him, said that in alwayes it must be brought into the Kings treasure.

14 So he appointed a day, and went in to take order for these things: thē there was no smale grief thorowout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they shulde be safely preserued for suche as had committed them to be kept.

16 Then thei that looked the high Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorowe of his minde.

17 The man was so wrapped in feare & trembling of the bodie, that it was manifest to them that looked vpon him, what sorowe he had in his heart.

18 Others also came out of their houses by heapes vnto the cōmune prayer, because the place was like to come vnto contempt.

19 And the women, girt with sackcloth vnder their breastes, filled the stretes, and the virgines that were kept in, ranne some to the gates and some to the walles, & others looked out of the windowes.

20 And all helde vp their hands roward heauen, and made prayer.

21 It was a lamentable thing to se the multitude that fell downe of all sortes, and the expectation of the high Priest being in suche anguish.

22 Therefore thei called vpon the almighty Lord that he wolde kepe safe and sure the things, which were layed vp for those that had deliuered them.

23 Neuertheles, the thing which Heliodorus was determined to do, he did he performe.

24 And as he & his souldiers were now the represent by the treasure, he that is the Lord of the spirits, & of all power, shewed a great vision, so that all thei which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barded, and he ranne fiercely, and

smote at Heliodorus with his fore fete, & it semed that he that sat vpon the horse, had harnes of golde.

26 Moreouer, there appeared two yong men, notable in strength, excellēt in beautie, and comelie in apparel, which stode by him on ether side, and scourged him cōtinually, & gaue him maniefore stripes.

27 And Heliodorus fel suddenly vnto the groude, and was couered with great darkenes: but they that were with him, toke him vp, and put him in a litter.

28 Thus he that came with so great cōpanie, & manie souldiers vnto the said treasure, was borne out: for he cold not helpe him self with his weapons.

29 So they did knowe the power of God manifestly, but he was dōme by the power of God, and lay destitute of all hope and helth.

30 And they praised the Lord that had honored his owne place: for the Temple which a litle afore was ful of feare and trouble, when the almighty Lord appeared, was filled with ioye and gladnes.

31 Then streight wayes certeine of Heliodorus friends prayed Onias, that he wolde call vpon the moste High to grant him his life, which lay readie to giue vp the goste.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the helth of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stode beside Heliodorus, saying, Giue Onias the hie Priest great thanks: for his sake hath the Lord granted thee thy life.

34 And seing that thou hast bene scourged fro heauen, declare vnto all mē the mighty power of God: & whē they had spokē these wordes, they appeared no more.

35 So Heliodorus offered vnto the Lord a sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified he vnto euerie man of the great workes of God that he had sene with his eyes.

37 And when the King asked Heliodorus, who were met to beset yet once againe to Ierusalem, he said,

38 If thou hast anye enemie or traitor, send him thither, & thou shalt receiue him wel scourged, if he escape with his life: for in that place, no doubt, there is a special power of God.

39 For he that dwelleth in heaven, hateth his eye on that place, and defendeth it, & he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

¶ CHAP. IIII.

^a Simon reporteth euil of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King. 17 And was by Menelaus defrauded by like bribing. 34 Onias is slayned traitorously by Andronicus.

THis Simon now, of whome we spake afore, being a bewraier of the money and of his owne natural countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euil.

2 Thus was he bolde to call him a traitour that was so beneficial to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that thorow one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, & that Apollonius as he that was the gouernour of Cœlosyria and Phœnice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the commune welth bothe priuately and publicly.

6 For he sawe it was not possible except the King toke order, to quiet the matters, and that Simon wolde not leaue of his folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdom, Iason the brother of Onias labored by vnlawful meanes to be hie Priest.

8 For he came vnto the King, & promised him thre hundredth and thre score talents of siluer, and of another rente, fourescore talents.

9 Besides this he promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they wolde name them of Ierusalem, Antiochians.

10 The which thing when the King had granted, & he had gotten the superioritie he began immediatly to drawe his kinsmen to the customes of the Gentiles.

11 And abolished friendly priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends, and confederates: he put downe their lawes & policies, & broght vp newe statutes, and contrarie to the Lawe,

12 For he presumed to buylde a place of exercise vnder the castel, & broght the chief yong men vnder his subiection, and made them weare hattes,

13 So there began a great desire to follow the maners of the Gentiles, and they toke vp the facions of strange nations by the exceeding wickednes of Iason, nor the hie Priest, but the vngodlie persone,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, & regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the playe after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shal declare these things.

18 ¶ Now when the games that were vsed euerie fise yere, were plaide at Tyrus, the King being present,

19 This wicked Iason sent from Ierusalem men to loke vpon the, as though they had bene Antiochians, & broght the hundredth drachmes of siluer for a sacrifice to Hercules: albeit they that caryed them, desired they might not be bestowed on the sacrifice (because it was not comelie) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that broght them, they were giuen to the making of galleis.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euil affectioned towarde his affaires: he sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honorably receiued of Iason, and of the citie, & was broght in with torche light, & with great showtings, and so he went with his hoste vnto Phœnice.

23 Thre yere afterwarde Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certeine necessarie affaires, whereof he had giuen him a memorial.

24 But he, being commended to the King, magnified him for the appearance of his

^f Or, buskins in token of wankons as the Gentiles did.

^a This game was to try strength by casting a stone that had an hole in the middes, or a peice of mettall.

^f Or, that he wolde write the Antiochians were at Ierusalem among them.

II. Maccabees.

power, and turned the Priesthode vnto him self: for he gaue thre hundredth talents of siluer more then Iason.

†Or, comman-
demene.

25 So he gate the Kings † letters patentes, albeit he had nothing in him self worthie of the hie priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.

26 Then Iason, which had disceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he toke none order for it, albeit Sostratus the ruler of the castel required it.

28 For vnto him appertained the gathering of the customes: wherefore thei were bothe called before the King.

29 Now Menelaus left his brother Lyfimachus in his stead in the priesthode, & Sostratus [left] Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis:

31 Then came the King in all haste, to appease the busines, leauing Andronicus a man of autoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotte a couenient time, stole certeine vessels of golde out of the Temple, and gaue certeine of them to Andronicus: & some he solde at Tyrus & in the cities thereby.

33 Which when Onias knewe of a surer tie, he reprobued him, & withdrewe him self into a Sāctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, takig Andronicus a parte, prayed him to slay Onias: so when he came to Onias, he couiseled him craftily giuing him his right hand with an othe: (howbeir he suspected him, & perswaded him to come out of the Sanctuarie:) so he slewe him incontinently without any regarde of righteousnes.

35 For the which cause not onely the Jewes, but many other nations also were grieved, and toke it heauily for the vnrighteous death of this man.

36 ¶ And whē the King was come againe from the places about Cilicia, the Jewes that were in the citie, and certeine of the Grekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discre-

tion of him that was dead.

38 Wherefore being kindled with angre, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in the same place where he had comitted the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lyfimachus had done many wicked dedes in the citie through the counsell of Menelaus, and the brute was spread abroad, & multitude gathered them together against Lyfimachus: for he had caryed out now muche vessel of golde.

40 And when the people arose, & were full of angre, Lyfimachus armed about thre thousand, & begā to vse vnlawful power, a certeine tyrant being their capitaine, who was no lesse decayed in wit then in age.

41 But whē they vnderstode the purpose of Lyfimachus, some gate stones, some great clubbes, and some cast handfuls of dust, which lay by, vpon Lyfimachus men, and those that inuaded them.

42 Whereby manie of the were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber him self they killed besides the treasure.

43 For these causes an accusation was laide against Menelaus.

44 And whē the King came to Tyrus, thre me sent from the Senat pleaded the cause before him.

45 But Menelaus, being now conuined, promised to Ptolemeus [the sonne] of Dorimenes muche money, if he wolde perswade the King.

46 So Ptolemeus went to the King into a counte, where as he was to coule him self, and turned the Kings minde.

47 In so muche that he discharged Menelaus from the accusations (notwithstanding he was the cause of all mischief) and condēned those poore me to death, which if they had tolde their cause, yea, before the Scythiās, thei shulde haue bene heard as innocent.

48 Thus were they sone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednes, and ministred all things liberally for their buriall.

50 And so through the couetousnes of the that were in power, Menelaus remained in autoritie, increasing in malice, and declared him self a great traitor to the citizens.

¶ CHAP. V.

3 Of the signes and tokens sene in Ierusalem. 6 Of the end and wickednes of Iason. 11 The pursute of Antiochus against the Iewes. 15 The spoiling of the Temple. 27 Maccabeus fleeth into the wilderness.

1 **A** Bout the same time Antiochus vnderooke his seconde voyage into Egypt.

2 And then were there sene through out all the citie of Ierusalem, fortie dayes long, horsemen running in the aire, with robes of golde, and as bandes of speare men,

3 And as troupes of horsemen set in array, incountering & coursing one against another with shaking of shields and multitude of dartes, and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour sene, and harnes of all forties.

4 Therefore euerie man prayed, that those tokens might turne to good.

5 Now when there was gone forthe a false rumour, as thogh Antiochus had bene dead, Iaso toke at the least a thousand me, and came suddenly vpon the citie, & they that were vpon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the castel, but Iason slewe his owne citizens without mercie, not considering that to haue the aduantage against his kinsmen is greatest disaduantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gat not the superioritie, but at the last receiued shame for the rewarde of his traifon, and went againe like a vagabound into the countrey of the Ammonites.

8 Finally he had this end of his wicked couerfation, for he was accused before Areta, the King of the Arabians, and fled from citie to citie, being pursued of euerie man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was driuen into Egypt.

9 Thus he that had chased manie out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast manie out vnburyed, was throwen out him self, no man mourning for him, nor putting him in his graue: nether was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the King, he thought that Iudea wolde haue fallen from him: wherefore he came with a furious minde

out of Egypt, and toke the citie by violence.

12 He commanded his men of warre also, that they shulde kill, and not spare suche as they met, and to slay suche as went into their houses.

13 Thus was there a slaughter of yong me, and olde men, and a destruction of men & women & children, and virgines, and infants were murdered:

14 So that within thre dayes were slayne foure score thousand, and fortie thousand taken prisoners, and there were as manie folde as were slayne.

15 Yet was he not content with this, but durst go into the moste holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands toke the holie vessels, which other Kings had giue for the garnishing, glorie and honour of that place, and handled them with his wicked hands.

17 So haucie in his minde was Antiochus, that he considered not, that God was not a litle wrothe for the sinnes of them that dwelt in the citie, for the which suche contempt came vpon that place.

18 For if they had not bene wrapped in manie sinnes, he, as sone as he had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to vewe the treasure.

19 But God hathe not chosen the nation for the places sake, but the place for the nation sake.

20 And therefore is the place become partaker of the peoples trouble, but afterwarde shal it be partaker of the benefites of the Lord. and as it is now forsaken in the wrath of the Almighty, so when the great Lord shal be reconciled, it shal be set vp in great worship againe.

21 ¶ So when Antiochus had taken eight hundred talents out of the Temple, he gate him to Antiochia in all haste, thinking in his pride to make men sayle vpon the drye land, and to walke vpon the sea: suche an hie minde had he.

22 But he left deputies to vex the people: at Ierusalem Philippe a Phrygia by birth, in maners more cruel then he that set him there:

23 And at Garizin Andronicus, and with the Menelaus, which was more grieuous to the citizens then the other, and was despiteful against the Iewes his citizens.

24 He sent also Apollonius a cruel prince,

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with an armie of two & twentie thousand, whome he commanded to slaye those that were toward mans age, & to sell the women, and the yonger sorte.

25 So when he came to Ierusalē, he fained peace, & kept him stil vntil the holy day of Sabbath: and then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slewe all the that were gone forth to the shewe, and running through the citie with his men armed, he murdered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, and liued there in the mountaines with his company among the beastes, & dwelling there, and eating grasse, lest they shulde be partakers of the filthines.

¶ CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 23 The grievous paine of Eleazarus.

† Or, Antiochia

1 **N**ot long after this, sent the King an olde man of Athens, for to compel the Iewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Law of God,

2 And to defile the Temple that was at Ierusalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that kepeth hospitalitie.

3 This wicked gouernement was fore and grievous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, & had to do with womē within the circuit of the holy places, and brought in such things as were not lawful.

5 The altar also was full of suche things, as were abominable and forbidden by the Law.

6 Nether was it lawful to kepe Sabbath, nor to obserue their ancient feastes, nor plainly to confesse him self to be a Iewe.

7 In the day of the Kings birth they were grievously cōpelled perforce euerie moneth to banker, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with garlandes of yuie.

8 Moreouer through the counsel of Ptolemeus, there went out a commandemēt vnto the next cities of the heathē against the Iewes, that the lyke custome, & banquetting shulde be kept.

9 And who so wolde not conforme them selues to the maners of the Gentiles, shul-

de be put to death: then might a mā haue sene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whome when they had led rounde about the citie (the babes hanging at their breastes) they cast them downe headlong ouer the walles.

11 Some that were runne together into denes to kepe the Sabbath day secretly, were discouered vnto Philippe, and were burnt together, because that for the reuerence of the honorable day they were afraied to helpe them selues.

12 ¶ Now I beseeche those which reade this boke, that thei be not discouraged for the se calamities, but that thei iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whome he punisheth when thei are come to the fulnes of their sinnes.

15 But thus he dealeth with vs, that our sinnes shulde not be heaped vp to the ful, so that afterwarde he shulde punish vs.

16 And therefore he neuer withdraweth his mercie from vs: and though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warnig vnto vs: & now wil we come to the declaring of the matter in fewe wordes.

18 ¶ Eleazar then one of the principal scribes, an aged man, & of a wel fauoured countenance, was constrained to open his mouth, and to eat swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offred him self willingly to the torment, and spit it out.

20 As they ought to go [to death] which suffer punishment for suche things as it is not lawful to taste of, for the desire to liue.

21 But they that had the charge of this wicked banquet, for the olde friendship of the man, toke him aside priuely, and prayed him, that he wolde take suche flesh, as was lawful for him to vse, and as he wolde prepare for him selfe, and dissemble as though he had eaten of the things appointed by the King, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, he wolde receiue this fauour.

23 But he began to consider discretely, & as

† Or, eating of the flesh he was sacrificed.

as became his age, and the excellencie of his ancient yeres, and the honour of his gray heeres, whereunto he was come, & his moste honest conuersation from his childehode, but chiefly the holy Law made & giuen by God: therefore he answered consequently, and willed them straight wayes to send him to the graue.

24 For it becometh not our age, [said he,] to dissemble, whereby many yong persones might thinke, that Eleazar being foure score yere olde and ten were now gone to another religion,

25 And so through myne hypocricie (for a litle time of a transitorie life) they might be deceiued by me, and I shulde procure malediction, and reproche to myne olde age.

26 For thogh I were now deliuered from torment of men, yet colde I nore scape the hand of the Almighty, nether aliue nor dead.

27 Wherefore I will now change this life manfully, and wil shewe my selfe such as mine age requireth,

28 And so wil leaue a notable example for such as be yong, to die willingly & courageously for the honorable & holy Lawes. And when he had said these wordes, immediatly he went to torment.

29 Now they that led him, changed þe loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thoght it had bene a rage.

30 And as he was readie to giue the gost because of the strokes, he sighed and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged and suffer these sore paines of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, & a memorial of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seven brethren and of their mother.

1 It came to passe also that seven brethren, with their mother, were taken to be compelled by the King, against the Law, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What sekest thou? and what woldest thou knowe of vs? we are readie to dye, rather then to transgresse the Lawes of our fathers.

3 Then was the King angrie, and commanded to heat pannes and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to flay him and to cut of the vtmost partes of his bodie in the sight of his other brethren & his mother.

5 Now when he was thus mangled in all his members, he commanded him to be broght aliue to the fyre and to frye him in the panne: and while the smoke for a long tyme smoked out of the panne, the [other brethren] with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lord God doeth regarde vs, and indeede taketh pleasure in vs, as Moyses declared in the song wherein he testified openly, saying,

*Deut. 32, 36.

That [God] will take pleasure in his seruants.

7 ¶ So whē the first was dead after this maner, they broght the seconde to make him a mocking stocke: and when they had pulled the skinne with the heere ouer his head, they asked him, if he wolde eat, or he were punished in all the members of the bodie.

8 But he answered in his owne langage, & said, No. Wherefore he was tormented forthewith like the first.

9 And when he was at þe last breth, he said, Thou murderer takest this present life from vs, but the King of the worlde will raise vs vp, which dye for his Lawes, in the resurrection of euertlasting life.

10 ¶ After him was the thirde had in derision, and whē they demanded his tongue, he put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, and trust that I shall receiue them of him againe.

12 In so much that the King & they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now readie to dye, he said thus, It is better that we shoulde chage this which we might hope for of men, & wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterwarde they broght the fift also and tormented him,

16 Who looked vpon the King, & said, Thou

halt power among men, and thogh thou be a mortal man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17. But abide a while, and thou shalt see his great power, how he wil torment thee & thy sede.

18. After him also they broght the sixt, who being at the point of death, said, Deceiue not thy self foolishly: for we suffer these things, which are worthie to be wored at for our owne sakes, because we haue offended our God.

19. But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20. But the mother was marueilous about all other, & worthie of honorable memorie: for when she sawe her seue sonnes slaine within the space of one day, she suffred it with a good wil, because of the hope that she had in the Lord.

21. Yea, she exhorted euerie one of them in her owne langage, and being ful of courage and wisdom, stirred vp her womanlie affections with a malie stomacke, and said vnto them,

22. I can not tel how ye came into my wombe: for I nether gaue you breth nor life: it is not I that set in order the members of your bodie,

23. But douteles the Creator of the worlde, which formed the birth of man, & founde out the beginning of all things, wil also of his owne mercie giue you breth and life againe, as ye now regarde not your owne selues, for his Lawes sake.

24. Now Antiochus thinking him self despised, & considering the iniurious wordes, while the yongest was yet aliue, he did exhorte him not onely with wordes, but swore also vnto him by an othe that he wolde make him riche and welliche: if he wolde forsake the Lawes of his fathers, & that he wolde take him as a friend, and giue him offices.

25. But when the yong mā wolde in no case hearken vnto him, the King called his mother, and exhorted that she wolde counsel the yong man to saue his life.

26. And when he had exhorted her with manie wordes, she promised him that she wolde counsel her sonne.

27. So she turned her vnto him, laughing the cruel tyrant to scorne, and spake in her owne langage, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke thre yeres, & nourished thee, and toke care for thee vnto this age, and broght thee vp.

28. I beseeche thee, my sonne, loke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29. Feare not this hangman, but shewe thy self worthie suche brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30. While she was yet speaking these wordes, the yong man said, Whome wait ye for? I wil not obey the Kings commandment: but I wil obey the commandment of the Lawe, that was giuen vnto our fathers by Moyses.

31. And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32. For we suffer these things, because of our sinnes.

33. But thogh the liuing Lord be angrie with vs a litle while for our chastening & correction, yet wil he be reconciled with his owne seruants.

34. But thou, o man without religion & most wicked of all men, list not thy self vp in vaine, which art puffed vp with vngertene hope, and listest thine hands against the seruants of God.

35. For thou hast not yet escaped the iudgement of almighty God, which seeth all things.

36. My brethren that haue suffered a litle paine, are now vnder the diuine covenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37. Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God, that he wil be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onelie God.

38. And that in me and my brethren, which of the Almighty, which is righteously fallen vpon all our nation, may cease.

39. Then the King being kindled with anger, raged more cruelly against him then the others, and toke it grieuously, that he was mocked.

40. So he also dyed holily, and put his whole trust in the Lord.

41. Last of all after the sonnes, was the mother put to death.

42. Let this now be enough spoken concerning the banquet, and extreme cruelties.

CHAP. VIII.

1. Judas gathereth together his hoste. 2. Nicanor is sent against Judas. 3. Judas exhorteth his soldiers to constantie.

stantie. 29 Nicanor is overcome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuiding parte of the spoile vnto the fatherles and vnto the widdowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

Then Iudas Maccabeus, and they that were with him, went priuely into the townes, & called their kinsfolkes & friends together, & toke vnto the all suche as continued in the Iewes religiō, and assembled six thousand men.

2 So they called vpon the Lord, that he wolde haue an eye vnto his people, which was vexed of euerie man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he wolde haue compassion vpon the citie þat was destroyed, & almost brought to the ground, & that he wolde heare þat voyce of the blood that cryed vnto him,

4 And that he wolde remember the wicked slaughter of the innocent children, & the blasphemies committed against his Name, & that he wolde shewe this hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he colde not be withstand by the heathē: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he toke the moste commodious places, and slewe many of the enemies.

7 But specially he vsed the nightes to make suche assalts, in so muche that the brute of his manlines was spred euerie where.

8 ¶ So when Philippe sawe that this mā increased by litle and litle, and that things prospered with him for the moste parte, he wrote vnto Ptolemeus the gouernour of Cœlosyria & Phœnice, to helpe him in the Kings busines.

9 Then sent he spedely Nicanor [the sonne] of Patroclus, a special friend of his, & gaue him of all nations of the heathen no lesse then twentie thousand men, to rote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the King of two thousand talents; which the Romaines shulde haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the seacoast, prouoking the to bye Iewes to be their seruants, promising to sel fourescore & ten for one talent: but he considered not the vengeance of almightie God, that shulde come vpon him.

12 When Iudas then knew of Nicanors

coming, he tolde the that were with him, of the coming of the armie.

13 Now were there some of the feareful, which trusted not vnto the righteousness of God, but fled away, and abode not in that place.

14 But the other solde all that they had left, and besoght the Lord together, to deliuer the from that wicked Nicanor, which had solde them, or euer he came nere them.

15 And though he wolde not do it for their sakes, yet for the couenāt made with their fathers, and because they called vpon his holie and glorious Name.

16 And so Maccabeus called his men together, about six thousand, exhorting them not to be afraied of their enemies, nether to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vniustly done to the holy place, and the crueltie done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldenes: but our confidence is in the almightie God, which at a becke can bothe destroy them that come against vs, and all the worlde.

19 Moreouer he admonished them of the helpe þat [God] shewed vnto their fathers, as when there perished an hundred and foure score, and siue thousand vnder Sennacherib,

20 And of the battel that they had in Baby lon against the Galatians, how they came in all to þat battel eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slewe an hundred and twentie thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefites.

21 Thus whē he had made the bolde with these wordes, and readie to dye for the Lawes and the countrey, he deuided his armie into foure partes,

22 And made his owne brethren captaines ouer the armie, [to wit,] Simon, and Ioseph and Jonathan, giuing eche one fiftene hundred men.

23 And when Eleazarus had red the holie booke, and giuen them a tokē of the helpe of God, [Iudas] which led the forewarde, ioyned with Nicanor.

24 And because þat Almightye helped the, they slewe aboue nine thousand men, & wounded and maimed the moste parte of Nicanors hoste, and so put all to flight.

2. King. 19, 35
isa 37, 36.
tob 1, 31.
eccle 48, 4.
1. mac. 7, 41

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25 And toke the money frō those that came to bye them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they wolde no longer pursue them.

27 So they toke their weapōs, & spoiled the enemies, & kept ꝑ Sabbath giuing thankes and praising the Lord wōderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

*Nomb. 31, 27.
2. sam. 30, 24.

28 And after the Sabbath, *they distributed the spoiles to the sicke, & to the fatherles, & to the widdowes, & deuided the residue among them selues and their children.

29 When this was done, & they all had made a general prayer, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterwarde wth one consent they fel vpō Timotheus & Bacchides, & slewe aboute twētie thousand, & wanne hie & strōghol des, & deuided great spoiles, & gaue an equal portiō vnto ꝑ sicke, & to ꝑ fatherles, & to ꝑ widdowes, & to aged persones also

31 Moreouer they gathered their weapons together, and layed them vp diligently in conuenient places, and broght the remnāt of the spoiles to Ierusalem.

32 They slewe also Philarches a moste wicked persone, which was with Timotheus, and had vexed the Iewes manie wayes.

33 And when they kept the feast of victorie in their countrey, they burnt Callisthenes that had set fyre vpon the holic gates, which was fled into a litle house: so he receiued a rewarde mete for his wickednes.

34 And that moste wicked Nicanor, which had broght a thousand marchants to bye the Iewes,

35 He was through the helpe of the Lord broght downe of them whome he thoght as nothing, in so muche that he put of his glorious raiment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romaines, by meanes of the prisoners of Ierusalē, broght newes, that the Iewes had a defender, and for this cause none colde hurt the Iewes, because they followed the Lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lord.

13 The fained repentance of Antiochus. 28 He dyeth miserably.

1 **A**T the same time, came Antiochus againe with dishonour out of the

countrey of Persia.

2 For when he came to Persepolis, & went about to robbe the Temple, and to subdue the citie, the people ranne in a rage to defende them selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatana, he vnderstode the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thoght to impute to the Iewes their faute, which had put him to flight, & therefore commanded his charet man to driue continually, and to dispatche the iourney: for Gods iudgement compelled him: for he had said thus in his pryde, I wil make Ierusalem a commune burying place of the Iewes, when I come thether.

5 But the Lord almightie and God of Israel smote him with an incurable and inuisible plague: for as sone as he had spokē these wordes, a paine of the bowels, that was remediles, came vpon him, and sore torments of the inner partes,

6 And that moste iustely, for he had tormēted other mens bowels with diuerse and strange torments.

7 Howbeit he wolde in no wise cease from his arrogancie, but swelled the more with pride, breathing out fyre in his rage against the Iewes, and cōmanded to haste the iorney: but it came to passe that he fel downe from the charet that rāne swiftly, so that all the members of his bodie were bruised with the great fall.

8 And thus he that a litle afore thoght he might commande the floods of the sea (so proude was he beyonde the condition of man) and weigh the hie mountaines in a balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God,

9 *So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his flesh fel off for paine and torment, and all his armie was grieved at his † smel.

*Aa. 13, 11.

10 Thus no man colde beare because of his stinke, him that a litle afore thoght he might reach to the starres of heauen.

11 Then he began to leaue of his great pride, & self wil, when he was plagued, & came to the knowledge of him self by the scourge of God, & by his paine which increased euerie moment.

12 And when he him self might not abide his owne stinke, he said these wordes, It is mete to be subiect vnto God, & that a man which

†Or, rottenne

†Or, God their defender.

which is mortal, shulde not think him self equal vnto God through pride.

13 This wicked persone prayed also vnto the Lord; who wold now haue no mercy on him.

14 And said thus, that he wolde set at libertie þ holie cite vnto the w he made haste to destroy it, & to make it a buryig place.

15 And astouching the Iewes, whome he had iudged not worthie to be buried, but wolde haue cast them out with their children to be deuoured of the foules & wilde beafts, he wolde make them like þ citizens of Athenes.

16 And whereas he had spoyled the holie Temple afore, he wolde garnish it with great giftes, and encrease the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he wolde also become a Iewe him self, and go through al the worlde that was inhabited, & preache the power of God.

18 But for all this his paines wolde not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, cõteining the forme of a supplication.

19 THE KING & prince Antiochus vnto þ Iewes his louing citizens wisheth muche ioye health and prosperitie.

20 If ye and your children fare wel, & if al things go after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Thogh I ly sicke, yet I am mindful of your honour, and good wil for the loue I beare you: therefore when I returned frõ the countrey of Persia, and fel into a fore diseale, I thocht it necessarie to care for the commune safetie of all.

22 Not distrusting mine helth, but haying great hope to escape this sickenes.

23 Therefore considering that when my father led an host against þ high cõtreys he appointed who shulde succede him:

24 That if anie controuersie happened contrary to his expectation, or if that anie tydings were broght that were grieuous, they in the land might knowe to whome the affaires were committed, that they shuld not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers, and neighbours vnto my kingdome, wait for all occasions, and loke but for opportunitie, I haue ordained that my sonne Antiochus shal be King, whome I oft commended & committed to many of you, when I went

into the hie prouinces, and haue writteth vnto him as followeth hercafter.

26 Therefore I pray you, & require you, to remeber the benefites that I haue done vnto you generally, and particularly, and that euerie man wil be faithful to me and to my sonne.

27 For I trust that he wil be gentle and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blasphemier suffered most grieuouly, & as he had entreated other men, so he dyed a miserable death in a strange countrey among the mountaines.

29 And Philippe that was broght vp with him, caryed away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemus Philometor.

CHAP. X.

1 Judas Maccabeus taketh the cite and the Temple. 10 The actes of Eupator. 16 The Iewes fight against the Idumians. 24 Timotheus innadeth Iudea, with whome Iudas ioyneth battel. 29 Five men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

1 Maccabeus now and his companie, through þ helpe of the Lord, wan the Temple & the cite againe.

2 And destroyed the altars, and chapels that the heathen had buylded in the open places.

3 And clesed the Temple, and made another altar, & burned stones, & toke fire of them, & offred sacrifices, and incense two yeres, and six moneths after, and set forth the lampes, and the shewe bread.

4 When that was done, they fel downe flat vpon the ground, and besoght the Lord, that they might come no more into such troubles: but if thei sinned anie more against him, that he him selfe wold chastise them with mercie, & that they might not be deliuered to the blasphemous, & barbarous nations.

5 Now vpon the same day, that the strangers polluted the Temple, on the verie same day it was clesed againe euen the five and twentieth day of þ same moneth which is Challeu.

6 They kept eight dayes with gladnes as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and denues like beafts.

7 And for the same cause they bare grene bowes, and faire branches and palmes, & sang psalmes vnto him that had giuen the good successe in clesing his place.

8 They ordeined also by a commune statute and decre, that euerie yere those dayes shulde be kept of the whole nation of the Iewes.

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- 9 And this was the end of Antiochus called Epiphanes.
- 10 ¶ Now wil we declare the Actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed:
- 11 For when he had taken the kingdome, he made one Lyfias, which had bene capitaine of the hoste in Phenice, & Coelofyria, ruler ouer the affaires of the realme.
- 12 For Ptolemeus that was called Macron, purposed to do iustice vnto the Iewes for the wrong, that had bene done vnto the, and wet about to behaue him self peaceably with them.
- 13 For the which cause he was accused of his friends before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seing that he was no more in estimation he was discouraged, & poysonned him self, and dyed.
- 14 ¶ But when Gorgias was gouernour of the same places, he interteined strangers, and made warre oft times against the Iewes.
- 15 Moreouer the Idumeans that held the strong holdes, which were mete for their purpose, troubled the Iewes, and by receiuing them that were driuen fro Ierusalem toke in hand to continue warre.
- 16 Then they that were with Maccabeus made prayers, and besoght God that he wolde be their helper, and so they fel vpon the strong holdes of the Idumeans,
- 17 And assalted them fore, that thei wanne the places, and slewe al that foght against them on the wall, and killed all that they met with, and slewe no lesse then twentie thousand.
- 18 And because certaine (which were no lesse then nine thousand) were fled into two strong castels, hauing all maner of things conuenient to susteine the siege,
- 19 Maccabeus left Simon, and Ioseph, and Zaccheus also, & those that were with the which were ynowe to besiege them, and departed to those places which were more necessarie.
- 20 Now thei that were with Simon, being led with couetousnes, were intreated for money, (thorowe certeine of those that were in the castel,) and toke seuentie thousand drachmes, & let some of the escape.
- 21 But whē it was tolde Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies go.
- 22 So he slewe them when they were conuict of traifon, and immediatlie wan the two castels:
- 23 And hauing good successe, as in all the warres that he toke in hand, he slew in the two castels mo then twentie thousand.
- 24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sortes, & brought a great troupe of horsemen out of Asia to winne Iewrie by strength.
- 25 But when he drewe nere, Maccabeus, and they that were w him, turned to pray vnto God, & sprinkled earth vpon their heads, & girded their reines w sackcloth,
- 26 And fel downe at the fote of the altar, and besoght [the Lord] to be merciful to them, and to be anemie to their enemies, and to be an aduersarie to their aduersaries, * as the Law declareth.
- 27 So after the prayer, they toke their weapons, and went on further from the citie, and when they came nere to the enemies, they toke hede to them selues.
- 28 And when the morning appeared, thei both ioyned together: the one parte had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other toke courage as a guide of the warre.
- 29 But when the battel waxed strong, there appeared vnto the enemies from heauen fise comely me vpon horses with bridels of golde, and two of them led the Iewes,
- 30 And toke Maccabeus betwixt them, & couered him on euerie side with their weapons, and kept him safe, but shot darts, & lightnings against the enemies, so that thei were confounded with blindnes, & beaten downe and ful of trouble.
- 31 There were slaine of [sotemen] twentie thousand and fise hundreth, and six hundred horsemen.
- 32 As for Timotheus him self, he fled vnto Gazara, which was called a very strong holde, wherein Chereas was capitaine.
- 33 But Maccabeus and his companie laid siege against the fortresses with courage for foure daies.
- 34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.
- 35 Neuertheles vpon the fift day in the morning twentie yong men of Maccabeus copanie, whose hearts were in flamed, because of p blasphemies, came vnto the wall, and w bolde stomackes smote downe those that they met.
- 36 Others also that climed vp vpon the engines of warre against the that were within, set fyre vpon the towres, and burnt those

those blasphemers quicke with the fyres that they had made, and others brake vp the gates, and receiued the rest of the armie, and toke the citie.

37 And hauing founde Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done they praised the Lord with psalmes and thanksgiuing, w^{ch} had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to overcome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romans to the Iewes.

1 **V**erie shortly after this, Lysias the Kings stewarde, and a kinsman of his, which had the gouernance of the affaires, toke sore displeasure for the things that were done.

2 And when he had gathered about foure score thousand, with al the horsemē, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple wolde he haue to get money by, like the other temples of the heathen: for he wolde sell the Priests office euerie yere.

4 And thus being puffed vp in his minde, because of the great nomber of foremē, and thousands of horsemen, and in his foure score Elephants,

5 He came into Iudea, and drewe nere to Beth-sura, which was a castel of defence, fīue & fourlongs from Ierusalem, and laid fore siege vnto it.

6 But whē Maccabeus and his companie knewe that he besieged the holdes, they, & all the people made prayers with weping and teares before the Lord, that he wolde send a good Angel to deliuer Israel.

7 And Maccabeus him self first of all toke weapons, exhorting the other that they wolde iopard their selues together with him to helpe their brethren: so they went forth together with a courageous minde.

8 And as thei were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnes of golde.

9 Then they praised the merciful God all together, and toke heart, in so much that they were ready, not onely to fight with men, but with the moste cruel beasts, and to breake downe walles of yron.

10 Thus they marched forward in array, hauing an helper from heauen: for the

Lord was merciful vnto them.

11 And running vpon their enemies like lions, they slewe eleuen thousand [foremē,] and sixteen hundred horsemen, and put all the other to flight.

12 Manie of them also being wounded, escaped naked, and Lysias him self fled away shamefully, and so escaped.

13 Who as he was a man of vnderstanding cōsidering what losse he had had, & knowing, that the Hebrewes coulde not be overcome, because the almighty God helped them, sent vnto them,

14 And promised, that he wolde consent to all things which were reasonable, and persuaue the King to be their friend.

15 Maccabeus agreed to Lysias requestes, hauing respect in all things to the commune welth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias conteyning these wordes, **LYSIAS** vnto the people of the Iewes sendeth greting.

17 Iohn & Abessalom, which were sent fro you, deliuered me the things that you demaunde by writing, and required me to fulfil the things that they had declared.

18 Therefore what things soeuer were me te to be reported to the King him self, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends towarde his affaires, hereafter also I wil indeuour my self to do you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whome I sent vnto you, to commune with you of the same particularly.

21 Fare ye wel, the hundredth and eight & fortie yere, the foure and twētieth day of the moneth Dioscorinthus.

22 ¶ Now the Kings letter conteyned these wordes, **KING ANTIOCHVS** vnto his brother Lysias sendeth greting.

23 Since our father is translated vnto the gods, our wil is, that they which are in our realme, liue quietly, that euerie man may applie his owne affaires.

24 We vnderstand also that the Iewes wolde not consent to our father, for to be brought vnto the custome of the Gentiles, but wolde kepe their owne maner of liuing: for the which cause they require of vs, that we wolde suffer them to liue after their owne Lawes.

25 Wherefore our minde is, that this natio shalbe in rest, and haue determined to restore them their Temple, that thei may

PPPP. ¶

whereof eight make a mile.

Orde

II. Maccabees.

be governed according to the custome of their fathers.

26 Thou shalt do wel therefore to sed vnto them, and grant them peace, that whe they are certified of our minde, they may be of good comfort, and cherefully go about their owne affaires.

27 And this was the Kings letter vnto the nation, **KING ANTIOCHVS** vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greting.

28 If ye fare wel, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to applie your owne bulines.

30 Wherefore, those that wil departe, we giue them fre libertie, vnto the thirde day of the moneth of Panthicus,

31 That Iewes may vse their owne maner of liuing and Lawes, like as afore, & none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comforte you.

33 Fare ye wel: the hondreth and eight & fortie yere, the fiftenth day of the moneth of Panthicus.

34 ¶ The Romans also sent a letter containing these wordes, **QVINTVS MEMMIVS** and **Tirus Manilius** embassadours of the Romans, vnto the people of the Iewes send greting.

35 The things that **Lyfias** the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shal repper vnto the King, send hether some wth speede, when ye haue considered the matter diligently, that we may consult thereupon as shalbe best for you: for we must go vnto Antiochia.

37 And therefore make haste and send some men, that we may knowe your minde.

38 Fare wel: this hundreth and eight and fortie yere, the fiftenth day of the moneth of Panthicus.

¶ CHAP. XII.

1 Timotheus troubleth the Iewes. 2 The wicked dedes of them of Ioppe against the Iewes. 3 Judas is aduenged of them. 4 He setteth fyre in the haven of Iamnia. 5 The pursure of the Iewes against Timotheus. 6 Timotheus is taken and let go unhurt. 7 Judas pursueth Gorgias.

¶ **V**hen these couenants were made, **Lyfias** went vnto the King, and the Iewes tilled their grounde.

2 But the gouernours of the places, (as) **Timotheus** and **Apollonius** the sonne of **Getineus**, and **Ieronimus**, and also **Demophon**, and besides them **Nicanor** the

gouernour of Cyprus, wolde not let them liue in rest and peace.

3 ¶ They of Ioppe also did suche a vile act: they prayed the Iewes that dwelt among them, to go with their wiues and children into the shippes, which they had prepared as thogh they had oght them none euil wil.

4 And so by the commune aduise of the cite, they obeyed them, & suspected nothing: but when they were gone forth in to the depe, they drowned no lesse then two hundreth of them.

5 Now when **Judas** knewe of this crueltie shewed against his nation, he commadeth those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fyre in the haven by night, & burnt the ships, and those that fled thence he slewe.

7 And when the cite was shut vp, he departed as thogh he wolde come againe, and roote out all them of the cite of Ioppe.

8 ¶ But when he perceiued that the Iaminites were minded to do in lyke maner vnto the Iewes, which dwelt among the,

9 He came vpon the Iaminites by night, & set fyre in the haven with the nanie, so that the light of the fyre was sene at Ierusalem, vpon a two hundreth and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward **Timotheus**, about fise thousand men [of fore] and fise hundreth horsemen of the Arabians set vpon him.

11 So the battel was sharpe, but it prospered with **Judas** thorowe the helpe of God: the Nomades of Arabia, being overcome, be foght **Judas** to make peace with them, & promised to giue him certeine cartel, and to helpe him in other things.

12 And **Judas** thinking that they shulde in dede be profitable concerning manie things, granted them peace: whercupon they shoke hands, & so they departed to their tents.

13 ¶ **Judas** also assailed a cite called **Caspis**, which was strong by reason of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put suche trust in the strength of the walles, and in store of vitalles, that they were the slacker in their doings, reuiling the that were with **Judas**, and reproching the: yea, they blasphemed

† Or, April.

† Or, Manlius.

a So called because they were shepherds.

blasphemed and spake suche wordes as were not lawfull.

15 But Maccabeus souldiers calling vpon the great Prince of this worlde (which without any instruments, or engines of warre, did cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assalt against the walles,

16 And toke the citie by the wil of God, & made an exceeding great slaughter, in so muche that a lake of two furlongs broad, which laye thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seven hundred and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a verie strong holde.

19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, and slewe those that Timotheus had left in the forteresse more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went courageously against Timotheus, which had with him an hundred and twentie thousand men of fote, and two thousand and five hundred horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women, & children, and the other baggage afore vnto a forteresse called Carnion (for it was hard to besiege, and vneasie to come vnto, because of the straites on all sides.)

22 But when Iudas first bade came in sight, the enemies were smitten with feare, and a trembling was among them thorow the presence of him that seeth all things, in so muche that they fleing one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne swordes.

23 But Iudas was verie earnest in pursuing, and slewe those wicked men: yea, he slewe thirtie thousand men of them.

24 Timotheus also him self fell into the hands of Dositheus, & Sosipater, whome he besoght with muche crafte to let him go with his life, because he had manie of the Iewes parents & the brethren of some of them, which if they put him to death, shulde be despised.

25 So when he had assured them with manie wordes, & promised that he wolde restore them without hurt, they let him go for the helth of their brethren.

26 ¶ Then went Maccabeus towarde Carnion, and Atargation, and slewe five and twentie thousand persones.

27 And after that he had chased away and slayne them, Iudas removed the hoste towarde Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong yong men kept the walles, defending them mightely: there was also great preparation of engines of warre, and dartes.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they won the citie, and slewe five and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth six hundred furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans dealt lovingly with them, & intreated them kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to be friendlie still vnto them, and so they came to Ierusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost they went forth against Gorgias the gouernour of Idumea.

33 Who came out with thre thousand men of fote and foure hundred horsemen.

34 And when they ioyned together, a few of the Iewes were slayne.

35 And Dositheus one of the Baccenors, which was on horsebacke and a mightie man, toke Gorgias, and laied holde on his garment, and drewe him by force, because he wolde haue taken the wicked man aliue: but an horsman of Thracia fell vpon him, and smote of his shulder, so that Gorgias fled into Marisa.

36 And when they that were with Eserin, had foughten long, and were wearie, Iudas called vpon the Lord, that he wolde shewe him self to be their helper, and captaine of the field.

37 And then he began in his owne language, and sung psalmes with a loude voyce, in so muche that straight wayes he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seventh day came, they clensted themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the daye following, as necessitie required, Iudas and his companie came to take vp the bodies of them that

pppp. iij.

† Or, with Gorgias.

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*Deut. 7, 25.
Josh. 7, 26.

were slayne, and to burye them with their kinsmen in their fathers graves,

40 Now vnder the coates of euerie one that was slayne, they founde iewels that had bene consecrate to the idoles of the *Iammites, which thing is forbidden the Iewes by the Law. Then euerie man sawe, that this was the cause wherefore they were slayne.

41 And so euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue them selues to prayer, & besoght him, that they shulde not vterly be destroyed for the faute committed. Besides that, noble Iudas exhorted the people to kepe them selues from sinne, for so muche as they sawe before their eyes the things which came to passe by the sinne of these that were slayne.

43 And hauing made a gathering through the companie, sent to Ierusalē about two thousand drachmes of siluer, to offer a sinneoffring, doing very wel and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slayne, shulde rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore he perceiued, that there was great fauour laid vp for those that dyed godly. (It was an holie, and a good thought.) So he made a reconciliation for the dead that they might be deliuered fro sinne.

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The death of Menelaus: 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth foureteene thousand men in the tentes of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

I N the hundreth, fortie and nine yere it was tolde Iudas, that Antiochus Eupator was coming with a great power into Iudea,

2 And Lysias the stewarde and ruler of his affaires with him, hauing bothe in their armie an hundreth and ten thousand men of fore of the Grecians, and fise thousand horsemen, and two and twentie elephants, and thre hundreth chariots set with hookes.

3 Menelaus also ioyned him self with the and with great disceit encouraged Antiochus, not for the safegard of the countrei, but because he thoght to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, and Lysias informed the King that this man

was the cause of all mischief, so that the King commanded to bring him to Bercia to put him vnto death as the maner was in that place.

5 Now there was in that place a tower of fiftie cubites high, ful of ashes, and it had an instrument that turned rounde, and on euerie side it rouled downe into the ashes.

6 And there whosoeuer was condemned of sacrilege, or of anie other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man shulde dye suche a death, and it was a moste iuste thing that Menelaus shulde want buryal,

8 For because he had committed manie sinnes by the altar, whose fyre and ashes were holie: he him self also dyed in the ashes.

9 ¶ Now the King raged in his minde, and came to shewe him self more cruel vnto the Iewes then his father.

10 Which things whē Iudas perceiued, he commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he wolde now helpe them, when they shulde be put from their Law, from their countrey and from the holie Temple:

11 And that he wolde not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So whē they had done this all together, and besoght the Lord for mercie with weping, and fasting, and falling downe thre daies together, Iudas exhorted them to make them selues readie.

13 And he being aparte with the Elders, toke counsel to go forthe, afore the King broght his hoste into Iudea, & shulde take the citie, & cōmit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the worlde, he exhorted his souldiers to fight manfully, euē vnto death, for the Lawes, the Temple, the citie, their countrey, and the commune wealth, and camped by Modin.

15 And so giving his souldiers fora watche worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, and slewe of the hoste fourene thousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had broght a great feare, and trouble in the campe, & all things went prosperously with them, they departed.

a Fro this verse to the end of this chapter the Greke text is corrupt, so that no good sense, muche lesse certaine doctrine can be gathered thereby: also it is euident that this place was not written by the holy Ghost, both because it differeth from the rest of the holy Scriptures, and also the autor of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not attained to that he shulde. And it seemeth, that this Iason of Cyrene, an, out of whom he toke this abbridgement, is Ioseph Ben Gorion, who hath written in Hebrew five bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib. 3. cap. 19. for it is contrarie to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so do

ne, yet this particular example is not sufficient to establishe a doctrine, no more then Zipporahs was to proue that women might minister the sacraments, Exod. 4. 24. or the example of Razis that one might kill him self, whom the autor so much commēdeth. I. Macc. 14. 41.

10, gaue the

parted,

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the King had tasted the manlines of the Iewes, he went about to take the holdes by policie,

19 And marched towarde Beth-sura, w^h was a strôg holde of the Iewes: but he was chased away hurt, and lost of his men.

20 For Iudas had sent vnto them that were in it, suche things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to h enemies: therefore he was sought out, and whē they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, & t oke truce with them, departed, and ioyned battel with Iudas, who ouercame him.

23 But when he vnderstode, that Philippe (whome he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he yelded him self to the Iewes, and made them an othe to do all things that were right, and was appeased towarde them, and offred sacrifice and adorned the Temple, and shewed great gentlenes to the place,

24 And embraced Maccabeus, and made him capitaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheles, when he came to Ptolemais, the people of the citie were not content w^h this agreement: & because they were grieued, thei wolde that he shulde breake the couenants.

26 Then went Lysias vp into the iudgemēt seat, and excused the fact as wel as he colde, & perswaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

¶ CHAP. XIII.

1 Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 13 Nicanor maketh a compacte with the Iewes. 19 VVhich he yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth him self.

1 **A**fter thre yeres was Iudas enformed that Demetrius the sonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 When he had wonne the countrey, and slaine Antiochus and his lieutenant Lysias.

3 Now Alcimus, which had bene the high Priest, and wilfully defiled him self

in the time that all things were confounded, seing that by no meanes he colde saue him self, nor haue anie more entrance to the holic altar,

4 He came to King Demetrius in the hundredth, fiftie and one yere, presenting vnto him a crowne of golde, and a palme, & of the boughes, which were vsed solemnely in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, & occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leane vnto.

6 To the which he answered, h Iewes that be called Asideans whose capitaine is Iudas Maccabeus, mainteine warres, and make insurrections, and wil not let the realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high priesthode) am now come hether,

8 Partely because I was wel affectioned vnto the Kings affaires, and secondly because I sought h profite of mine owne citizē: for all our people, thorowe their rashnes, are not a litle troubled.

9 Wherefore, o King, seing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter shulde be wel.

11 When he had spoken these wordes, other friends also hauing euil wil at Iudas, set Demetrius on fyre.

12 Who immediatly called for Nicanor, the ruler of the elephantes, and made him capitaine ouer Iudea,

13 And sent him forthe, commanding him to slay Iudas, and to scatter the that were with him, & to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now whē the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled them selues with earth, & prayed vnto him which had appointed him self a people for euer, and did alwaies defend his owne portion with euident tokens.

16 So at the commandement of the capitaine, they remoued straight wayes from thence, and came to the towne of Dessan,

17 Where Simon Iudas brother had ioyned battel with Nicanor, and was some-
pppp. iiij.

II. Maccabees.

what astonished thorowe the sudden silence of the enemies.

18. Neuertheles Nicanor hearing the malignes of them that were with Iudas, and the bolde stomackes that they had for their country, durst not proue the matter with blood shedding.

† Or, Theodotus.
† Or, Mattathias.
19. Wherefore, he sent Posidonius, † Theodotus, and † Matthias before, to make peace.

20. So when they had taken long aduise ment thereupon, and the captaine shewed in vnto the multitude, they were agreed in one minde, and consented to the couenants,

21. And they appointed a day when they shulde particularly come together: so when the day was come, they set for euery man his stoole.

22. Neuertheles Iudas commanded certein men of armes to waite in conuenient places, lest there shulde suddenly arise anie euil thorowe the enemies: and so they communed together of the things whereupon they had agreed.

23. Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

† Or, had Iudas before his eyes.
24. He loued Iudas, and fauoured him in his heart.

25. He prayed him also to take a wife, and to beget children: so he married, and they liued together.

26. But Alcimus perceiuing the loue that was betwene them, & vnderstanding the couenantes that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour, to the realme, to be his successour.

27. Then the King was displeased, and by the reportes of this wicked man, he wrote to Nicanor, saying, that he was verie angrie for the couenants, commanding him that he shulde sed Maccabeus in all haste prisoner vnto Antiochia.

28. When these things came to Nicanor, he was astonished and sore grieued, that he shulde breake the things wherein they had agreed, seing that that man had committed no wickednes.

29. But because it was not commodious to him to withstand the King, he sought craftely to accomplish it.

30. Notwithstanding when Maccabeus perceiued that Nicanor began to be rough vnto him, and that he intreated him more rudely then he was wonte, he perceiued that suche rigour came not of good, and therefore he gathered a fewe of his men, and withdrewe him self from Nicanor.

31. But the other perceiuing that he was preuented by [Maccabeus] worthie policie, came into the great and holy Temple, and commanded the Priests, which were offring their vsual sacrifices, to deliuer him the man.

32. And when they sware that they colde not tell where the man was, whome he sought,

33. He stretched out his right hand toward the Temple, and made an othe in this manner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.

34. After these wordes he departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35. Thou, o Lord of all things, which hast nede of nothing, woldest that the Temple of thine habitation shulde be among vs.

36. Therefore now, o moste holy Lord, kepe this house euer vndefiled, whiche lately was censed, & stoppe all the mouthes of the vnrighteous.

37. Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the cite, and a man of verie good reporte, which for his loue was called a father of the Iewes.

38. For this man afore times when the Iewes were minded to kepe them selues vndefiled and pure, being accused to be of the religion of the Iewes, did offer to spend his body and life with all constancie for the religion of the Iewes.

39. So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fise hundreth men of warre to take him.

40. For he thought by taking him to do the Iewes muche hurte.

41. But when this companie wolde haue taken his castel, and wolde haue broken the gates by violence, and comanded to bring fyre to burne the gates, so that he was ready to be taken on euerie side, he fel on his sworde,

42. Willing rather to dye manfully, then to giue him self into the hands of wicked men, and to suffer reproche vnworthie for his noble stocke.

43. Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betwene the dores, he ran boldly to the wal, and cast him self downe manfully among the multitude.

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44 Which conueyed them selues lightly away, and gaue place, so that he fell vpon his bellie.

45 Neuertheles while there was yet breth in him, being kindled in his minde, he rose vp, & though his blood gushed out like a fountaine, and he was verie sore wounded, yet he ran thorow the middes of the people.

46 And gate him to f toppe of an hie rocke: so when his blood was yterly gone, he took out his owne bowels with bothe his hands, & threwe them vpon the people, calling vpon the Lord of life and spirit, that he wolde restore them againe vnto him: and thus he dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 2 The blasphemie of Nicanor. 3 Maccabeus exhorting vnto the Iewes the vision, incourageth them. 4 The prayer of Maccabeus. 5 Maccabeus commendeth Nicanors head and handes to be cut off, and his tongue to be giuen to the foules. 6 The entor encureth him selfe.

Now when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And whē they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Thē he said, And I am mightie vpon earth to commande them for to arme them selues, and to performe the Kings busines. Notwithstanding, he colde not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfite hope that the Lord wolde helpe him.

8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remēber the helpe that had bene shewed vnto them from heauen, and to trust now also, that they shulde haue the victorie by the Almightye.

9 Thus he incouraged them by the Law and Prophetes, putting them in remembrance of the battels that they had wonne

afore, and so made them more willing.

10 And stirred vp their hearts, and shewed them also the discerfulness of the heathē, and how they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shields and speares, but with wholsome wordes and exhortations, and shewed them a dreame worship to be belueed, and reioyced them greatly.

12 And this was his vision. He thought that he sawe Onias (which had bene the high Priest, a vertuous and a good man, reuerēt in behauiour, and of sober consideration, wel spoken, and one that had bene exercised in all pointes of godlines from a child) holding vp his hands towarde heauē, and praying for the whole people of the Iewes.

13 After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and excellencie about him.

14 And Onias spake & said, This is a louer of the brethren, who prayeth muche for the people, and for the holie citie, (to wit) Ieremias the Prophet of God.

15 He thought also that Ieremias helde out his right had, & gaue vnto Iudas a sworde of golde: and as he gaue it, he spake thus, Take this holie sworde a gifte fro God, wherewith thou shalt wounde the aduersaries.

17 And so being comforted by the wordes of Iudas, which were very swete and able to stirre them vp to valiantnes, and to incourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to trye the matter hand to hand, because the citie, and the Sactuarie, and the Temple were in danger.

18 As for their wiues, and children, & brethren and kinsfolkes, they set lesse by their danger: but their greatest and principal feare was for the holie Temple.

19 Againe they that were in the citie, were careful for the armie that was abroad.

20 Now whilē they all waited for the tryall of the matter, and the enemies now met with them, and the hoste was set in araye, and the beastes were separated into conuenient places, and the horsemen were placed in the wings.

21 Maccabeus considering the coming of the multitude, and the diuers preparations of weapons, and the fiercenes of the beastes, helde vp his hands towarde heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing

† Or, elephants

II. Maccabees.

* 1. King. 19, 15
isa. 37, 36.
Job. 1, 21.
eccle. 43, 24.

that the victorie cometh not by the weapons, but that he giueth the victorie to them that are worthy, as semeth good vnto him.

22 Therefore in his prayer he said after this manner, O Lord, thou that didst lend thine Angel in the time of Ezeias King of Iuda, who in the hoste of Sennacherib slewe an hundred, fourescore & fife thousand,

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare & dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an end.

25 Then Nicanor and they that were with him, drewe nere with trumpets and shoutings for ioye.

26 But Iudas and his companie praying and calling vpon God, incountered with the enemies,

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slewe no lesse then fife & thirte thousand men: forthorowe the presence of God they were wonderously comforted.

28 Now when they left off, & were turning againe with ioye, they vnderstode that Nicanor him self was slaine for all his armour.

29 Then they made a great shout and a crye, praising the Almighty in their owne language.

30 Therefore Iudas, which was euer the chief defender of his citizens bothe in bodie and minde, and which bare euer good affection towards them of his nation, commanded to smite of Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all the of his nation, & set the Priests by the altar, and sent for them of the castel.

32 And shewed them wicked Nicanors head, and the hand of that blasphemour which he had holden vp against the holie Temple of the Almighty with proude braggies.

33 He caused the tongue also of wicked Nicanor to be cut in little pecies, and to be cast vnto the foules, and that the rewardes of his madness shoulde be hanged vp before the Temple.

34 So euerie man praised toward the heauen the glorious Lord, saying, Blessed be he, that hath kept his place vndeified.

35 He hanged also Nicanors head vpon the hie castel, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a commune decre that they wolde in no case suffer this day without keeping it holie.

37 And that the feast shoulde be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians langage, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done wel, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and bartly, it is that I coude.

40 For as it is hurtful to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delicteth the taste, so the setting out of the matter delicteth the eares of them that read the storie. And here shalbe the end.

THE THIRDE BOKE OF

the Maccabees newlie translated out

of the original Greke.



THE
NEWE TESTAMENT
OF OVR LORD IE-
SVS CHRIST.



Conferred diligently with the Greke, and best approued
translations in diuers languages.

GOD

THE



SAVE

KING.

AT EDINBURGH.
PRINTED BY THOMAS
BASSANDYNE.

M. D. LXXVI.

CVM PRIVILEGIO.

THE
NEW TESTAMENT

OF OUR LORD IE

SUS CHRIST.



Conferred diligently with the Greek and best approved
translations in divers languages.



SAVE

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AT EDINBURGH
PRINTED BY THOMAS

BASSANDYNE

M D LXXXVI

CUM PRIVILEGIO

THE HOLY GOSPEL OF IESVS CHRIST,

according to Matthew.

THE ARGUMENT.

IN this Historie written by Matthew, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, although the whole had bene composed by any one of them, And albeit in stile and manner of writing they be diuers, and sometime one writeth more largely than which the other doth abridge: neuertheless in matter and argument they all tend to one end: which is, to publish to the world the fauour of God towards mankind, through Christ Iesus, whome the Father hath giuen as a pledge of his mercie and loue. And for this cause they intitle their storie, Gospel, which signifieth good tydings, for as much as God hath performed in dede, that which the Father hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnes, no felicitie nor salvation, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea and amen. And therefore vnder this word is contained the whole Newe Testament: but commonly we vse this name for the historie, whiche the foure Euangelistes write containing Christs coming in the flesh, his death and resurrection, whiche is the positive summe of our salvation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appear: for without this, to knowe that Christ was borne, dead and risen againe, shulde nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a more learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aply termeth the Gospel writ by Iohn, the key, which openeth the dore to the vnderstanding of the others: for whosoever doth knowe the office, vertue and power of Christ, he shall read that which is written of the Sonne of God come to be the redeemer of the world with most profit. Now as concerning the writers of this historie, it is euident that Matthew was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Petrus discipule, and to haue planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a Phisition of Antiochia and became Pauls discipule and fellowe in all his travels: he liued foure score and foure yeres, and was buried at Constantinople. Iohn was that Apostle whome the Lord Iesus, the sonne of Zebedee and brother of Iames, he dyed thre score yeres after Christ, and was buried nere to the Citie of Ephesus.

CHAP. I.

The Genealogie of Christ, that is, the Meisus promised to the Fathers: 1. 8 who was conceived by the holy Ghost and borne of the Virgine Marie, whi she was betrothed vnto Ioseph. 20. The Angel satisfieth Iosephs mynd. 21. Why he is called Iesus, and wherefore Emmanuel.

IN the booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

Abraham begate Isaac. And Isaac begate Jacob. And

Jacob begate Iudas and his brethren.

And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

And Salmon begate Booz of Rachab.

And Booz begate Obed of Ruth. And Obed begate Iesse.

And Iesse begate Dauid the King.

And Dauid the King begate Solomon of her that was the wife of Vrias.

And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

And Ozias begate Ioatham. And Io

atham begate Achaz. And Achaz begate Ezecias.

And Ezecias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

And Iosias begate Iacim. And Iacim begate Iechonias and his brethren, about the tyme they were caryed away to Babylon.

And after they were caryed away into Babylon, Iechonias begate Salathiel.

And Salathiel begate Zorobabel.

And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

And Eliud begate Eleazar. And Eleazar begate Mathan. And Mathan begate Jacob.

And Jacob begate Ioseph, the husband of Marie, of whome was borne IESVS, that is called Christ.

So all the generations from Abraham to Dauid are fourtene generations. And from Dauid vntil they were caryed away into Babylon fourtene generations: and after they were caryed away into Babylon vntil Christ, fourtene generations.

Now the byrth of Iesus Christ was thus. When as his mother Marie was betrothed to Ioseph, before they came together, she was found with childe of

A.ij. the

three Kings, Ioas, Azarias, Azarias, abridging the number to make the times fourtene generations. 1. King. 10. 33. & 2. Chron. 23. 31. & 3. Chron. 33. 34. & 24. 1. 1. Chron. 36. 44. & 2. King. 24. 6. & 2. Chron. 36. 9. 1. After the captiuitie the title Royal was appointed vnto him, so that notwithstanding that they were as strangers for the space of fourety yeres, yet by the prouidence of God the gouernment remained in the familie of Dauid, where it continued til the coming of Christ. 1. Chron. 3. 17. & Ezra. 3. 2. & 4. 3. 1. Albeit the Iewes number their kinred by the malekind, yet this lineage of Marie is comprehended vnder the same, because she was married to a man of her owne tribe. 1. Vho is the true King, Priest, and Prophet, appointed of God to accomplish the office of the mediator. Luke. 1. 27. m. Before he took his name to him. As the Angel afterwards declared to Ioseph,

St. Matthew

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CHAP. II.

When *Jesus then was borne

• So when they had heard the King,

23 And

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The Persians
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accomplished in
and Christ. *John*
Hof. 11: 1-10

Jerem. 31: 19.

1907

ed long before
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That is, they
fled and died.

Thus the fall

THE G. C. & C. CO.

r, therefore.

1870

Mar. 1, '50.

Mar. 2, 16.

God hath cho
sen the weak thin
ges of the worlde,
to confounde the
mightie. 1. Cor. 1.

27. To draw the
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this world, where
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1. The amount of the
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So that by hav-
ing incurable dis-
eases. Christ's disci-

in it appeared.
 12. That that were
 mad or sick at a
 certain time of the
 Moone.

It was a coun-
trei wherein was
ten cities, as the
worde signifieth.

1917

CHAP. V.

¶ Christ teacheth who are blessed. 13 The salt of the earth and light of the world. 14 Good works.

¶ Christ teacheth who are blessed. 13 The salt of the earth and light of the world. 16 Good workers. 17 Christ came to fulfil the Law. 21 What is meant

of their leaſt commandementes; and
teachemē ſo, he ſhall be called the leaſt
in the kingdome of heauen: but who
foeuer ſhall obſerue and teache them

the same

but the same shall be called great in the king
dom of heauen.

20 For I say vnto you, except your right-
eousnes exceede the righteousness of
the Scribes and Pharisees, ye shall not
enter into the kingdom of heauen.

21 Ye haue heard that it was said vnto
them of the olde tyme, Thou shalt not
kill, for whosoever killeth, shall be culp-
able of iudgement.

22 But I say vnto you, whosoever is an-
gry with his brother, is aduulteried, ye,
shall be culpable of iudgement. And who
so ever saith vnto his brother, Raca, shall
be worthe to be punished by the
Counsell. And who so ever shall say,
Thou fool, shall be worthe to be punished
with hel fyre.

23 If then thou bring thy gift to the altar
and there rememberest that thy brother
hath ought against thee,

24 Leaueth there thine offering before the
altar, and go thy way: first be reconcil-
ed to thy brother, and then come and
offer thy gift.

25 Agree with thine aduersarie quickly
whiles thou art in the way with him,
lest thine aduersarie deliuer thee to the
Iudge, & the Iudge deliuer thee to the
Ierkeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not
come out thence, till thou hast payed
the vtmost farthing.

27 Ye haue heard that it was said to the
of olde tyme, Thou shalt not commit
adulterie.

28 But I say vnto you, that whosoever
looketh on a woman to lust after her, hath
committed adulterie with her already
in his heart.

29 Wherefore if thy right eye cause
thee to offend, plucke it out, and cast it
from thee: for better it is for thee, that
one of thy members perishe, than that
thy whole bodie shuld be cast into hel.

30 Also if thy right hand make thee to of-
fend, cut it off, and cast it from thee: for
better it is for thee, that one of thy me-
bers perishe, than that thy whole bo-
die shuld be cast into hel.

31 It hath bene said also, Whosoever
shall put away his wife, let him giue her
a testimoniall of diuorcement.

32 But I say vnto you, whosoever shall put
away his wife (except it be for fornication)
causeth her to commit adulterie: and
whosoever shall marie her that
is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was said

to them of olde tyme, Thou shalt not
forswear thy selfe, but shalt performe
thy othes to the Lord.

34 But I say vnto you, Swear not at al,
neither by heauen, for it is the throne
of God.

35 Nor yet by the earth: for it is his fote
stool: neither by Ierusalem: for it is
the cite of the great King.

36 Neither shalt thou sweare by thyne
head, because thou canst not make one
heere white or blacke.

37 But let your communication be, Yea
yea: Nay, nay. For whatsoever is more
than these, commeth of euill.

38 Ye haue heard that it hath bene said
An eye for an eye; and a tooth for a
tooth.

39 But I say vnto you, Resist not euill:
but whosoever shall smite thee on thy
right cheek, turne to hit the other also.

40 And if any man will sue thee at the law,
and take away thy coate, let him haue
thy cloke also.

41 And whosoever will compell thee to
go a mile, go with him twaine.

42 Giue to him that asketh, and from
him that wolde borowe of thee, turne
not away.

43 Ye haue heard that it hath bene said,
Thou shalt loue thy neighbour, and
hate thine enemy.

44 But I say vnto you, Loue your ene-
mies: blesse them that curse you: do
good to them that hate you, and pray
for them which hurt you, and perse-
cute you,

45 That ye may be the children of your
Father that is in heauen: for he maketh
his sunne to arise on the euill, and the
good, and sendeth raine on the iuste, &
vniuste.

46 For if ye loue them, which loue you,
what rewarde shall you haue? Do not
the Publicanes euen the same?

47 And if ye be freindly to your brethre
onely, what singular thing do ye? do
not euen the Publicanes likewise?

48 Ye shall therefore be perfite, as your
Father which is in heauen, is perfite.

CHAP. VI.

Of almes, & Prayer. 14 For turning one ano-
ther. 16 Fastings. 19 He forbiddeth the carefull
seeking of worldly things, and teacheth men to put
their whole trust in him.

Take hede that ye giue not your al-
mes before me, to be sene of them,
or els ye shall haue no rewarde of your
Father which is in heauen.

A. iiii.

2 Thou

Exod. 20, 7.
Leuit. 19, 12.
deute. 5, 11.

u. All superfluous
othes, as vnto the
heauen, whether
the Name of God
be therein men-
tioned or otherwise,
is to be holden
vnto the heauen,
as if it were
said, Thou shalt
swear by the heauen.

Times 5, 12.
x. Let simplicity
and truth be in
your wordes, and
then ye shall not
be so light and
die to (swear).
y. When a man
seeketh otherwise
than in his heart
in heart, it cometh
of an euill con-
science, and of the
deuill.

Exod. 21, 24.
deut. 19, 21.
Leuit. 24, 20.

Abraham was
spoken for the iud-
ges, yet euery ma
applied it to reu-
ge his private quar-
rels.

Luk 6, 29.
rom. 12, 17.
1. cor. 6, 7.

For iniurie.
a. Rather receiue
double wrong, than
revenge thine own
injuries.

Deut. 19, 19.
Leuit. 19, 17.
b. This way ad-
ded by the false ex-
positors the Pha-
risees.

Luk 6, 27.
Luk 11, 34.
act. 7, 60.
2. cor. 4, 12.

For euill in you
you.
Luk 6, 31.
For embrace.

c. These did take
to fame the taxes
tolls, and other
payementes, and
therefore were grei-
uoly in ill-lane with
almes.

d. We must la-
bour to attaine vn-
to the perfection
of god, who of his
free liberalitie, do-
eth good to them
that are unworthy.

And² lo, they brought to him a ma¹ sicke
of the palse, lying on a bed: And Iesus
seeing their¹ faith, said to the sicke of the
palse, Sonne, be of good comfort: thy
sinnes are forgiven thee.

37 And beholde, certaine of the Scribes
said with them selues, This man blasphemeth.

4 But when Iesus sawe their thoghts, he said, Wherefore thinke ye euil things^e in your hearts?

For whether is it easier to say, Thy sin
nes are forgiven thee, or to say, Arise, and
walk?

And that ye may know that the Sonne
of man hath authoritie in earth to forgive
sinnes, (then said he vnto the sick of the
pallie,) Arise, take vp thy bed, and go to
thine house:

7 And he arose, and departed to his own house.

So when the multitude saw it, they marvelled, and glorified God, which had given such authority to men.

And as Iesus passed forth from thence he sawe a man sitting at the receite of custome named Matthew, and said to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at
meat in his house, beholde, manie Publi-
canes and sinners, that came thither, sate
downe at the table with Iesus and his dis-
ciples.

11 And when the Pharisees saw that, they
said to his Disciples, Why eateth your
Master with Publican^{es} and sinners?

Now when Iesus heard it, he said vnto them, The whole need not a Physician, but they that are sicke.

But go 'ye and learne what this is: "I wil haue mercie, and not sacrifice: for I am not come to cal the righteous, but the sinners to repentance."

¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and thy disciples fast not?

And Iesus said vnto the, Can the children of the marriage chauce moue as long as the bridgrome is with them: But the dayes wil come whē the bridgrome shall be take fro them, & then shall they fast.

6 Moreouer no mā pieceth an' olde garment with a piece off newe clothes: for that that shulde fill it vp, taketh away fro the garment, and the breache is worse: 11

7 Nether do they put newe wine into
 Holdet vessels: for then the vessels wolde

breake, and the wine wolde be spilt, and
the vessels shulde perishe: but they put
newe wine into newe vessels, and so are
bothe preferred.

18 ¶ While he thus spake vnto them, be-
holde there came a certeine ruler, & wor-
shipped him, saying, My daughter is now
deceased, but come and lay thine hād on
her, and she shall liue.

19 And Iesus arose, & followed him with
his disciples.

20 (And beholde a woman which was diseased with an yssue of blood twelue yeres, came behinde him, and touched the hemme of his garment.

21 For she said in her self, If I may touche
but his garment onely, I shalbe whole.

22 Then Iesus turned him about, & seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.

23 Now when Iesus came into the rulers
house, and saw the minstrels & the mul-
titude making noyse.

24 He said vnto them, Get you hence: for the maid is not dead, but slepeth. And they laughed him to scorn.

25 And when the multitude were put forth
he went in, and took her by the hand, and
the maid arose:

26 And this brute went throughout all that land.

27 And as Iesus departed thence, two blinde men followed him, crying and saying, O sonne of Dauid, haue mercie vpon vs.

And when he was come into the house,
the blinde came to him; and Iesus said
vnto them, ¶ Beleeue ye that I am able to
do this? And they said vnto hi, Yea, Lord.
¶ Thē touched he their eyes saying Ac-

According to your faith be it vnto you.

charged them, saying, Se that no man knowe it.

1 But when they were departed, they
spread abroad his fame throughout all
that land.

2. ¶ And as they wēt out, beholde, they brought him a domme man possessed with a deuill.

And when the deuill was cast out, the
domine spake: when the multitude mar-
uilled, saying, The lyke was neuer sene
in Israel, or since, by any man.

4 But the Pharisees said, "We cast out
demons, through the Prince of demons."

¶ And Jesus went about all cities and townes teaching in their Synagogues, &

ges of fodder or
channa, wherein
wine was carried
on asses or camels
Mar. 5, 18.
Luk 8:41.

Mar. 5, 28.
Juk 3, 41.

1. Players vpd flutes or pipes or other instrumentes whiche in those dayes they vsed at buryales.

Whereby God
gathereth his peo-
ple together: that
he may reigne o-
uer them.

Mar. 6, 34.

Luk. 9, 1.

Luk. 10, 2.
John 4, 36.
Hemeneth the
people are ripe &
ready to receiue
the Gospel, compa-
ring the nobler of
the elect to a plen-
tiful harvest.

Or, thrust forth

Mar. 3, 19
Luk. 9, 1.

Or, the zealous

Mar. 13, 46.

For the kingdo-
me of God must
first be preached
unto the people.
Cant was pre-
sented to the
people.

Luk. 10, 59.

He commaundeth
them to offer this
selues fully to the
lords worke with-
out respect of gain
or lucre.

Mar. 6, 1.

Luk. 9, 3.

Or, prohibi-

nor for.

Because he sen-
deth them not for
a long time, but
quickly for our
may, he defendeth
the things that
might be the ne-
cessary in this peo-
ple.

Luk. 9, 7.

Luk. 9, 1.

preaching the Gospel of the kingdom,
and healing euery sicknes and euery
disease among the people.

36 But when he sawe the multitude, he
had compassio vpon them, because they
were dispersed, and scattered abroad, as
sheepe hauing no shepheard.

37 Then said he to his disciples, Surely
the harvest is great, but the labourers
are fewe.

38 Wherefore pray the Lord of the har-
uest that he would send forth labourers
into his harvest.

CHAP. X.

Christ sendeth out his Apostles to preach in Judea.
He giveth them charge, teacheth them, and comfort-
eth them against persecutio. The holie Ghost speak-
eth by his ministers. VVhose we ought to feare,
our selues are counted. To confesse Christ.
Not to love our parents more than Christ. To
take vp our crosse. To lose or looe the life. To
seuer the flesh from the bone.

And he called his twelve disciples
vnto him, and gaue them power a-
gainst vncleane spirits, to cast them out,
and to heale euery sicknes, and euery
disease.

Now the names of the twelve Apost-
les are these: The first is Simon, called Pe-
ter, and Andrew his brother: Iames the
sonne of Zebedeus, & Iohn his brother:

Philippe and Bartolomew: Thomas &
Matthew the Publicane: Iames, the son-
ne of Alphens, and Lebbeus, whose sur-
name was Thaddeus;

Simon the Cananite, & Iudas Iscariot,
who also betrayed him.

These twelve did Iesus send forth, and
commaunded them, saying, Go not into
the way of the Gentiles, and into the ci-
ties of the Samaritans: enter ye not in.

But go rather to the lost sheepe of the
house of Israel.

And as ye go, preach, saying, The
kingdome of heauen is at hand.

Heale the sick: cleanse the lepers: raise
vp the dead: cast out the devils. Frely ye
haue receiued, frely giue.

Neither possesse ye gold, nor siluer, nor mo-
ney in your girdels,

Nor a scrip for the iourney, neither
two coats, neither shoes, nor a staffe: for
the workeman is worthis of his meat.

And into whatsoeuer cite or towne
ye shall come, enquire who is worthis in
it, and there abide til ye go thence.

And when ye come into an house, sa-
lute the house.

And if the house be worthis, let your
peace come vpon it: but if it be not wor-
this, let your peace returne to you.

14 And whosoever shall not receiue you
nor heare your wordes, when ye departe
out of that house, or that cite, shake
the dust of your feete.

Truly I say vnto you, it shall be easier
for them of the land of Sodom & Go-
morrah in the day of Iudgement, then
for that cite.

Beholde, I send you as sheepe in the
middles of wolues: be ye therefore wise
as serpents, and innocent as doves.

But beware of men, for they will deli-
uer you vp to the Councils, & will scourge
you in their synagogues.

And ye shall be brought to the gouer-
nours and Kings for my sake, in witnes
to them, and to the Gentiles.

But when they deliuer you vp, take
not thought how or what ye shall speake for
it shall be giuen you in that houre: what
ye shall say.

For it is not ye that speake, but the spi-
rit of your Father which speaketh in you.

And the brother shall betray the bro-
ther to death, and the father the sonne,
and the children shall rise against their pa-
rents, and shall cause them to dye.

And ye shall be hated of all men for my
NAMES: but he that endureth to the end
he shall be saved.

And when they persecute you in this
citie, flee into another: for verily I say
vnto you, ye shall not finishe all the cities
of Israel, till the Sonne of man be come.

The disciple is not aboue his master,
nor the seruant aboue his Lord.

It is yough for the disciple to be as
his master is, and the seruant as his Lord.

If they haue called the master of the
house Beelzebub, how much more
them of his household.

Feare them not therefore: for there
is nothing covered, that shall not be dis-
closed, nor hid, that shall not be knowen.

What I tel you in darkenes, that speake
ye in light: & what ye heare in the eare,
that preach ye on the houses.

And feare ye not them which kill the
body, but are not able to kill the soule:
but rather feare him, which is able to de-
stroye bothe soule and bodie in hel.

Are not two sparrows sold for a far-
thing, and one of them shall not fall on
the ground without your Fathers will?

Yea, and all the heeres of your heade
are numbered.

Feare ye not therefore, ye are of more
value then many sparrows.

Whosoever therefore shall confesse

Mar. 4, 11.

Luk. 9, 1.

Mar. 13, 37.

And 13, 37.

To signifye

then land is pol-
red, and the peo-
ple consent not to
wickednes.

Who were so
lively timor

and aduerse

Luk. 10, 3.

Or, simple.

Not reuer-
wrong, much
doing wrong.

To take
them al pre-
ignorance, and
make the house

Mar. 13, 37.

Luk. 12, 10.

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me before men, him will I confesse also before my Father, which is in heaven.

33 But whosoever shall denie me before men, I will also denie him before my Father, which is in heaven.

34 * Think not that I am come to send peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, & the daughter in law against her mother in law.

36 * And a mans enemies shall be they of his owne household.

37 * He that loveth father or mother more than me, is not worthie of me. And he that loveth sonne, or daughter more than me, is not worthie of me.

38 * And he that taketh not his crosse, & followeth after me, is not worthie of me.

39 * He that wil save his life, shall lose it: & he that loseth his life for my sake, shall save it.

40 He that receiveth you, receiveth me: & he that receiveth me, receiveth him that hath sent me.

41 * He that receiveth a Prophet in the name of a Prophet, shall receive a Prophetes rewarte: & he that receiveth a righteous man in the name of a righteous man, shall receive the rewarte of a righteous man.

42 * And whosoever shall give vnto one of these litle ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say vnto you, he shal not lose his reward.

CHAP. XI.

1 * Christ preacheth. 2 Iohn Baptist sendeth his disciples vnto him. 7 Christs testimonie concerning Iohn. 14 The opinion of the people concerning Christ & Iohn. 20 Christ vpbraideth the vnthankfull cities. 25 The Gospel is revealed to the simple. 28 They that labour, and are laden. 29 Christs yoke.

1 And it came to passe, that when Iesus had made an end of commanding his twelue disciples, he departed thence to teache and to preache in their cities.

2 * And when Iohn heard in the prison the works of Christ, he sent two of his disciples, and said vnto him,

3 Art thou he that shuldest come, or shal we loke for another?

4 And Iesus answering, said vnto them, Go & shewe Iohn, what things ye haue heard and sene.

5 The blinde receiue sight, & the halfe go: the lepers are cleansed, and the deaf heare: the dead are raised vp, and the poore receiue the Gospel.

6 And blessed is he that shal not be offended in me.

7 And as they departed, Iesus began to speake

unto the multitude, of Iohn: What were ye out into the wilderness to see? A reed shaken with the wind?

8 But what were ye out to see? A man clothed in soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is writtē, * Behold, I send my messenger before thy face, which shal prepare thy way before thee.

11 Verely I say vnto you, among the which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the kingdom of heaven, is greater then he.

12 And from the tyme of Iohn Baptist hitherto, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the Prophetes and the Law prophesied vnto Iohn.

14 And if ye wil receiue it, this is * Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 But whereunto shal I liken this generation? It is like vnto litle children which sit in the markets, and cal vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not danced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came nether eating nor drinking, and they say, He hath a deuill.

19 The Sonne of man came eating & drinking, and they say, Beholde, a glutton and a drinker of wine, a friend vnto Publicanes & sinners: but wisdom is justified of her children.

20 ¶ Then began he to vpbraide the cities, wherein moste of his great workes were done, because they repented not.

21 Wo be to thee, Chorazin: Wo be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tynus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shalbe easier for Tyrys and Sidon at the day of iudgement then for you.

23 And thou, Capernaum, which art lifted vp vnto heaven, shalt be brought downe to hel: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus answered and said, I

to be hindered from the Gospel, & a man incontinent.

For the Prophetes declared, Christ long before he came, but Iohn, as it were, pointed him with his finger.

Malachi 3:1, 2

Which overcame by the means of man, & after the commune of nature, first Christ was conceived by the holy Ghost.

The least of them that shal preache the Gospel in the newe estate of Christs Church, shall haue more cleare knowledge then Iohn, and their message shall be more excellent.

Luke 16:16

His scales are inflamed with desire to receive Gods mercies offered, & are most ready to beare the worde.

They prophesied things to come, which now we see present & more cleare.

Meaning his testimonie concerning Iohn.

Malachi 4:5

Luke 7:13

For, Iung more nighly.

They that are wise in doing, acknowledge the wisdom of god in him, whose the Pharisies & scribes read & Luke 7:30

Cities of Sodom & Gomorrah, which had remained to this day.

Luke 10:12

Therefore,

gine thee thanks, O Father, Lord of heaue
& earth, because thou hast hid these things
from the wise and men of vnderstanding,
and hast opened them vnto babes.

26. Is is fo, 6 father, because thy good * plea
sure was such ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ^{486</}

28 Come vnto me all ye that^r are wearie &
laden, and I will ease you.

19 Take my yoke on you, & learne of me,
that I am meek and lowlie in heart: & ye
shall finde * rest vnto your foules.

30 * For my yoke is easie, and my burden
- light.

CHAP. XII.

3 ¶ Christ exaueth his Disciples which plucke the eares of
come. 10 He healeth the dried hand. 21 Helpeth the
poor that was blinde and domete. 31 Blasphemie.
34 The generation of vipers. 35 Of good wordes.
36 Of idle wordes. 38 He rebuketh the vnfaithful that
wolde neuer haue token. 49 And sheweth who is his
brother sister and mother.

AT that time Iesus wēt on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eat.

2 And when the Phariseſe ſawe it, they ſaid vnto him, Beholde, thy diſciples do that which is not lawful to do vpon the ſabbath.

3 But he said vnto them, *Haue ye notred
what Dauid did whē he was an hungred,
and they that were with him?

How he entred into the house of God, & ate the shewe bread, which was not lawful for him to eat, nether for them which were with him, but onely for the * Priestes? 201

5 Or haue ye not red in the Law, how that
on the Sabbath dayes the Priestes in the
Temple ² b brea^ke the Sabbath, and are
blamelesse

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, I
will haue mercy and not sacrifice, ye wolde
not haue condemned the innocents.

3 For the Sonne of man is^e Lord, euen of
the Sabbath.

9 *And he departed thence, and went into
their Synagogue:

And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawful to heale vp a Sabbath day: that they might accuse him.

11. And he said vnto them, What man shal
there be among you, that shal haue a shepe,
and if it fal on a Sabbath day into a pit, wil
not he take it and lift it out?

12 How much more then is a man better

then a shepe: Therefore, it is lawfull to do
wel on a Sabbath day.

Then said he to the man, Stretch forth thy hand. And he stretched it forth, & it was made whole as the other.

Then the Pharisees went out, & consulted against him, how they might destroy him.

15 But when Iesus knew it, he departed
thence, & great multitudes followed him;
and he healed them all.

16 And charged them, that they shulde not
make him knowne,

17 That it might be fulfilled, which was
spoken by Esaias the Prophet, saying,

18 Beholde my seruāt whome I haue cho-
sen, my beloued in whome my soule deli-
teth: I will put my Spirit on him, and he
shall shewe iudgement to the Gentiles.

19 He ſhal not ſtrive, nor crye, neither ſhal
anie man heare his voice in the ſtreets.

20 A^t bruised rede shal he not breake, and
smoking flaxe shal he not queneche, till he
bring forthe iudgement^s vnto victorie.

21 And in his Name shal the Gētiles trust.
22 ¶ Then was brought to him one, posses-

sed with a deuill, bothe blinde & domme,
and he healed him, so that he which was
blinde and domme, bothe spake and sawe.

23 And all the people were amazed, & said,
Is not this the Sonne of David?

24 But when the Pharisees heard it, they said, *This man casteth the devils no otherwise out, but through Beelzebub the prince of devils.

23 But Iesus knewe their thoughts, and said
to them, Every kingdome deuided against
it self, shalbe brought to naught, and euery
cite or house, deuided against it selfe, shall
not stand.

26 So if Satan cast out Satan, he is divided
against him selfe: how shall then his king-
dome endure?

27 Also if I through Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 But if I cast out devils by the Spirit of
God, then is the kingdome of God come
vnto you.

29- Els how can a man enter into a strong
mans house and spoile his goods, except
he first binde the strong man, and then
spoil his house.

30 He that is not with me, is against me: &
he that gathereth not with me, scattereth.

91 * Wherefore I say vnto you, euery sinne
and blasphemie shalbe forgiven vnto me:
but the blasphemie against the holie Ghost
shal not be forgiven vnto men.

32 And whosoever shall speake a worde against the Sonne of man, it shall be forgiven

That is, he that
knoweth against
the truth which
he knoweth, and
against his owne
conscience, can not
returne to repent
for he hath
been against the
holie God.
For corrupt.
For broodes.
Luke 6, 45.

him: but whosoever shall speake against the holie Ghost, it shall not be forgiven him, neither in this worlde nor in the worlde to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, & his fruite euill: for the tree is known by the fruite.

34 Of generations of vipers, how can you speake good things, when ye are euill? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his hart bringeth forth good things: & an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery idle worde that men shall speake, they shall giue accounte thereof at the day of iudgement.

37 For by thy wordes thou shalt be iustified, and by thy wordes, thou shalt be condemned.

38 ¶ Then answered certaine of the Scribes and of the Pharisees, saying, Master, we wolde see a signe of thee.

39 But he answered and said to them, An euill and adulterous generation seeketh a signe, but no signe shall be giue vnto it, saue the signe of the Prophet Ionas.

40 For as Ionas was thre dayes, and thre nights in the whales bellie: so shall the Sonne of man be thre dayes and thre nights in the heart of the earth.

41 The men of Ninie shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Ionas: and beholde, a greater then Ionas is here.

42 The Quene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the vtmost partes of the earth to heare the wisdom of Solomon: and beholde, a greater then Solomon is here.

43 ¶ Now when the vnclene spirit is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none.

44 Then he saith, I wil returne into mine house, fro whence I came: & when he is come, he findeth it empty, swept & garnished.

45 ¶ Then he goeth, & taketh vnto him foue other spirits worse then him self, & they enter in, and dwell there: and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ While he yet spake to the multitude, beholde, his mother, & his brethren stode without, desiring to speake with him.

47 Then one said vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, & said, Beholde, my mother and my brethren.

50 For whosoever shall do my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 ¶ The state of the kingdome of God, set forth by the parable of the seds. 34 Of the tares. 35 Of the mustard seed. 36 Of the leauen. 44 Of the treasure hid in the field. 45 Of the Perles. 47 And of the nette. 57 The Prophet is contemned in his owne country.

1 ¶ He same day went Iesus out of the house, and sate by the sea side.

2 And great multitudes resorted vnto him, so that he went into a ship, & sate downe: & the whole multitude stode on the shore.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe:

4 And as he sowed, some fel by the wayes side, and the fowles came and deuoured them vp.

5 And some fel vpon stonie grounde, where they had not much earth, and anon they sprong vp, because they had no depe of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.

7 And some fel among thornes, & the thornes sprong vp, and choked them.

8 Some againe fel in good grounde, and brought forth fruite, one come an hundred fold, some sixtie fold, & another thirtie fold.

9 ¶ He that hath eares to heare, let hi heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not giuen.

12 ¶ For whosoever hath to him shall be giuen, and he shall haue abundance: but whosoever hath not, from him shall be taken away, euen that he hath.

13 Therefore speake I to them in parables, because they seeing, do not see: & hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophesie of Esaias, which prophesie saith, By hearing ye shall heare, and shall not vnderstand: & seeing ye shall see, and shall not perceiue.

15 ¶ For this peoples heart is waxed fatte, and their eares are dull of hearing, and with their eyes they haue winked, lest

Bij.

x Christ preferreth the spiritual kinred to the carnall.
Mar. 4, 1.
Iuke 8, 5.

Mar. 4, 1.
Iuke 8, 5.

a All desired to heare his doctrine, but there was not like affectio in al.

b He sheweth that all men can not vnderstand these mysteries, and also maketh his disciples more audacious.

c The Gospell is hid to them that perill.

Chap. 13, 19.
d Christ increaseth in his children.

e Euen that which he seemeth to haue.

Ils. 6, 9.
Mar. 4, 12.
Iuke 8, 10.

John 1, 40.
Act. 13, 16.
Rom. 11, 8.

f That which the Prophet saith, which the secret counsel of God, is here attributed to the hard heartedness of the people: for the one can not be separated from the other.

they shulde se with their eyes, and heare with their eares, and shulde vnderstand with their heartes, and shulde returne, that I might heale them.

16 But blessed are your eyes, for they se: and your eares, for they heare.

17 For verely I say vnto you, that many Prophetes, and righteous men haue desired to se those things which ye se, & haue not sene them, and to heare those things which ye heare, and haue not heard them.

18 ¶ Heare ye therefore the parable of the sower.

19 Whensoeuer a man heareth the worde of the kingdome, and vnderstandeth it not, the euill one cometh, and catcheth away that which was sowe in his heart: and this is he which hath receiued the fede by the way side.

20 And he that receiued fede in the stonie grounde, is he which heareth the worde, and incontinently with ioye receiueith it.

21 Yet hath he no roote in him self, and dureth but a season: for as sone as tribulation or persecution cometh because of the worde, by and by he is offended.

22 And he that receiueith the fede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulness of riches choke the worde, and he is made vnfrutefull.

23 But he that receiueith the fede in the good ground, is he that heareth the worde, & vnderstandeth it, which also beareth fruite & bringeth forth, some an hūdreth fold, some sixtie folde, and some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, the Kingdome of heauen is like vnto a man which sowed good fede in his field.

25 But while he slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And whē the blade was sprong vp, and brought forth fruite, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst thou good fede in thy field: from whence then hath it tares?

28 And he said to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we go and gather them vp?

29 But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

30 Let both growe together vntil the haruest, and in tyme of haruest I wil say to the reapers, Gather ye first the tares, and bind

them in sheales to burne them: but gather the wheat into my barn.

31 ¶ Another parable he put forth vnto them, saying, The Kingdome of heauē is like vnto a graine of mustard fede, which a man taketh and soweth in his field:

32 Which in dede is the least of all feedes: but when it is growen, it is the greatest among herbes, and it is a tre, so that the birdes of heauē come and buyld in the branches thereof.

33 ¶ Another parable spake he to them, The kingdome of heauē is like vnto leaue, which a woman taketh and hideth in three peckes of meale, till all be leauened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I wil open my mouth in parables, and wil vtter the things which haue bene kept secret fro the fundation of the worlde.

36 Then sent Iesus the multitude away, & went into the house. And his Disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good fede, is the Sonne of man,

38 And the field is the worlde, & the good fede, they are the children of the kingdome, and the tares are the children of the wicked.

39 And the enemy that soweth the, is the deuil, * and the haruest is the end of the worlde, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fyre, so shall it be in the ende of this worlde.

41 The Sonne of man shal send forth his Angels, and they shal gather out of his kingdome all things that offend, and the which do iniquitie.

42 And shal cast the into a forais of fyre. There shalbe wail & gnashing of teeth.

43 The shal the iust me shine as the sunne in the kingdome of their Father. He that hath eares to heare, let him heare.

44 ¶ Againe the kingdome of heauē is like vnto a treasure hid in the field, which while a man hath founde, he hideth it, & for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe the kingdome of heauē is like to a marchant mā, that seeketh good perles.

46 Who hauig founde a perle of great price, went and sold all that he had, & bought it.

47 ¶ Againe the kingdome of heauē is like vnto a drawe net cast into the sea, that gathereth

To wit, the
glorie of the
Sonne of God, to
knowledge him
their Saviour.
Luk 10, 14.

Mar. 4, 13.
Luk 8, 13.

For, vnto Iesus

He teacheth
that the good &
the bad shall be
mixt together in
the Church, to
the end that the
faithfull may be
separated from
the wicked, &
continue.

Christ teacheth
only that the
Church shall
not be without
some wicked
although they be
separated from
the Church, as
the Church is
purged by his church

Mar. 4, 30.
Luk 13, 18.

k This teaching
is not to be
finished at the
small beginning
of the Gospel.

Luk 13, 21.

1 By this he
monisheth them
to waite till the
fruite of the Gos-
pel appeare.
Mar. 4, 33.

Psal. 78, 2.

m This word
signifieth graue &
sententious per-
uerbes to the end
that the doctrine
might haue the
more manie, &
the wicked might
thereby be con-
founded.

Isa. 3, 15.
reuel. 14, 15.

Dan. 12, 1.
Isa. 3, 7.

o It is a kinde
of net that gather-
eth in all things
that come in the
waye.

gathereth of all kindes of things.

48 Which, when it is full, men drawe to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall go forth, and sever the bad from among the iust:

50 And shall cast them into a furnace of fire: there shall be wailing, & gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euerie scribe which is taught vnto the kingdom of heauen, is like vnto a householder, which bringeth forth out of his treasure things both newe and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 ¶ And came into his owne countrey, & taught them in their Synagogue, so that they were astonished, & said, Whence cometh this wisdom, and great workes vnto this man.

55 Is not this the carpenters sonne? Is not his mother called Marie, & his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, A Prophet is not without honour, saue in his owne countrey, & in his owne house.

58 And he did not many great workes there, for their vnbeliefs sake.

¶ CHAP. XIII.

¶ Herodes opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth five thousand men with five loaves and two fishes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the sea. 31 And saureth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that toucheth the hemme of his garment.

1 ¶ At that tyme Herode the Tetrarchie heard of the fame of Iesus,

2 And said vnto his seruants, This is Iohn Baptist. He is risen againe from the dead, & therefore great workes are wrought by him.

3 ¶ For Herode had taken Iohn, and bounde him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, It is not lawful for thee to haue her.

5 And when he wolde haue put him to death, he feared the multitude, because they counted him as a Prophet.

6 But when Herodes birthday was kept, the daughter of Herodias danced before them, and pleased Herode.

7 Wherefore he promised with an othe, that he wold giue her whatsoeuer she wolde aske.

8 And she being before instructed of her mother, said, Giue me here Iohn Baptists head in a platter.

9 And the King was sorie: neuertheles because of the othe, and them that sate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, & giuen to the maide, and she brought it vnto her mother.

12 And his disciples came, and toke vp his bodie, and buried it, and went, and tolde Iesus.

13 ¶ And when Iesus heard it, he departed thence by ship into a desert place aparte. And when the multitude had heard it, they followed him a fote out of the cities.

14 And Iesus went forth, and sawe a great multitude, and was moued with compassion toward them, and he healed their sick.

15 ¶ And when euen was come, his disciples came to him, saying, This is a desert place, and the houre is alreadie past: let the multitude departe, that they may go into the townes, and buy them vitales.

16 But Iesus said to them, They haue no neede to go away: giue ye them to eat.

17 Then said they vnto him, We haue here but five loaves, and two fishes.

18 And he said, Bring them hether to me.

19 And he commanded the multitude to sit downe on the grasse: and toke the five loaves and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples, & the disciples to the multitude.

20 And they did all eat, and were sufficed, and they toke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about five thousand men, beside women & little children.

22 ¶ And straight way Iesus compelled his disciples to enter in a ship, and to go ouer before him, while he sent the multitude away.

23 And as sone as he had sent the multitude away, he went vp into a mountaine alone to pray: and when the euening was come he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

25 And in the fourth watche of the night Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, and cryed out for feare.

27 But straight way Iesus spake vnto them, Blij.

† Or, karkeia.

Mar. 6, 38.
Luk 9, 10.

To the intent that his disciples now after their ambassage might somewhat rest themselves that he might instruct them to greater enterprises.

Mar. 6, 35.
Luk 9, 12.
Iohn 6, 5.

f Christ leaueth them not destitute of bodily nourishment, which seeks the fode of the soule.

† Or, prayed, & gaue thanks to God.

g The Disciples were lothe to depart from shewes, but yet they obeyed their obedience.

Mar. 6, 46.
Iohn 6, 16.

h The night was divided into four watches, whereof euerie one contained three hours.

30.
3, 11.

teaching
to be able
at the
beginning
Gospel.

3, 21.

is the ad
erth there
e till the
the Gof
3, 3.

3, 2.

world
grace
our pay
the end
doctrin
haue the
Iesus, &
it might
be con

The greke wor
de signifieth rote
things.

Because the Scri
bes office was to
expound, the Scri
bes, he meneth
that doeth in
terpret the righte
and according to
the Spirit.

The preachers
of Gods worde
must haue store
of sondrie and am
ple instructions.
Mar. 6, 1.
Luk 4, 16.

Iohn 6, 42.
† Or, confins.

Mar. 6, 4.
Luk 4, 24.
Iohn 4, 44.

f Me commune-
ly neglect them,
whome they haue
knowe of childre:
also they do enuie
them of the same
countrey: & such
is their ingratitude,
that they tak light
occasion to contin-
ue the graces of
God in others.
Chap. 14.

Mar. 6, 14.
Luk 9, 7.

g He spake after
the commune er-
ror: for they
thought that the
fame of the that
was departed, sh
went into another
bodie.

Mar. 6, 17.
Luk 9, 14.

Luk. 11, 16.
& 20, 21.

h To approue
his resurrectio, &
to giue him greater
authority.

i As well because
Iesus abhorreth
such horrible in-
cense, as also that
he had taken her
by force from his
mother.

Chap. 11, 26.

k The promes
was vnder: but
it was more vi-
sible to be obdurate
in the same, that
he might seme co-
nstant.

i The presence of Christ maketh his boide.

k His zeale was great, but he had not sufficiently considered the measure of his faith.

l His enterprise was to great, and therefore he must needs fall in danger whē his faith failed.

m Christ correcteth his fault, & also giueth remedie both at once.

Mar. 6, 54.

n It seemeth they were led with a cereine supstitiō, notwithstanding our Sauour would not quench the smoking flaxe and therefore did beare with these small beginnings.

Mar. 7, 1.

a Men are more rigorous to obserue their owne traditions then Gods commandement.
† Or, meat.

Exod. 20, 12.
deut. 5, 16.
ephel. 6, 2.
Exod. 21, 17.
leuit. 20, 9.
prou. 20, 20.

b The Scribes dispensed with them that did not their duties to their owne parents, so that they would recompense the same to their profite by their offerings.

c God wil not be honoured according to mans fantasy, but detesteth al good intentions, which are not grounded on his worde.

saying, ¹ Be of good comfort. It is I: be not affrayed.

28 Then Peter answered him, & said, Master if it be thou, ^k byd me come vnto thee on the water.

29 And he said, Come. And whē Peter was come downe out of the ship, he walked on the water, to go to Iesus.

30 But when he sawe a mightie winde, he was affraid: and as he ^l beganne to sinke, he cryed, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and said to him, ^m O thou of litle faith, wherefore didest thou doute?

32 And as sone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came & worshipped him, saying, Of a trueth thou art the sonne of God.

34 ¶ And whē they were come ouer, they came into the land of Gennesaret.

35 And when the men of that place knewe him, they sent out into all that countrey round about, and broght vnto him all that were sicke,

36 And besoght him, that they might touche the hemme of his ⁿ garmēt onely: and as manie as touched it, were made whole.

¶ CHAP. XV.

3 ¶ Christ excuseth his disciples, and rebuketh the Scribes, and Pharisees, for transgressing Gods commandement by their owne traditions. 13 The plant that shalbe rooted out. 18 VVhat things defile a man. 21 He deliuereth the woman of Cananees daughter. 26 The bread of the children. 30 He healeth the sicke. 36 And feedeth foure thousand men, beside women and children.

Then came to Iesus the Scribes & Pharisees, which were of Ierusalem, saying,

2 *Why do thy disciples transgresse the tradition of the Elders: for they ^a washe not their handes when they eat bread.

3 But he answered and said vnto the, Why do ye also transgresse the commandemēt of God by your tradition?

4 *For God hath commanded, saying, Honour thy Father and mother: *and he that curseth father or mother, let him dye the death.

5 But ye say, Whosoeuer sal say to father or mother, ^b By the gift that is offred by me, thou maiest haue profite,

6 Thogh he honour not his father, or his mother, shalbe free: thus haue ye made the commandemēt of God of no autoritie by your tradition.

7 O hypocrites, Esaias prophecied well of you, saying,

8 *This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me.

9 But ^c in vaine they worship me, teaching

for doctrines, mens precepts.

10 *Thē he called the multitude vnto him, and said to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying?

13 But he answered and said, *^d Euerie plāt which mine heauenly Father hath not plantēd, shalbe rooted vp.

14 *Let them alone: thei be the ^e blinde leaders of the blinde: and if the blinde leade the blinde, bothe shall fall into the ditch.

15 ¶ Then answered Peter, & said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entereth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the hart ^f come euil thoughts, murders, adulteries, fornications, thefts, false testimonies, scanders.

20 These are the things, which defile the man: but to eat with vnwashen hands, defileth not the man.

21 *And Iesus went thence, and departed into the coastes of Tyrus and Sidon.

22 And beholde, a woman of Cananite came out of the same coastes, and cryed, saying vnto him, haue mercie on me: ^g O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But he answered her not a worde. Then came to him his disciples, & besoght him, saying, * Send her away, for she cryeth after vs.

24 But he answered, and said, I am not sent, but vnto the ^h lost shepe of the house of Israel.

25 Yet she came and worshipped him, saying, Lord, helpe me.

26 And he answered, & said, It is not good to take the Childrens bread, and to cast it to ⁱ whelpes.

27 But she said, Trueth, Lord: yet in dede the whelpes eat of the crommes, which fall from their masters table.

28 Then Iesus answered and said vnto her, O woman, great is thy ^j faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus ^k went away from thence, and came nere vnto the sea of Galile, and went vp into a mountaine, & sat downe there.

30 And

Mar. 7, 17.

Iohn 13, 3.
d Al they which are not grafted in Iesus Christ by fre adoption, & euerie doctrine, that is not established by Gods worde.
e They are not worthe to be cared for.
Luk 6, 39.
Mar. 7, 17.

Gen. 6, 5, & 8, 21.
f Al vices procede of corrupt affection of the heart.

Mar. 7, 24.

g The Disciples were offended at her importunitie.

Chap. 10, 6.

h Christ calleth the dogs, or whelpes, which are filgers fro the house of God.

i Christ granted her petition, for her faiths sake, & not at the request of his disciples.
Mar. 7, 31.

30 And great multitudes came vnto him, hauing with them, halt, blinde, domme, maymed, and many other, and cast them downe at Iesus fete, and he healed them,
 31 In so much that the multitude wondered, to se the domme speake, the maymed whole, the halt to go, and the blinde to se: and they glorified the God of Israel.
 32 Then Iesus called his disciples vnto hi, and said, I haue compassion on this multitude, because they haue continued with me alreadie thre dayes, and haue nothing to eat: and I will not let them departe fasting, lest they fainte in the way.
 33 And his disciples said vnto him, Whēce shulde we get so much bread in the wildernes, as shulde suffice so great a multitude!
 34 And Iesus said vnto them, How manie loaves haue ye? And they said, Seuen, and a fewe litle fishes.
 35 Then he commanded the multitude to sit downe on the grounde,
 36 And toke the seuen loaves, and the fishes, and gaue thanks, and brake the, and gaue to his disciples, and the disciples to the multitude.
 37 And they did all eat, and were sufficed: and they toke vp of the fragments that remained, seuen baskets full.
 38 And they that had eaten, were foure thousand men, beside women, and litle children.
 39 Then Iesus sent away the multitude, & toke shippe, and came into the partes of Magdala.

CHAP. XVI.

¶ The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithful must beare the crosse. 25 To winne or lose the life. 27 Christs coming.

¶ Then came the Pharises and Sadduces, and did tempt him, desiring him to shewe them a signe from heauen.

2 But he answered, and said vnto the, Whē it is euening, ye say, Faire wether: for the skie is red.

3 And in the morning ye say, To day shal be a tempeste: for the skie is red and lowring. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the signes of the tymes?

4 ¶ The wicked generation, and adulterous seketh a signe, and there shal no signe be giue it, but the signe of the prophet Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus said vnto them, Take hede & beware of the leauen of the Pharises and

Sadduces.

7 And they thought in them selues, saying, It is because we haue broght no bread.

8 But Iesus knowing it, said vnto them, O ye of litle faith, why thinke you this in your selues, because ye haue broght no bread?

9 Do ye not yet perceiue, nether remember the fise loaves, when there were fise thousand men, & how manie baskets toke ye vp?

10 Nether the seuen loaves whē there were foure thousand men, and how manie baskets toke ye vp?

11 Why perceiue ye not that I said not vnto you concerning bread, that ye shulde beware of the leauen of the Pharises and Sadduces?

12 Then vnderstode they that he had not said that they shulde beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ Now when Iesus came into the coastes of Cesarea Philippi, he asked his disciples, saying, Whome do men say that I, the Sonne of man am?

14 And they said, Some say, Iohn Baptist: and some, Elias: and others Ieremias, or one of the Prophetes.

15 He said vnto them, But whome say ye that I am?

16 Then Simon Peter answered, and said, Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, and said to him, Blessed art thou, Simon, the sonne of Ionas: for flesh and blood hath not reueiled it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke I will buylde my Church: & the gates of hel shal not ouercome it.

19 ¶ And I wil giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt binde vpon earth, shal be bound in heauen: and whatsoeuer thou shalt lose on earth, shal be lost in heauen.

20 Then he charged his disciples, that they shulde tell no man that he was Iesus the Christ.

21 ¶ From that time forth Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer manie things of the Elders, and of the hie Priests, and Scribes, and be slaine, and rise againe the third day.

22 Then Peter toke him aside, and began to rebuke him, saying, Master, pite thy self: this shal not be vnto thee.

Blij.

† Or, reasoned with the selues.

e A token of Christs diuinitie, to know mens thoughts.

Chap. 14, 17. iohn 6, 9.

Chap. 15, 34.

f VVe may boldly by Christs admonition reiect & contemne all erroneous doctrine & mans inuentions, and oght onely to cleaue to the worde of God.

Mar. 8, 27. luk 9, 28.

Iohn 6, 69. g He meaneth any thing that is in man.

Iohn 1, 42.

h Vpon that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible trueth.

Iohn 10, 21.

i The power of Satan which standeth in craft & violence.

k The preachers of the Gospel open the gates of heauen with the worde of God, which is the right key: so that where this worde is not purely taught, there is neither key, nor autoritie.

l Condemne by Gods worde.

† Or, absolve.

m Because he wolde yet instruct the and not preuent his tyme.

n He wolde plucke out of their hearts that false opinion, which they had of his temporal kingdome.

• VWhich worde
signifieth an ad-
uerſarie, who reli-
ſeth the will of
God, either of ma-
lice, as did Iudas,
or of rafhenes &
arrogancie, as Pe-
ter did.

Chap. 10, 38.
mar. 8, 34.
luk 9, 23.
& 14, 27.

Chap. 10, 39.
mar. 8, 34.
luk 9, 24.
and 17, 33.

• That is, who-
ſoeuer thinketh to
ſaue him ſelfe by
forſaking Ieſus
Chriſt.

Mar. 8, 36.

luk 9, 25.

john 12, 25.

Pſal. 62, 12.

rom. 2, 6.

Mar. 9, 1.

luk 9, 17.

• This was fulfil-
led in his reſur-
rectiō which was
an entrie into
his kingdome, and
was alſo confirmed
by ſending the ho-
lie Ghoſt, whereby
he wrought ſo gret
and ſondring mira-
cles.

Mar. 9, 2.

luk 9, 28.

• Or, the firſt day
after.

• Chriſt ſhewed
abre his glorie, that
they might not
thinke that he ſuf-
fered through infir-
mitie, but that he
roſſed vp him ſelf
willingly to dye.

• By theſe two
witnesses are re-
preſented the law
and the Prophetes
which lead vs to
Chriſt.

Chap. 3, 17.

2. pet. 2, 17.

• After Moſes &
Elias departure,
Peter fearing he
ſhulde loſe that
ſoyfull fight, ſpea-
keth as a man di-
ſtracted, and wolde
haue lodged them
in earthly houſes,
which were recei-
ued in glorie.

• VVe are recon-
ciled to God by
Chriſt onely.

• Chriſt is oure
chiefe and onely
ſcholemaster.

• And ſo worſhip-
ped Chriſt.

• For men wolde
not haue beliened
them, before that
Chriſt had made
his glorie more
maniſt by his re-
ſurrection.

Mar. 9, 11.

Chap. 11, 14.

mal. 4, 5.

23 Then he turned backe, and ſaid vnto Pe-
ter, Get thee behinde me, ° Satan: thou art
an offence vnto me, becauſe thou vnder-
ſtandeſt not the things that are of God, but
the things that are of men.

24 Ieſus then ſaid to his diſciples, * If any
man wil followe me, let him forſake him
ſelf, and take vp his croſſe, and followe me.

25 For * whoſoeuer wil ſaue his life, ſhall
loſe it: and whoſoeuer ſhall loſe his life
for my ſake, ſhal finde it.

26 * For what ſhal it profite a mā though he
ſhulde winne the whole worlde, if he loſe
his owne ſoule? or what ſhall a man giue
for recompence of his ſoule?

27 For the Sonne of man ſhall come in the
glorie of his Father with his Angels, and
* then ſhal he giue to euery man according
to his dedes.

28 * Verely I ſay vnto you, there be ſome
of them that ſtand here, which ſhall not
taſte of death, ° til they haue ſene the Sōne
of man come in his kingdome.

¶ CHAP. XVII.

• The tranſfiguration of Chriſt vpon the mountaine of
Thabor. 5 Chriſt ought to be heard. 11, 13 Of Elias &
Iohn Baptiſte. 15 He healeth the lunatike. 20 The po-
wer of faith. 21 Prayer and faſting. 22 Chriſt telleth
them before of his paſſion. 27 He payeth tribute.

1 **A**ND * after ſix dayes, Ieſus toke Pe-
ter, and Iames, & Iohn his brother,
and broght them vp into an hie mountai-
ne aparte.

2 And was * tranſfigured before them: and
his face did ſhine as the ſunne, and his clo-
thes were as white as the light.

3 And beholde, there appeared vnto the
Moſes and Elias, talking with him.

4 Then answered Peter, and ſaid to Ieſus,
Maſter, it is * good for vs to be here: if thou
wilt, let vs make here thre tabernacles, one
for thee, and one for Moſes, and one for
Elias.

5 While he yet ſpake, behold, a bright clou-
de ſhadowed them: and beholde, there ca-
me a voice out of the cloude, ſaying, * This
is my beloued Sōne, ° in whome I am wel
pleaſed: ° heare him.

6 And when the diſciples heard that, they
fel on their faces, and were fore afraied.

7 Then Ieſus came, and touched them, and
ſaid, Ariſe, and be not afraied.

8 And when they liſted vp their eyes, they
ſawe no man, ſaue Ieſus onely.

9 ¶ And as they came downe fro the mou-
taine, Ieſus charged them, ſaying, Shewe
the viſion to no man, ° vntil the Sonne of
man riſe againe from the dead.

10 * And his diſciples asked him, ſaying,
Why then ſay the Scribes that * Elias muſt
firſt come?

11 And Ieſus answered, and ſaid vnto the,
Certainly Elias muſt firſt come, and reſto-
re all things.

12 But I ſay vnto you, that Elias is come
already, & they knewe him not, but haue
done vnto him whatſoeuer they wolde:
likewiſe ſhal alſo the Sonne of man ſuffer
of them.

13 The diſciples perceiued that he ſpa-
ke vnto them of Iohn Baptiſt.

14 ¶ * And when they were come to the
multitude, there came to him a certeine
man, and kneled downe to him,

15 And ſaid, Maſter, haue pitie on my ſon-
ne: for he is lunatike, and is fore vexed: for
oft tymes he falleth into the fyre, and oft
times into the water.

16 And I broght him to thy diſciples, and
they colde not heale him.

17 Then Ieſus answered, and ſaid, ° O gene-
ration, faithles, and croke, how long now
ſhal I be with you! how long now ſhall I
ſuffer you! bring him hether to me.

18 And Ieſus rebuked the deuil, & he went
out of him: and the childe was healed at
that houre.

19 Then came the diſciples to Ieſus aparte,
and ſaid, Why colde not we caſt him out?

20 And Ieſus ſaid vnto the, Becauſe of your
vnbeliefe: for * verely I ſay vnto you, if ye
haue faith as much as is a graine of muſtar-
de ſede, ye ſhal ſay vnto this mountaine,
Remoue hence to yonder place, and it
ſhal remoue: and nothing ſhal be vnpoſſi-
ble vnto you.

21 How be it this kinde goeth not out, but
by * prayer and faſting.

22 ¶ And as they * abode in Galile, Ieſus
ſaid vnto them, The Sonne of man ſhal be
deliuered into the hands of men,

23 And they ſhal kil him, but the third day
ſhal he riſe againe: & they were very ſorie.

24 ¶ And when they were come to Caper-
naum, thei that receiued polle money, ca-
me to Peter, and ſaid, Doeth not your Ma-
ſter pay tribute?

25 He ſaid, Yes. And when he was come
into the houſe, Ieſus preiured him, ſaying,
What thinkeſt thou, Simō? Of whome do
the Kings of the earth take tribute, or pul-
le money? of their children, or of ſtrangers?

26 Peter ſaid vnto him, Of ſtrangers. Then
ſaid Ieſus vnto him, Then are the children
fre.

27 Neuertheles, leſt we ſhulde offend
them, go to the ſea, and caſt in an angle, &
take the firſt fiſhe that cometh vp, and whe-
thou haſt opened his mouth, thou ſhalt
finde a * piece of twentie pence: that take,
and giue it vnto them for me and thee.

¶ CHAP.

Mar. 9, 14.

luk 9, 37.

h He ſpeaketh
chiefly to the Sai-
bes, who began to
bragge, as if they
had nowe gotten
the victorie ouer
Chriſt, becauſe his
diſciples were not
able to do this
miracle.

Luk 17, 6.

i By this manner
of ſpeache is ſignifi-
ed that they ſhulde
do things by their
faith, that ſeemeth
ſeme impoſſible.
k The beſt reſon
die to ſtrengthen
the weakes faith a
prayer, which had
faſting added to it
as an helpe to the
ſame.

• Or, were ad-
uerſant, or were
wed into Galile.

Chap. 20, 17.

mar. 9, 31.

luk 9, 44.

& 14, 7.

l The grake wor-
de is (didragm)
which was of va-
lue about 2. pence
of old ſterling
money, and the ſil-
likes payed by
the Lawe. Exo-
di. 30, 11. and
this tyme they pay-
ed it to the Roma-
nes.

m Or giue heed
on to forſake the
trueth.

n The worde
(Statera) which
reineeth two
chmas, and is val-
ed about 4. pence
of olde ſterling.

CHAP. XVIII.

¶ The greatest in the kingdome of heauē. 3 He teacheth his disciples to be humble and harmeles. 6 To auoide occasion of euill. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the autoritie of the Church. 19 The commendation of prayer and godly assemblyes. 21 Of brotherly forgiveness.

THe sametyme the disciples came vnto Iesus, saying, *Who is the greatest in the kingdome of heauen?

2 And Iesus called a litle childe vnto him, and set him in the middes of them;

3 And said, Verely I say vnto you, except ye be *conuerted, & become as litle children, ye shal not enter into the kingdome of heauen.

4 Whosoever therefore shall humble him self as this litle childe, the same is the greatest in the kingdome of heauen.

5 *And whosoever shall receiue such a litle childe in my Name, receiue me.

6 *But whosoever shall offend one of these litle ones which beleue in me, it were better for him, that a millstone were hanged about his necke, & that he were drowned in the depe of the sea.

7 *Wo be vnto the world because of offences: for it must nedes be that offences shall come, but wo be to that man, by whome the offence cometh.

8 *Wherefore, if thine hand or thy fote cause thee to offende, cut them off, & cast thee from thee: it is better for thee to enter into life, halt, or maimed, the hauing two hands or two fete, to be cast into euermolting fyre.

9 And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, the hauing two eyes, to be cast into hel fyre.

10 *Se that ye despise not one of these litle ones: for I say vnto you, that in heauen their *Angels alwayes beholde the face of my Father which is in heauen.

11 For the Sonne of man is come to saue that which was lost.

12 How thinke ye? *If a man haue an hundred shepe, & one of the be gone astray, doeth he not leaue ninetie & nine, and go into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, he reioyceth more of that shepe, then of the ninetie and nine which went not astray.

14 So it is not the wil of your father which is in heauen, that one of these litle ones shulde perishe.

15 ¶ *Moreouer, if thy brother trespass against thee, go, and tel him his faute betwene thee & him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with

thee one or two, that by the *mouth of two or thre witnesses euery worde may be confirmed.

17 And if he will not vouchsafe to heare thee, tel it vnto the *Church: & if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Verely I say vnto you, *Whatsoeuer ye binde on earth, shalbe bound in heauen: and *whatsoeuer ye lose on earth, shalbe lost in heauen.

19 Againe, verely I say vnto you, that if two of you shal agree in earth vpon any thing, whatsoeuer they shal desire, it shalbe giuen them of my Father which is in heauen.

20 For where two or thre are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him, & said, Master how oft shal my brother sinne against me, and I shal forgiue him? vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen tymes, but vnto *seuenie tymes seuen tymes.

23 Therefore is the Kingdome of heauen likened vnto a certeine King, which wolde take a counte of his seruants.

24 And when he had begonne to recken, one was brought vnto hi, which ought him ten thousand talents.

25 And because he had nothing to pay, his master commanded him to be solde, & his wife, and his children, and al that he had, and the dette to be payed.

26 The seruant therefore fel downe, & besought him, saying, Master, appease thine anger towarde me, and I will pay thee all.

27 Then that seruants master had compassion, & losed him, & forgave him the dette.

28 But when the seruant was departed, he founde one of his felowes, which ought hi an hundred pence, & he layed hands on him, and toke him by the throte, saying, Pay me that thou owest.

29 Then his fellow fel downe at his fete, & besought him, saying, Appease thine anger towards me, and I will pay thee al.

30 Yet he wolde not, but went & cast him into prison, til he shulde pay the dette.

31 And when his other felowes sawe what was done, they were very sone, & came & declared vnto their master what was done.

32 Then his master called him, and said to him, O euil seruant, I forgave thee all that dette, because thou prayedst me.

33 Oughtest thou also to haue had pite on thy fellow, euen as I had pite on thee?

34 So his master was wroth, and deliuered him to the iaylers, till he shulde pay al that was due to him.

Deut. 19, 15.
John 8, 17.
Ebr. 10, 28.

2. cor. 13, 1.
2. thes. 3, 14.

k He meaneth according to the order that was among the Jewes, who had their council of anciet and expert me to reforme maners, and execute discipline. This assembly represented the church, which had appointed them to this charge.

John. 20, 23.
1 In the 16. chap. 19. he ment this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine.
† Or ydone to.

Luk. 17, 4.

m we must be continually ready to forgive & be forgiuen.

A comone talen was valued at three score pence sterling: some also were greater and some less.

Which amounteth of our money to the summe of xlv. shillings or verie more, and was nothing in respect of the former, which his master forgave him.

Which amounteth of our money to the summe of xlv. shillings or verie more, and was nothing in respect of the former, which his master forgave him.

Which amounteth of our money to the summe of xlv. shillings or verie more, and was nothing in respect of the former, which his master forgave him.

Which amounteth of our money to the summe of xlv. shillings or verie more, and was nothing in respect of the former, which his master forgave him.

Which amounteth of our money to the summe of xlv. shillings or verie more, and was nothing in respect of the former, which his master forgave him.

Which amounteth of our money to the summe of xlv. shillings or verie more, and was nothing in respect of the former, which his master forgave him.

Which amounteth of our money to the summe of xlv. shillings or verie more, and was nothing in respect of the former, which his master forgave him.

Which amounteth of our money to the summe of xlv. shillings or verie more, and was nothing in respect of the former, which his master forgave him.

p God eterneth
only the heart
and affection.

Mar. 10, 11.

Gen. 1, 27.
Gen. 2, 24.
1. Cor. 6, 6.
aphel. 3, 1.
a. That that af-
re were as nup,
shalbe now as
one persone.
† Or, persone.
Dut. 24, 1.
b It was to auoi-
de the cruelte,
that men wolde
hane, rised towar-
des their wiues,
if they had bene
forced to reuine
them in their dis-
placure, furie &
malice.
c That is, at the
beginning, & by
Gods ordinance.
Chap. 5, 12.
mar. 10, 11.
luke 16, 18.
d For this bande
can not be broke
at mans pleasure.
e Some by natu-
re are unable to
marry, and some
by age.
f The word is
golden, and they
were in
marriage, because
the church keeps
the chambers of
the heart, and
the heart is the
chamber of the
soul.

† Or, cause.

† Or, cause.

† Or, cause.

† Or, cause.

† Or, cause.

† Or, cause.

35 So likewise shal myne heavenly Father
downto you, except ye forgive from your
hearts, ech one to his brother their tres-
passes.

¶ C H A P. X I X.
¶ Christ sheweth for what cause a woman may be diuor-
ced. 1. Continnence is a gift of God. 2. He receiveth
little babes. 3. To obtaine lyfe everlasting. 4. That
riche men can scarcely be saved. 5. He promyseth them
which haue left al to follow him, life everlasting.

¶ And it came to passe, that when Ie-
sus had finished those sayings, he de-
parted from Galile, & came into the coasts
of Iudea beyonde Iordan.

¶ And great multitudes followed him, and
he healed them there.

¶ Then came vnto him the Pharises tē-
ping him, and saying to him, Is it lawfull
for a man to put away his wife for euerie
cause?

¶ And he answered, and said vnto them,
Hane ye not red, that he which made the
at the beginning, made them male and fe-
male,

¶ And said, For this cause shal a man leaue
father and mother, & cleaue vnto his wife,
and they twaine shalbe one flesh.

¶ Wherefore they are no more twaine, but
one flesh. Let no man therefore put a sun-
drie that, which God hath coupled toge-
ther.

¶ They said to him, Why did then Moyses
commande to giue a bill of diuorcement,
and to put her away?

¶ He said vnto them, Moyses, because of the
hardnes of your heart, suffered you to put
away your wiues: but fro the beginning
it was not so.

¶ I say therefore vnto you, that whosoever
shal put away his wife, except it be for
whoredome, and marie an other, com-
mitteth adulterie, and whosoever marieth
her which is diuorced, doth commit ad-
ulterie.

¶ The said his disciples to him, If the mat-
ter be so betwene man and wife, in is not
good to marie.

¶ But he said vnto them, All men can not
receiue this thing, saue they to whome it is
giuen.

¶ For there are some of chaste, which were
so borne of their mothers bellies, and there
be some chaste, which be made chaste by
men, & there be some chaste, which haue
made them selues chaste for the kingdome
of heauen. He that is able to receiue this,
let him receiue it.

¶ Then were brought to him little chil-
dren, that he shulde put his hands on the,
& pray: and the disciples rebuked them.

¶ But Iesus said, Suffer the little children,

and forbid them not to come to me: for of
suche is the kingdome of heauen.

¶ And when he had put his hands on the,
he departed thence.

¶ ¶ And beholde, one came, and said vn-
to him, Good Master, what good thing
shal I do, that I may haue eternal life?

¶ And he said vnto him, Why callest
thou me good? there is none good but
one, euen God: but if thou wilt enter into
life, kepe the commandements.

¶ He said to him, Which? And Iesus said,
These, Thou shalt not kil: Thou shalt not
commit adulterie: Thou shalt not steale:
Thou shalt not beare false witness:

¶ Honour thy father and mother: & thou
shalt loue thy neighbour as thy selfe.

¶ The yong mā said vnto him, I haue ser-
ued all these things fro my youth: what
lacke I yet?

¶ Iesus said vnto him, If thou wilt be per-
fite, go, sel that thou hast, & giue it to the
poore, and thou shalt haue treasure in hea-
uen, and come and followe me.

¶ And when the yong mā heard that say-
ing, he went away sorrowful: for he had
great possessions.

¶ Then Iesus said vnto his disciples, Verely
I say vnto you, that a riche man shal har-
dly enter into the kingdome of heauen.

¶ And againe I say vnto you, It is easier
for a camel to go through the eye of a
needle, then for a riche man to enter into
the kingdome of God.

¶ And whē his disciples heard it, they we-
re exceedingly amazed, saying, Who then
can be saved?

¶ And Iesus beheld them, and said vnto
them, With me this is vnpossible, but with
God all things are possible.

¶ ¶ Then answered Peter, & said to him,
Beholde, we haue forsake al, and followed
thee: what shal we haue?

¶ And Iesus said vnto them, Verely I say
to you, that when the Sonne of man shal
sit in the throne of his Maiestie, ye which
haue followed me in the regeneration, shal sit
also vpon twelue thrones, and iudge the
twelue tribes of Israel.

¶ And whosoever shal forsake houses, or
brothren, or sisters, or father, or mother, or
wife, or children, or landes, for my Names
sake, he shal receiue an hundred fold
more, and shal inherite ouerlasting life.

¶ But manie that are first shal be last, and
the last shal be first.

¶ ¶ C H A P. X X.
¶ Christ teacheth by a similitude, that God is deere vnto
no man, and howe he shoulde call men to his labours.
1. He admonisheth of his passion. 2. He teacheth
his to see ambition. 3. Christ payeth our ransom.
4. He giueth two blisse to his followers.

Mar. 10, 17.
luke 18, 18.

i. Because this
yong man knew
nothing in law.
Christ but his
mañhode, he
deeth him to
er things, in
inter, that he
dine might
re take place.
k He spake
that he might
learne to know
him self.

Exod. 20, 11.
deu. 5, 16.

rom. 13, 9.

l He boasteth
much because
yet he knew
him self.
m Christ haue
discovered his
pocritie, & ca-
sed him to see
his owne weak-
nes, not gene-
rally commanding
to do the like.
n VVhat hinde-
rance men haue
by riches.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

† Or, cable.

FOr the kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the laborers for a penny a day, & sent them into his vineyard,

3. And he went out about the thirde houre, & sawe other standing ydle in the market place.

4 And said vnto them, Goe ye also into my vineyard, & what soeuer is right, I wil giue you: and they went their way.

Againe he went out about the six and ninth houre, and did likewise.

And he went about the eleventh houre
and founde other standing y^ele, and said
vnto them, Why stand ye here all the day
idle?

They said vnto him, Because no mā hath
hired vs. He said to them, Go ye also into
my vineyarde, & whatsoeuer is right, that
shall ye receiue.

¶ And when euen was come, the master of the vineyard said vnto his steward, Call the laborers, and giue them their hyre, beginning at the last, till thou come to the first.

And they which were hired about the eleventh houre, came and receiued euery man a penie.

o Now whe the first came, they supposed
that they shoulde receiue more, but they
likewise receiued euery man a penie.

And when they had received it, they murmured against the maister of the house.

22 Saying, These last haue wrought but one
houre, & thou hast made them equal vnto
vs, which haue borne the burden, & heat
of the day.

3 And he answered one of them, saying,
1 Friend, I do thee no wrong: didst thou
not agree with me for a penic?

4 Take that which is thine owne, and go thy way : I wil giue vnto this last as much as to thee.

5. Is it not lawfull for me to do as I will
with mine owne: Is thine eye euil becau-
se I am good?

6. So^d the last shalbe first, & the first last:
*for manie are called, but fewe chosen.

7. *And Iesus went vp to Ierusalem, and
toke the twelue disciples apart in the way,
and said vnto them,

8 Beholde, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chief Priests, & vnto the Scribes, and they shall condemne him to death.

9 And'shal deliuer him to the Gentiles,
to mock, and to scourge, and to crucifie
him: but the third day he shal rise againe.

o *Then came to him the mother of Ze-

bedeus children with her sonnes, worship
ping hi, & desiring a certeinething of him.

21 And he said vnto her, What wouldest thou? She said to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe
not what ye aske. Are ye able to drinke of
the* cup that I shal drinke of, & to be bap-
tized with the baptisme that I shal be bap-
tized with? They said to him, We are able.

43 And he said vnto them, Ye shall drinke
in dede of my cup, and shalbe baptized

with the baptisme, & I am baptized with
but to sit at my right hand, and at my left
hand, is not mine to giue: but it shalbe gi-
uen to them, for whome it is prepared of
my Father.

4 * And when the other ten heard this, they disdained at the two brethren.

5 Therefore Iesus called them vnto him,
& said Ye knowe that the lords of the C&

tiles have domination over them, & they that are great exercise authority over the

6 But it shal not be so amōg you, but who
foerest shal be great among you - let him

27 And whosoever will be chief among you,
let him be your servant:

8 *Euen as the Sonne of mā came not to
be serued but to serue and to giue his life

be ferued, but to ferue, and to giue his life
for the ranfome of manie.

9 ¶ And as they departed from Iericho,
a great multitude followed him.

o And beholde, two blinde me, sitting by
the way side, when they heard that Iesus
passed by, cryed saying, O Lord, have mercy

CHAP. XXI.

9 Christ rideth into Ierusalem on an ass. 12 The buyers
and sellers are chased out of the Temple. 13 The children
wise the propheetie vnto Christ. 19 The figue withereth.
22 Faith requirith Prayer. 35 Iohas Baptisme. 41 The
two sonnes. 33 The Parable of the housband men.
43 The corner stone reiected. 43 The leues reiected &
the Gentiles receiued.

ANd* when they drew nere to Ieru-
salem, and were come to Bethphage
vnto the mount of the oliues, then sent
Iesus two disciples,

2 Saying

a By this entrie christ wold shewe the state and condition of his kingdome which is farre contrarie to the pompe & glorie of this worlde.

Isa. 62. 11.

zech. 9. 9.

john 12. 15.

b That is, the citie of Ierusalem.

c It is a manner of speache called synecdoche whereby some part is taken for another.

d He ride on the foale, and the damme yet by.

e The people that went before, and they also that followed, cried, saying,

f For God which is in heaven must onely saue.

Mat. 11. 31.

luk 19. 45.

john 3. 13.

g In the porche or entrie into the Temple.

Isa. 56. 7.

h Under the pretence of religion hypocrites seek their owne gaines & spoile God of his true worship.

Isa. 7. 11.

Mar. 11. 17.

luk 19. 46.

i If God reuile his glorie and might by babes, that is, not as yet speake, it is marvellous if they that can speake, do let his glorie and might be knowne.

Mat. 11. 13.

k In Eberie he had ordained he would be crowned the king, which is all to one purpose, because god is then most praised.

Isa. 56. 7.

Mat. 11. 13.

luk 19. 46.

Isa. 56. 7.

Mat. 11. 13.

luk 19. 46.

Isa. 56. 7.

Mat. 11. 13.

luk 19. 46.

Isa. 56. 7.

Mat. 11. 13.

luk 19. 46.

Isa. 56. 7.

Mat. 11. 13.

luk 19. 46.

Isa. 56. 7.

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Isa. 56. 7.

Mat. 11. 13.

luk 19. 46.

Isa. 56. 7.

Mat. 11. 13.

men to receiue the frutes thereof.

35 And the housebandmen toke his seruants, and beat one, and killed another, & stoned another.

36 Againe he sent other seruants, mo then the first: and they did the like vnto them.

37 But last of all he sent vnto the his owne sonne, saying, They will reuerence my sonne.

38 But when the housebandmen sawe the sonne, they said among them selues, * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they toke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lord of the vineyarde shal come, what wil he do to those housebandmen?

41 They said vnto him, He will cruelly destroye those wicked men, and will let out his vineyarde vnto other housebandmen, which shal deliuer him the frutes in their seasons.

42 Iesus said vnto them, Red ye neuer in the Scriptures, * The stone which the buylders refused, the same is made the head of the corner: This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shalbe take from you, and shal be giue to a nation, which shal bring forth the frutes thereof.

44 * And whosoever shall fall on this stone, he shalbe broken: but on whomefoeuer it shal fall, it wil grinde him to powder.

45 And when the chief Priestes and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

9 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 35 Of the resurrection. 36 The Scribes question. 44 Christis diuinitie.

1 Then Iesus answered, and spake vnto them againe in parables, saying,

2 The Kingdome of heauen is like vnto a certeine King which married his sonne,

3 And sent forth his seruants, to cal them that were bid to the wedding, but they wolde not come.

4 Againe he sent forth other seruants, saying, Tel them which are bidden, Beholde, I haue prepared my dinner: mine oxen & my fatlings are killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and wet their wayes, one to his ferme, & another about his marchandise.

6 And the remnant toke his seruants, & intreated them sharply, and slewe them.

7 But when the King heard it, he was wroth, and sent forth his warriors, & destroyed those murtherers, and burnt vp their citie.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthie.

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

10 So those seruants went out into the high wayes, and gathered together al that euer they founde, bothe good and bad: so the wedding was furnished with ghestes.

11 Then the King came in, to se the ghests, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, & hast not on a wedding garment? And he was speacheles.

13 Then said the King to the seruants, Bind him hand and fote: take him away, and cast him into vtter darkenes: there shalbe weeping and gnashing of teeth.

14 For manie are called, but fewe chosen.

15 ¶ Then went the Pharises & toke counsel how they might tangle him in talke.

16 And they sent vnto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, nether carest for any man: for thou considerest not the person of men.

17 Tel vs therefore, how thinkest thou? Is it lawful to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought him a penie.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cessars. Then said he vnto them, * Giue therefore to Cesar, the things which are Cessars, and giue vnto God, those which are Gods.

22 And when they heard it, they marueiled, and left him, and went their waye.

23 ¶ The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man dye, hauing no children, let his brother marie his wife, and raise vp sede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing none yssue, left his wife vnto his brother.

C.j.

b God punisheth extremely such ingratitude.

c The ingratitude of the which are bid, can not cause Gods liberalitie and his holie meates to perishe, which he hath prepared for his.

d In the Church the hypocrites are mixed with the godlie.

e He had not a pure affection & vpright conscience which proceeded of faith.

f Though God suffice for a tyme hypocrites in the Church, yet he knoweth how to trie them, & fanne them out.

Chap. 8, 12. & 13, 41. & 25 30. Chap. 20. 16.

g By the outward de and generall calling.

Mar. 12, 13. Luke 10, 16.

h There were certain flatterers of the court, which euer waited vnto that religion which King Herode had approved: and though they were enemies to the Pharisees yet in this thing they consented, thinking to missegle Christ, and so either to accuse him of treason, or to bring him into the charred of all his people.

i As touching the outward calling, as when a man be rich or poore.

k Or, the coyne of the tribute. l VVhich was of value about foure pence halfe penie.

Rom. 13, 7. Mar. 12, 10. Luke 16, 12. Act. 23, 6.

Deut. 25, 3.

m Or, lawes. n By this tale of the Sadducees he sheweth that the resurrection is true, and that they which deny it, are in error.

in where Gods word is not preached and vnderstand, there must needs reigne blindness & errors. In forasmuch as they shall be expected from the infirmities of this present life.

Exod. 3, 6.

Mat. 12, 28.

Deut. 6, 5.
Luk. 10, 27.
Leu. 19, 18.
Mat. 22, 37.
Rom. 13, 9.
Gal. 3, 14.
1 Tim. 2, 8.

Of such a sort are the Sadduces. By the force of prophetic speaking of the kingdome of Christ. Mat. 13, 35. Luk. 20, 41. Luk. 24, 44. It is signified the kingdom and power, which Christ in taking him his lastement, do possess over his Church.

Phil. 4, 13. It is not that his kingdome shall thin and burthen the will of his humankind, but that he with the Father & Holy Ghost shall reigne for euerlast. One god in all. Christ is the ruler of the Church, and his manhood is the instrument of his rule.

Mat. 1, 2.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection, they neither marry wives, nor wives are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 I am the God of Abraham, & the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the liuing.

33 And whē the people heard it, they were astonished at his doctrine.

34 ¶ But whē the Pharisees had heard that he had put the Sadduces to silence, they assembled together:

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus said to him, Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy mynde.

38 This is the first and the great commandment.

39 And the second is like vnto this, Thou shalt loue thy neighbour as thy self.

40 On these two commandments hangeth the whole Law, and the Prophetes.

41 ¶ While the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ, whose Sonne is he? They said vnto him, Dauid.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 The Lord said to my Lord, Sit on my right hand, til I make thine enemies thy fote stoe?

45 If then Dauid call him Lord, how is he his sonne?

46 And none coulde answer him a worde, nether durst any from that day forth to aske him any more questions.

¶ CHAP. XXIII.

¶ Christ condemneth the ambition, contentions, and hypocrisie of the Scribes and Pharisees. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

¶ Then spake Iesus to the multitude, and to his disciples,

Saying, The Scribes and the Pharisees

* sit in Moses seat.

3 All therefore whatsoeuer they byd you obserue, that obserue and do: but after their workes do not: for they say, and do not.

4 * For they binde heauye burdens, and grievous to be borne, and laye them on mens sholders, but they them selues will not moue them with one of their fingers.

5 All their workes they do for to be sene of men: for they make their phylacteries broad, and make long the fringes of their garments,

6 * And loue the chief place at feasts, and to haue the chief seates in the assemblies,

7 And gretings in the markets, and to be called of men, Rabbi, Rabbi.

8 * But be not ye called, Rabbi: for one is your doctor, to wit, Christ, and all ye are brethren.

9 And call no man your Father vpon the earth: for there is but one, your Father which is in heauen.

10 Be not called doctors: for one is your doctor, euen Christ.

11 But he that is greatest among you, let him be your seruant.

12 * For whosoever wil exalt him self, shall be brought low: and whosoever will humble him self, shall be exalted.

13 ¶ Wo therefore be vnto you, Scribes & Pharisees, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, nether suffer ye them that wolde enter, to come in.

14 * Wo be vnto you Scribes and Pharisees, hypocrites: for ye deuoure widdows houses, euen vnder a colour of long prayers: wherefore ye shall receiue the greater damnation.

15 Wo be vnto you, Scribes and Pharisees, hypocrites: for ye compass sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your selues.

16 Wo be vnto you blinde guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the golde of the Temple, he offendeth.

17 Ye fooles & blinde, whether is greater, the golde, or the Temple that sanctifieth the golde?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles & blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, & by all things thereon,

21 * And

a And teach that which Moses saith. b According to Moses whom they read, but not that which they teach of the Lawes.

Luke 11, 46. act. 15, 10.

c They were skroles of parchment wherein the commandments were written: & to this day the Iewes use the same, applying them in a piece of leather, and binde them in their browes, and left arme, to the intent they might haue continual remembrance of the Law.

Nom. 15, 38.

deut. 22, 12.

Mar. 12, 34.

Luk. 11, 43.

& 20, 46.

¶ Or, matter.

Iam. 3, 1.

d Christ forbiddeth not to give iuste honour to Magistrates and Masters, but to direct ambition and superiority ouer our brethren, which the office appointeth alone.

¶ Or, matter.

Mal. 1, 6.

e The Pharisees were called Masters or Fathers, and the Scribes Doctors.

f The highest dignity in the Church is not lordship, or dominion, but ministerie & seruice.

Luk. 14, 11.

& 11, 14.

g Ye kepe both the pure religion and knowledge of God which are ready to embrace it.

h Which have now their feet within the door.

Mar. 13, 40.

Luke 20, 47.

i They signify meanes, that they coulde haue, as much as a Golde tile a house.

For, as a Golde tile, and as much as it to be taken out, an holy thing.

kl And Iustice. The cause of the Law & hereby Christ sweareth that mans doctrine doeth not obscure the worde of God, but is contrarie to it.

21 *And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 *And he that sweareth by heaven, sweareth by the throne of God, & by him that sitteth thereon.

23 ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annise, & cumin, and leaue the weightier matters of the Law, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guydes, which straine out a gnatte, and swallow a camel.

25 ¶ Wo be to you Scribes and Pharises, hypocrites: for ye make cleane the vnter side of the cup, & of the platter: but within they are ful of biberie and excess.

26 Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautiful outwarde, but are within ful of dead mens bones, and of all filthines.

28 So are ye also for outwarde ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ Wo be vnto you, Scribes & Pharises, hypocrites: for ye buyde the tombes of the Prophets, and garnish the sepulchres of the righteous.

30 And say, If we had bene in the dayes of our fathers, we wolde not haue bene parteners with them in the blood of the Prophets.

31 So they be witnesses vnto your selues, that ye are the children of them that murdered the Prophetes.

32 Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how shulde ye escape the danation of hell!

34 Wherefore beholde, I send vnto you Prophetes, and wise men, and Scribes, & of them ye shal kil and crucife: and of the shal ye scourge in your Synagogues, and persecute from cite to cite.

35 That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, whom ye slewe betwene the Temple and the altar.

36 Verily I say vnto you, all these things shal come vpon this generation.

37 Jerusalem, Jerusalem, which killest the Prophetes, and stonest them which are sent to thee, how often wolde I haue gathered thy children together, as the fletche ga-

thereth her chickens vnder her wings, and ye wolde not. Beholde, your habitation shal be left vnto you desolate.

38 For I say vnto you, ye shall not see me henceforth till that ye say, Blessed is he that cometh in the Name of the Lord.

CHAP. XXIIII.

¶ Christ sheweth his disciples the destruction of the Temple, 5:24. The false Christs, 11. To persecute, 12. The preaching of the Gospel, 6. 19. The signes of the end of the worlde. 43. He warneth them to wake, 34. The sudden coming of Christ.

¶ And Iesus went out, and departed from the Temple, and his disciples came to him, to shewe him the buylding of the Temple.

2 And Iesus said vnto them, Se ye not all these things: Verily I say vnto you, there shal not be here left a stone vpon a stone, that shal not be cast downe.

3 And as he fare vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tel vs when these things shal be, and what signe shal be of thy coming, and of the end of the worlde.

4 And Iesus answered, and said vnto them, Take hede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shal deceiue many.

6 And ye shal heare of warres, and rumors of warres, so that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shal rise against nation, and realme against realme, and there shal be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the beginning of sorowes.

9 ¶ Then shal they deliuer you vp to be afflicted, and shal kill you, and ye shal be hated of all nations for my Names sake.

10 And then shal many be offended, and shal betray one another, and shal hate one another.

11 And manie false Prophetes shal arise, & shal deceiue manie.

12 And because iniquitie shal be increased, the loue of manie shal be colde.

13 ¶ But he that endureth to the end, he shal be saved.

14 And this Gospel of the kingdome shal be preached through the whole worlde for a witnes vnto al nations, and then shal the end come.

15 ¶ When ye therefore shal see the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place, (let him that readeth consider it.)

16 Then let them which be in Iudea, flee

He will returne no more to them as a teacher, but as a iudge, wher as they shal be compelled to cōfesse (although to late) that he is the verie Sonne of God.

Mar. 13, 14. Luke 21, 35. A whole excellencie appeared in that that He said for the space of vij. verses kept vnto this in worke, the stones were 11. verses 12. in breache, as Iosephus writeth.

Luke 19, 44. b They thought the world shuld be at an end whil Ierusalem were destroyed. Ephe. 4, 22. I am the answerer them not according to their mindes, but according to the will of God which is necessary for them to know. d Grace be crual warres shal be found in the world, the destruction of the Church, and the destruction of the world more.

Chap. 24, 14. Luke 21, 35. John 1, 19. e As if you were the cause of these troubles. f Manie will say ye lacke their doctrine, because they are vnto the fulfildment of the scripture, which shal be fulfilled in the end of the worlde. g when the Temple shal be polluted, in shal be the signe of the destruction of the Temple, and the destruction of the world. h The destruction of the Temple, and the destruction of the world. i The destruction of the Temple, and the destruction of the world. j The destruction of the Temple, and the destruction of the world. k The destruction of the Temple, and the destruction of the world. l The destruction of the Temple, and the destruction of the world. m The destruction of the Temple, and the destruction of the world. n The destruction of the Temple, and the destruction of the world. o The destruction of the Temple, and the destruction of the world. p The destruction of the Temple, and the destruction of the world. q The destruction of the Temple, and the destruction of the world. r The destruction of the Temple, and the destruction of the world. s The destruction of the Temple, and the destruction of the world. t The destruction of the Temple, and the destruction of the world. u The destruction of the Temple, and the destruction of the world. v The destruction of the Temple, and the destruction of the world. w The destruction of the Temple, and the destruction of the world. x The destruction of the Temple, and the destruction of the world. y The destruction of the Temple, and the destruction of the world. z The destruction of the Temple, and the destruction of the world.

into the mountaines.
17 Let him which is on the housetop, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And wo shalbe to thē that are with child, & to thē that giue sucke in those dayes.

20 But pray that your flight be not in the winter, nether on the * Sabbath day.

21 For then shalbe great tribulation, suche as was not fro the beginning of the world to this tyme, nor shalbe.

22 And except those dayes shulde be shortened, there shulde not fleshe be saued: but for the * electes sake those dayes shalbe shortened.

23 * Then if anie shal say vnto you, Lo, here is Christ, or there, beleue it not.

24 For there shal arise false Christs, & false prophetes, and shal shewe great signes and wonders, so that, if it were possible, they shulde deceiue the verie elect.

25 Beholde, I haue tolde you before.

26 Wherefore if thei shal say vnto you, Beholde, he is in the * desert, go not forth: Beholde, he is in the † secret places, beleue it not.

27 For as the lightning cometh out of the East, and shineth in to the West, so shal also the comming of the Sonne of man be.

28 * For where soeuer a dead carke is, thither wil the eagles resort.

29 * And immediately after the * tribulations of those dayes, shal the sunne be darkened, and the moone shall not giue her light, and the starres shal fall from heauen, and the powers of heauen shalbe shaken.

30 And then shal appeare the signe of the Sonne of man in heauen: and then shal all the kindreds of the earth mourne, and they shal see the Sonne of man come in the cloudes of heauen with power & great glorie.

31 * And he shal send his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes, & from the one end of the heauē vnto the other.

32 Now learne the parable of the fig tree: whē her bough is yet tender, & it bringeth forth leaues, ye know that sommer is nere.

33 So likewise ye, when ye see these things, knowe that the kingdom of God is nere, even at the dores.

34 Verely I say vnto you, this * generation shal not passe all these things be done.

35 * Heauen and earth shal passe away: but my wordes shal not passe away.

36 For whether day and houre knoweth no man, neither the Angels of heauen, but my

Father onely.

37 But as the dayes of Noē were, so likewise shal the coming of the Sonne of man be.

38 * For as in the dayes before the flood they did eat and drinke, marry, and giue in mariage, vnto the day that Noē entred in to the Arke,

39 And knewe nothing, till the flood came, and toke them all away, so shal also the comming of the Sonne of man be.

40 * Then two wome shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

41 Two wome shalbe grinding at the mil: the one shalbe receiued, & the other shalbe refused.

42 * Wake therefore: for ye know not what houre your Master will come.

43 Of * this be sure, that if the good man of the house knewe at what watche the thief wolde come, he wolde surely watche, and not suffre his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come.

45 * Who then is a faithfull seruant & wise, whome his Master hath made ruler ouer his household, to giue the meat in season:

46 Blessed is that seruant whome his Master, when he cometh, shall finde so doing.

47 Verely I say vnto you, he shal make him ruler ouer all his goods.

48 But if that euil seruāt shal say in his heart, My master doeth deferre his comming,

49 And begin to smite his felowes, and to eat and to drinke with the drunken,

50 That seruants master wil come in a day, whē he loketh not for him, & in an houre that he is not ware of,

51 And wil cut him of, and giue him his portion with hypocrites: there shalbe weeping, and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgines Iesus teacheth euery man to watche. 14 And by the talents to be diligent. 31 The last iudgement. 32 The shepe and the goats. 35 The workers of the field.

1 Then the * Kingdome of heauē shalbe likened vnto ten virgins, which toke their lampes, and went to * mete the bridegrome.

2 And fve of the were wise, & fve foolish.

3 The foolish toke their lampes, but toke none oyle with them.

4 But the wise toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long,

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete

Genes. 22.
Luk 17, 34.
1. per. 3, 20.

p Because of their incredulity.

Luk 17, 35.
1. chet. 4, 17.

q This toucheth euery man, who ke waresly nether expecting his companion although he be neuer in dere vncomin.
Mar. 1, 33.

Luke 12, 39.
1. chet. 5, 4.
reuel. 16, 15.

Luk 11, 41.

4 Or, spount him. Chap. 1, 4, and 25, 30.

a This fable de teacheth vnto that it is necessary to haue ouer given our selues to follow Christ, but we must not be as the foolish nor, as the wise.

to mete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, Give vs of your oyle, for our lampes are out.

9 But the wise answered, saying, We feare lest there wil not be ynough for vs & you: but go ye rather to them that sel, and bye for your selues.

10 And while they went to bye, the bridegrome came: & they that were readie, wet in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs,

12 But he answered, and said, Verely I say vnto you, I knowe you not.

13 Watche therefore: for ye know nether the day, nor the houre, whē the Sonne of man wil come.

14 For the kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents, and to another two, and to another one, to euerie man after his owne habilitie, & straight way went from home.

16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckened with them.

20 Then came he that had receiued five talents, and brought other five talers, saying, Master, thou deliueredst vnto me five talents: beholde, I haue gained with them other five talents.

21 Then his master said vnto him, It is wel done good seruant and faithful, Thou hast bene faithful in litle, I will make thee ruler ouer much: entre in into thy masters ioy.

22 Also he that had receiued two talents, came & said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master said vnto him, It is wel done good seruant, and faithful, Thou hast bene faithful in litle, I will make thee ruler ouer much: entre in into thy masters ioy.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard ma, which reapest where thou sowedst not, and gatherest where thou strawdest not:

25 I was therefore afraide, and went & hid thy talent in the earth: beholde, thou hast thine owne.

26 And his Master answered, and said vnto him, Thou euil seruant, & slouthful, thou knewest that I reap where I sowed not, & gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming shulde I haue receiued myne owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 For vnto euerie man that hath, it shal be giuen, and he shal haue abundance, and from him that hath not, euē that he hath, shalbe taken away.

30 Cast therefore that vnprofitable seruāt into vtter darkenes: there shalbe weping, and gnashing of teeth.

31 And when the Sonne of man cometh in his glorie, & all the holy Angels with hī, the shal he sit vpo the throne of his glorie.

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a sheperde separateth the shepe from the goates.

33 And he shall set the shepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come ye blessed of my Father: inherite ye the kingdome prepared for you fro the foundations of the worlde.

35 For I was an hungred, & ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me, I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 The shal righteous answer hī, saying, Lord, whē saw we thee an hungred, & fed thee: or a thirst, and gaue thee drinke?

38 And when saw we thee a stranger, and lodged thee: or naked, and clothed thee?

39 Or whē saw we thee sicke, or in prison, and came vnto thee?

40 And the King shal answer & say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, Departe from me ye cursed, into euertlasting fyre, which is prepared for the deuill and his angels.

42 For I was an hungred, & ye gaue me no meat: I thirsted, & ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 The shal they also answer him, saying,

C.iiij.

+ Or, lingerer;

Chap. 13, 12.
luk 1, 18.
and 19, 26.
mar. 4, 25.

1 The graces of God shalbe taken away from him that doeth not bestowe them to Gods glorie and his neighbours profite.

Chap. 8, 12.
and 28, 13.

k For our saluation cometh of the blessing and fauour of God.

l Hereby God declareth the scientific of our he

by we are saved because we were chosen before the foundations of the world.

Ephes. 1, 4.

isa. 53, 7.

ene. 1, 1.

m. Chard. 1, 1.

and not that our saluation dependeth on our works or merits, but on the grace of God.

isa. 64, 6.

justiye according to godlines, and charitie, and that God recompenseth his of his free mercie, likewise as he doeth alle them.

Ephes. 7, 19.

9 Or, Infirm.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

isa. 61, 1.

Lord, when sawe we thee an hungred, or a thurst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shal he answer them, and say, Verely I say vnto you, in as muche as ye did it not to one of the least of these, ye did it not to me.

46 * And these shall go into euerlasting paine, and the righteous into lyfe eternal.

CHAP. XXVI.

3 ¶ Conspiracie of the Priestes against Christ. 10 He ex-cuseth Magdalene. 26 The Institution of the Lords sup-per. 31 The disciples weakenes. 43 The traiton of Iu-das. 62 The sworde. 64 Because Christ calleth him self the Sonne of God, he is iudged worthe to dye. 69 Peter denieth and repenteth.

1 And it came to passe, whē Iesus had finished all these sayings, he said vn-to his disciples,

2 Ye knowe that within two dayes is the Passeeouer, and the Sonne of man shalbe deliuered to be crucified.

3 Then assembled together the chief Prie-stes and the Scribes, and the Elders, of the people into the hall of the high Priest, cal-led Caiaphas,

4 And consulted how they might take Ie-sus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest we vniuersally be among the people.

6 ¶ And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, whiche had a boxe of verie costlie ointment, and powred it on his head, as he sate at the ta-ble.

8 And when his disciples sawe it, they had indignation, saying, What nedeth this wastage?

9 For this ointment might haue bene solde for muche, and bene giuen to the poore.

10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

11 For ye haue the poore alwayes with you, but me shal ye not haue alwayes.

12 For in that she powred this ointment on my bodie, she did it to burye me.

13 Verely I say vnto you, Where soeuer this Gospel shalbe preached throughout al the worlde, there shal also this that she hath done, be spoken of, for a memorial of her.

14 ¶ Then one of the twelue, called Iudas Iscariot, went vnto the chief Priests,

15 And said, What wil ye giue me, & I will deliuer him vnto you: and they appointed vnto him thirtie pieces of siluer.

16 And from that tyme, he sought opportu-nitie to betraye him.

17 ¶ Now on the first day of the feast of vnleauened bread the disciples came to Ie-sus, saying vnto him, Where wilt thou that

we prepare for thee to eat the Passeeouer?

18 And he said, Go into the citie to suche a man, and say to him, The master saith, My tyme is at hand: I wil kepe the Passeeouer at thyne house with my disciples.

19 And the disciples did as Iesus had giuen the charge, & made ready the Passeeouer.

20 So when the euen was come, he sate downe with the twelue.

21 And as they did eat, he said, Verely I say vnto you, that one of you shal betraye me.

22 And they were exceeding sorowfull, & bega euerie one of them to say vnto him, Is it I, Master?

23 And he answered and said, He that dip-peth his hand with me in the dishe, he shal betraye me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man is be-trayed: it had bene good for that man, if he had neuer bene borne.

25 The Iudas which betrayed him, answer-ed, and said, Is it I, Master: He said vnto him, Thou hast said it.

26 ¶ And as they did eat, Iesus toke the bread: and when he had giuen thanks, he brake it, & gaue it to the disciples, & said, Take, eat: this is my bodie.

27 Also he toke the cup, and when he had giuen thanks, he gaue it them, saying, Drin-ke ye all of it.

28 For this is my blood of the Newe Te-stament, that is shed for manie, for the re-mission of finnes.

29 I say vnto you, that I wil not drinke he-re forth of this fruite of the vine vntil that day, when I shall drinke it newe with you in my Fathers kingdome.

30 And when they had sung a Psalm, they went out in the mount of oliues.

31 ¶ The said Iesus vnto them, Al ye shal be offended by me this night: for it is written, I will smite the shepherd, & the shepe of the flocke shal be scattered.

32 But after I am risen againe, I wil go be-fore you into Galile.

33 But Peter answered, and said vnto him, Though that all men shulde be offended by thee, yet will I neuer be offended.

34 Iesus said vnto him, Verely I say vnto thee, that this night, before the cocke cro-we, thou shalt denie me thrise.

35 Peter said vnto him, Though I shuld dye with thee, yet will I not deny thee. Like-wise also said all the disciples.

36 ¶ Then wet Iesus with them into a pla-ce which is called Gethsemane, and said vnto his disciples, Sit ye here, while I go & pray yonder.

f He maketh haste to a more worthy sacrifice to wit, in that which the Passeeouer signifieth.

Mar. 14, 18. Luk 22, 14. Iohn 13, 31.

g He that is accustomed to eat with me daily at the table, shall betraye me.

h To the faith his disciples might knowe that al this was appointed by the prouidence of God.

i. Cor. 11, 24.

i That is, a true signe and testi-monie that my bodie is made yours, and by my your soules are nourished.

k The wine signifieth that our soules are refre-shed & satisfied with the blood of Christ, spiri-tually received, so that without it we haue no nourishment.

l You shal no more enioye my bodellie presence till we meet to-gether in heauen.

Mar. 14, 27. Iohn 16, 30. and 18, 1.

m Shal turne backe and be en-couraged.

n This denieth what danger it is to trust in our strength.

Iohn 13, 31.

Mar. 14, 33. Iohn 22, 39.

Dan. 12, 1. Iohn 5, 29. n VV e must therefore onely do that, which God requireth of vs, and not fol-low mee foolish fantasies.

Mar. 14, 1. Iohn 13, 1.

Iohn 11, 47.

Iohn 11, 2. and 3, 5.

a He sheweth what occa-sion Iu-das took to com-mit his traiton.

b This was through Iudas traiton, so that they came to Iesus.

c He sheweth what occa-sion Iu-das took to com-mit his traiton.

d To honor my burryall with all.

Mar. 14, 12. Iohn 13, 1.

e Euerie one in value was about four pence half pence of olde money.

Mar. 14, 12. Iohn 13, 1.

37 And he toke Peter, and the two sonnes of Zebedeus, & began to waxe sorowful, and grieuouſly troubled.

38 Then ſaid Ieſus vnto them, My ſoule is verie heauie euen vnto the death: tarie ye here, and watche with me.

39 So he went a litle further, and fel on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſſe from me: neuertheles, not as I will, but as thou wilt.

40 After he came vnto the Diſciples, and founde thea ſleepe, & ſaid to Peter, What colde ye not watche with me one houre?

41 Watche, & pray, that ye enter not into temptation: the ſpirit in dede is readie, but the fleſhe is weake.

42 Againe he went away the ſecond tyme, & prayed; ſaying, O my Father, if this cup can not paſſe away from me, but that I muſt drinke it, thy will be done.

43 And he came, and founde them a ſleepe againe: for their eyes were heauie.

44 So he left them, and went away againe, and prayed the third time, ſaying the ſame wordes.

45 Then came he to his diſciples, and ſaid vnto them, Sleepe henceforth; and take your reſt: beholde, the houre is at hand, & the Sonne of man is giuen into the hands of ſinners.

46 Riſe, let vs go: beholde, he is at hand that betrayeth me.

47 And while he yet ſpake, lo, Iudas, one of the twelve, came, and with him a great multitude with ſwordes and ſtaues, from the high Prieſtes and Elders of the people.

48 Now he that betrayed him, had giuen them a token, ſaying, Whomeſoeuer I ſhal kiſſe, that is he, lay holde on him.

49 And forthwith he came to Ieſus, and ſaid, God ſaue thee, Maſter, & kiſſed him.

50 Then Ieſus ſaid vnto him, Friend wherefore art thou come? Then came they, & laid hands on Ieſus, and toke him.

51 And beholde, one of them which were with Ieſus, ſtretched out his hand, & drewe his ſworde, and ſtroke a ſeruant of the high Prieſt, and ſmote of his eare.

52 Then ſaid Ieſus vnto him, Put vp thy ſworde into his place: for all that take the ſworde ſhal periſhe with the ſworde.

53 Ether thinkeſt thou, that I can not now pray to my Father, and he wil giue me more then twelue legions of Angels?

54 How then ſhulde the Scriptures be fulfilled, which ſay, that it muſt be ſo?

55 The ſame houre ſaid Ieſus to the multitude, Ye be come out as it were againſt a thief, with ſwordes and ſtaues, to take me: I ſate daylie teaching in the Temple among

you, and ye toke me not.

56 But al this was done, that the Scriptures of the Prophetes might be fulfilled.

Then al the diſciples forſoke him & fled.

57 ¶ And they toke Ieſus, and led him to Caiaphas the hie Prieſt, where the Scribes and the Elders were aſſembled.

58 And Peter followed him a farre of vnto the hie Prieſtes hall, and went in, and ſate with the ſeruants to ſe the end.

59 Now the chief Prieſtes and the Elders, and all the whole council ſoght falſe witness againſt Ieſus, to put him to death.

60 But they founde none, & thogh manie falſe witnesses came, yet founde they none: but at the laſt came two falſe witnesses,

61 And ſaid, This man ſaid, I can deſtroy the Temple of God, and buylde it in three dayes.

62 Then the chief Prieſt aroſe, and ſaid to him, Anſweſt thou nothing? What is that matter that theſe men witness againſt thee?

63 But Ieſus held his peace. Then the chief Prieſt answered, and ſaid to him, I charge thee by the liuing God, that thou tel vs, if thou be the Chriſt the Sonne of God.

64 ¶ Ieſus ſaid to him, Thou haſt ſaid it: neuertheles I ſay vnto you, hereafter ſhal ye ſe the Sonne of man ſitting at the right hand of the power of God, & come in the cloudes of the heauen.

65 Then the hie Prieſt ret his clothes, ſaying, He hath blaſphemed: what haue we any more neede of witnesses? behold, now ye haue heard his blaſphemie.

66 What thinke ye? They answered, and ſaid, He is worthe to dye.

67 ¶ Then ſpat they in his face, & buffeted him: and other ſmote him with their rod des,

68 ſaying, Prophecie to vs, O Chriſt, Who is he that ſmote thee?

69 ¶ Peter ſate without in the hall: and a maide came to him, ſaying, Thou alſo waſt with Ieſus of Galile.

70 But he denied before them all, ſaying, I wot not what thou ſaiſt.

71 And when he wet out into the porche, another maide ſaw him, and ſaid vnto the that were there, This man was alſo with Ieſus of Nazaret.

72 And againe he denied with an othe, ſaying, I know not the man.

73 So after a while, came vnto hi they that ſtoode by, and ſaid vnto Peter, Surely thou art alſo one of them: for euen thy ſpeache bewrayeth thee.

74 Then began he to curſe him ſelf, and to ſweare, ſaying, I knowe not the man. And immediatlye the cocke crowe.

Cuij.

Lamen. 4, 14.

Chap. 10, 3.

Mar. 14, 53.
luk 22, 54.
iohn 18, 14.

Mar. 14, 58.

a He declareth how Ieſus was wrongfully accuſed, to the ende that we may knowe his innocencie, and not that he ſuffered for him ſelf, but for vs.
b Which colde iuſtly witneſſe againſt him.
Iohn 2, 19.

c Chriſt did neglect their falſe reportes, & nor ſouer he was not there to defend his cauſe, but to ſuffer condemnation.

d Or adire thee by thine allegiance towards God.
Chap. 16, 27.
Iohn 14, 13.

e Chriſt confeſſeth that he is the Sonne of God.
f This was one of their owne traditions, if they had heard any ſuch like blaſphemie.

g The enemies of God (as a true confeſſor blaſphemie.

h The officers ſmite chriſt with their rod des or little ſtaues.

i They mocked him after this ſort that he might ſeeme to be a Prophete, and ſo wolde turne the peoples mindes from him.

Mar. 14, 66.
luk 22, 55.
iohn 18, 25.

k An example of our infirmities that we may learne to deſpise vpo God and nor put our truſt in our ſelves.

1 He was liuply touched with repentance by the motion of Gods Spirit, who neuer suffereth his to perish vterly, though for a tyme they fall, to the intent they may feele their owne weaknes, and acknowledge his great mercie.
Mar. 13, 12.
Iuk 22, 66.
Iohn 17, 30.

a For they had no autoritie to condemne him, or to put any to death.
b Over late repentance bringeth deſperation.

c Although he abhorre his finnes, yet is he not diſpleſed cheriſh, but diſpaireth in Gods mercies, & ſeeketh his owne deſtruction.

d Theſe hypocrites lay the whole faulte vpon Iudas.

e The hypocrites are full of conſcience in a matter of nothing, but to theſe innocēt blood they make nothing at it.

f For the Iewes thought it a greate offence to be buried in the ſame place that the ſtrangers were.
Act. 1, 19.
Zech. 11, 13.

g It was a tradition of the Iewes to deliver a priſoner at Eaſter.

75 Then Peter remembered the wordes of Ieſus, which had ſaid vnto him, Before the cocke crowe, thou ſhalt deny me thrife. So he went out, and wept bitterly.

CHAP. XXVII.

1 Christ is deliuered vnto Pilate. 5 Iudas hangeth him ſelf. 24 Christ is pronounced innocent by the Iudge, & yet is condemned, and crucified among thieves. 26 He prayeth vpon the croſſe. 31 The vaille is rent. 32 The dead bodies ariſe. 37 Ioseph buryeth Christ. 64 watchmen kepe the graue.

1 **W**hen the morning was come, all the chief Priests, and the Elders of the people toke counſel againſt Ieſus, to put him to death.

2 And led him away bounde, & deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then whē Iudas which betrayed him, ſawe that he was condemned, he repented him ſelf, and brought againe the thirte pieces of ſiluer to the chief Priests, and Elders,

4 Saying, I haue ſinned, betraying the innocent blood. But they ſaid, What is that to vs? ſe thou to it.

5 And when he had caſt downe the ſiluer pieces in the Temple, he departed, & wet, and hanged him ſelf.

6 And the chief Priests toke the ſiluer pieces, and ſaid, It is not lawfull for vs to put them into the treaſure, becauſe it is the price of blood.

7 And they toke counſel, and bought with them a potters field, for the buriall of ſtrangers.

8 Wherefore that field is called, the field of blood, vntil this day.

9 ¶ (Then was fulfilled that which was ſpoke by Ieremias the Prophet, ſaying, And they toke thirte ſiluer pieces, the price of him that was valued, whome they of the children of Iſrael valued.

10 And they gaue the for the potters field, as the Lord appointed me.)

11 ¶ And Ieſus ſtoode before the gouernour, and the gouernour asked him, ſaying, Art thou the King of the Iewes? Ieſus ſaid vnto him, Thou ſaiſt it.

12 And when he was accuſed of the chief Priests and Elders, he answered nothing.

13 The ſaid Pilate vnto him, Heareſt thou not howe many things they laye againſt thee?

14 But he answered him not to one worde, in ſo muche that the gouernour maruiled greatly.

15 Now at the feaſt, the gouernour was wont to deliuer vnto the people a priſoner, whome they wolde.

16 And they had then a notable priſoner, called Barabbas.

17 When they were then gathered toge-

ther, Pilate ſaid vnto them, Whether will ye that I let looſe vnto you Barabbas, or Ieſus, which is called Chriſt?

18 ¶ (For he knewe wel, that forenuie they had deliuered him.)

19 Also when he was ſet downe vpon the iudgement ſeat, his wife ſent to him, ſaying, Haue thou nothing to do with that iuſte man: for I haue ſuffered many things this day in a dreame by reaſon of him.)

20 ¶ But the chief Priests & the Elders had perſuaded the people that thei ſhulde aſke Barabbas, and ſhulde deſtroy Ieſus.

21 Then the gouernour answered, & ſaid vnto them, Whether of the twaine will ye that I let looſe vnto you? And they ſaid, Barabbas.

22 Pilate ſaid vnto them, What ſhall I do then with Ieſus, whiche is called Chriſt? They al ſaid to him, Let him be crucified.

23 ¶ Then ſaid the gouernour, But what cuill hath he done? Then they cryed the more, ſaying, Let him be crucified.

24 ¶ When Pilate ſawe that he auailed nothing, but that more tumulte was made, he toke water, & waſhed his hands before the multitude, ſaying, I am innocent of the blood of this iuſt man: loke you to it.

25 ¶ Then answered all the people, and ſaid, His blood be on vs, and on our children.

26 ¶ Thus let he Barabbas looſe vnto them, and ſcourged Ieſus, and deliuered him to be crucified.

27 ¶ The ſouldiours of the gouernour toke Ieſus into the commune hall, and gathered about him the whole bande.

28 And they ſtripped him, and put vpon him a ſcarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a rede in his right hand, and bowed their knees before him, and mocked him, ſaying, God ſaue thee King of the Iewes,

30 And ſpined vpon him, and toke a rede, and ſmote him on the head.

31 ¶ Thus when they had mocked him, they toke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 ¶ And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his croſſe.

33 ¶ And when they came vnto the place called Golgotha, (that is to ſay, the place of dead mens ſkullies.)

34 They gaue him vineger to drinke, mingled with gall: & when he had taſted thereof he wolde not drinke.

35 ¶ And whē they had crucified him, they parted his garments, & did caſt lottes, that

it might

h This was the greater condemnation of Pilate, whome ſeether his owne knowledge could teache, the counſel of others to defend Chriſt innocēcie.

Mar. 15, 11.
Iuk 23, 11.
Iohn 18, 40.

i The multitude preferred the wicked to the righteous.

k Pilate becometh witnes that he innocēt before he condemne him. 1 If his death be not lawfull, let the puniſhment fall on our heads, and our children, & as they wiſhed, ſo this crueltie taketh place this day.
Mar. 15, 16.
Iohn 19, 1.
m To denie it becauſe he called him ſelf a King.

Mar. 15, 22.
Iuk 23, 16.

Iohn 19, 16.

n It was a kinde of drinke, ſo of the vaine, and to haſten his death, which was giuen him vpon the Croſſe.

it might be fulfilled which was spoken by the Prophet, *They deuiled my garments among them, and vp6 my vesture did cast lottes.

36 And they fate, and watched him there.

37 ¶ Thei set vp also ouer his head his cause written, *THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, *Thou that destroyest the Temple, and buydest it in three dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priestes mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he ca not saue him self: if he be the King of Israel, let him now come downe from the crosse, and we will beleue him.

43 *He trusteth in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.

44 That same also the thieues, which were crucified with him, cast in his teeth.

45 Now from the sixth houre was there darknes ouer all the land, vnto the ninth houre.

46 And about the ninth houre Iesus cryed with a loude voyce, saying, *Eli, Eli, lama sabachthani: that is, *My God, my God, why hast thou forsaken me?

47 And some of them that stode there, when they heard it, said, This ma calleth *Elias.

48 And straight way one of them ran, and toke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other said, Let be: let vs se, if Elias will come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the gose.

51 And beholde, the vaile of the Temple was ret in twayne, from the top to the bottome, and the earth did quake, and the stones were clouen,

52 And the graues did open them selues, & many bodies of the Saintes which slept, arose,

53 And came out of the graues after his resurrection, and went into the holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iesus, sawe the earthquake, and the things that were done, thei feared greatly, saying, Truly this was

the Sonne of God.

55 ¶ And many women were there, beholding him a fare of, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Marie Magdalene and Marie the mother of Iames and Ioses, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a riche man of Arimathea, named Ioseph, who had also him self bene Iesus disciple.

58 He went to Pilate, and asked the bodie of Iesus. Then Pilate commanded the bodie to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, & departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparati6 of the Sabbath, the hie Priestes and Pharises assembled to Pilate,

63 And said, Sir, we remeber that that deceiuer said, while he was yet aliue, Within three dayes I will rise.

64 Commaunde therefore, that the sepulchre be made sure vntil the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last error be worke then the first.

65 Then Pilate said vnto them, Ye haue a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the watche, & sealed the stone.

CHAP. XXVIII.

6 ¶ The resurrection of Christ. 10. The birth of Christ. 11. The hie Priestes bribe the fouldiers. 17. Christ appeareth to his disciples, & sendeth them forth to preache, and to baptize. 20. Promising to them continual assistance.

1 NOW in the end of the Sabbath, when the first day of the weke began to dawne, Marie Magdalene, & the other Marie came to se the sepulchre.

2 And beholde, there was as great earthquake: for the Angel of the Lord descended from heauen, & came & rolled backe the stone from the dore, and fate vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come,

was sufficient to condemne the grosse malice of the Iewes.

Mag. 13. 48. Luk. 23. 50. John 19. 38. a VVho was so muche the more in danger by declaring him selfe to be Iesus disciple.

b Christs burying doth to much more verifie his death and resurrection.

c which was the day before the Sabbath.

d More wil follow his doctrine then did afore he was put to death. That is, more pointed for the keeping of the Table. The more that men go about to subdue Christes power the more I hewe they their owne malice, & procure to them selves the greater condemnation, for as muche as Gods glorie the more appeareth thereby.

Mar. 16. 6. John 20. 11. Or, euening.

e Here the Evangelists redreth the natural dayes from the sunne rising to his rising againe, & not as the Iewes did, which began to count at the first houre after the sunne set.

f There were two: but it is a manner of speech to vse the singular number for the plural, and otherwise.

He assureth the
that it is so.

Their ioy was
mixt with feare,
houe becaufe of
the Angels pre-
sence, & also for
that they were
metastised.

come, se the place where the lord was laid,
And quickly, and tel his disciples that
he is risen from the dead: and beholde, he
goeth before you into Galile: there ye shal
se him: lo, I have tolde you.
So they departed quickly from the sepul-
chre, with feare and great ioye, and did
runne to bring his disciples worde.
And as they went to tel his disciples, be-
holde, Iesus also met them, saying, God
saue you. And they came, and toke him by
the fete, and worshipped him.
The said Iesus vnto the, Be not afraid.
Go, and tell my brethren, that they go in-
to Galile, and there shal they se me.
Now when they were gone, beholde,
some of the watche came into the citie, &
shewed vnto the hie Priestes all the things
that were done.
And they gathered them together with
the Elders, and consulted, & gaue large
money vnto the souldiers,

Saying, Say, His disciples came by night
and stole him away while we slept.
And if the gouernour heare of this, we
will persuaide him, and saue you harmeles.
So they toke the money, and did as they
were taught: and this saying is noyed a-
mong the Iewes vnto this day.
Then the eleuen disciples went into
Galile, into a mountaine, where Iesus had
appointed them.
And when they sawe him, they worship-
ped him: but some doubted.
And Iesus came, and spake vnto them,
saying, All power is giuen vnto me in hea-
uen, and in earth.
Go therefore, and teache all nations,
baptizing them in the Name of the Fa-
ther, and the Sonne, and the holie Gost,
Teaching them to obserue all things,
whatsoeuer I haue commanded you: and
lo, I am with you alway, vntil the end of
the worlde, Amen.

An extreme
gence of God
whereby the
were the
re hardened,
that they can
fele the profit
his death and
urrection.

Ebr. 1. 3.
chap. 11. 3.
iohn 17. 3.

Mar. 16. 13.
f Men maye
teache their
one doctrine, be
whatsoeuer
Christ haue
taught them: for
he referreth the
autoritie to his
self to be the
only teacher and
tor of the doc-
ne.

John 14. 18.
By power, gra-
te and verue
the holie Gost.

THE HOLY GOSPEL

Of Iesus Christ according to Marke.

CHAP. I.

The office, doctrine, and life of Iohn the Baptiste.
Christ is baptized: 13. And tempted. 14. He preacht.
17. Callesh the follovers. 23. Christ healeth the man with
the violence spirit. 27. New doctrine. 29. He healeth Pe-
ters mother in law. 34. The deuil knoweth him. 41. He
cleareth the Iewes had healeth diuers others.



He beginning of
the Gospel of Iesus
Christ the Sonne of
God:
As it is writen in the
Prophecie, Beholde
I send my messenger
before thy face,

which shal prepare thy way before thee.
The voice of him that cryeth in the wil-
dernes is, Prepare the way of the Lord:
make his paths straight.
Iohn did baptize in the wildernes, and
preache the baptisme of amendment of
life, for remission of finnes.
And all the country of Iudea, and they
of Ierusalem went out vnto him, and were
all baptized of him in the river Iordan, co-
fessing their finnes.
Now Iohn was clothed with camels hee-
re, and with a girdle of a skinne about his
loines: and he did eat locustes and wilde
honic.
And preached saying, A stronger then I
cometh after me, whose shoes larcher I am
not worthe to stoupe downe, and vnloose.
Trueth it is, I haue baptized you with

water: but he will baptize you with the
holie Gost.
And it came to passe in those dayes,
that Iesus came fro Nazareth a citie of Ga-
lile, and was baptized of Iohn in Iordan.
And asone as he was come out of the
water, Iohn saue the heauens clouen in
twaine, and the holie Gost descending
vpon him like a doue.
Then there was a voyce from heauen,
saying, Thou art my beloued Sonne, in
whome I am well pleased.
And immediatly the Spirit driueth
him into the wildernes.
And he was there in the wildernes for
tie dayes, and was tempted of Satan: he
was also with the wilde beastes, & the An-
gels ministered vnto him.
Now after that Iohn was committed
to prison, Iesus came into Galile, preachig
the Gospel of the Kingdome of God.
And saying, The time is fulfilled, & the
Kingdome of God is at hand: repent and
believe the Gospel.
And as he walked by the sea of Ga-
lile, he sawe Simon, and Andrew his bro-
ther, casting a nett into the sea, (for they
were fishers.)
The Iesus said vnto them, Follow me,
and I will make you to be fishers of men.
And straight way they forsoke their net-
tes, and followed him.

He declared
that he is his
minister of an
outward
& that it is
christ that
the force and
ture.

Mat. 3. 14.
Iuke 3. 21.
iohn 1. 11.
For Iesus
f This was
for the confir-
mation of Iohn,
that he was
by.

The Father
bestowed
that Christ
was the
verie Sonne
of God.
Mat. 3. 17.
Iuke 4. 1.
For the holie
Gost.

Christ would
be tempted to
persuade vs that
he will helpe
them that be
tempted.
Ebr. 2. 11.
mat. 4. 12.
Iuke 4. 41.
iohn 4. 41.

By the which
Gospel he
he & reigne
all.
Mar. 4. 11.
Iuke 5. 1.
Iuke 5. 1.
Iuke 5. 1.

Trueth it is,
from per-
son.

19 And when he had gone a litle further thence, he sawe Iames the sonne of Zebedeus, and Iohn his brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way after him.

21 ¶ So they entred into Capernaum, and straight way on the Sabbath day he entred into the Synagogue and taught,

22 And they were astonied at his doctrine: for he taught them as one that had autoritie, and not as the Scribes.

23 ¶ And there was in their Synagogue a man which had an vncleane spirite, and he cryed,

24 Saying, Ah, what haue we to do with thee, o Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and come out of him.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him,

27 And they were all amased, so that they demanded one of another, saying, What thing is this? what newe doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

28 And immediatly his fame spred abroad throughout all the region bordering on Galile.

29 ¶ And asone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wifes mother in law laye sicke of a feuer, and anone they tolde him of her.

31 And he came & toke her by the hand, and lift her vp, and the feuer forsoke her by and by, and she ministred vnto them.

32 And when euen was come, & the sunne was downe, they broght to him al that were diseased, and them that were possessed with deuils.

33 And the whole cite was gathered together at the dore.

34 And he healed manie that were sicke of diuers diseases: and he cast out manie deuils, and suffred not the deuils to say that they knewe him.

35 And in the morning very early, before day, Iesus arose and went out into a solitarie place, and there prayed.

36 And Simon, & they that were with him, followed after him.

37 And when they had founde him, they

said vnto him, All men seke for thee.

38 Then he said vnto them, Let vs go into the next townes, that I may preache there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughoutall Galile, & cast the deuils out.

40 ¶ And there came a leper to him, beseeching him, and kneled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassio, and put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And asone as he had spoken, immediatly the leprosie departed from him, & he was made cleane.

43 And after he had giuen him a strict commandemēt, he sent him away forthewith,

44 And said vnto him, Se thou say nothing to any man, but get thee hience, and shewe thy selfe to the Priest, and offer for thy cleansing those things, which Moses commanded, for a testimonial vnto them.

45 But whē he was departed, he beganne to tell manie things, and to publishe the matter: so that Iesus colde no more openly enter into the cite, but was without in desert places: and they came to him from euerie quarter.

CHAP. II.

¶ He healeth the man of the palse. ¶ He forgiveth finnes. 14. He calleth Leui the customer. 16. He eateth with sinners. 18. He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

1 After a fewē dayes, he entred into Capernaum againe, and it was noyfed that he was in the house.

2 And anone, many gathered together, in so much that the places about the dore colde not receiue any more: and he preached the worde vnto them.

3 And there came vnto him, that broghe one sicke of the palse, borne of foure mē.

4 And because they colde not come nere vnto him for the multitude, they vncouered the rofe of the house where he was: & when they had broken it open, they let downe the bed, wherein the sicke of the palse laye.

5 Now when Iesus sawe their faith, he said to the sicke of the palse, Sonne, thy finnes are forgiven thee.

6 And there were certeine of the Scribes, sitting there, & reasoning in their hearts,

7 Why doeth this man speake suche blasphemies? who can forgieue finnes, but God onelie?

8 And immediatly when Iesus perceined in his spirit, that thus they thought with theselues, he said vnto them, Why reason ye these

Mat. 8, 1.
Luk. 5, 13.

p Forbidding hē to tel anie man, becaus as yet his time was not come to be knowē.
q It belonged to the Priest, to knowe if a mā were healed of the leprosie.

Leui. 14, 4.
r To take al manner of excuse fro them, and to condemn them of ingratitude.

Luk. 5, 18.
s The preasse was so great, that he coulde haue bene throwed.

Mat. 9, 1.
Luk. 5, 18.

a where he was wont to remaine

b By this the wōdes of Christ sheweth that he was sent of his Father with autoritie to take away our finnes.

Job 14, 4.
Isa. 43, 15.

e chriſt ſpeaketh
according to their
capacities, who
were ſo blinded
that they woulde
believe nothing,
but that which
they ſawe with
their eyes, and
therefore ſhew-
eth his autoritie
ouer the ſoule by
the power which
he hath ouer the
bodie.

d Their owne
conſciences cauſe
them to confeſſe
the truth.

Mat 9, 9.
Iuke 5, 27.

1. Tim. 1, 11.
e He ſpeaketh of
ſuch as perſuade
them ſaues to be
ſaſt, although they
be nothing leſſe.
Mat 9, 14.
Iuke 5, 33.

f Chriſt ſheweth
that he will ſpare
him and not bur-
den them before
he be neceſſary.

g The worde
properly ſignifi-
eth newe clothe,
whereas as yet
had not paſſed
the hands of the
ſeller.

Mat 11, 1.
Iuke 11, 1.

ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſicke of
the palfie, Thy finnes are forgiven thee: or
to ſay, Ariſe, and take vp thy bed, & walke?

10 And that ye may knowe, that the Sonne
of man hath autoritie in earthe to forgive
finnes, (he ſaid vnto the ſicke of the palfie).

11 I ſay vnto thee, Ariſe, & take vp thy bed,
& get thee hence into thine owne houſe.

12 And by and by he aroſe, and toke vp his
bed, and went forth before them all, in-
ſomuche that they were all amazed, & glo-
rified God, ſaying, We neuer ſawe ſuche
a thing.

13 ¶ Then he went againe toward the ſea,
and al the people reſorted vnto him, & he
taught them.

14 And as Ieſus paſſed by, he ſawe Leui
the ſonne of Alphæus ſit at the receite of
cuſtome, and ſaid vnto him, Followe me.
And he aroſe, and followed him.

15 ¶ And it came to paſſe as Ieſus ſate at
table in his houſe, many Publicanes & ſin-
ners ſate at table alſo with Ieſus, & his diſ-
ciples: for there were many that followed hi.

16 And whē the Scribes and Pharifees ſawe
him eat with the Publicanes and ſinners,
they ſaid vnto his diſciples, How is it, that
he eateth and drinketh with Publicanes &
ſinners?

17 Now when Ieſus heard it, he ſaid vnto
them, The whole haue no nede of the
phyſician, but the ſicke. I came not to cal
the righteous, but ſinners to repentance.

18 And the diſciples of Iohn, & the Pha-
riſes did faſt, and came and ſaid vnto him,
Why do the diſciples of Iohn and of the
Phariſes faſt, and thy diſciples faſt not?

19 And Ieſus ſaid vnto the, Can the chil-
dren of the mariage chamber faſt, whiles
the bridegrome is with them? as long as
they haue the bridegrome with them, they
can not faſt.

20 But the dayes wil come, whē the bride-
grome ſhalbe taken from them, and then
ſhal they faſt in thoſe dayes.

21 Alſo, no man ſoweth a piece of newe
cloth in an olde garment: for els the newe
piece taketh away the filling vp from the
olde, and the breache is worſe.

22 Likewise no mā putteth newe wine into
olde veſſels: for els the newe wine brea-
keth the veſſels, and the wine runneth out,
and the veſſels are loſt: but new wine muſt
be put into newe veſſels.

23 ¶ And it came to paſſe as he wēt throug
the corne on the Sabbath day, that his diſ-
ciples, as they went on their way, began to
plucke the eares of corne.

24 And the Pharifees ſaid vnto him, Behol-

de, why do they on the Sabbath day, that
which is not lawfull?

25 And he ſaid to them, Haue ye neuer red
what Dauid did, when he had nede, and
was an hungred, bothe he, and they that
were with him?

26 How he went into the houſe of God, in
the dayes of Abiathar the hie Prieſt, and
did eat the ſhewe bread, which were not
lawfull to eat, but for the Prieſts, & gaue
alſo to them which were with him?

27 And he ſaid to them, The Sabbath was
made for mā, & not man for the Sabbath.

28 Wherefore the ſonne of man is Lord,
euen of the Sabbath.

¶ CHAP. III.

1 ¶ He healeth the man with the dried hand. 2 ¶ He cho-
ſeth his Apoſtles. 3 ¶ Chriſt is thought of the worldlings
to be beſides him ſelf. 4 ¶ He caſteth out the vnclane ſpi-
rit, which the Phariſes aſcribe vnto the deuill. 5 ¶ Blaſ-
phemy againſt the holy Ghoſt. 6 ¶ The brother, ſiſter and
mother of Chriſt.

1 And he entred againe into the Syna-
gogue, and there was a man which
had a withered hand.

2 And they watched him, whether he woul-
de heale him on the Sabbath day, that they
might accuſe him.

3 Then he ſaid vnto the mā which had the
withered hand, Ariſe: ſtand forth in the
middles.

4 And he ſaid to them, Is it lawfull to do a
good dede on the Sabbath day, or to do
euill, to ſaue the life, or to kil? But they hel-
de their peace.

5 Then he looked rounde about on the an-
gerly, mourning alſo for the hardnes of
their hearts, and ſaid to the man, Stretch
forth thine hand. And he ſtretched it out:
and his hand was reſtored, as whole as the
other.

6 ¶ And the Pharifees departed, & ſtraight-
waye gathered a counſell with the Herodians
againſt him, that they might deſtroy
him.

7 But Ieſus auoyded with his diſciples to
the ſea: and a great multitude followed
him from Galilee, and from Iudæa,

8 And from Ieruſalem, and from Idumea,
and beyonde Iordan: and they that dwel-
led about Tyrus and Sidon, whē they had
heard what great things he did, came vnto
him in great number.

9 And he commanded his diſciples, that a
ſhip ſhulde waite for him, becauſe of the
multitude, left they ſhulde throng him.

10 For he had healed many, inſomuch that
they preſſed vpon him, to rouch him as
many as had ſeuerall plagues.

11 And whē the vnclane ſpirits ſawe him,
they fel downe before him, and cryed, ſay-
ing, Thou art the Sonne of God.

12 And

1. Sam. 1, 1.
h He was al-
called Achime-
lech, as his father
was, ſo that both
the father & the
ſonne were cal-
led by both the
names. 1. Chro-
24, 3. 1. Sam.
17, and 1. Sam.
1. King. 2, 26.
Exod. 29, 1.
Leuit. 24, 1.
i Seeing the Sab-
bath was made
for mans vſe,
was not man to
ſhulde be ſer-
ued to his hinder-
ance, & inconueni-
ence.

Mat. 12, 9.
Iuke 6, 6.

a They kept
their reuerence
malice, & would
not ſuffer him to
doe any good
workes, but they
would ſeeke to
kill him, & ſo
they kept their
malice on him.

b Although they
knew that he
was deſtroyed,
yet they kept
their malice
till they had
killed him.

c Or, ſome
meaning
of ſea.

1. Tim. 6. 17.

Mat. 5. 19.
Luk. 1. 16.
& 11. 33.
e Christ setteth
before their eyes
the true pattern
of a Christi life.
† Or, brought.
Mat. 10. 16.
Luk. 1. 17.
& 12. 3.

f VV^e may not
take occasion to
do evil vnder co-
lor to hide our
doings, for all
shal be disclosed
at the length.

Mat. 7. 2.
Luk. 6. 38.
g If you do your
endeavour faith-
fully, ye shal be
recompensed iu-
stly.

Mat. 13. 12.
& 25. 29.
Luk. 8. 18.
& 19. 26.

h That which
he thinketh him
self to haue.

i These two fi-
gures follo-
wing proue, that
although the king-
dome of God se-
meth to haue ve-
ry little appear-
ance or beginning,
yet god doth increa-
se it about mans
reason.

Mat. 13. 31.
Luk. 13. 19.
k If the ministers
do their ducie,
God wil giue the
increase.

Mat. 13. 34.

Mat. 8. 23.
Luk. 8. 22.

17 Yet haue they no roote in them selues,
and endure but a tyme: for when trouble
and persecution ariseth for the worde, im-
mediately they be offended.

18 Also they that receiue the fede among
the thornes, are suche as heare the worde;
19 But the cares of this worlde, and the
disceitfullnes of riches, and the lustes of
other things entre in, & choke the worde,
and it is vnfutfull.

20 But they that haue receiued fede in good
grounde, are they that heare the worde &
receiue it, and bring forth frute, one come
thirtie, another fixtie, and some an hun-
dredth.

21 ¶ Also he said vnto them, * Is the can-
dle light to be put vnder a bushel, or vn-
der the table, and not to be put on a can-
dlestick?

22 * For there is nothing hid, that shal not
be opened: neither is there a secret, but that
it shal come to light.

23 If any man haue eares to heare, let him
heare.

24 And he said vnto them, Take hede what
ye heare. * With what measure ye mete,
it shal be measured vnto you: and vnto you
that heare, shal more be giuen.

25 * For vnto him that hath, shal it be giue,
and from him that hath not, shal be taken
away, euen that he hath.

26 ¶ Also he said, So is the kingdome of
God, as if a man shulde cast fede in the
grounde,

27 And shulde slepe, and rise vp night and
day, and the fede shulde spring and grow
vp, he not knowing how.

28 For the earth bringeth forth the frute of
her self, first the blade, then the eares, after
that, full come in the eares.

29 And as sone as the frute sheweth it selfe,
anone he putteth in the sickle, because the
haruest is come.

30 ¶ He said moreover, Whereunto shall
we liken the kingdome of God? or with
what comparison shal we compare it?

31 It is like a graine of mustard fede, which
when it is sown in the earth, is the least of
all feedes that be in the earth:

32 But after that it is sown, it groweth vp,
and is greatest of all herbes, and beareth
great branches, so that the foules of heauē
may buylde vnder the shadow of it.

33 And with many such parables he prea-
ched the worde vnto them, as they were
able to heare it.

34 And without parables spake he nothing
vnto them: but he expounded all things to
his disciples aparte.

35 ¶ Now the same day when euen was

come, he said vnto them, Let vs passe ouer
vnto the other side.

36 And they left the multitude, and toke
him as he was in the ship: and there were
also with him other shippes.

37 And there arose a great storme of win-
de, and the waues dashed into the ship, so
that it was now full.

38 And he was in the sterne, asleep on a
pillowe: & they awoke him, & said to him,
Master, carest thou now that we perishe?

39 And he rose vp, and rebuked the winde,
& said vnto the sea, Beate, & be still. So the
winde ceased, & it was a great calme.

40 Then he said vnto them, Why are ye so
feareful? thow is it that ye haue no faith?

41 And they feared exceedingly, & said one
to another, Who is this, that both the
winde and the sea obey him?

¶ CHAP. V. bul. b. A. 61
8 Iesus casteth the deuils out of the man, and suffereth him
to enter into the swine. 35 He healeth a woman from the
bloody issue. 41 And raiseth the Capernaum daughter.

And they came ouer to the other si-
de of the sea into the country of
the Gadarenes.

2 And when he was come out of the ship,
there met him incontinently out of the gra-
ues, a man which had an vncleane spirit.

3 Who had his abiding among the gra-
ues, and no man colde binde him, no not
with chaines,

4 Because that when he was often bounde
with fetters & chaines, he plucked the chain-
es asunder, & brake the fetters in pieces,
nether colde any man tame him.

5 And alwayes both night & day he cryed
in the mounctaines, and in the graues, and
stoke him self with stones.

6 And when he saw Iesus a farte off, he tan-
ne, and worshipped him,

7 And cryed with a loude voice, and said,
* What haue I to do with thee, Iesus, the
Sonne of the moste high God? I charge
thee by God, that thou torment me not.

8 (For he said vnto him, Come out of the
man, thou vncleane spirit.)

9 And he asked him, What is thy name? &
he answered, saying, My name is Legion:
for we are manie.

10 And he prayed him instadly, that he wolde
not send them away out of the country.

11 Now there was there in the mountai-
nes a great herd of swine feeding.

12 And all the deuils besought him saying,
Send vs into the swine, that we may entre
vnto them:

13 And incontinently Iesus gaue them lea-
ue. Then the vncleane spirits went out &
entred into the swine, and the herd ranne
headling from the high bāke into the sea,

(and there

1 And Gadare-
wards.

m chris leaue
vs often cōse
our selues, bu
aswell that w
may learne to
know our own
weaknes, as h
mightie power

† Or, haue ye
not yet faith?

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headling from the high bāke into the sea,

(and there

a The deuill is
constrained to ob-
fesse Iesus Christ,
& yet casteth him
to resist him.

† or, aduersary
to sweate by
God.

b He abuseth
the name of God
to maintaine his
tyrannie.

c A Legion
meined about
6000. in possibi-
lity read Mar. 3. 13.

† Or, ran with
violence headling

(& there were about two thousand swine) and they were drowned in the sea.

14 And the swineherds fled and tolde it in the cite, & in the countrey, and they came out to se what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuill, & had the legion, sit bothe clothed, & in his right minde: and they were afraide.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he wolde departe from their coastes.

18 And whē he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit Iesus wold not suffre him, but said vnto him, Go thy waye home to thy friends, and shewe thē what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in † Decapolis, what great things Iesus had done vnto him: and all men did marueil.

21 ¶ And whē Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 * And beholde, there came one of the rulers of the Synagogue, whose name was lairus: and when he sawe him, he fel downe at his feete,

23 And besoght him instantly, saying, My litle daughter lieth at point of death: I pray thee that thou woldest come, & laye thine hands on her, & she may be healed, & liue.

24 Then he went with him, & a great multitude followed him, and thronged him.

25 (And there was a certeine womā which was diseased with an yssue of blood twelue yeres,

26 And had suffered many things of many physicions, and had spent all that she had, and it auailed her nothing, but she became muche worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touche his clothes, I shalbe whole,

29 And straight way † course of her blood was dried vp, and she felt in her bodie, that she was healed of that † plague.

30 And immediatly when Iesus did know in himself the vertue that wet out of him, he turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throng thee, and sayest

thou, VVho did touche me?

32 And he loked rounde about, to se her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, & she came & fell downe before him, and tolde him the whole trueth.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy † plague.)

35 While he yet spake, there came fro the same ruler of the Synagogues house certeine which said, Thy daughter is dead: why diseatest thou the Master any further?

36 As sone as Iesus heard that worde spokē, he said vnto the ruler of the Synagogue, Be not afraide: onely beleue.

37 And he suffered no man to follow him, saue Peter and Iames, & Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, and them that wept and wailed greatly.

39 And went in, and said vnto them, Why make ye this trouble, and wepe? the childe is not dead, but slepeth.

40 And they laughed him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that were with him, and entred in where the childe laye.

41 And toke the childe by the hand, & said vnto her, Talitha cumi, whiche is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeres, & they were astonied out of mesure.

43 And he charged them straitely that no man shulde knowe of it, and commanded to giue her meat.

CHAP. VI.

¶ How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sondrie opinioes of Christ. 25 Iohn is put to death, & buried. 31 Christ giueth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth manie.

1 A fterwarde he departed thence, and came into his owne countrey, & his disciples followed him.

2 And whē the Sabbath was come, he began to teache in the Synagogue, and many that heard him, were astonied, & said, Fro whence hath he these thigs? & what wisdom is this that is giuen vnto him, that euen † suche great workes are done by his hands?

3 Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honor, but in his owne cou-

Dij.

† Or, scourge.

h He ment, she was not dead to remane so, because she shulde incontinently be restored againe to life. i For they had no hope to see her liue againe. k That is, his three disciples.

Mat. 13, 54. luke 4, 16.

a Christ is neglected of his owne friends and kindfolkes.

† Or, miracles. † Or, confin.

b That which ought to moue them to come to Christ, causeth them to goe back from him, which cometh of their owne wickednes.

Mat. 13, 57. luke 4, 24. ioh. 4, 44.

e That is, he wolde not.
d Lacke of faith maketh vs vnable to receiue Gods benefites.

Mat. 4, 35.
luke 13, 22.
Mat. 10, 1.
chap. 3, 14.
luke 9, 1.

e Christ onely forbideth them to carie any thing, which might be burdalous, or hinder their message.

f Or, purfes.

Ast. 12, 3.

g which were a kinde of light shoes tied to the fete with strings.

h He forbiddeth curiositie in chagging their lodgings in this their speeche.

Mat. 10, 14.
luke 9, 5.

i In token of execration, and of the horrible vengeance of God, which shall light vpon them.

Ast. 13, 51.
Eccl. 18, 6.

Jam. 5, 14.

k The oyle was a signe of this miraculous worke, and not a medicine to heale diseases: so that the gift of miracles ceasing, the ceremony is to no vse.

Mat. 14, 1.
luke 9, 7.

l Meaning of the olde Prophetes.

luke 3, 19.

m They had then this commune error, that they thought the soules being departed out of one bodie went straight into another.

Leuit. 18, 16.
and 20, 21.

n The libertie that Iohn vsed to seprate vice without exception of person, declareth how the true ministers ought to be hane the felues.

o Such is the nature of gods worde, that it compelleth the vniuersall to repentance: it is as no doubt the King had some good motions, but the fellest in some places, & so tolke no more.

p VVhat inconuenience cometh by wastfull dancing.

tre, and among his owne kinned, and in his owne house.

5 And he colde there do no great works saue that he laid his handes vpon a fewe sicke folke, and healed them.

6 *And he marueiled at their vnbeliefe, & went about by the townes on euerie side, teaching.

7 *And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane spirits,

8 And commanded them, that they shulde take nothing for their iorney, saue a staffe onely: nether scrip, nether bread, nether money in their girdles,

9 But they shulde be shod with sandals, & that they shulde not put on two coates.

10 And he said vnto them, Wherefoeuer ye shal entre into an house, there abide till ye departe thence.

11 *And whosoever shall not receiue you; nor heare you, whe ye depart thence, shake of the dust that is vnder your feete, for a witnes vnto the. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrha at the day of iudgement, then for that cite.

12 *And thei went out and preached, that men shulde amende their liues.

13 And they cast out manie deuils: & they anoynted many that were sicke with oyle, and healed them.

14 *Then king Herode heard of him (for his name was spred abroad) & said, Iohn Baptist is risen againe fro the dead, & there fore great workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of the Prophetes.

16 *So when Herode heard it, he said, It is Iohn whome I beheaded: he is risen fro the dead.

17 For Herode him self had sent forth, and had taken Iohn, and bounde him in prison for Herodias sake, which was his brother Philippes wife, because he had married her.

18 For Iohn said vnto Herode, *It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarell against him, and wolde haue killed him, but she colde not.

20 For Herode feared Iohn, knowing that he was a iust man, and an holie, and reuerenced him, & when he heard him, he did manie things, and heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banquet to his Princes and Captaines, and chief Estates of Galile:

22 And the daughter of the same Herodias came in and danced, and pleased Herode

and them that sate at table together, the King said vnto the maide, Ask of me what thou wilt, and I will giue it thee.

23 And he sware vnto her, Whatfoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.

24 *So she went forth, and said to her mother, What shal I aske? And she said, Iohn Baptists head.

25 The she came in straight way with haste vnto the King, and asked, saying, I wolde that thou shuldest giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was verie sorrye: yet for his othes sake, and for their sakes which sate at table with him, he wolde not refuse her.

27 And immediatly the King sent the haggman, and gaue charge that his head shulde be brought. So he went and beheaded him in the prison.

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, thei came and toke vp his bodie, and put it in a tombe.

30 *And the Apostles gathered them selues together to Iesus, and tolde him all things, bothe what thei had done, & what they had taught.

31 And he said vnto them, Come ye aparte into the wilderness, and rest a while: for there were many commers and goers, that they had not leasure to eat.

32 *So thei went by ship out of the way into a desert place.

33 But the people sawe the when thei departed, & many knewe him, & ranne a fore thither out of all cities, and came thither before them, and assembled vnto him.

34 *Then Iesus went out, and sawe a great multitude, & had compassion on them, because they were like shepe which had no shepheard: and he began to teache them manie things.

35 *And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them departe, that they may go into the villages and townes about, and bye them bread: for they haue nothing to eat.

37 But he answered and said vnto them, Giue ye them to eat. And they said vnto him, Shal we go and bye two hundred penie worthe of bread, and giue them to eat?

38 *Then he said vnto them, How manie loaves haue ye? go & loke. And whe they knewe it, they said, Five, and two fishes.

39 So he

Mat. 14, 1.

p Iosephus setteth her name Salome, the daughter of Philippos Herodias.

f Or, carkeis.

luke 9, 10.

q The Apostles render count of their message, which is to deterr their fidelitie and obedience.

Mat. 9, 36.

& 14, 14.

r This declareth that there is a horrible discorde among that people where the true preaching of Gods word wanteth.

luke 9, 11.

Mat. 14, 15.

t which is about five pound sterling.

Mat. 14, 17.

luke 9, 13.

John 6, 9.

Or, by table
for in eue-
the tanks were
as many as a ta-
ble coude holde.
The Greke
wrote significth
fish beddes as an
made in a garde,
so that the com-
panie which we-
re there set might
sleepe as rowes or
orders of beddes
in a garden.

39 So he commanded them, to make them
all sit downe by companies vpon the gre-
ne grasie.

40 Then they sate downe by rowes, by
hundreths, and by fifties.

41 And he toke five loaves, and the two
fishes, and looked vp to heauē, & gaue tha-
kes, and brake the loaves, and gaue them
to his disciples to set before them, and the
two fishes he deuided among them all.

42 So they did all eat, and were satisfied.

43 And they toke vp twelue baskets ful of
the fragments, and of the fishes.

44 And they that had eaten, were about
five thousand men.

45 ¶ And straight way he caused his disci-
ples to go into the ship, and to go before
vnto the other side vnto Bethsaida, while
he sent away the people.

46 Then asone as he had sent them away,
he departed into a mountaine to pray.

47 * And when euen was come, the ship
was in the middes of the sea, and he alone
on the land.

48 And he sawe them troubled in rowing,
(for the winde was contrarie vnto them)
and about the fourth watche of the night
he came vnto them, walking vpon the sea,
and wolde haue passed by them.

49 And when they saw him walking vpon
the sea, they supposed it had bene a spirit,
and cryed out.

50 For they all sawe him, and were fore a-
fraide: but anone he talked with them, &
said vnto them, Be of good comforte: it
is I, be not afraide.

51 Then he went vp vnto them into the
ship, and the winde ceased, and they were
fore amased in them selues beyonde mea-
sure, and marueiled.

52 * For they had not considered the mat-
ter of the loaves, because their heartes we-
re hardened.

53 ¶ And they came ouer, and went into
the land of Gennesaret, and arriued.

54 So whē they were come out of the ship,
straight way they knewe him,

55 And ranne about throughout al that re-
gion rounde about, and began to carye hi-
ther and thither in beddes al that were sic-
ke, where they heard that he was.

56 And whither soeuer he entred into tow-
nes, or cities, or villages, they laid their sie-
ke in the stretes, and prayed him, that he
might touche at the least the edge of his
garment. And as many as touched him,
were made whole.

¶ CHAP. VII.

3 ¶ The disciples eat with vnwashed hands. 8 The co-
mandement of God is transgressed by mans traditions.

23 VVhat defileth man. 24 Of the woman of Syroph-
nissa. 32 The healing of the donne. 37 The people
praise Christ.

1 Then gathered vnto him the Pharises
and certeine of the Scribes which ca-
me from Ierusalem.

2 And when they sawe some of his disci-
ples eat meat with comune hands (that
is to say vnwashed) they complained.

3 (For the Pharises, & al the Iewes, except
they washe their hands oft, eat not, hol-
ding the tradition of the Elders.

4 And when they come from the market,
except they wash, they eat not: and manie
other things there be, which they haue ta-
ken vpon them to obserue, as the washing
of cuppes, and pottes, and of brasen vel-
fels, and of tables.)

5 Then asked him the Pharises and Scri-
bes, Why walke not thy disciples accord-
ing to the tradition of the Elders, but eat
meat with vnwashed hands?

6 Then he answered and said vnto them,
Surely Esai hath prophecied wel of you,
hypocrites, as it is written, This people ho-
noreth me with their lippes, but their
heart is farre away from me.

7 But they worship me in vaine, teaching
for doctrines the comandements of me.

8 For yelate the commandement of God
aparte, and obserue the tradition of men,
as the washing of pottes and of cuppes, &
many other such like things ye do.

9 And he said vnto them, Wel, ye reiect the
commandement of God that ye may ob-
serue your owne tradition.

10 For Moses said, Honour thy Father &
thy mother: & Who soeuer shal curse fa-
ther or mother, let him dye the death.

11 But ye say, If a man say to father or mo-
ther, Corban, that is, By the gift that is of-
fired by me, thou maist haue profite, he shal
be fre.

12 So ye suffre hi no more to do any thing
for his father or his mother,

13 Making the worde of God of none au-
toritie, by your tradition which ye haue
ordeined: & ye do many such like things.

14 * Then he called the whole multitude
vnto him, and said vnto them, Hearke you
all vnto me, and vnderstand.

15 There is nothing without a man, that
can defile him, when it entred into him:
but the things which procede out of him,
are they which defile the man.

16 If any haue eares to heare, let hi heare.

17 And when he came into an house away
from the people, his disciples asked him
concerning the parable.

18 And he said vnto the, What are ye with
out vnderstanding also? Do ye not knowe
D.iiij.

Mat. 15, 2.

† Or, filthie.
a The Pharise
wolde not eat
with vnwashed
hands because
they thought that
the commune ha-
uiling of things
defiled them, so
that they made
holynes and reli-
gion to depend
in hands wash-
ings.
b Or contenti-
ously struing to
washe best.
c Little pottes,
somewhat more
in quantitie then
a wine pinte.

† Or, bread.

Isa. 29, 13.

d VVith an out-
ward shew.

e who soeuer tea-
cheth anie doctri-
ne but gods wor-
de, is a false wor-
shipper, and a se-
ducer of the peo-
ple, seme his do-
ctrines neuer so
probable to the
iudgement of ma-
n.

Exod. 20, 12.
deut. 5, 16.
ephel. 6, 2.
Exod. 21, 17.
leui. 10, 9.
prou. 10, 10.
f That is with-
out any hope of
pardons.

Mat. 15, 10.

g There is no
outward or cor-
poral thing, which
entred into ma-
n, that can defile
him: meaning
chiefly of meats,
which if they be
take excessively,
is cometh of the
inordinate lust
of the heart, and
so the lust is euil.

sephus ad-
her name is
the daugh-
ter of Philip
the tetrarch
of carkeis.

te 9, 10.

the Apostle
et counsell
messias
h is to de-
sire fidelitie
bedience.
first becom
the infirmitie
his seruice
ringeth in
eternitie, the
y infirmitie
and make
strong up
doubles.
14, 13.
9, 10.

9, 16.

14.
deduct
ere is an
e discorde
that per-
are the
teaching
is woun-
d.
9, 11.
9, 15.

is about

nd the

17.

3.

Gen. 6, 5.
& 8, 21.

† Or, wātones.
† Or, ciuile.

Mat. 15, 21.

h Meaning the
Iewes, to whom
the promises were
first made.

i The Iewes to-
ke strangers no
better then the
dogges, & there-
fore Christ spea-
keth according
to their opinion.
k She asketh
but the poore
crommes, & not
the childrens
bread, wherein
she declareth her
faith and humili-
tie.

l Declaring by
this signe the co-
mpassion that he
hath vpon man-
kind.

that whatsoeuer thing from without en-
treth into a man, can not defile him,

19 Because it entreth not into his heart,
but into the bellie, and goeth out into the
draught which is the purging of all meats:

20 Then he said, That which cometh out
of man, that defileth man.

21 *For from within, euen out of the heart
of men, procede euill thoughts, adulteries,
fornications, murthers,

22 Thefts, couetousnes, wickednes, disceit,
tynclennes, a † wicked eye, backbiting, pri-
de, foolishnes.

23 All these euil things come from within,
and defile a man.

24 ¶ And from thence he rose, and went
into the borders of Tyrus and Sidon, and
entred into an house, and wolde that no
man shulde haue knowē: but he colde not
be hid.

25 For a certeine womā, whose litle daugh-
ter had an vncleane spirit, heard of him, &
came, and fell at his feete.

26 (And the woman was a Greke, a Syro-
phenissian by natiō) and she besoght him
that he wolde cast out the deuill out of her
daughter.

27 But Iesus said vnto her, Let the ^h chil-
dren first be fed: for it is not good to take
the childrens bread, and to cast it vnto
^l whelpes.

28 Then she answered, and said vnto him,
Truth, Lord: yet in dede the whelpes eat
vnder the table of the childrē ^k crommes.

29 Then he said vnto her, For this saying
go thy way: the deuill is gone out of thy
daughter.

30 And when she was come home to her
house, she founde the deuill departed, and
her daughter lying on the bed.

31 ¶ And he departed againe from the co-
asts of Tyrus and Sidon, and came vnto
the Sea of Galile, through the middes of
the coasts of Decapolis.

32 And thei brought vnto him one that was
deafe, and stambred in his speache, and
prayed him to put his hand vpon him.

33 Then he toke him aside from the multi-
tude, and put his fingers in his eares, and
did spit, and touched his tongue.

34 And loking vp to heauen, he ^l sighed, &
said vnto him, Ephphatha, that is, Be ope-
ned.

35 And straight way his eares were ope-
ned, and the string of his tōgue was loosed,
and he spake plaine.

36 And he commanded them, that they
shulde tel no man: but how muche fouer
he forbad the, the more a great deale they
published it,

37 And were beyonde measure astonied,
saying, * ^m he hath done all things wel: he
maketh bothe the deafe to heare, and the
domme to speake.

¶ CHAP. VIII.

1 ¶ The miracle of the seuen loaves. 11 The Pharises ask
a signe. 15 The leauen of the Pharises. 22 The blinde
receiueh his sight. 29 He was knowen of his disciples.
33 He reproceth Peter, 34 And sheweth how necessa-
rie persecution is.

1 ¶ ⁱ N^{*} those dayes, when there was a verie
great multitude, & had nothing to eat,
Iesus called his disciples to him, and said
vnto them,

2 I haue ^a compassiō on the multitude, be-
cause they haue now continued with me
thre dayes, and haue nothing to eat.

3 And if I send them away fasting to their
owne houses, thei wolde faint by the way:
for some of them came from farre.

4 Then his disciples answered him, † How
can a man satisie these ^b with bread here
in the wildernes?

5 And he asked them, How many loaves
haue ye? And they said, Seuen.

6 Then he commanded the multitude to
sit downe on the ground: and he toke the
seuen loaves, and gaue thanks, brake the,
and gaue to his disciples to set before the,
and they did set them before the people.

7 They had also a fewe smale fishes: & whe
he had giuen thanks, he comanded them
also to be set before them.

8 So they did eat, and were suffised, and
they toke vp of the broken meat that was
left, seuen baskets ful:

9 (And they that had eaten, were about
fourē thousand) so he sent them away.

10 ¶ And anone he entred into a ship with
his disciples, and came into the parties of
^c Dalmanutha.

11 * And the Pharises came forthe, and be-
ganne to dispute with him, seking of him
a signe from heauen, and tempting him.

12 Then he ^d sighed depely in his spirit, &
said, Why doeth this ^e generation seke a
signe? Verely I say vnto you, † a signe shall
not be giuen vnto this generation.

13 ¶ So he left them, and went into the
ship againe, & departed to the other side.

14 ¶ And they had forgottē to take bread,
nether had they in the ship with them, but
one loafe.

15 And he charged the, saying, Take hede
and beware of the ^f leauen of the Pharises,
and of the leauen of Herode.

16 And they thought among them selues,
saying, It is, because we haue no bread.

17 And when Iesus knewe it, he said vnto
them, Why reason you thus, because ye
haue no bread: perceiue ye not yet, nether
vnderstand

Gen. 1, 31.
eccl. 39, 21.
m As if thei wol-
de say, besides
the miracles that
he hath done, y-
uen this now
clareth that
whatsoeuer he
doeth is vnyer-

Mat. 15, 32.

a Christ provi-
deth for his whi-
they seme to be
destitute & for-
saken.

† Or, whenes.

b If bread were
so hard to come
by, it seeme im-
possible to obtai-
ne other meat.

Mat. 15, 34.

c VVhich was
nere to Beithsa-
da, betwene the
lake of Genezareth
and mount
Thabor.

Mat. 16, 1.

d On the inu-
prehensible love
of our Christ
how long shall
we abuse his
great mercie?
e Christ goeth
about by thar-
nes of speache
saue them from
wilful destruc-
tion.

† Or, if a signe
be giuen.

f As if he wolde
say, if I shewe
them any signe,
let me be alyer
and deceayved.

Mat. 16, 5.

g He willeth
the to beware
of dangerous
doctrines,
and such subtil
practises as the
aduersaries vsed
to supprell the
Gospel.

vnderstand: haue ye your hearts yet hardened?

18 Haue ye eyes and se not: & haue ye eares, & heare not: & do ye not remember?

19 * When I brake the fiue loaves among fiue thousand, how many baskets full of broken meat toke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how manie baskets of the leauings of brokē meat toke ye vp? And they said, Seuen.

21 Thē he said vnto them, ^b How is it that ye vnderstand not?

22 And he came to Bethsaida, and they brought a blinde man vnto him, and desired him to touche him.

23 Then he toke the blinde by the hand, & led him out of the towne, and spit in his eyes, and put his hands vpon him, & asked him, if he sawe ought.

24 And he looked vp, and said, I se men: for I se them walking like trees.

25 After that, he put his hands againe vpo his eyes, and made him loke againe. And he was restored to his sight, and sawe euerie man a farre of clearely.

26 And he sent him home to his house, saying, Nether go into the towne, nor tell it to any in the towne.

27 ¶ And Iesus wēt out, and his disciples into the townes of Cefarea Philippi, And by the way he asked his disciples, saying vnto them, Whome do men say that I am?

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some one of the Prophetes.

29 And he said vnto them, But whome say ye that I am? Then Peter answered & said vnto him, Thou art the ^c Christ.

30 And he sharply ^k charged them that concerning him they shulde tel no man.

31 Then he began to teache them that the Sonne of man must suffer many things, & shulde be reprovēd of the Elders, and of the hie Priests and of the Scribes, and be slayne, and within thre dayes rise againe.

32 And he spake that thing plainly. Then Peter toke him aside, & begā to rebuke hī.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, ^d Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him with his disciples, & said vnto thē, * Whofoeuer wil followe me, let him forsake him self, & take vp his crosse, and followe me.

35 For whofoeuer wil ^e saue his lyfe, shall lose it: but whofoeuer shall lose his life for

my sake and the Gospels, he shal ^f saue it.

36 For what shal it profite a man, though he shulde winne the whole worlde, if he lose his soule?

37 Or what shal a man giue for recompense of his soule?

38 * For whofoeuer shalbe ashamed of me, and of my wordes among this adulterous & sinful generation, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his Father with the holic Angels.

¶ CHAP. I X.

2 ¶ The transfiguration. 7 Christ is to be heard. 26 The domme spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who shulde be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

1 **A** Nd ^g he said vnto them, Verely I say vnto you, that there be some of thē that stand here, whiche shall not taste of death, til they haue sene the ^h kingdome of God come with power.

2 * And six dayes after Iesus toke Peter, and Iames, and Iohn, and broght them vp into an hie mountaine out of the way alone, & he was transfigured before them.

3 And his raiment did ⁱ shine, and was verie white, as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto thē Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also thre tabernacles, one for thee, & one for Moses, and one for Elias.

6 * Yet he knewe not what he said: for they were affrayed.

7 And there was a cloude that shaddowed them, and a voyce came out of the cloude, saying, * This is my beloued Sonne: ^j heare him.

8 And suddenly they looked rounde about, and sawe no more any man saue Iesus only with them.

9 * And as they came downe frō the mountaine, he charged them that they shulde tel no man what they had sene, saue when the Sonne of mā were risen from the dead againe.

10 So they kept that matter to them selues, and demanded one of an other, what the rising frō the dead againe shulde meane?

11 Also they asked him, saying, Why say the Scribes, that * Elias ^k must first come?

12 And he answered, and said vnto them, Elias verely shal first come, and restore all things: and * as it is written of the Sonne of man, he must suffer manie things, & be set at nōght.

13 But I say vnto you, that ^l Elias is come,

D.iiij.

(and

in For mortali-
tie and corruptiō
he shal receiue
immortalitie &
perfection.

Mat. 10, 33.
luk 9, 26.
& 12, 8.

Mat. 16, 28.
luk 9, 17.

a The preaching
of the Gospel re-
ceiued & increa-
sed: he spake this
to comfort thē,
and that they
shulde not think
they trauailed in
vaine.

Mat. 17, 1.
luk 9, 28.

b Christ shew-
eth his maiestie
so farre as their
infirmities was a-
ble to compre-
hend it.

c Peter measu-
red this vision ac-
cording to his
owne capacite,
not considering
the ende thereof.

Mat. 3, 17. &
17, 5. luk 3, 22.
chap. 1, 11.

d Christ onely
must be the chief
teacher & instru-
ctour of al them,
which professe thē
selues to be his
members, seeing
that God the Fa-
ther giueth him
this autoritie, &
commandeth vs
this obedience.

Mat. 17, 9.

Malach. 3.
e Their false opi-
nion was that e-
ther Elias shuld
rise againe from
the dead, or that
his soule shulde
enter into some
other bodie.

Isa. 55, 4.
f That is, Iohn
Baptista.

Malaç. 4. 5.
Mar. 17. 14.
Iak. 9. 38.
g To the nine,
which he left the
day before.

† Or, against
them.

h when the spi-
rit cometh vpon
him, he teareth
him with inwar-
de sorow & pangs
as in a colike a
man feeleth such
grief, as if his bo-
wels were rent a
sunder.
i It seemeth that
this man deser-
ued not so sharp
an answer: but
Christ speaketh
in his persone to
the Pharisees, who
were stub-
borne and despi-
sate.

k The Lorde is
euer readie to hel-
pe vs, so that we
put him not bac-
ke through our
incredulitie.
l All things that
are agreable to
the wil of God,
shalbe granted
to him that bele-
ueth: for faith se-
keth nothing
that is contrarie
to his wil, or that
is not reueiled in
his worde.
m That is, the fe-
blenes, & imper-
fection of my
faith.
n Meaning, the
childe.

o Meaning, that
prayer which is
surely grounded
vpon faith and
hath fasting toy-
ned vnto it as a
profitable aide.
Mat. 17. 21.
Iak. 9. 22.

(and they haue done vnto him whatsoe-
uer they wolde) as it is written of him.

14 ¶ And when he came to his disciples,
he sawe a great multitude about them, &
the Scribes disputing with them.

15 And straight way all the people, when
they behelde him, were amazed, and ranne
to him, and saluted him.

16 Then he asked the Scribes, What dis-
pute you † among your selues?

17 And one of the companie answered, &
said, Master, I haue broght my sonne vnto
thee, which hath a domme spirit:

18 And whersoever he taketh him, he tea-
reth him, and he fometh, & gnasheth his
teeth, and pineth away: and I spake to thy
disciples that they shulde cast him out, &
they coulde not.

19 Then he answered him, & said, O faith-
les generation, howe long now shal I be
with you! how long now shal I suffer you!
Bring him vnto me.

20 So they broght him vnto him: & asone
as the spirit sawe him, he tare him, and he
fel downe on the grounde, wallowing and
foming.

21 Then he asked his Father, How long ti-
me is it since he hath bene thus? And he
said, Of a childe.

22 And oft times he casteth him into the
fyre, & into the water, to destroy him: but
if thou canst do any thing, helpe vs, & ha-
ue compassion vpon vs.

23 And Iesus said vnto him, If thou canst
beleue it, all things are possible to him that
beleueth.

24 And straight way the Father of the chil-
de crying with teares, said, Lord, I beleue:
helpe my vnbeliefe.

25 When Iesus sawe that the people came
running together, he rebuked the vnclane
spirit, saying vnto him, Thou domme and
deafe spirit, I charge thee, come out of him
and entre no more into him.

26 The spirit cryed, and rent him fore,
and came out, and he was as one dead, in
so much that many said, He is dead.

27 But Iesus toke his hand and lift him vp,
and he rose.

28 And whē he was come into the house,
his disciples asked him secretly, Why coul-
de not we cast him out?

29 And he said vnto them, This kinde can
by no other meanes come forth, but by
prayer and fasting.

30 ¶ And thei departed thence, and went
through Galile, & he wolde not that any
shulde haue knowen it.

31 For he taught his disciples, and said vn-
to them, The Sonne of man shalbe deliue-

red into the hands of men, and they shall
kill him, but after that he is killed, he shall
rise againe the third day.

32 But they vnderstode not that saying,
and were afrayde to aske him.

33 ¶ After he came to Capernaum: & when
he was in the house, he asked them, What
was it ye disputed among you by the way:

34 And they held their peace: for by the
way they reasoned among the selues, who
shulde be the chiefest.

35 And he sate downe, & called the twelue
and said, to them, If any man desire to be
first, the same shalbe last of all, and seruant
vnto all.

36 And he toke a liide childe, and set him in
the middes of them, and toke him in his
armes, and said vnto them,

37 Whosoever shal receiue one of suche li-
ke children in my Name, receiue me: &
whosoever receiue me, receiue me
me, but him that sent me.

38 ¶ The Iohn answered him, saying, Ma-
ster, we sawe one casting out devils by thy
Name, which followeth not vs, & we for-
bade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for the-
re is no man that can do a miracle by my
Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on
our parte.

41 ¶ And whosoever shal giue you a cup of
water to drinke for my Names sake, be-
cause ye belong to Christ, verely I say vn-
to you, he shal not lose his rewarde.

42 ¶ And whosoever shall offende one of
these liide ones, that beleue in me, it were
better for him rather, that a millstone were
hanged about his necke, and that he were
cast into the sea.

43 ¶ Wherefore if thine hand cause thee to
offende, cut it of: it is better for thee to en-
tre into life, maimed, then hauing two han-
des, to go into hel, into the fyre that neuer
shalbe quenched,

44 ¶ Where their worme dyeth not, & the
fyre neuer goeth out.

45 Lykewise, if thy foote cause thee to of-
fende, cut it of: it is better for thee to go
halt into life, then hauing two feete to be
cast into hel into the fyre that neuer shalbe
quenched,

46 Where their worme dyeth not, and the
fyre neuer goeth out.

47 And if thine eye cause thee to offende,
plucke it out: it is better for thee to go into
the kingdome of God with one eye, then
hauing two eyes, to be cast into hel fyre,

48 Where their worme dyeth not, and the
fyre neuer goeth out.

p Because they
imagined that
Christ shulde
reigne temporally,
this matter of his
death was so hard
ge, that they coul-
de perceiue no-
thing.
Mat. 13. 1.
Iak. 9. 45.

q To wit, only
as man, but as
in whome is all
perfectio, & fi-
nes of al graces
and benefices.
Luk. 9. 49.

1. Cor. 12. 3.
† Or, anis gna
workes.

r Although he
shewe not him-
self to be myn-
yet in that he be-
reth reuerence to
my Name, it is
ynough for vs.
Mat. 10. 41.

Mat. 18. 6.
Iak. 17. 12.

Mat. 5. 29.
& 18. 6.
s It is a manner
of speache, which
signifieth, that
we shulde cut of
all things which
hinder vs to ser-
ue Christ.
Iia. 66. 24.
t These similes
des declare the
paines, and eter-
nal torment of
the damned.

49 For euery man shalbe^a salted with fyre:
 & * euerie sacrifice shalbe salted with salte.
 50 * Salte is good: but if the^a salte be vnfa-
 uerie, wherewith shal it be seasoned? Haue
 salte in your selues, and haue peace, one
 with another.

¶ CHAP. X.

1 Of diuorcement. 17 The riche man questioneth with
 Christ. 30 Their rewardes that are persecuted. 35 Of
 the sonnes of Zebedeus. 46 Bartimeus hath his eyes ope-
 ned.

1 **A**ND^a he arose from thence, and wēt
 into the coasts of Iudea by the farre
 side of Iordan, and the people resorted vn-
 to him againe, & as he was wōt, he taught
 them againe.

2 Then the Pharisees came, and asked him,
 If it were lawfull for a man to put away his
 wife, and tempted him.

3 And he answered, and said vnto them,
 What did^a Moses commande you?

4 And they said, Moses suffred to write a
 bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto the,
 For the hardnes of your heart he wrote
 this precept vnto you.

6 But at the^a beginning of the creation
 * God made them male and femile.

7 * For this cause shall man leaue his father
 and mother, and cleaue vnto his wife.

8 And they twaine shalbe one^a fleshe: so
 that they ar no more twaine, but one fleth.

9 * Therefore, what God hath coupled to-
 gether, let not man separate.

10 And in the house his disciples asked hi
 againe of that matter.

11 And he said vnto the, * Whosoever shall
 put away his wife and marie another, * cō-
 mitteth adulterie against her.

12 And if a womā put away her housband,
 and be married to another, she committeth
 adulterie.

13 ¶ Then they brought lide children to
 him that he shulde touche them: and his
 disciples rebuked those that brought them.

14 But whē Iesus sawe it, he was displeased,
 and said to them, Suffre the litle children
 to come vnto me, and forbid them not: for
 of such is the Kingdome of God.

15 Verely I say vnto you, Whosoever shall
 not receiue the kingdome of God as^a a lit-
 le childe, he shal not entre therein.

16 And he toke them vp in his armes, and
 put his hāds vpon them, & ^a blessed them.

17 ¶ And whē he was gone out on the way
 there came one^a running, and kneled to
 him, and asked him, Good Master, what
 shal I do, that I may possesse eternall life?

18 Iesus said to him, Why callest thou me
 Good: there is none^a good but one, euen
 God.

19 Thou knowest the commandementes,
 * Thou shalt not commit adulterie. Thou
 shalt not kil. Thou shalt not steale. Thou
 shalt not beare fals witnes. Thou shalt hurt
 no man. Honour thy father and mother.

20 Then he answered, and said to him, Ma-
 ster, all these things I haue obserued from
 my youth.

21 And Iesus beheld him, and loued him,
 and said vnto him, One thing is lacking
 vnto thee, Go and^a sell all that thou hast,
 and giue to the poore, and thou shalt haue
 treasure in heauen, and come followe me,
 and take vp the crosse.

22 But he was sad at that saying, and went
 away sorowful: for he had great possesiōs.

23 And Iesus looked round about, and said
 vnto his disciples, How hardely do they
 that haue riches, entre into the kingdome
 of God!

24 And his disciples were astonied at his
 wordes. But Iesus answered againe, & said
 vnto them, Children, how hard is it for
 them that trust in riches, to entre into the
 kingdome of God!

25 It is easier for a camel to go through the
 eye of a needle, then for a^a riche man to en-
 tre into the kingdome of God.

26 And they were muche more astonied,
 saying with them selues, Who then can be
 saved?

27 But Iesus looked vpon them, & said, With
 men it is vnpossible, but not with God: for
 with God^a all things are possible.

28 ¶ Thē Peter began to say vnto him, Lo
 we haue forsakē all, & haue followed thee.

29 Iesus answered, and said, Verely I say
 vnto you, there is no man that hath forsakē
 house or brethren or sisters, or father
 or mother, or wife or childre; or lands for
 my sake and the Gospels;

30 But he shal receiue an hundreth folde
 now at this present: houses, and brethren,
 and sisters, and mothers, and children, and
 lands with^a persecutions, & in the worlde
 to come eternall life.

31 * But manie that are^a first shalbe last, and
 the last, first.

32 ¶ And they were in the way going vp
 to Ierusalem, and Iesus went before them,
 and they were amazed, & as they followed,
 they were afraid, & Iesus toke the twelue
 againe, and began to tel them what things
 shulde come vnto him,

33 Saying, Beholde we go vp to Ierusalē,
 and the Sonne of mā shalbe deliuered vn-
 to the high Priests, and to the Scribes, and
 they shal condemne him to death, & shall
 deliuer him to the Gentiles,

34 And they shal mocke him, and scourge
 him, and

shewe that his
 goodnes was far
 re other wayes
 thā the goodnes
 which is attrib-
 ted to mā which
 is ful of vanitie
 and hypocrisie.
 Exo. 20, 14.

f That is, he ap-
 proved certeine
 good feede that
 was in him, which
 gaue him a litle
 motion.

g He toucheth
 his maladie, and
 sore, which befo-
 re he felt not.

h Or, cable rope
 h VVhich pur-
 tech his trust in
 riches.

i For he can giue
 grace to the riche
 to cause him to
 enioy his riches,
 as if he had them
 not.

Mat. 19, 27.
 Luke 18, 28.

k we must not
 measure these
 promises by our
 owne covetous
 desires, but refer-
 re the accompli-
 shment to Gods wil,
 who euen in our
 persecutions and
 afflictions perfor-
 meth the same so
 fast as they be
 expedient. Let vs
 therefore learn
 to hane yonghe
 and to wait, thus
 being tryed, we
 may enioy our
 treasures in hea-
 ven.

Mat. 19, 30.

l He saith this
 because they that
 are first called,
 shulde go still
 forward, & not
 disdaigne othen.
 Mat. 20, 17.
 Luk 18, 31.

Mat. 20, 30.

m. Can you be partakers of my cross and afflictions?

a. I have not this commission for this tyme.

Luk 12, 35.

b. Christ wolde not that his disciples & ministers shulde beare rule as worldly gentlemen do.

Mat. 20, 39. Luke 18, 35.

p. The other Evangelists mention two, but Marke nameth him, that was most known.

q. The more that Satan resisteth vs, the more our faith ought to increase.

r. The more that Satan resisteth vs, the more our faith ought to increase.

s. The more that Satan resisteth vs, the more our faith ought to increase.

him, and spit vpon him, and kil him: but the third day he shall rise againe.

35 ¶ Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we wolde that thou shouldest do for vs that that we desire.

36 And he said vnto them, What wolde ye I shulde do for you?

37 And they said to him, Grante vnto vs, that we may sit one at thy right hande, and the other at thy left hand in thy glorie.

38 But Iesus said vnto them, Ye knowe not what ye aske. Can ye drink of the cup that I shal drinke of, and be baptized with the baptisme that I shal be baptized with?

39 And thei said vnto him, We can. But Iesus said vnto them, Ye shall drinke in dede of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shal be baptized:

40 But to sit at my right hand & at my left, is not mine to giue, but it shal be giuen to them, for whome it is prepared.

41 And when the ten heard that, they began to disdain at Iames and Iohn.

42 But Iesus called them vnto him, & said to them, Ye know that they which desire to beare rule among the Gentiles, haue domination ouer them, and thei that be great among them, exercise autoritie ouer them.

43 But it shal not be so among you: but whosoever wil be great among you, shal be your seruant.

44 And whosoever wil be chiefe of you, shal be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of manie.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, & a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side begging.

47 And when he heard that it was Iesus of Nazaret, he began to crye and to say, Iesus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he shulde holde his peace: but he cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stode still, and commanded him to be called: & they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he throwe away his cloke, and rose, and came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I do vnto thee? And the blinde said vnto him, Lord, that I may see.

52 Then Iesus said vnto him, Go thy way: thy faith hath saved thee. And by and by he receiued his sight, and followed Iesus in the way.

CHAP. XI.

11 ¶ Christ rideth to Ierusalem. 13 The figge tree dryeth vp. 15 The byers and sellers are cast out of the Temple.

24 He declareth the vertue of faith, and how we shulde pray. 27 The Phariseis question with Christ.

1 And when they came nere to Ierusalem, to Bethphage and Bethania vnto the mount of olives, he sent forth the two of his disciples,

2 And said vnto them, Go your wayes into that towne that is ouer against you, and as sone as ye shal entre into it, ye shal finde a colte bounde, whereon neuer man sate: lose him and bring him.

3 And if any man say vnto you, Why do ye this? Say that the Lord hath nede of him, and straight way he wil send him hither.

4 And they went their way, and founde a colte tyed by the dore without, in a place where two wayes met, and thei losed him.

5 Then certeine of them that stode there, said vnto the, What do ye losing the colte?

6 And thei said vnto them, as Iesus had commanded them. So they let them go.

7 ¶ And they brought the colte to Iesus, & cast their garments on him, and he sate vpon him.

8 And manie spred their garments in the way: other cut downe branches of the trees, and strawed them in the way.

9 And thei that went before, and they that followed, cryed, saying, Hosanna: blessed be he that cometh in the Name of the Lord.

10 Blessed be the kirgdome that cometh in the Name of the Lord of our father. Dauid: Hosanna, O thou which art in the highest heavens.

11 ¶ So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on al things, & now it was euening, he went forth vnto Bethania with the twelue.

12 ¶ And on the morow when they were come out from Bethania, he was hungrie.

13 And seing a figge tre a farr off, that had leaues, he went to se if he might finde anie thing thereon: but when he came vnto it, he founde nothing but leaues: for the time of figges was not yet.

14 The Iesus answered, and said to it, Neuer man eat frute of thee hereafter while the worlde standeth: & his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, & began to cast out them that solde and boght in the Temple, & ouerthrew the tables of the money changers, & the seats of them that solde doves.

Mat. 21, 1. Luk 19, 35.

a. Christ sheweth by this pome the state of his kingdom, and it is not like to the great magnificence of the worlde.

John 12, 14.

b. Euery one that shed some sign of honour and reuerence.

c. Or, Gue, I pray thee.

d. Many came to their owne name, but Christ came in the Name of the Lord.

e. Because the promise was made to him. Mat. 21, 10. Luke 19, 45.

f. Christ was left to our infirmities.

g. This was to declare how much thei displeased which haue but an outward shewe and appearance without frute.

said vnto them, Neither will I tell you by
 what autoritie I do these things.
 ¶ **CHAP. XII.**
 ¶ The vineyard is set out. 1. Obedience and tribute
 due to Prince. 2. The fruitfull use of the word. 3. The
 flammes of the Law. 35 Christ the Sonne of David. 41
 Hypocrites must be repayed. 41 The casting of the peo-
 ple out of the temple.
ANd he began to speake vnto them in
 parables. * A certaine man planted a
 vineyard, and compassed it with an hedge,
 and digged a pit for the winepresse, and
 built a towre in it, and let it out to houl-
 bandmen, & went into a finge countrey.
 And at a tyme, he sent to the houl-
 bandmen a seruant, that he might receiue of the
 houl-bandmen of the frute of the vineyard.
 But they toke him, and beat him, and sent
 him away empty.
 And againe he sent vnto them another
 seruant, and at him they cast stones, and
 brake his head, and sent him away shame-
 fully handled.
 And againe he sent another, & him they
 slewe, and manie other, bearing some, &
 killing some.
 Yet had he one sonne, his dorebeloned:
 him also he sent the last vnto them, saying,
 They wil reuerence my sonne.
 But the houl-bandmen said among them-
 selues, This is the heire: come, let vs kill
 him, and the inheritance shalbe ours.
 So they toke him, and killed him, and cast
 him out of the vineyarde.
 What shall then the Lorde of the vine-
 yarde doe? He wil come and destroy the-
 se houl-bandmen, and giue the vineyarde
 to others.
 ¶ Haue ye not red so muche as this Scrip-
 ture? The stone whiche the buylders did
 refuse is made the head of the corner.
 ¶ This was done of the Lord, and it is
 maruelous in our eyes.
 ¶ Then they went about to take him, but
 they feared the people: for they perceiued
 that he spake that parable against them:
 therefore they left him, & went their way.
 ¶ And they sent vnto him certeine of
 the Pharises, & of the Herodians that they
 might take him in his talke.
 ¶ And whē thei came, thei said vnto him,
 Master, we know that thou art true, & ca-
 rest for no man: for thou considerest not
 the persone of men, but teachest the way
 of God truly, Is it lawfull to giue tribute
 to Cesar, or not?
 ¶ Shulde we giue it, or shulde we not giue
 it? But he knewe their hypocrisse, and said
 vnto them, Why tempt ye me? Bring me
 a pemie, that I may se it.
 ¶ So they brought it, and he said vnto the-

[illegible]

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mat. 22. 23.
luk 20. 27.

Deut. 25. 5.

This was a po-
litike lawe giuen
for a time for the
preservance of
families, read
Deut. 25. 5.

h Nor as touch-
ing the spiritual
nature, but con-
cerning the state
of incorruptiō &
immortalitie, so
that then there
shall be no mo-
re marriage.
Ezod. 3. 6.
mat. 22. 32.

1. Then is follo-
weth that they
live, although that
be diseased our
of this life.
Mat. 22. 32.

Exod. 20. 2.
deut. 6. 4.

For the poore

1. That is, de-
pend on the Lord,
and proceedeth of
the love of God.
Leuit. 19. 18.
mat. 22. 39.
rom. 13. 9.
galat. 5. 14.
1. John. 3. 1.

Whose is this image and superscription?
and they said vnto him, Cefars.
17 Then Iesus answered and said vnto the,
* Giue to Cefar the things that are Cefars,
and to God, those that are Gods; and they
marvelled at him.
18 ¶ Then came the Sadduces vnto him,
(which say, There is no resurrection) and
they asked him, saying,
19 Master, Moses wrote vnto vs, If any
mans brother dye and leaue his wife and
leau no childre, that his brother shulde
take his wife, and raise vp sēde vnto his bro-
ther.
20 There were seuen brethren, and the first
toke a wife, & when he dyed, left no yssue.
21 Then the second toke her and he dyed,
nether did he yet leaue yssue, & the thirde
likewise.
22 So seuen had her, and left no yssue, last
of all the wife dyed also.
23 In the resurrection then, when they shall
rise againe, whose wife shall she be of the?
for seuen had her to wife.
24 Then Iesus answered, & said vnto them,
Are ye not therefore deceiued, because ye
knowe not the Scriptures, nether the po-
wer of God?
25 For when they shall rise againe from the
dead, nether men marry, nor wīues are ma-
ried, but are as the Angels which are in
heauen.
26 And as touching the dead, that they shall
rise againe, haue ye not read in the booke of
Moses, how in the bush God spake vnto
him, saying, I am the God of Abraham,
and the God of Isaac, and the God of Ia-
cob?
27 He is not the God of the dead, but the
God of the liuing. Ye are therefore great-
ly deceiued.
28 ¶ Then came one of the Scribes that
had heard them disputing together, & per-
ceiuing that he had answered them wel, he
asked him, Which is the first commande-
ment of all?
29 Iesus answered him, The first of all the
commandements is, * Heare Israel, The
Lord our God is the onelie Lord.
30 Thou shalt therefore loue the Lord thy
God with all thine heart, and with all thy
soule, and with all thy minde, and with al
thy strength, this is the first comandement.
31 And the seconde is like, that is, * Thou
shalt loue thy neighbour as thy self. There
is none other commandemēt greater then
these.
32 Then the Scribe said vnto him, Wel Ma-
ster, thou hast said the truth, that there is
one God, and that there is none but he,

33 And to loue him with all the heart, and
with all the understanding, & with all the
soule, and with all the strength, and to loue
his neighbour as him self, is more then all
burnt offerings and sacrifices.
34 Then, when Iesus saw that he answered
discretly, he said vnto him, Thou hast not
said from the things of God. And no
man after that durst aske him any questiō.
35 ¶ And Iesus answered, & said teaching
in the Temple, How say the Scribes that
Christ is the sonne of Dauid?
36 For Dauid him selfe said by the holyc
Ghost, The Lord said to my Lord, Sit at
my right hand, till I make thine enemies
thy fote stole.
37 Then Dauid himselfe calleth him, Lord.
by what meane is he sonne of his sonne? and
much people heard him gladly.
38 ¶ Monieuer he said vnto them, in his
doctrine, Beware of the Scribes which lo-
ue to goe in long robes, and loue saluati-
ons in the markets,
39 And the chief seates in the Synagogues
and the first roundes at feastes,
40 Which deuoure widowes houses, tenē
vnder a colour of long prayers. These shall
receiue the greater damnation.
41 ¶ And as Iesus sat ouer against the trea-
surie, he behelde how the people cast mo-
ney into the treasure, and many richemen
cast in much.
42 And there came a certeine poore wi-
dowe, and she threw in two mites, whiche
make a quadrin.
43 Then he called vnto him his disciples,
and said vnto them, Verely I say vnto you,
that this poore widowe hath cast more
in, then all they whiche haue cast into the
treasure.
44 For they all did cast in of their superflui-
tie: but she of her pouertie did cast in all
that she had, euen all her liuing.

CHAP. XIII.

1. The destruction of Ierusalem. 2. The Gospel shalbe
preached to all. 3. The persecution and false Pro-
phets, which shalbe before the coming of Christ, whose
house is vntertene. 4. The exhortatiō to watch.

1. And as he went out of the Temple,
one of his disciples said vnto him,
Master, se what stones, & what buyldings
are here.
2. Then Iesus answered, & said vnto him,
Seest thou these great buyldings? there
shal not be left one stone vpon a stone, that
shal not be throwen downe.
3. And as he sat on the mount of oliues, o-
uer against the Temple, Peter and Iames,
and Iohn, and Andrew asked him secretly,
4. Tel vs, when shall these things be? and
what

He ment
the certaintie
of the lawe
in the hypo-
crite great
miserie.
1. Because he
was willing to
be right, and was
deceiued the
priest becom
outwardly
fession, and
which was de-
ceiued principally
re of vs.

Mat. 22. 41.
luk 20. 41.
n Inspired by
the holy Ghost,
by the Spirit of
prophecie.

Psal. 110. 1.
Mat. 22. 42.
luk 20. 42.
1. Cor. 12. 3.

o He condē-
ned not their ap-
pear but their
ostentation, as
outward shew
of holines, whi-
ch they deuise
the simple peo-
ple.

Mat. 23. 17.
luk 20. 47.
1. Cor. 12. 3.
1. John. 3. 1.

p which is abo-
half a sterling.

q Our Saviour
esteemeth our
pities by our
ones and
wiles.

Mar. 24. 1.
Luk 21. 1.

Luk 19. 47.

what shalbe the signe when al these things shalbe fulfilled:

3 And Iesus answered them, and began to say, Take hede lest any ma deceiue you.

6 For many shal come in my name, saying, I am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres and rumors of warres, be ye not troubled: for such things must nedes be: but the end shal not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, & there shall be earthquakes in diuers quarters, & there shalbe famine and troubles: these are the beginnings of sorowes.

9 But take ye hede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and broght before rulers and kings for my sake for a testimoniall vnto them.

10 And the Gospel must first be published among all nations.

11 But when they lead you, & deliuer you vp, take ye no thought afore, nother premeditate what ye shal say: but what cometh shall come. This is not to make them negligent, but to assure them that he will assist them and instruct the sufficiency with answers, so that they may hereby shine that their defence standeth not in their own wisdom, or eloquence.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shal cause them to dye.

13 And ye shalbe hated of all men for my Names sake: but whosoever shall endure vnto the end, he shalbe saved.

14 Moreover, when ye shal see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth consider it) then let the that be in Iudea, flee into the mountains.

15 And let him that is upon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which he left behinde him, to take his clothes.

17 Then wo shalbe to them that are with a childe, & to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For there shalbe in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, nether shalbe.

20 And except that the Lord had shortened those dayes, no flesh shulde be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then if any man say to you, Lo, here is Christ, or, lo, he is there, bekeue it not.

22 For false Christs shall rise, and false Prophets, & shal shewe signes & wonders, to deceiue, if it were possible, the very elect.

23 But take ye hede: beholde, I haue shewed you all things before.

24 Moreover in those dayes, after that tribulation the sunne shal waxe darke, and the moone shal not giue her light.

25 And the stars of heauen shal fall: & the powers which are in heauen shal shake.

26 And then shal they see the Sonne of man coming in the cloudes, with great power and glorie.

27 And he shal then send his Angels, and shal gather together his elect fro the foure windes, and from the vntmost parte of the earth to the vntmost parte of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, & it bringeth forth leaues, ye knowe that sommer is nere.

29 So in like maner, when ye see these things come to passe, knowe that the kingdome of God is nere, euen at the doores.

30 Verely I say vnto you, that this generation shal not passe till al these things be done.

31 Heauen and earth shal passe away, but my wordes shal not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, nother the Sonne him selfe, saue the Father.

33 Take hede: watch, & pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, & leaueh his house, and giueth autoritie to his seruants, and to euery man his worke, and commadeth the porter to watch.

35 Watche therefore, (for ye knowe not when the Master of the house wil come, at heuen, or at midnight, or at the cocke crowing, or in the dawning).

36 Lest if he come suddenly, he finde you sleeping.

37 And those things that I say vnto you, I say vnto all men. Watche.

CHAP. XIII.

1 The Priests conspire against Christ. 2 Marie Magdalene dooth beate Christ. 3 The Passouer is eaten. 4 He telleth of the treason of Iudas. 5 The Iudas supper is instituted. 6 Christ is taken. 7 Peter denyeth him.

8 And two dayes after followed the Feast of the Passouer, and of vnleavened Bread: and the hie Priests, and Scribes sought how they might take him by craft, and kill him to death.

Mat. 24, 13.
Luce 21, 8.

The elect may waiver & be troubled, but they can not utterly be deceived, and overcome. wherefore he that suffereth him self now to be seduced, hath none excuse. This teacheth that there shalbe a change of the whole ordre of nature.

Mat. 24, 30.

The words signify the space of a 1000 yeres: as beareth witness to the passage of 1000 yeres.

When the destruction of Ierusalem, the persecutions and afflictions shall come: but chiefly these are vnderstand of the second coming of Christ. In that he is nigh and mediator.

Mat. 24, 13.

For of the coming we are most assured: but of the time, the day or houre, we are ignorant, and therefore we must watch continually.

Mat. 24, 13.
Luce 21, 8.

Mat. 26, 6.
John 12, 2.

Or, of pure
nard & faith-
fully made.

As Iudas who
caused this mur-
dering.

Which are in
value about six
pound sterling.

To wit, Iudas,
who was offen-
ded therewith, &
therefore made a
business.

Mat. 26, 14.
John 12, 4.
He roke occasi-
on by this oylment
of a big
business.

Mat. 26, 17.
John 12, 1.

Mat. 26, 20.
John 12, 1.

But they said, Not in the feast daye, lest
there be any tumult among the people.
And when he was in Bethania in the hou-
se of Simon the leper, as he sat at table,
there came a woman having a boxe of oint-
ment of spikenarde, verie costly, and she
brake the boxe, and powred it on his head.
Therefore some disced among them
selues, and said, To what end is this waste
of ointment?
For it might haue bene sold for more
then three hundred pence, & be giue vn-
to the poore. & they grudged against her.
But Iesus said, Let her alone: why trouble
ye her? she hath wrought a good worke on
me.
For ye haue the poore with you alwayes,
and when ye will, ye maye do them good,
but me ye shal not haue alwayes.
She hath done that she colde: she came
afore hand to anoint my bodie to the bu-
rying.
Verely I say vnto you, wheresoeuer this
Gospell shalbe preached throughout the
whole world, this also that she hath done,
shalbe spoken of, in remembrance of her.
Then Iudas Iscariot, one of the twelue
went away vnto the high Priestes, to be-
tray him vnto them.
And when they heard it, they were glad,
& promised that they wolde giue him mo-
ney: therefore he sought how he might
conueniently betray him.
Now the first day of vncleanned bread,
when they sacrificed the Passecouer, his di-
sciples said vnto him, Where wilt thou
we go and prepare, that thou maist eat the
Passecouer?
Then he sent forth two of his disciples,
and said vnto them, Go ye into the citie, &
there shall a man mete you bearing a pit-
cher of water: followe him.
And whithersoever he goeth in, saye ye
to the good man of the house, The Master
saith, Where is the lodging where I shall
eat the Passecouer with my disciples?
And he wil shewe you an vpper cham-
ber, which is large, trimmed and prepared:
there make it readie for vs.
So his disciples went forth, and came
to the citie, & founde as he had said vnto
them: and made readie the Passecouer.
And at euen he came with the twelue.
And as they sat at table and did eat, Ie-
sus said, Verely I say vnto you, that one of
you shal betray me, which eateth with me.
Then they began to be frowfull, & to
say to him one by one, Is it I? And ano-
ther, Is it I?
And he answered, and said vnto them,

It is one of the twelue that dippeth with
me in the platter.
Truely the Sonne of man goeth his way,
as it is written of him: but wo be to that
man, by whome the Sonne of man is be-
trayed: It had bene good for that man, if
he had neuer bene borne.
And as they did eat, Iesus toke the
bread, and when he had giuen thanks, he
brake it, and gaue it to them, and said, Ta-
ke, eat, this is my bodie.
Also he toke the cup, and when he had
giuen thanks, gaue it to them: and they
all dranke of it.
And he said vnto the, This is my blood
of the newe Testament, which is shed for
manie.
Verely I say vnto you, I wil drinke no mo-
re of the frute of the vine, vntill that day,
that I drinke it new in the kigdome of God.
And when they had sung a Psalm, they
went out to the mount of oliues.
Then Iesus said vnto them, All ye
shalbe offended by me this night: for it is
written, I will smite the shepherd, and the
sheepe shalbe scattered.
But after that I am risen, I will go into
Galilee before you.
And Peter said vnto him, Although all
men shulde be offended, yet wolde not I.
Then Iesus said vnto him, Verely I say
vnto thee, this day, euen in this night, be-
fore the cocke crowe twice, thou shalt de-
nie me thrise.
But he said more earnestly, If I shulde
dye with thee, I will not denye thee: like-
wise also said they all.
After they came into a place named
Gethsemane: then he said to his disciples,
Sit ye here till I haue prayed.
And he toke with him Peter, and Iames,
and Iohn, and he began to be afrayed, &
in great heauines,
And said vnto them, My soule is verie
heauie, euen vnto the death: tary here and
watche.
So he went forward a litle, & fel dowe-
ne on the grounde, and prayed, that if it
were possible, that houre might passe fro
him.
And he said, Abba, Father, al things ar
possible vnto thee: take away this cup fro
me: neuertheles not that I will, but that
thou wilt, be done.
Then he came and founde the sleeping,
and said to Peter, Simon, sleepest thou? col-
dest not thou watche one houre?
Watch ye and pray, that ye entre not
into tentation: the spirit in dede is readie,
but the fleshe is weak.

To dippe the
hand, is as much
to saye, as he that
is accustomed to
eat with me,
Psalm 41, 10.
Mark 14, 23.
John 13, 11.
Acts 1, 16.

This declar-
eth that nothing
can be done with-
out Gods promiss.
Mark 16, 36.
Luke 22, 19.
1 Cor. 11, 24.
Read Marke
Chap. 16, 36.

The Greke
worde is to blas-
pheme, which is here
taken onely to ge-
ue thanks, as I.
Luke & S. Paul
interpret it, and
S. Mark also spea-
king of the cup.

John 16, 32.
That is, turned
from me, because
of the persecuti-
on.
Zach. 13, 7.

Chap. 16, 7.

Mat. 26, 36.

His disciples
was as it were
hid, and his
manitie sheweth
it selfe fully.

I Ab in Ebraic,
and Abba in the
Syrian tongue
signifieth Father.

He standeth
not so to his ow-
ne will, but that
willingly he ob-
eys God.

39 And againe he went away, and prayed, and spake the same wordes.

40 And he returned, & founde them a slepe againe: for their eyes were heauie: nether knewe they what thei shulde answer him.

41 And he came the thirde time, and said vnto them, "Slepe hence forth, and take your rest: it is ynough: the houre is come: Beholde, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs go: lo, he that betrayeth me, is at hand.

43 * And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swordes and stauies from the hie Priests, and Scribes and Elders.

44 And he that betrayed him, had giuen them a toke, saying, Whome soeuer I shal kisse, he it is: take him, & leade him away safely.

45 And as sone as he was come, he went straight way to him, and said, * Master, Master, and kissed him.

46 Then they layed their hands on him, & toke him.

47 And * one of them that stode by, drewe out a sworde, and smote a * seruant of the hie Priest, and cut of his eare.

48 And Iesus answered, and said vnto the, Ye be come out as vnto a thefe with swordes, and with stauies to take me.

49 I was daily with you teaching in the Temple, and ye * toke me not: but this is done that the Scriptures shulde be fulfilled.

50 Then they * al forsoke him, and fled.

51 And there followed him a certain yong man, clothed in linnen vpon his bare bodie, and the yong men caught him.

52 But he left his linnen cloth, and fled fro them naked.

53 * So theiled Iesus away to the hie Priest, and to him came all the * hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a * farre of, eue into the hall of the hie Priest, and sate with the seruantes, and warmed him selfe at the fyre.

55 And the * hie Priests, and all the Councill sought for wimes against Iesus, to put him to death, but founde none.

56 For many bare false wimes against him, but their wimes agreed not together.

57 Then there arose certeine, & bare false wimes against him, saying,

58 We heard him say, * I wil destroy this Temple made with handes, & within three dayes I wil builde another, made without handes.

59 But their wimes yet agreed not toge-

ther.

60 Then the hie Priest stode vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that thou beare wimes against thee?

61 But he held his peace and answered nothing. Again the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the * Blessed?

62 And Iesus said, I am he, * and ye shall see the * Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and said, What haue we any more nede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 And some began to spit at him, and to couer his face, and to buffet him, and to say vnto him, Prophecie. And the * sergeants smote him with their rodes.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest,

67 And when she sawe Peter warming him self, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But he denied it, saying, I knowe him not, nether wot I what thou sayest. Then he went out into the * porche, and the cocke crewe.

69 * The maide sawe him againe, and began to say to them that stode by, This is one of them.

70 But he denied it againe: and anone after they that stode by said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.

71 And he began to curse, & sweare, saying, I knowe not this ma of whome ye speake.

72 * Then the secod time the cocke crewe, and Peter remembered the worde that Iesus had said vnto him, Before the cocke crowe twise, thou shalt denie me thrise. And tweying that with him self, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 He is condemned, reuled and put to death. 46 And is buried by Ioseph.

1 And * anone in the dawning, the hie Priests helde * a counsell with the Elders, and the Scribes, and the whole Councill, and bounde Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

E.ij.

ach) & the other said, that he heard him saye, that he wolde do it, as is here noted.

* That is, of god who is worthy al praise: the which worde in their language the Iewes when they speake of God, vs communely in their writings, call this day. Mar. 24. 30. A VVhome they now contemned in this bale estate they shulde see appeare at the last daye with maiestie and glorie.

b This declarerh the wickednes & insolencie of the gouernours and rulers, seeing their officers contrarie to all iustice thus ragged and tormted him, that was innocent.

Mar. 26. 69. Ioh. 18. 25. e we ought to consider our owne infirmities, that we maye learne onely to trust in God, and not in our own strength. Or, entrie. f Peter preparerh him selfe to see if he were fur thei layed vnto. Mar. 26. 71. Ioh. 18. 26. Ioh. 18. 25.

Mar. 26. 71. Ioh. 18. 26.

g Or, rushed out of the doore and wept.

h For the Roodles gate the two sentinels to put any man to death.

Mar. 27. 1. Ioh. 18. 20. 1.

i For the Roodles gate the two sentinels to put any man to death.

Mat. 27, 12.
Luk. 23, 3.
Iohn 18, 35.

b He wolde not defend his cause, but presented him self willingly to be condemned.

c The people alwayes mainteine their customes, although they be wroth nothing.

d when a Iudge hath respect to me, he quite forgetteth iustice.

e Or, Pretoria.

f Or, Balle.

Mat. 27, 31.
Luk. 23, 26.

g It was the custome to make him that was condemned to carye his crosse, but Iesus was not able for weaknes.

Mat. 27, 33.
Luk. 23, 33.

h which was to hasten his death, but he wolde not drinke it, because he wolde waite for the houre that his father had appointed, that he might receiue vnto him perfect obedience.

i The Iewes desired their daye

4 *Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how many things thei wites against thee.

5 But Iesus answered b no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whome soeuer they wold desire.

7 Then there was one named Barabbas, which was bounde with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed a loude, & began to desire that he wolde do as he had c euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let lose vnto you the King of the Iewes?

10 For he knewe that the hie Priestes had deliuered him of enuie.

11 But the hie Priestes had moued the people to desire that he wolde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What will ye then that I do with him, whome ye cal the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate d willing to content the people, losed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him awaye into the hall, which is the f commune hall, and called together the whole band,

17 And cled him with purple, and platted a crown of thornes, & put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a freede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And whē thei had mocked him, thei took the purple of him, and put his owne clothes on him, & led him out to crucifie hi.

21 *And they e compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 *And thei brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gaue him to drinke wine mingled with myrre: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for the, what euerie man shulde haue.

25 And it was e the third houre, when they

crucified him.

26 And the title of his cause was written above, THE KING OF THE IEWES.

27 They crucified also with hi two theues, the one on his right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, *And he was counted among f wicked.

29 And they that went by, railed on him, wagging their heads, & saying, *Hey, thou that destroyest the Temple, & buydest it in thre dayes,

30 Saue thy self, & come down fro h crosse.

31 Likewise also euen the hie Priestes mocking, said among the selues with the Scribes, He saued other me, him self he can not saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may se, and beleue. h Thei also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, darkenes arose ouer i all the land vntill the ninth houre.

34 And at the k ninth houre Iesus cryed with a loude voice, saying, *Eloi, Eloi, lama sabachthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stode by, when thei heard it, said, i Behold, he calleth Elias.

36 And one ran, and filled a k sponge full of vineger, & put it on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias wil come and take him downe.

37 And Iesus cryed with a lowde voyce, & gaue vp the gost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now whē the m Centurion, which stode ouer against him, sawe that he thus crying gaue vp the gost, he said, Truly this man was the sonne of God.

40 ¶ There were also women, whiche behelde a farre off, among whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile, followed him and ministred vnto him, & many other women which came vp with him vnto Ierusalem.

42 ¶ *And now whē night was come (because it was the day of the preparation that is before the Sabbath)

43 Ioseph of Arimathea, an n honorable Counsellour, which also looked for the kingdom of God, came, & went in o boldly vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene

into four parts so that by the third houre there were the third parts of the day, whiche was from six a clocke to nine, at what time M. said he was crucified.

Isa. 53, 12.

Iohn 7, 19.

k Meaning the one of them that were crucified.

i Because this darkenes was layd ouer the land of Chanaan, when the rest of the world was light, the miracle is the greater.

k which was the third parts of the day, and about thre of the clocke after none.

Plal. 22, 1.

mat. 27, 46.

l This was spoken mocking.

Plal. 69, 11.

m who had charge ouer an hundred men,

Luke 8, 2.

Mat. 27, 55.
Luk. 23, 55.
Iohn 19, 25.

n A grave and of great torments.

o This man showed his faith by boldly asking the body of Iesus, who was already dead.

bene any while dead.

- 45 And when he knewe the truth of the Centurion, he gaue the bodie to Ioseph,
- 46 Who bought a linnen cloth, & toke him downe, and wrapped him in the linnen clothe, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vn to the dore of the sepulchre:
- 47 And Marie Magdalene, and Marie Iofes mother behelde where he shulde be layd.

CHAP. XVI

1 The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene. 14 Alse to the eleven, and reproveth their vnbelief. 16 He comitteth the preaching of the Gospel, and the ministratiō of baptisme vnto them.

- 1 And whē the Sabbath day was past, Marie Magdalene, & Marie the mother of Iames, & Salome, bought sweete ointments, that they might come, and embaulme him.
- 2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was yet rising,
- 3 And they said one to another, Who shall roll vs away the stone from the dore of the sepulchre?
- 4 And when they looked, they sawe that the stone was rolled awaye (for it was a very great one.)
- 5 So they went into the sepulchre, & sawe a young man sitting at the right side, clothed in a long white robe: and they were afraied.
- 6 But he said vnto them, Be not afraied: ye seeke Iesus of Nazaret, whiche hath bene crucified: he is risen: he is not here: behold the place, where they put him.
- 7 But go your way, and tel his disciples, & Peter, he wil go before you into Galilee: there shall ye see him, as he said vnto you.
- 8 And they went out quickly and fled fro

the sepulchre: for they trembled and were amafed: nether said they any thing to any man: for they were afraied.

- 9 And whē Iesus was risen againe, in the morow (whiche was the first daye of the weeke) he appeared first to Marie Magdalene, out of whome he had cast seuē deuils.
- 10 And she went and tolde them that had bene with him, which mourned and wept.
- 11 And whē they heard he was aliue, and had appeared to her, they beleued it not.
- 12 After that, he appeared vnto two of them in another forme, as they walked & went into the country.
- 13 And they went and tolde it to the remnant, but they beleued them not.
- 14 Finally, he appeared vnto the eleven as they sat together, and reproveth them of their vnbelief and hardnes of heart, because they beleued not them whiche had sene him, being risen vp againe.
- 15 And he said vnto them, Go ye into all the worlde, & preache the Gospel to euerie creature.
- 16 He that shall beleue & be baptized, shall be saued: but he that wil not beleue, shall be damned.
- 17 And these tokens shal followe the that beleue, In my Name they shal cast out deuils, & shal speake with newe tongues,
- 18 And shal take away serpents, & if they shal drinke any deadly thing, it shall not hurt them: they shal lay their hands on the sicke, and they shal recover.
- 19 So after the Lord had spoken vnto the, he was receiued into heauen, & sat at the right hand of God.
- 20 And they went forth & preached euery where. And the Lord wrought with them, and confirmed the worde with signes that followed, Amen.

THE HOLY GOSPEL

Of Iesus Christ, according to Luke.

CHAP. I

1 Of Zacharias and Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 30 His incredulitie is punished. 38 The birth of the Angel, and child. 46 Her song. 57 The birth, Circumcision, and growth of Iohn. 68 Zacharias giueth thanks to God, and prophesieth.

As much as many have take I had to set forth the storie of those things, whereof we are fully perswaded, As they have delivered them vnto vs, which from the beginning saw them their selves, & were mi-

nistres of the worde,

- 3 It seemed good also to me (moste noble Theophilus) as soon as I had searched out perfectly all things fro the beginning, to write vnto thee thereof from point to point,
- 4 That thou mightest acknowledge the certaintie of those things, whereof thou hast bene instructed.
- 5 In the time of Herode, King of Iudea, there was a certaine Priest named Zacharias, of the course of Abia: & his wife was of the daughters of Aaton, and her name was Elisabet.
- 6 Both were just before God, & walked

Iohn 10, 26.
luk 8, 2.

c They had sone forgotten that that Christ had foretold them of his resurrection
Luk 24, 13.
Luk 24, 36.
Iohn 20, 19.

d Mourning & praying.

Mat. 28, 19.

e As wel Gentle and Iewe.

Iohn 13, 48.

f This gift was but for a time to cause me the more willingly to receive the Gospel, which as yet was not evidently known.

AE. 16, 18.

AE. 14, 46.

g with other deuils, as Luke saith.

AE. 17, 1.

AE. 21, 1.

Luk 24, 31, 1.

h The miracles & signes follows the doctrine, as certaine feales, so that if the doctrine be false, the miracles can be no better. Deut. 32, 19.

i Or, of the things & it may be referred either to christ or to the Gospel. & hereby is shew that the witnesses of christ who are called the witnesses of the world, that is to say, of the Gospel, and that confirmed the doctrine of his doctrine, as he received it of the Apostles.

k The house of Antipater.

Read 1. Chro. 24, 10.

l By her fathers for by her mother line she was of the house of David.

m This perfectis or infirmitie is adged by the fruites of outward appearance, & not by the cause, which the only speech of Gods spirit can shew.

mother of my Lord shulde come to me?

44 For lo, as soon as the voyce of thy saluta-
tion founded in mine eares, the babe sprang
in my bellie for ioye.

45 And blessed is she that beleued: for tho-
se things shalbe performed, which were
told her from the Lord.

46 Then Marie said, My soule magnifieth
the Lord,

47 And my spirit reioyeth in God my Sa-
uiour.

48 For he hath looked on the poore degre
of his seruant: for beholde, from hence
forth shall all ages call me blessed.

49 Because he that is mightie, hath done
forme great things, & holie is his Name.

50 And his mercie is from generation to
generation on them that feare him.

51 He hath shewed strength with his ar-
me: he hath scattered the proude in the
imagination of their hearts.

52 He hath put down the mightie fro their
seates, and exalted them of lowe degre.

53 He hath filled the hungrie with good
things, and sent away the riche emptye.

54 He hath vpholde Israel his seruant, be-
lieving mindefull of his mercie.

55 As he hath spoken to our fathers, to
Abraham and his seede for euer.

56 And Marie abode with her about three
moneths: after she returned to her owne
home.

57 Now Elisabeths time was fulfilled, that
she shulde be deliuered, and she brought
forth a sonne.

58 And her neighbours and cousins heard
tellof the Lord had shewed his great mer-
cie vpon her, and they reioyced with her.

59 And it was so that on the eight day thei
came to circumcise the babe, & called him
Zacharias, after the name of his father.

60 But his mother answered, & said, Not
so, but he shalbe called Iohn.

61 And thei said vnto her, There is none of
thy kindred that is named with this name.

62 Then they made signes to his father,
how he wolde haue him called.

63 So he asked for writing tables, & wrote,
saying, His name is Iohn, and thei mar-
celled all.

64 And his mouth was opened immedi-
ately, and his tongue loosed, and he spake, and
praised God.

65 Then feare came on all them that dwelt
arownd them, and all these wordes were
moised abroad throughout all the hill coun-
try of Iudea.

66 And all they that heard them, had them
in their hearts, saying, What manner of
childe shall this be? & the hand of the Lord

was with him.

67 The his father Zacharias was filled with
the holie Gost, and prophesied, saying,

68 Blessed be the Lord God of Israel, becau-
se he hath visited & redeemed his people,

69 And hath raised vp vnto vs, in the house of his seruant
Dauid,

70 As he spake by the mouth of his holie
Prophetes, which were since the world be-
gan, saying,

71 That he wolde send vs deliuerance from
our enemies, and from the handes of all
that hate vs,

72 That he wolde shewe mercie towards
our fathers, and remembre his holie coue-
nant,

73 And the othe which he sware to our fa-
ther Abraham:

74 Which was, that he wolde grant vnto vs
that we being deliuered out of the handes
of our enemies, shulde serue him with-
out feare

75 All the dayes of our life, in holynes &
righteousnes before him.

76 And thou, babe, shalt be called the Pro-
phete of the moste High: for thou shalt go
before the face of the Lord, to prepare his
wayes,

77 And to giue knowledge of saluatio vnto
his people by the remission of their sinnes,

78 Through the tender mercie of our God,
whereby the day spring from an hie hath
visited vs,

79 To giue light to them that sit in darke-
nes, & in the shadowe of death, & to guide
our feete into the way of peace.

80 And the childe grewe and waxed strong
in spirit, and was in the wildernes, till the
day came, that he shulde shewe him selfe
vnto Israel.

CHAP. II.

7 The birth and circumcision of Christ. 11. He was re-
circumcised in the Temple. 21. Simeon and Anna prophe-
cie of him. 46. He was founde among the doctors.
His obedience to father and mother.

1 And it came to passe in those dayes,
that there came a commandement
from Augustus Cesar, that all the worlde
shulde be taxed.

2 (This mit taxing was made when Cy-
renius was gouernour of Syria.)

3 Therefore went all to be taxed every ma-
n to his owne cite.

4 And Ioseph also went vp from Galile-
out of a cite called Nazareth, into Iudea, vnto
the cite of Dauid, which is called Beth-
lehem, because he was of the house and li-
nage of Dauid.)

5 To be taxed with Marie, that was giuen
him to wife, which was with childe.

I In declaring
himselfe mindeful
of his people, &
therefore is come
from heauen to
visit and redem
them.

Mat. 1, 21.
chap. 2, 30.

Psal. 132, 17.

m when the pro-
mises of God se-
med to haue fail-
ed, and the state
of Israel to haue
perished, then
sent he his Christ
who by his inui-
cible strength, as
with a strong hor-
ne ouerthrew his
enemies.

Ierem. 23, 6.
& 30, 10.

n He declarerh
the cause & fol-
lowers of our re-
demption.

Genes. 22, 16.
Ierem. 31, 33.

abr. 6, 13.

o This is the end
of our redemption.

1. Pet. 1, 11.

p To whom no
hypocrite can be
acceptable.

q He sheweth
that our saluatio
consisteth in the
remission of sin-
nes, which is the
principal parte
of the Gospel.

Zachs. 1, 9.

mat. 4, 3.
& 6, 13.

r Or, branches of
a tree, meaning
the Messias, who
is the funne of
righteousnes,
which shineth
from heauen.

f That is, of all so-
licitie.

g He meaneth
that part of Iu-
dea which was
least inhabited,
where also the
grosse and rude
people dwelled.

h So much as
was subject to
the Romanes.

i Or put in vi-
tue.

k vnto whom the
people were then
re charged & op-
pressed.

c He sheweth
by what occa-
sion Ioseph came
into Iudea.

l Ioseph was
of the house of
Dauid.

m Ioseph was
of the house of
Dauid.

n Ioseph was
of the house of
Dauid.

o Ioseph was
of the house of
Dauid.

p Ioseph was
of the house of
Dauid.

q Ioseph was
of the house of
Dauid.

And so it was, that while they were there, the dayes were accomplished that she shulde be deliuered.
 7 And she brought forth her first begotten sonne, & wrapped him in swadling clothes, and laid him in a cratche, because there was no rowme for them in the ynn.
 8 And there were in the same countrey shepherds, abiding in the field, and keeping watch by night, because of their flocke.
 9 And lo, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were sore afraide.
 10 Then the Angel said vnto them, Be not afraide: for beholde, I bring you tydings of great ioye, that shalbe to al the people:
 11 That is, that vnto you is borne this day in the citie of ^e Dauid, a Sauour, which is Christ the Lord.
 12 And this shalbe a signe to you, Ye shal finde ^e childe swaddled, & laid in a cratche.
 13 And straight waye there was with the Angel a multitude of heavenly souldiers, praying God, and saying,
 14 Glorie beto God in the high heavens, and peace in earth, & towards men good will.
 15 And it came to passe when the Angels were gone away from them into heauen, that the shepherds said one to another, Let vs go then vnto Beth-lehem, & se this thing that is come to passe, which the Lord hath shewed vnto vs.
 16 So they came with haste, & founde both Marie and Ioseph, and the babe laid in the cratche.
 17 And when they had sene it, they published abroad the thing, which was tolde them of that childe.
 18 And al that heard it, wondred at the things which were tolde them of the shepherds.
 19 But Marie kept al those sayings & pondered them in her heart.
 20 And the shepherds returned, glorifying and praying God for all that they had heard & sene, as it was spoken vnto them.
 21 And when the eight dayes were accomplished, that they shulde circumsise the childe, his name was then called ^e IESVS, which was named of the Angel before he was conceived in the wombe.
 22 And when the dayes of her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord.
 23 As it is writen in the Law of the Lord, Every man childe that first openeth the wombe, shalbe called holie to the Lord.
 24 And to give an oblation as it is commaunded in the Law of the Lord, a paire of

turtle doves, or two yong pigeons.
 25 And beholde there was a man in Ierusalem, whose name was Simeon: this man was iuste, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.
 26 And a reuelation was given him of the holy Ghost, that he shulde not se death, before he had sene the Lords Christ.
 27 And he came by the motio of the Spirit into the Temple, & when the parents brought in the childe Iesus, to do for him after the custome of the Law:
 28 Then he toke him in his armes, & praised God, and said,
 29 Lord, now lettest thou thy seruant departe in peace, according to thy worde.
 30 For myne eyes haue sene thy saluatio, which thou hast prepared before the face of al people:
 31 A light to be reueiled to the Gentiles, and the glorie of thy people Israel.
 32 And Ioseph and his mother marueiled at those things, which were spoken touching him.
 33 And Simeon blessed them, and said vnto Marie his mother, Beholde, this childe is appointed for the fall & rising againe of many in Israel, & for a signe which shalbe spoken against:
 34 (Yea, & a sword shall pearce through thy soule) that the thoughts of many heartes may be opened.
 35 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had liued with an husband seuen yeres from her virginite.
 36 And she was widowe about foure score and foure yeres, and went not out of the Temple, but serued God with fastings and prayers night and day.
 37 She then coming at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Ierusalem.
 38 And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.
 39 And the childe grew, and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.
 40 Now his parents went to Ierusalem euery yere, at the feast of the passeouer.
 41 And when he was twelue yere olde, and they were come vp to Ierusalem, after the custome of the feast:
 42 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ie-

were so poor that they were not able to offer a lambe.

k The Spirit of Prophecie.

† Or, Messiah.

† Greke, in the Spirit.

l Simeon declared him selfe to dye willinglye since he hath sene the Messiah which was promised.

m The means and substance of saluation.

† Or, for the reuelation of.

n That is, prepared to God for them, and for the prosperitie of Christs kingdom.

Isa. 53. 4. rom. 8. 3. 1. pet. 2. 24.

o This is the child of the seprobie which perished through their owne default, crying vp of the elect to whom God giueth faith. P. That is, howes she should open her heart, as a sword.

q This child appeareth with the cross in his vpon vs, when by mens hands arrayed.

r She was seuen yeres married.

s She was continually in the Temple.

† Or, prayd.

Read Mat. 2. 15.

whereby appeared his power, and their crueltie which wolde not seeke such a woman in such case.

which was Bethlehem.

Because they shulde not be offended with christes poore state, the Angel prenteth this done, as if he were in what sorte they shulde sene him.

In the fre mercy and good will of God, which is the mountaine of our peace and felicity, and is chiefly declared to the world.

Ben. 17. 12.

Ben. 17. 12.

Ben. 17. 12.

Ben. 17. 12.

Ben. 17. 12.

in Ierusalem, and Ioseph knewe not, nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And whē thei found him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe thre dayes after, that they founde him in the Temple, sitting in the middes of the doctours, bothe hearing them, and asking them questions.

47 And al that heard him, were astonied at his vnderstanding, and answers.

48 So when they sawe him, thei were amazed, and his mother said vnto him, Sonne why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with heauie hearts.

49 Then said he vnto the, How is it that ye sought me? knewe ye not that I must go about my fathers busines?

50 But they vnderstode not the worde that he spake to them.

51 Then he went downe with them, & came to Nazaret, & was subiect to them: & his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom & stature, and in fauour with God and men.

CHAP. III.

¶ The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age and genealogie.

NOW in the fiftenth yere of the reigne of Tiberius Cesar, Pōtius Pilate being gouernour of Iudea, and Herode being Tetrarch of Galile, & his brother Philippe Tetrarch of Iurea, & of the countrey of Trachonitis, & Lysanias the Tetrarch of Abilene,

2 (*When Annas and Caiaphas were the high Priests) the worde of God came vnto Iohn, the sonne of Zacharias in the wilderness.

3 And he came into all the coastes about Iordan preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Isaias the Prophet, which saith, *The voyce of him that cryeth in the wilderness is, Prepare ye the way of the Lord; make his paths straight.

5 Euerie valley shalbe filled, and euerie mountaine and hill shalbe brought lowe, & crooked things shalbe made straight, & the rough wayes shalbe made smothe.

6 And all fleshe shall see the saluation of God.

7 Then said he to the people that were come guto be baptized of him, *O genera-

tions of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore frutes worthie amendment of life, and beginne not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe laid vnto the roote of the trees: therefore euerie tree which bringeth not forth good frute, shalbe hewen downe and cast into the fyre.

10 ¶ Then the people asked him, saying, What shal we do then?

11 And he answered, and said vnto them, *He that hath two coates, let him parte with him that hath none: and he that hath meat, let him do likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, Master, what shal we do?

13 And he said vnto the, Require no more then that which is appointed vnto you.

14 The souldiers likewise demāded of him, saying, And what shal we do? And he said vnto them, Do violence to no man, nether accuse anie falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, *In dede I baptize you with water, but one stronger then I, cometh, whose shoes latchet I am not worthie to vnlose: he wil baptize you with the holie Gost, and with fyre.

17 *Whose fanne is in his hand, and he wil make cleane his floore, and wil gather the whear into his garner, but the chaff wil he burne vp with fyre that neuer shalbe quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 *But when Herode the Tetrarch was rebuked of him for Herodias his brother Philipps wife, and for all the evils which Herode had done,

20 He added yet this about al, that he shut vp Iohn in prison.

21 *Now it came to passe, as all the people were baptized, & that Iesus was baptized, & did pray, that the heauen was opened;

22 And the holy Gost came downe in a doolie shape like a doue, vpon him, & there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

23 ¶ And Iesus himself began to be about thirtie yere of age, being as men supposed the sonne

e The vengeance of God is at hand.

1. John 3, 17. f He willeth that the riche helpe the poore according to their necessity. g whose office was to receive the tribute and tolls.

Mat. 3, 12. mar. 1, 8. iohn 1, 26. act. 1, 5. & 8, 4. & 11, 16. & 19, 4. Mar. 3, 12.

h The vertue & force of baptisme: death in Iesus Christ, and Iohn was but the minister thereof. i That is, with a mightie and vehement Spirit: whose propertie is to consume, & purge our filth as fyre doeth the natrals.

Mat. 14, 3. mar. 6, 17. k Named Antipater.

Mat. 3, 17. mar. 1, 9. iohn 1, 32.

1 Luke ascendeth from the last father to the first, and Matthew descendeth from the first to the last. Matthew extendeth not his rehearsal further then to Abraham, which is for the assurance of the promises for the Jewes. Luke referreth it to Adam, where by the Gentils also are assured of the promises, because they came of Adam, and are restored in the second Adā: Matthew consisteth by the legal descent, and Luke by the naturall: finally booke two speaking of the same persones applie vnto them diuers names.

† Or, Ioseph.
† Or, Iesus.
† Or, Martha.

† Or, Meana.

the sonne of Ioseph, which was the sonne of Eli,
24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,
25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,
26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,
27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,
28 The sonne of Melchi, the sonne of Adi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,
29 The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,
30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionā, the sonne of Eliacim,
31 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,
32 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,
33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,
34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,
35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,
36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,
37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,
38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIIII.

1 Iesus is led into the wilderness to be tempted. 13 He overcometh the deuil. 14 He goeth into Galilee. 16 Preacheth at Nazaret and Capernaum. 22 The Jewes despise him. 38 He cometh into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

And Iesus full of the holie Ghost returned from Iordan, and was led by the spirit into the wilderness,

And was there fourtie dayes tempted of the deuil, and in those dayes he did eat nothing: but when they were ended, he afterwarde was hungrie.

Then the deuil said vnto him, If thou be the Sonne of God, commande this stone

that it be made bread.
4 But Iesus answered him, saying, It is written, * That man shall not live by bread onlie, but by euery worde of God.
5 Then the deuil toke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, † in the twinkling of an eye.
6 And the deuil said vnto him, All this power wil I giue thee, & the glorie of those kingdomes: for that is deliuered to me: & to whome soeuer I will, I giue it.
7 If thou therefore wilt worship me, they shal be all thine.
8 But Iesus answered him, and said, † Hee from me, Satan: for it is written, * Thou shalt worship the Lord thy God, & him alone thou shalt serue.
9 Then he brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the sonne of God, cast thy self downe from hence,
10 For it is written, * That he will giue his Angels charge ouer thee to kepe thee:
11 And with their hands they shal lift thee vp, lest at any tyme thou shuldest dash thy fote against a stone.
12 And Iesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.
13 And when the deuil had ended all the tentation, he departed from him for a season.
14 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about.
15 For he taught in their Synagogues, and was honoured of all men.
16 * And he came to Nazaret where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stode vp to reade.
17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he founde the place where it was written,
18 * The spirit of the Lord is vpon me, because he hath anointed me, that I shulde preach the Gospel to the poore: he hath sent me, that I shulde heale the broke hearted, that I shulde preach deliuerance to the captiues, & recouering of sight to the blinde, that I shulde set at libertie them that are bruised,
19 And that I shulde preach the acceptable yere of the Lord.
20 And he closed the booke, and gaue it a gaine to the minister, and sat downe: and the eyes of all that were in the Synagogue

Deut. 1. 3.
Mat. 4. 4.
b That is, by ordinance, & preiudice of God.

† Greke, in a moment of time.

c Satan proueth that which he doth not giue, that thereby that he might detaine the more cruelly: for he is the price of the world by permission, and hath his power limited.
† Or, fall downe before me.
† Greke, godhinde me.

Deut. 6. 16.
Ex. 10. 10.

d Christ sheweth that all creatures ought to worship and serue God.

e This declareth how hard it is to resist the temptation of Satan: for he giueth not ease for twise or thrise putting backe.
Psal. 91. 12.
Deut. 6. 16.

f It is not enough to resist Satan: but he neuer standeth in temptation: or if he doth, he is not a little in the end, but he maye renewe force, and stande vs more strongly.

Mat. 13. 14.
Mar. 6. 1.
John 4. 45.

16. 61. 7.
g That is, filled with grace.

h He alleudeth the yere of the which he was sent in the world, whereby the people at deliuerance signified.

in North that Adā was the sonne of God by generation, but by creation, in the which sonne god also called him selfe father, Deut. 32. 6.
de vtr. 1. 3. & 19.

Mat. 4. 1.
Mar. 1. 13.
a This fast was iudicious, to observe the Gospel of night, no more of men to be followed than the other miracles that Christ did.

were fastened on him.

23 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

24 And all heare him with ayes, & wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

25 Then he said vnto them, Ye will surely say vnto me this prouerbe, Physicio, heale thy self: whatdoeuer we haue heard done in Capernaum, do it here likewise in thine owne countrey.

26 And he said, Verely I say vnto you, No Prophet is accepted in his owne countrey.

27 But I tel you of a trueth, many widowes were in Israel in the dayes of Elias, when the heauen was shut thre yeres and six moneths, whē great famine was throughout all the land,

28 But vnto none of them was Elias sent, save into Sarepta, a cite of Sidon, vnto a certeine widowe.

29 Also manie lepers were in Israel, in the time of Eliseus the Prophet: yet none of them was made cleane, sauing Naama the Syrian.

30 Then all that were in the Synagogue, whē thei heard it, were filled with wrath,

31 And rose vp, and thrust him out of the cite, and led him vnto the edge of the hill, whereon their cite was buylt, to cast him downe headlong.

32 But he passed through the middes of them, and went his way.

33 ¶ And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes.

34 And they were astonied at his doctrine: for his worde was with autoritie.

35 And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cryed with a loude voyce,

36 Saying, Oh, what haue we to do with thee, thou Iesus of Nazareth: art thou come to destroy vs? I knowe who thou art, euen the holie one of God.

37 And Iesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuill throwing him in the middes of the, came out of him, and hurt him not.

38 So feare came on them all, and they spake among themselues, saying, What thing is this? for with autoritie and power he commandeth the foule spirits, and thei come out.

39 And the fame of him spred abroad throughout all the places of the countrey rounde about.

40 ¶ And he rose vp, and came out of the Synagogue, & entred into Simons house.

And Simons wifes mother was taken with a great feuer, and they required him for her.

41 Thē he stode ouer her, and rebuked the feuer, and it left her, and immediately she arose, and ministred vnto them.

42 Now whē the sunne was downe, all thei that had sicke folkes of diuers diseases, broght them vnto him, and he layed his hands on euery one of them, & healed the.

43 ¶ And deuils also came out of manie, crying, and saying, Thou art the Christ the Sonne of God: but he rebuked them, & suffred them not to say that they knewe him to be the Christ.

44 And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him, that he shulde not departe from the.

45 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therefore am I sent.

46 And he preached in the Synagogues of Galile.

¶ CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fishes. 10 Certaine disciples are called. 12 He healeth the leper. 13 He healeth the man of the palse. 17 He calleth Matthew the customer. 30 Eatech with sinners. 34 And excuseth his, as touching eating.

1 Then it came to passe, as the people pressed vpon him to heare the worde of God, that he stode by the lake of Genesaret.

2 And sawe two shippes stand by the lake side; but the fishermen were gone out of them, and were washing their nettes.

3 And he entred into one of the shippes, which was Simons, and required him that he wolde thrust of a lide from the land: & he sat downe, and taught the people out of the ship.

4 ¶ Now whē he had left speaking, he said vnto Simon, Lanche out into the depe, & let downe your nettes to make a draught.

5 Then Simon answered, & said vnto him, Master, we haue trauailed all night, and haue taken nothing: neuertheles at thy worde I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other ship, that they shulde come and helpe them, who came then, and filled bothe the shippes, that thei did sinke.

8 Now when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinful man.

9 For he was vterly astonied, and all that were

Mar. 1. 35. The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doeth nothing auail them, because it cometh not of faith.

Mar. 4. 13. mar. 1. 16.

a To the intent that he might not be thronged of the people, & also that he might the better be heard.

b The worde signifieth him that is made ruler or master of a thing. c He sheweth his prompt obedience to Christs commandment.

d They were so laden that they almoste sunke.

e The feeling of Gods presence maketh afeared.

them. Why do ye that which is not lawful to do on the Sabbath dayes?

3 Then Iesus answered them, & said, Have ye not red this, that David did when he him self was an hungred, & they which were with him,

4 How he went into the house of God, & toke and ate the shewe bread, and gave also to them which were with him, which was not lawful to eat, but for the Priestes onely.

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stode vp.

9 Then said Iesus vnto them, I wil aske you a questio, Whether is it lawful on the Sabbath dayes to do good, or to do euill, to saue life, or to destroy it?

10 And he behelde them al in compasse, & said vnto the man, Stretche forth thyne hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnes, & communicated one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, & spent the night in prayer to God.

13 And when it was day, he called his disciples, & of them he chose twelue, which also he called Apostles.

14 (Simon whome he named also Peter, & Andrewe his brother, James & Iohn, Philippe and Bartemewe,

15 Matthewe, & Thomas, James the sonne of Alpheus, and Simon called zelous,

16 Iudas James brother, and Iudas Iscariot which also was the traitour.)

17 Then he came downe with them, and stode in a plaine place, with the companie of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and

healed them all.

20 ¶ And he lifted vp his eyes, vpon his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 Blessed are ye that hunger now: for ye shalbe satisfied: blessed are ye that wepe now: for ye shall laugh.

22 Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of man sake.

23 Reioyce in that day, and be glad: for beholde your reward is great in heauen: for after this maner their fathers did to the Prophetes.

24 But woe be to you that are rich: for ye haue receiued your consolation.

25 Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall weile and wepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophetes.

27 But I say vnto you which heare, Love your enemies: do wel to them which hate you.

28 Blessie them that curse you, and pray for them which hurt you.

29 And vnto him that smiteth thee on the one cheeke, offer also the other: & him that taketh away thy cloke, forbid not to take thy coat also.

30 Giue to euery man that asketh of thee, and of him that taketh awaye thy goods, aske them not againe.

31 And as ye wolde that men shulde do to you, so do ye to them likewise.

32 For if ye loue them which loue you, what thanke shal ye haue: for euen the sinners loue those that loue them.

33 And if ye do good for them which do good for you, what thanke shal ye haue: for euen the sinners do the same.

34 And if ye lend to them of whom ye hope to receiue, what thanke shal ye haue: for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lend, looking for nothing againe, and your reward shalbe great, and ye shalbe the children of the most High: for he is kind vnto the vnkind, & to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ Iudge not, & ye shal not be iudged: condemne not, and ye shal not be condemned: forgieue, and ye shalbe forgien.

38 Giue, and it shalbe giuen vnto you: a good measure, pressed downe, shake together, and running ouer shall men giue you.

Mat. 5, 1. They that are humble, and submit them selves willingly to obey God. Isa. 65, 13. Isa. 61, 3. Mat. 5, 11. f He meaneth communication, which also becallesh putting out their names. 5. Iohn calleth it a thing war of the Synagogue. 5. Paul, denoting to Satan, which punishment is most terrible, whereto it is made by execution. To it is comforted the godlye when they are cast out of wicked mens companie, as the Prophet declareth. Psal. 115, 8. The worde signifieth to leape for ioye, or to shewe mirth by outward gestures. Amos 6, 1. Mat. 5, 12. h That put your trust in your enemies, & forgetteth life to come. Isa. 65, 13. i Signifying that that liue at ease & after the pleasures of the flesh. k He reprooueth ambition & vaine glorie wheremen go about by all means to get fainour, & worldly pompe. Mat. 5, 39. Mat. 5, 39. l Rather endure more iniurie than reuenge your selues. 1. Cor. 6, 7. m Be not so careful for the losse of thy goods, that thou shouldest be discouraged to serue God. Mat. 7, 12. Job. 4, 16. Mat. 5, 45. n They are commonly called sinners, which are of a wicked life, & without all feare of God. Mat. 5, 42. deut. 15, 1. o Not onely not hoping for profit but to lose the stocks & principal, forasmuch as Christ bindeth him (saith) to repaie the wicked (that) he hath done. Mat. 5, 45. Mat. 7, 12. Mat. 7, 12. Mat. 7, 12.

to your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 And he spake a parable vnto them, *Ca the blinde leade the blinde: shal they not bothe fall into the ditch?

40 * The discipule is not aboue his master: but whoso euer wil be a perfite discipule, shal be as his master.

41 And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pul out the mote that is in thy brothers eye.

43 ¶ For it is not a good tre that bringeth forth euill frute: nether an euill tre, that bringeth forth good frute.

44 * For euerie tree is knowen by his owne frute: * for nether of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth the good, and an euill mā out of the euill treasure of his heart bringeth forth the euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye me * Master, Master, and do not the things that I speake?

47 Whoso euer cometh to me, and heareth my wordes, & doeth the same, I wil shewe you to whome he is like:

48 He is like a man which buylt an house, and digged depe, and laid the fundation on a rocke: and when the waters arose, the flood bet vpon that house, and colde not shake it: for it was grounded vpon a rocke.

49 But he that heareth & doeth not, is like a man that buylt an house vpon the earthe without fundatio, against which the flood did beat, and it fel by and by: and the fal of that house was great.

¶ CHAP. VII.

¶ He healeth the captaines seruante. ¶ He raiseth vp the widowes sonne from death to life. ¶ He answereth the disciples whome Iohn Baptiste sent vnto him. ¶ He commendeth Iohn. ¶ And reproveth the Iewes for their vn-
36 He searcheth with the Pharise. ¶ The wo-
man which his face with her teares, and he forgiveth her sinnes.

¶ When he had ended all his sayings in the audience of the people, he entred into Capernaum.

¶ And a certein Centurions seruante was sicke, & readie to dye, which was dete vn-
to him.

¶ And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him

that he wolde come, & heale his seruante.

4 So they came to Iesus, and besought him instantly, saying that he was worthe that he shulde do this for him.

5 For he fourth said they, our nation, & he hath buylt vs a Synagogue.

6 Then Iesus went with them: but whe he was now not farr from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shuldest enter vnder my rooffe.

7 Wherefore I thought not my self worthe to come vnto thee: but say the worde, & my seruante shal be whole.

8 For I likewise am a man set vnder autoritie, and haue vnder me souldiers, and I say vnto one, Go, and he goeth, & to another, Come, and he cometh, and to my seruante, Do this, and he doeth it.

9 Whe Iesus heard these things, he maruelled at him, & turned him, & said to the people that followed hi, I say vnto you, I haue

not founde so great faith, no nor in Israel.

10 And when they that were sent, turned backe to the house, they founde the seruante that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man carryed out, who was the onely begotte sonne of his mother, which was a widowe, & muche people of the citie was with her.

13 And when the Lord sawe her, he had compassion on her, and said vnto her, Wepe not.

14 And he went and touched the coffin (and they that bare him stode still) and he said, Yong man, I say vnto thee, Arise.

15 And he that was dead, sat vp, & bega to speake, & he deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region rounde about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certein me of his disciples, and sent them to Iesus, saying, Art thou he that shulde come, or shall we waite for another?

20 And when the men were come vnto hi, they said, Iohn Baptiste hath sent vs vnto thee, sayig, Art thou he that shulde come, or shall

b In buyling them a Temple for their abodes, he sheweth his zeale towards the true temple of God. c The first that she captained was by a word that it shold.

e He commendeth this hearbe as praine, because he assured him self vpon Christs worde alone.

f While was in the tribe of Iudas, not farr from Tiberius.

¶ Or, biers.

g Christ called these things that are now, as if they were, and thus he sheweth that he was the Christ.

i To wit, the Messiah and redeemer.

Mat. 13, 14.

Mat. 10, 24. Iohn 13, 16. & 15, 10.

Mat. 7, 3.

His reproveth the hypocrite of such as winkle at their owne horrible fautes, and yet are so curious to spie out the least fault in their brother.

Mat. 7, 17.

Mat. 12, 33.

Mat. 7, 16.

The name and title are nothing worthe to proue that a man is sent of God, except in effect he shewe the same.

Mat. 7, 31. Iohn 13, 13. Iam. 1, 21.

He speaketh not onely to the false Prophets, but to all false prophets, Iherings & hypocrites.

In Iherusalem.

ed Iherusalem.

ed Iherusalem.

ed Iherusalem.

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ed Iherusalem.

ed Iherusalem.

ed Iherusalem.

or ſhal we waite for another?

21 And at that time he cured many of their ſickenes, and plagues, and of euill ſpirites, and vnto many blinde men he gaue ſight.

22 And Ieſus answered, and ſaid vnto the, Go your wayes, and ſhewe Iohn, what thinges ye haue ſene & heard: that the blinde ſee, the halde go, the leperes are cleaſed, the deafe heare, the dead riſe againe, and the poore receiue the Goſpell.

23 And bleſſed is he that ſhal not be offeſed in me.

24 And when the meſſengers of Iohn were departed, he began to ſpeake vnto the people of Iohn. What went ye out into the wildeſnes to ſee? A reede ſhaken with the winde?

25 But what went ye out to ſee? A man clothed in ſoft rayment beholde, they which are gorgeouſly appareled, and liue delicately, are in Kings courtes.

26 But what went ye forth to ſee? A Prophet? yea, I ſay to you, & greater then a Prophet.

27 This is he of whome it is writtē, Beholde, I ſend my meſſenger before thy face, which ſhal prepare thy way before thee.

28 For I ſay vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheles, he that is the leaſt in the kingdome of God is greater then he.

29 Then all the people that heard, and the Publicanes, iuſtified God, being baptized with the baptiſme of Iohn.

30 But the Pharifees and the expounders of the Law, deſpised the counſel of God, againſt them ſelues, and were not baptized of him.

31 And the Lord ſaid, Whereunto ſhall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children ſitting in the market place, and crying one to another, and ſaying, We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptiſt came, neither eating bread, nor drinking wine: and ye ſay, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye ſay, Beholde, a man which is a glotton, and a drinker of wyne, a friend of Publicanes and ſinners.

35 But wiſdome is iuſtified of all her children.

36 And one of the Pharifees deſired him that he wolde eat with him: and he went into the Pharifees houſe, and ſate downe at table.

37 And behold, a woman in the citie, which

was a ſinner, when ſhe knewe that Ieſus ſate at table in the Pharifees houſe, ſhe brought a boxe of ointment.

38 And ſhe ſtoode at his ſeete behind him weeping, and began to waſhe his ſeete with teares, and did wipe them with the heeres of her head, & kiſſed his ſeete, and anointed them with the ointment.

39 Now when the Pharifee which had he ſawe it, he ſpoke within himſelf, ſaying, If this man were a Prophet, he wolde ſurely haue knowne who, and what maner of woman this is which toucheth him: for ſhe is a ſinner.

40 And Ieſus answered and ſaid vnto him, Simon, I haue ſomewhat to ſay vnto thee. And he ſaid, Maſter, ſay on.

41 There was a cergine lender which had two debtors: the one ought ſixe hundred pence, and the other fiftie.

42 When they had nothing to pay, he forgave the bothe. Which of them therefore, tel me, will loue him moſt?

43 Simon answered, & ſaid, I ſuppoſe that he, to whome he forgave moſt. And he ſaid vnto him, Thou haſt truly iudged.

44 Then he turned to the woman, & ſaid, vnto Simon, Seest thou this woman? I entered into thine houſe, and thou gaeſt me no water to my ſeete: but ſhe hath waſhed my ſeete with teares, and wiped them with the heeres of her head.

45 Thou gaeſt me no kiſſe: but ſhe ſince the tyme I came in, hath not ceaſed to kiſſe my ſeete.

46 Mine head with oyle thou diddeſt not anoynt: but ſhe hath anointed my ſeete with ointment.

47 Wherefore I ſay vnto thee, many ſinnes are forgiven her: for ſhe loued much. To whome a litle is forgiven, he doeth loue a litle.

48 And he ſaid vnto her, Thy ſinnes are forgiven thee.

49 And ſhe that ſate at table with him, began to ſay within them ſelues, Who is this that euen forgiveth ſinnes?

50 And he ſaid to the woman, thy faith hath ſaued thee: go in peace.

CHAP. VII.

1 Chriſt with his Apoſtles go from towne to towne and preach. 2 The women miniſter wiſdom of their goods. 3 He ſheweth the parable of the ſcede. 4 He telleth who is his mother and his brether. 5 He filleth the ſhip of the lake. 6 He delivereth the poſſeſſed. 7 The deuils enter into the herde of ſwine. 8 He healeth the ſicke woman and ſauius daughter.

1 And it came to paſſe afterwarde, that he himſelf wet through euerie citie & towne, preaching, & publiſhing the kingdome of God, & the twelve were with him.

Mar. 15, 40.
John 20, 11.

1 This great love is a ſigne that the ſoule her ſelf much bound vnto Chriſt, who had forgiven her ſo many ſinnes.

2 The peace of conſcience cometh onely of faith.

Mar. 16, 9.

a whereby they acknowledged the benefite which they had received of him, & also shewed their perseverance which proved their knowledge to be of God.
Or, to them.
Mar. 13, 3.
Mar. 4, 14.

b That is to understand, & believe these things.

c which worde is here taken for an obscure or darke saying.
Ma. 6, 9.
Matt. 13, 14.
Mar. 4, 12.
John 12, 40.
Act. 28, 26.
Rom. 11, 8.
Mar. 13, 18.
Mar. 4, 15.

d That he acknowledged and confessed to the worde, and also returned home to their affairs.

e Chap. 11, 33.
Matt. 5, 15.
Matt. 4, 21.
f Christ warneth his to do good with their light which they have received, and to set it forth before all mens faces.
Or bed.
Chap. 13, 3.
Matt. 10, 26.
Mar. 4, 22.
Mar. 13, 12. &
25, 29. Mar. 4, 15. Chap. 19, 26.

2 And certaine womē, which were healed of euil spirits, and infirmities; as^a Marie, which was called Magdalene, out of whom went seven deuils; as^b host on her^a.

3 And Iosann the wife of Chitza Herodes steward, & Sinfana, & manie other which ministered vnto him of their substance.

4 Now when much people was gathered together, and were come to him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fel by the way side, & it was troden vnder foote, and the foules of heauen deuoured it.

6 And some fel on the stones; and when it was sprung vp, it withered away, because it lacked moiste.

7 And some fell among thornes; and the thornes sprang vp with it, and choked it.

8 And some fel on good ground, & sprang vp, and bare frute, an hundreth folde. And as he said these things, he cryed, He that hath eares to^c heare, let him heare.

9 Then his disciples asked him, demāding, what parable that was?

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in^d parables, that when^e they se, they shulde not se, and when they heare, they shulde not vnderstand.

11 The parable is this, The seede is the worde of God.

12 And they that are beside the waye, are they that heare: afterwarde commeth the deuill, & taketh away the word out of their hearts, lest they shulde beleue, & be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the worde with ioye: but they haue no rootes, which for a while^f beleue, but in the time of tentation go away.

14 And that which fel among thornes, are they which haue heard, and after their departure are choked with cares, & with riches, and voluptuous lining, and bring forth no frute.

15 But that which fel in good ground, are they whiche with an honest & good heart heare the worde, and kepe it, & bring forth frute with patience.

16 ¶ No^g man when he lighteth a candel, couereth it vnder a vessell, neither putteth it vnder the table, but setteth it on a candlestick, that they that entre in, may se the light.

17 For nothing is secret, that shall not be euident: neither any thing hid, that shall not be known, and come to light.

18 Take hede therefore how ye heare: for whoeuer hath, to him shall be giuen; and

whoeuer hath not, from him shall be taken euē that which he hath.

19 ¶ Then came to him his mother & his brethren, and soude not come nere to him for the presse.

20 And it was tolde him by certaine which said, Thy mother and thy brethren stand without, and wolde se thee.

21 But he answered, & said vnto them, My mother, and my brethren are^h these, which heare the worde of God, and do it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell aⁱ slepe, and there came downe a storme of winde on the lake; and they were filled with water, and were in icopardie.

24 Then they went to him, & awoke him, saying, Master, master, we perishe. And he arose, and rebuked the winde, & the waues of water: and they ceased, and it was calmed.

25 Then he said vnto them, Where is your faith? and they feared, & wondered among them selues, saying, Who is this that commandeth both the windes and water; & they obey him!

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 And as he went out to land, there met him a certaine man out of the citie, which had a deuill long time, & he ware no clothes, nether abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, and fel downe before him, & with a loude voyce, said, What haue I to do with thee, Iesus the Sonne of God, the moste high? I beseeche thee^k torment me not.

29 For he commanded the foule spirit to come out of the mā: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was^l caried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? And he said, Legion, because many deuils were entred into him.

31 And they besoght him, that he wolde not commande them to go out into the deepe.

32 And there was there by, an herd of many swine, feeding on an hill; and the deuils besoght him, that he wolde suffre them to entre into them. So he suffred them.

33 Then went the deuils out of the man, & entred into the swine: and the herd was caried with violence from a stepe downe place into the lake, and was choked.

g Both in himself & to others.
Mar. 12, 44.
Mar. 3, 12.

h The spirit which is in him preferred to carnal and humane, forasmuch as thereby of many we are made confounding together one God, one faith, one baptism, Iouing God about all thing, and our neighbour as ourselves.

Mar. 8, 23.
Mar. 4, 36.
i The words signifyeth a day, or sounde sleep.

Mar. 8, 23.
Mar. 4, 36.
j The words signifyeth a day, or sounde sleep.

Mar. 8, 8.
Mar. 5, 1.

k Satan is named where Christ is present.
Or, many a day ago.

l The word is altho to be in form with violence, as an heere when he is forced.
A Legion, a whiteth Vegetables contained 6000 footmen, & 70 horsemen: but here it is taken for an vncertaine number.
That is, so departed that they could do no harm, and this was de chap. 16, 25, called hel, where the deuils are chained in the obscure title of darkness.
1. Pet. 2, 4.

34 Whē the herdmē sawe what was done, they fled: and when they were departed, they tolde it in the citie, and in the countrey.

35 Then they came out to se what was done, and came to Iesus, and founde the mā, out of whome the deuils were departed, sitting at the fete of Iesus, clothed, & in his right mynde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besoght him, that he wolde departe from them: for they were taken with a great feare: and he wēt into the ship, and returned.

38 Then the mā, out of whome the deuils were departed, besoght him that he might be with him: but Iesus sent him away, saying,

39 ° Returne into thine owne house, and shewe what great things God hath done to thee. So he went his waye, & preached throughout al the^r citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, & he was the ruler of the^r Synagogue, who fel downe at Iesus fete, and besoght him that he wolde come into his house.

42 For he had but a daughter onely, about twelue yerres of age, & she lay a dying (& as he went, the people thronged him.

43 And a womā hauing an yssue of blood, twelue yerres long, which had spent all her substance vpon physicions, and colde not be healed of any:

44 When she came behinde him, she touched the^r hem of his garment, and immediately her yssue of blood stanchēd.

45 Then Iesus said, Who is it that hath touched me? When euery man denyed, Peter said and they that were with him, Master, the multitude thrust thee, & tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the womā sawe that she was not hid, she came trembling, and fel down before him, and tolde him before al the people, for what cause she had touched him, and how she was healed immediately.

48 And he said vnto her, Daughter, be of good comfort: thy^r faith hath made thee whole: go in peace.)

49 While he yet spake, there came one frō the ruler of the Synagogues house, which said to him, Thy daughter is dead: discafe not the Master.

50 When Iesus heard it, he answered^r him, saying, Feare not: beleue onely, & she shal be made whole.

51 And when he went into the house, he suffred no man to go in with him, saue Peter, and Iames and Iohn, and the father & mother of the maide.

52 And all wept, and sorowed for her: but he said, Wepe not: for she is not^r dead, but slepeth.

53 And they laught him to skorne, knowing that she was dead.

54 So he^r thrust them all out, and toke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straight way: and he commanded to giue her meat.

56 Then her parents were astonied: but he commanded them that they shulde tell no man what was done.

¶ CHAP. IX.

2 ¶ He sendeth out the twelue Apostles to preache. 7 Herode heareth tel of him. 12 He feedeth fise thousand mē with fise loaves and two fishes. 19 Diuers opinions of Christ. 28 He transfigureth him selfe vpon the mount. 41 He deliuereth the possessed, 47 And teacheth his disciples to be lowlie. 54 They desire vengeance, but he re- proueth them.

1 ¶ Then^r called he the twelue disciples together, and gaue them power and autoritie ouer all deuils, and to heale disca- ses.

2 ¶ And he sent them to preache the king- dome of God, and to cure the sicke.

3 And he said to them, ¶ Take nothing to your iourney, nether^r stauēs, nor scrip, ne- ther bread, nor siluer, nether haue two co- ates.

4 And whatsoever house ye enter into, there abyde, and^r thence departe.

5 And whosoever wil not receiue you, whē ye go out of that citie, ¶ shake of the verie^r dust frō your fete for a testimonie against them.

6 And they went out, and went through e- uerie towne preaching the Gospel, & hea- ling euerie where.

7 ¶ Now Herode the Tetrarch heard of all that was done by him: and he doutēd, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: & of some, that one of the olde Prophetes was risen againe.

9 Then Herode said, Iohn haue I behea- ded: who then is this of whome I heare

F.ij.

Meaning the ruler of the Syna- gogue.

u Although she was verely dead: yet to Christ it was more easie to restore her to lyfe, then it is for one mā to wake another out of his slepe. x He meaneth those which he founde in the house.

Mat. 10, 1. mar. 3, 13. & 6, 7.

Mat. 10, 7. mar. 6, 8.

a To the end they might do their charge with greater diligence when they had nothing to let them.

1 Or, rodde. b He willeth thē not to tary long, but to preache from towne to towne.

Chap. 10, 11. act. 13, 51. c which was a signe of detestacion, and of the vengeance which was prepared for such contempters of Gods benefite which are vn- worthy, that one shulde receiue a- ny thing at their hands.

Mat. 24, 1. mar. 6, 14.

Christ knewe that he shulde better serue him, being absent then with him.

This was his owne citie called Gadara, whiche was in the countrey of Decapolis & therefore Luke dissenteth not frō Marke, who writeth that he preached in Decapolis.

Mat. 9, 18. mar. 5, 22. d Of the Cōgregation of the Ie- wies.

Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.

Christ doeth not impute vnto the weaknes of our faith, but doeth accept it, as though it were perfect.

Mar. 6, 30.

Mat. 14, 13.
Mar. 6, 32.Mat. 14, 15.
Mar. 6, 35.
John 6, 5.

d Christ forsaketh not this that followe him, but sendeth them sufficient relief.

e Iohn sayeth, he gaue thanks, John 6, 11.

Mar. 16, 13.
Mar. 8, 27.

f For he knewe best his conuenient time which was appointed for him to be manifested in.

Mat. 17, 22.
Mar. 8, 31.
Chap. 14, 27.
Mar. 16, 38.
Mar. 16, 24.
Mar. 8, 35.

g For as one day followeth another, so doeth one crosse followe in the necke of another.

Chap. 12, 9.
Mar. 17, 33.
Mar. 10, 38.
Mar. 8, 38.
Mat. 17, 33.

such things: and he desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. * Then he toke them, & went aside into a solitarie place, nere to the citie called Beth-saida.

11 But when the people knewe it, they followed him: and he receiued them, & spake vnto them of the kingdome of God, & healed them that had neede to be healed.

12 * And when the day began to weare away, the twelue came, and said vnto him, Send the people away that they may go into the townes and villages round about, and lodge, and get meat: for we are here in a desert place.

13 But he said vnto them, d Giue ye them to eat. And they said, We haue no mo but five loaves & two fishes, except we shulde go and bye meat for all this people.

14 For they were about five thousand me. Then he said to his disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

16 Then he toke the five loaves, and the two fishes, and loked vp to heauē, & blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: & there was taken vp of that remained to them, twelue baskets full of broken meat.

18 ¶ And it came to passe as he was alone praying, his disciples were with him, and he asked the, saying, Whome say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: & some say, that one of the olde Prophetes is risen againe.

20 And he said vnto them, But whome say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned, and commanded the, that they shulde tell that to no man,

22 Saying, * The Sonne of man must suffre many things, and be reprobued of the Elders, & of the hie Priests and Scribes, and be slaine, and the thirde day rise againe.

23 ¶ And he said to them all, If any man wil come after me, let him denye him selfe, and take vp his crosse daylie and followe me.

24 For whosoever wil saue his life, shal lose it: and whosoever shal lose his life for my sake, the same shal saue it.

25 For what auatageth it a man, if he winne the whole worlde, and destroye him selfe, or lose him selfe?

26 * For whosoever shal be ashamed of n, and of my wordes, of him shall the Sonne

of man be ashamed, when he shal come in his glorie, and in the glorie of the Father, and of the holy Angels.

27 * And I tell you of a suretie, there be some standing here, which shall not taste of death, til they haue sene the kingdome of God.

28 * And it came to passe about an eight dayes after those wordes, that he toke Peter and Iohn and Iames, and went vp into a mountaine to pray.

29 And as he prayed the facion of his countenance was changed, & his garment was white and glistered.

30 And beholde, two men talked with him which were Moses and Elias.

31 Which appeared in glorie, and tolde of his departing, which he shulde accomplishe at Ierusalem.

32 But Peter and they that were with him, were heauie with slepe, and when they awooke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make thre tabernacles, one for thee, & one for Moses, and one for Elias: and wilst not what he said.

34 While he thus spake, there came a cloude & ouersadowed them, and they feared when these were entrig into the cloude.

35 * And there came a voice out of the cloude, saying, This is my beloued Sonne, heare him.

36 And when the voice was past, Iesus was founde alone: and they kept it close, and tolde no man in those dayes any of those things which they had sene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, muche people met him.

38 * And beholde, a man of the companie cryed out, saying, Master, I beseeche thee, beholde my sonne: for he is al that I haue.

39 And lo, a spirit taketh him, and suddenly he cryeth, and he teareth him, that he fo meth, and with much paine departeth from him, when he hath bruised him.

40 Now I haue befoght thy disciples to cast him out, but they coulde not.

41 Then Iesus answered and said, m O generation faithles, and croked, how long now shal I be with you, & suffer you! bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And they were al amased at the might

Mar. 16, 11.
Mar. 9, 1.h Established and enlarged by the preaching of the Gospel.
Mat. 17, 1.
Mar. 9, 2.

i That is, what yssue he shulde haue & how he shulde dye.

k For otherwys they had not bene able to comprehend his graue maiestie.
Mat. 3, 17.
Mar. 1, 11.

l They concluded it till Christs resurrection, as Marke writeth.

Mat. 17, 14.
Mar. 9, 17.

m Under the colour that his disciples coulde not heale the sick man, he repro- ueth them which coulde haue dis- missed his auer- sitye.

tie power of God: and while thei all wondered at all things which Iesus did, he said vnto his disciples,

44. ¶ Marke these wordes diligently: for it shal come to passe that the Sonne of man shalbe deliuered into the handes of men.

45. But they vnderstode not that worde: for it was hid from them, so that they colde not perceiue it: and they feared to aske him of that worde.

46. ¶ Then there arose a disputation among them, which of the shulde be the greatest.

47. When Iesus sawe the thoughts of their hearts, he toke a litle childe, and set him by him,

48. And said vnto them, Whosoever receiue this litle childe in my Name, receiue me: and whosoever shall receiue me, receiue him that sent me: for he that is least among you all, he shalbe great.

49. ¶ And Iohn answered, & said, Master, we sawe one casting out deuils in thy Name, and we forbade him, because he followeth thee not with vs.

50. Then Iesus said vnto him, Forbid ye him not: for he that is not against vs, is with vs.

51. ¶ And it came to passe, when the dayes were accomplished that he shulde be receiued vp, he setteled him self fully to go to Ierusalem,

52. And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53. But they wolde not receiue him, because his behauiour was, as thogh he wolde go to Ierusalem.

54. And whē his disciples Iames and Iohn sawe it, they said, Lord, wilt thou that we commande, that fyre come downe from heauē, and consume them, euen as Elias did?

55. But Iesus turned about, & rebuked the, and said, Ye knowe not of what spirit ye are.

56. * For the Sonne of man is not come to destroy mens liues, but to saue the. Then they went to another towne.

57. ¶ And it came to passe that as they went in the way, a certeine man said vnto him, I wil followe thee, Lord, whetherfoeuer thou goest.

58. And Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not whereon to laie his head.

59. But he said vnto another, Followe me. And the same said, Lord, suffer me first to go and burye my father.

60. And Iesus said vnto him, Let the dead

burye their dead: but go thou & preache the kingdome of God.

61. Then another said, I wil followe thee, Lord: but let me first go bid them fare wel which are at myne house.

62. And Iesus said vnto him, No man that putteth his had to the plough, and loketh backe, is apt to the kingdome of God.

¶ CHAP. X.

1. ¶ He sendeth the seuentie before him to preache, and giueth them a charge how to behaue them selues. 13. He threateneth the obstinate. 21. He giueth thanks to his heauenlie father. 27. He answereth the Scribe that tempted him. 33. And by the example of the Samaritane sheweth who is a mans neighbour. 38. Martha receiveth the Lord into her house. 40. Marie is seruient in hearing his worde.

1. After these things, the Lord appointed other seuentie also, and sent the two and two before him into euerie cite & place, whether he him self shulde come.

2. And he said vnto them, * The haruest is great, but the laborers are fewe: pray therefore the Lord of the haruest to send forth the laborers into his haruest.

3. * Go your wayes: beholde, I send you forth as lambs among wolues.

4. Beare no bagge, nether scryp, nor shoes, and salute no man by the way.

5. * And into whatsoeuer house ye enter, first say, Peace be to this house.

6. And if the sonne of peace be there, your peace shall rest vpon him: if not, it shal turne to you againe.

7. And in that house tary still eating & drinking such things as by them shalbe set before you: * for the laborer is worthy of his wages. Go not from house to house.

8. But into whatsoeuer cite ye shal entre, if they receiue you, eat such things as are set before you,

9. And heale the sicke that are there, & saye vnto them, The kingdome of God is come nere vnto you.

10. But into whatsoeuer cite ye shal enter, if they will not receiue you, go your waies out into the stretes of the same, and say,

11. Euen the verie dust, which cleaueth on vs, of your cite, we wipe of against you: notwithstanding know this, that the kingdome of God was come nere vnto you.

12. For I say to you, that it shalbe easier in that daye for them of Sodome, then for that cite.

13. * Wo be to thee, Chorazin: wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agoone repented, sitting in sacke clothe & ashes.

14. Therefore it shalbe easier for Tyrus and Sidon, at the indgement, then for you.

F.iiiij.

15. And

followe what semeth best to vs, but onely Gods calling, and here by dead he meaneth those that are vnprofitable to serue God. x To be hindered or entangled with respect of any worldly commodity, or stayd to go forward for any paine or trouble.

Matt. 10, 18.

Mat. 9, 37.

a Meaning a great number of people, which are ready to be brought vnto God. b That is, the preachers.

Mat. 10, 16.

c Not that they shal hurt you, but that you shalbe persecuted by my prouidence.

2. King. 4, 19.

d He willett that they shulde dispatch this iourney with diligence not occupying the selues about other duties.

Mat. 10, 12.

mar. 6, 10.

e It was their manner of salutation whereby they wished health & felicitie.

Deut. 24, 14.

mat. 10, 10.

1. tim. 5, 18.

f whiche loveth the doctrine of peace & the Gospel.

g He wolde not that they shulde tary long in one towne, nether yet to be carefull to change their lodging.

h Dour not to receiue nourishment of them, for whome you traual.

Chap. 9, 5.

mat. 10, 14.

act. 13, 51.

& 18, 6.

i God did present him self vnto you by his messengers & wolde haue rigned ouer you.

Mat. 11, 21.

k which were the signes of repentance.

l The more benedictions that god bestoweth vpon any people, the more doeth their ingratitude deserve to be punished.

Mat. 10, 40.
John 13, 20.

15 And thou, Capernaum, which art exalted to heauē, shalt be thrust downe to hel.
16 ¶ He that heareth you, heareth me: & he that despiseth you, despiseth me: & he that despiseth me, despiseth him that sent me.

17 ¶ And the seuentie turned againe with ioye, saying, Lord, euē the deuils are subdued to vs through thy Name.

18 And he said vnto them, I sawe^m Satan, like lightening, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer al the power of the enemy, and nothing shal hurt you.

20 Neuertheles, in this reioyce not, that y^e spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus[†] in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the^a wise and learned, and hast reueiled them to babes: euen so, Father, because it so pleased thee.

22 Then he turned to his disciples, & said, All things are^o giuen me of my Father: & no man knoweth who the Sonne is, but the Father: nether who the Father is, saue the^a Sonne, and he to whome the Sonne will reueile him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed are the eyes, whiche se that ye se.

24 For I tel you that many Prophetes and Kings haue desired to se those things, whiche ye se, and haue not sene them: and to heare those things, which ye heare, & haue not heard them.

25 ¶ Then beholde, a certeine expounder of the Law stode vp, and tempted him, saying, Master, what shall I do, to inherite eternall life?

26 And he said vnto him, What is written in the Law? how readest thou?

27 And he answered and said, * Thou shalt loue thy Lord God with all thine heart, & with al thy soule, & with all thy strength, & with all thy thoght, * & thy neighbour as thy self.

28 Then he said vnto him, Thou hast answered right: this do, and thou shalt liue.

29 But he willing to[†] iustifie him selfe, said vnto Iesus, Whoⁱ is then my neighbour?

30 And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by chāce there came downe a certeine[†] Priest that same way, and when he

sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and loked on him, and passed by on the other side.

33 Then a certeine^a Samaritan, as he iourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And wēt to him, & bounde vp his woundes, and powred in oyle and wine, & put him on his owne beast, and broght him to an ynne, and made prouision for him.

35 And on the morowe when he departed he toke out^z two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I wil recōpense thee.

36 Which now of these thre, thinkest thou, was neighbour vnto him that fell among the theues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Go^y and do thou likewise.

38 ¶ Now it came to passe as they wēt, that he entred into a certeine towne, and a certein woman named Martha receiued him into her house.

39 And she had a sister called Marie, which also sat at Iesus fete, and heard his preaching.

40 But Martha was combred about muche seruing, and came to him, and said, Master doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art^t troubled about manie things.

42 But one thing is nedefull, Marie hath chosen the good parte, which shal not be taken away from her.

¶ CHAP. XI.

2 ¶ He teacheth his disciples to pray. 14 He driueth out a deuill. 15 And rebuketh the blasphemous Pharises.

28 He preferreth the spirituall couinage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reprooueth the hypocrite of the Pharise, Scribes and hypocrites.

1 And so it was, that as he was praying in a certeine place, when he ceased, one of his disciples said vnto him, Master, teache vs to praye, as Iohn also taught his disciples.

2 * And he said vnto them, When ye pray, say, Our Father which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done euen in earth as it is in heauen:

3 Our daily bread giue vs^a for the day:

4 And[†] forgiue vs our sinnes: for euen we forgiue euēie man that is indetted to vs: And lead vs not into temptation: but deliuer vs from euill.

5 ¶ More-

elie, which was among this people, and chusing the gouernment.

u This nation was odious to the Iewes.

x which was about 9 pence of sterling money.

y Help him that hath neede of thee although thou knowe him not.

z For she forgot the principall, which was to heare Gods word.

a It was not mete that she should haue bene drawen fro so profitable a thing whereto she coulde not alwayes haue opportunitye.

Mat. 6, 9.

a Or euēie day, or as muche as is sufficient for the day.

† Or, pardons.

† Or, in his minde.

n He attributeth it to the fire electi on of God, that the wise & worldelings knowe not the Gospel, & yet the poore haue people vnderstand it.

o Christ is our onely meane to receiue gods mercies by.

p Therefore we must esteeme him as the fathers voice hath taught vs and not accordig to māis iudgement. In whome we se God as in his liuely image.

Mat. 13, 16.

Mat. 23, 35.
mar. 12, 28.

Deut. 6, 5.

Leu. 19, 18.

† Or, to approue him self as iust.

r For they counted no man their neighbour, but their friend.

s For so it seemed to māis iudgement although this was so appointed by Gods counsell & prouidence.

t He primely noted the great cru-

5 ¶ Moreouer he said vnto them, Whiche of you shall haue a friend, and shall go to him at midnight, & say vnto him, Friend, lend me three loaves.

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him.

7 And he within shoulde answer, and saye, Trouble me not: the dore is now shut, and my children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, though he wolde not arise, and giue him, because he is his friend, yet doubtles, because of his importunitie, he wolde rise, and giue him as many as he needed.

9 And I say vnto you, Aske, and it shalbe giuen you: seke, and ye shal finde: knocke, and it shalbe opened vnto you.

10 For euerie one that asketh receiveth: & he that sekeeth, findeth: and to him that knocketh, it shalbe opened.

11 If a sonne shal aske bread of any of you that is a father, wil he giue him a stone: or if he aske a fishe, wil he for a fishe giue him a serpent?

12 Or if he aske an egge, wil he giue him a scorpion?

13 If ye then which are euil, can giue good gifts vnto your childre, how much more shal your heauenlie Father giue the holic Gost to them, that desire him?

14 ¶ Then he cast out a deuill which was domme: and whē the deuill was gone out, the domme spake, and the people wondered.

15 But some of them said, He casteth out deuils through Beelzebub the chief of the deuils.

16 And others tempted him, seking of him a signe from heauen.

17 But he knewe their thoghts, and said vnto them, ¶ Euerie kingdome deuided against it self, shalbe desolate, and an house deuided against an house, falleth.

18 So if Satan also be deuided against him self, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome do your children cast the out: Therefore shal they be your iudges.

20 But if I by the finger of God cast out deuils, doubtles the kingdome of God is come vnto you.

21 When a strong man armed, kepeth his palace, the things that he posselleth, are in peace.

22 But when a stronger then he, cometh vpon him, and ouercommeth him, he taketh from him all his armour, wherein he trusted, and deuiceth his spoiles.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ¶ When the vnclene spirit is gone out of a man, he walketh through drye places, seeking rest: and when he findeth none, he saith, I wil returne vnto mine house whēce I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seuen other spirits worse then him selfe: and they entrein, and dwell there, so the last state of that man is worse then the first.

27 ¶ And it came to passe as he said these things, a certene woman of the companie lifted vp her voyce, & said vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But he said, Yea, rather blessed are they that heare the worde of God, and kepe it.

29 ¶ And whē the people were gathered thicke together, he began to say, This is a wicked generation: they seke a signe, and there shall no signe be giuen them, but the signe of Jonas the Prophet.

30 For as Jonas was a signe to the Ninuites, so shall also the Sonne of man be to this generation.

31 ¶ The Quene of the South shall rise in iudgement, with the men of this generation, and shal condemne them: for she came from the vtmost partes of the earth to heare the wisdom of Solomon: and beholde, a greater then Solomon is here.

32 The men of Ninive shall rise in iudgement with this generation, and shall condemne it: for they repēted at the preaching of Jonas: and beholde, a greater then Jonas is here.

33 ¶ No man lighteth a candel, & putteth it in a priue place, nether vnder a bushel: but on a candlestick, that they which come in, may see the light.

34 ¶ The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take hede therefore, that light which is in thee, be not darkened.

36 If therefore thy whole body shalbe light, hauing no parte darke, thou shal be light, euē as when a candell doeth light thee with the brightnes.

37 ¶ And as he spake, a certene Pharise besought him to dine with him: & he went in, and sat downe at table.

38 And when the Pharise saw it, he marvelled that

g that that do not wholly apply the selues to destroy the kingdome of Satan, can not be counted to be on Christs side, but are his aduersaries: how much more is he against him that maketh open warre with him as such doeth.

Mat. 12. 30. To the intent that he might worke according to his malicious nature.

More apt to accuse him than it was afore.

It is by infidelity we turne backe from God, & can haue greater power ouer vs than he had before.

He maketh an infinite number.

Chr. 1. 10. Christ came here a priue cause for that he amited the chief praise, which was due vnto him: that was, that they are blessed in sede, to whome he communicated him self by his word.

Mat. 12. 38. Ioh. 2. 23. King. 10. 1. 2. chro. 9. 1.

Chap. 3. 6. Mat. 5. 15. Mar. 4. 21.

Mat. 6. 17. Or, candle.

Because it shalbe guide to lead the bodie.

o without spot or vice.

Mat. 6. 17. Or, candle.

Because it shalbe guide to lead the bodie.

o without spot or vice.

Mat. 6. 17. Or, candle.

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o without spot or vice.

Mat. 6. 17. Or, candle.

Because it shalbe guide to lead the bodie.

o without spot or vice.

Mat. 23. 25.

Mat. 23. 25.
 1. Or, of that
 that you haue.
 2. Or, that which
 is iust & right.
 3. He wolde not
 breake the verie
 least commande-
 ment before all
 things were ac-
 complished: but
 taught them to
 fitte to the chiefest
 & not preferre
 the inferior cere-
 monies which
 must quickly be
 abolished.

1. Or, of that
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 monies which
 must quickly be
 abolished.

Chap. 20. 46.
 Mat. 23. 6.
 Mar. 12. 38.

1. whole stinke
 and infection ap-
 pears not sudden-
 ly.

Act. 15. 10.

1. whereby you
 kepte in remem-
 brance the execr-
 able dedes of
 your fathers.
 2. You shewe
 your selues as
 great hypocrites
 as were your fa-
 thers, making me
 beleue ye honour
 God when you
 dishonour him.
 3. They were
 enuie curiours to
 buyde their gra-
 ues then to fol-
 lowe their do-
 ctrine.

1. Or, cruelly ex-
 pel them.
 Gen. 4. 8.

2. Chro. 24. 22.
 1. Because they
 were culpable of
 the same fault
 that their ances-
 tors were.
 2. They hid and
 booke away the
 pure doctrine &
 were vnderstan-
 ding of the Scri-
 ptures.

led that he had not first washed before dy-
 ner.

39 And the Lord said to him, In dede ye
 Pharisees make cleane the outside of a cup,
 and of the platter: but the inward part
 is full of rauching and wickednes.

40 Ye fooles, did not he that made that
 which is without, make that which is with-
 in also?

41 Therefore, giue almes of those things
 which are within, and behold, all things
 shalbe cleane to you.

42 But wo be to you, Pharisees: for ye tithe
 the mynt and the rewe, and all maner her-
 bes, and passe ouer iudgement and the
 loue of God: these ought ye to haue done,
 and not to haue left the other vndone.

43 Wo be to you, Pharisees: for ye loue the
 uppermost seates in the Synagogues, and
 greetings in the markets.

44 Wo be to you, Scribes and Pharisees, hy-
 pocrites: for ye are as graues whiche ap-
 peare not, and the me that walke ouer the,
 perceiue not.

45 Then answered one of the expoun-
 ders of the Law, and said vnto him, Master,
 thus saying thou puttest vs to rebuke also.

46 And he said, Wo be to you also, ye In-
 terpreters of the Law: for ye lade me with
 burdes greivous to be borne, and ye your
 selues touche not the burdens with one of
 your fingers.

47 Wo be to you: for ye buyde the sepul-
 chres of the Prophetes, and your fathers
 killed them.

48 Truly ye beare witness, and allow the
 dedes of your fathers: for they killed them,
 and ye buyde their sepulchres.

49 Therefore said the wisdom of God, I
 wil send them Prophetes and Apostles, &
 of them they shal slay and persecute,

50 That the blood of all the Prophetes,
 shedd fro the fundation of the worlde, may
 be required of this generation,

51 Fro the blood of Abel vnto the blood
 of Zacharias, which was slaine betwene
 the altar and the Temple: verely I say vn-
 to you, it shalbe required of this genera-
 tion.

52 Wo be to you, Interpreters of the Law:
 for ye haue taken away the keye of know-
 ledge: ye entred not in your selues, & this
 that came in, ye forbade.

53 And as he said these things vnto them,
 the Scribes & Pharisees began to vexe him
 fore, and to prouoke him to speake of ma-
 ny things;

54 Laying wait for him, & seeking to catch
 some thing of his mouth, whereby they
 might accuse him.

CHAP. XIII.

1. Christ comman-
 dede his disciples
 to goe into Ierusa-
 lem, & there to
 die for him.

2. The meane tyme,
 there gathered to-
 gether an innumerable multitude of
 people, so that they trode one another: &
 he began to say vnto his disciples first, Take
 hede to your selues of the leaueh of the
 Pharisees, which is hypocrisie.

3. For there is nothing couered, that shall
 not be reueiled: neither hid, that shall not
 be known.

4. Wherefore whatsoeuer ye haue spoken
 in darkenes, it shalbe heard in the light: &
 that which ye haue spoken in the eare, in
 secret places, shalbe preached on the hou-
 ses.

5. And I say vnto you, my friends, be not
 afraid of them that kill the bodie, and after
 that are not able to do any more.

6. But I will forewarne you, whome ye shall
 feare: feare him, which after he hath killed,
 hath power to cast into hell: yea, I say vn-
 to you, him feare.

7. Are not foue sparowes bought for two far-
 things, & yet not one of them is forgotten
 before God?

8. Yea, and all the heeres of your head are
 nombred: feare not therefore: ye are more
 of value then many sparowes.

9. Also I say vnto you, Whosoeuer shall
 confesse me before men, him shal the Son-
 ne of man confesse also before the Angels
 of God.

10. But he that shall denye me before men,
 shalbe denyed before the Angels of God.

11. And whosoeuer shall speake a worde a-
 gainst the Sonne of man, it shalbe forgio-
 uen him: but vnto him that shall blasphem-
 e the holic Gost, it shal not be forgio-
 uen.

12. And whe they shal bring you vnto the
 Synagogues, & vnto the rulers & princes,
 take no thought how, or what thig ye shall
 answer, or what ye shall speake.

13. For the holy Gost shall teache you in
 the same houre, what ye ought to say.

14. And one of the copanie said vnto him,
 Master, bid my brother deuide the inheri-
 tance with me.

15. And he said vnto him, Man, who made
 me a iudge, or a deuider ouer you?

16. Wherefore he said vnto the, Take hede,
 and beware of couetousnes: for though a
 man haue abundance, yet his life standeth
 not in his riches.

17. And he put forth a parable vnto them,
 saying, The grounde of a certeine riche
 man brought forth frutes plenteously.

1. That the
 Pharisees
 were
 hypocrites.

2. Mat. 16. 1.
 Mar. 1. 1.

3. Mat. 10. 16.
 Mar. 4. 23.

4. A Openly
 men may haue.

5. Mat. 10. 1.

6. Chap. 13. 1.
 Mat. 10. 1.

7. Mar. 1. 1.
 2. Tim. 2. 1.

8. He that
 resist against
 worde of God
 purposely,
 against his
 conscience.

9. Mat. 10. 19.
 Mar. 13. 11.

10. Be not
 full that you
 shal be discom-
 forted or dis-
 couraged.

11. Or, moment-
 ly.

12. Christ
 came to be
 iudged and not
 to iudge, nor
 stande in the
 waye.

13. The Chan-
 nians to be
 iudged and not
 to iudge, nor
 stande in the
 waye.

14. Christ
 came to be
 iudged and not
 to iudge, nor
 stande in the
 waye.

15. As though
 God looked
 in their con-
 science.

16. The whole
 fulness of
 their goods,
 considering
 the God
 gave them
 life and all
 take it away
 when he
 will.

17. Eccl. 1. 2.
 1. Or, plenteously.

17 Therefore he thought with him self, saying, What shal I do, because I haue no rou-
me where I may lay vp my frutes.

18 And he said, This wil I do, I wil pildow
me my barnes, and buyld greater, & there-
in will I gather all my frutes, & my goods.

19 And I will saye to my soule, Soule,
thou hast muche goods layd vp for many
yeres: bite at ease, eat, drinke, and take thy
pastime.

20 But God said vnto him, O foole, this
night will they fetch away thy soule from
thee: the whose shal those things be which
thou hast provided?

21 So is he that gathereth riches to him selfe,
and is not riche in God.

22 And he spake vnto his disciples, There-
fore I say vnto you, Take no thought for
your life, what ye shall eat: nether for your
bodie, what ye shall put on.

23 The life is more then meat: and the bodie
more then the raiment.

24 Consider the rauens: for they nether
sowe nor reape: whiche nether haue store
house nor barn, & yet God fedeth them:
how much more are ye better then the foules?

25 And which of you with taking thought,
can adde to his stature one cubit?

26 If ye then be not able to do the least thing,
why take ye thought for the remnant?

27 Consider the lilies how they growe:
they labour not, nether spin they: yet I say
vnto you, that Solomon him selfe in all his
royaltie was not clothed like one of these.

28 If then God so clothe the grasse, which
is to day in the field, and to morow is cast
into the ouen, how muche more will he
clothe you, O ye of litle faith?

29 Therefore aske not what ye shall eat, or
what ye shal drinke, nether stand in doubt.

30 For all suche things the people of the
worlde seeke for: and your Father knoweth
that ye haue nede of these things.

31 But rather seeke ye after the kingdome of
God, & all these thinges shalbe ministred
vnto you.

32 Feare not, litle flocke: for it is your Fa-
thers pleasure, to giue you the kingdome.

33 ¶ Sel that ye haue, and giue almes: make
you bagges, which waxe not olde, a trea-
sure in heauen that can neuer faile, where
no thefe commeth, nether mothe corrup-
teth.

34 For where your treasure is, there will
your hearts be also.

35 ¶ Let your loines be girded about, and
your lights burning,

36 And ye your selues like vnto men that
wait for their master, when he wil retorne
from the wedding, that whē he cometh

and knocketh, they maye open vnto him
immediatly.

37 Blessed are those seruants, whome the
Lord when he cometh shall finde waking:
verely I say vnto you, he will gird him
self about, and make them to sit downe at
table, and wil come forth, and serue them.

38 And if he come in the second watche, or
come in the thirde watche, and shall finde
them so, blessed are those seruants.

39 Now vnderstand this, that if the good
man of the house had knowe at what hou-
re the thefe wolde haue come, he wolde
haue watched, and wolde not haue suffe-
red his house to be digged through.

40 Beye also prepared therefore: for the
Sonne of man wil come at an houre when
ye thinke not.

41 Then Peter said vnto him, Master, tellest
thou this parable vnto vs, or to all?

42 And the Lord said, Who is a faithfull
steward, and wise, whome the master shal
make ruler ouer his housholde, to giue the
their portion of meat in season?

43 Blessed is that seruant, whome his Ma-
ster, when he cometh, shall finde so doing.

44 Of a truth I say vnto you, that he will
make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My
master doeth deferre his comming, and
shal beginne to smite the seruants, & mai-
dens, and to eat and drinke, & to be drun-
ken,

46 The master of that seruant wil come in a
day, when he thinketh not, & at an houre
when he is not ware of, and wil cut him of,
and giue him his portion with the vnbe-
leuers.

47 ¶ And that seruant that knewe his ma-
sters wil, and prepared not him self, nether
did according to his wil, shalbe beate with
many stripes.

48 But he that knewe it not, & yet did com-
mit thinges worthe of stripes, shalbe bea-
ten with fewe stripes: for vnto whome so-
euer muche is giuen, of him shalbe much
required, and to whome men much com-
mit, the more of him will they aske.

49 ¶ I am come to put fyre on the earth, &
what is my desire, if it be al ready kindled:

50 Notwithstanding I must be baptized
with a baptisme, and how am I grieved, til
it be ended?

51 ¶ Thinke ye that I am come to giue pea-
ce on earth? I tell you, nay, but rather de-
bate.

52 For from henceforth there shalbe fure
in one house denided, three against two, &
two against three.

53 The father shalbe deuided against the

m Because they
did use long gar-
ments, the master
was to gird or
trusse them vp
when they went
about anie busi-
ness.

Mat. 24, 43.
Luc. 12, 35.

n The portion of
seruants euery
moneth was foure
peckes of corne,
as Donatus
writeth in Phos-
phio.

o Therefore ig-
norance is inexc-
usable.

p To whom
God hath giuen
many graces.

q The Gospel is
as a burning fyre
most vehement,
which maketh a
change of things
through all the
worlde.

r If there be great
troubles and al-
terations vpon the
earth, which thinges
come not by
the proprietie of
the Gospel, but
through the win-
nednes of man.
f He copatish
his death to hap-
titude.

Mat. 10, 34.

sonne, & the sonne against the father, the mother against the daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in law against her mother in law.

¶ Then said he to the people, While ye see a cloude rise out of the West, straight way ye say, A shower cometh: & so it is.

¶ And when ye see the South winde blow, ye say, that it will be hote: and it cometh to passe.

¶ Hypocrites, ye can discern the face of the earth, and of the skie: but why discern ye not this tyme?

¶ Yea, & why iudge ye not of your felices?

¶ While thou goest with thine aduersarie to the ruler, as thou art in the way, glorie diligent in the way, that thou maist be deliuered from him, lest he bring thee to the iudge, and the iudge deliuer thee to the iaylor, and the iaylor cast thee into prison.

¶ I tel thee, thou shalt not departe thence, till thou hast payed the vtmost mite.

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¶ And if it beare frute, wel: if not, then after thou shalt cut it downe.

¶ And he taught in one of the Synagogues on the Sabbath day.

¶ And beholde, there was a woman which had a spirit of infirmite eightene yeres,

and was bowed together, and coulde not lift vp her self in any wise.

¶ When Iesus sawe her, he called her to him, and said to her, Woman, thou art loosed from thy diseafe.

¶ And he laid his hands on her, and immediately she was maid straight againe, & glorified God.

¶ And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, and said vnto the people, There are six daies in which the me ought to worke: in them therefore come and be healed, and not on the Sabbath day.

¶ Then answered him the Lord, and said, Hypocrite, doeth not eiche one of you on the Sabbath day lose his ox or his asse fro the stall, and lead him away to the water?

¶ And ought not this daughter of Abraham, whome Sara had bounde, lo, eightene yeres, be loosed from this bonde on the Sabbath day?

¶ And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

¶ ¶ The said he, What is the kingdome of God like? or whereto shal I compare it?

¶ It is like a graine of mustard seede, which a man toke, and sowed in his garden, and it grewe, and waxed a great tree, & the fowles of the heauen made nestes in the branches thereof.

¶ ¶ And againe he said, Whereunto shal I liken the kingdome of God?

¶ It is like leauen, which a woman toke, & hid in thre peckes of floure, till all was leauened.

¶ ¶ And he went through all cities and townes, teaching, & iourneying towards Ierusalem.

¶ Then said one vnto him, Lord, are there fewe that shalbe sau'd? And he said vnto the,

¶ Strive to enter in at the straite gate: for many, I say vnto you, wil seke to enter in, and shal not be able.

¶ When the good man of the house is risen vp, and hath shut to the dore, and ye beginne to stande without, and to knocke at the dore, saying, Lord, Lord open to vs, and he shall answer and say vnto you, I knowe you not whence ye are:

¶ Then shal ye beginne to say, We haue eaten

CHAP. XIII.

¶ The crucie of Pilate. ¶ We ought not to condemne all to be wicked men which siffire. ¶ Christ exhorteth to repentance. ¶ He healeth the croked woman. ¶ Answereth to the Master of the Synagogue. ¶ By diuers similitudes he declareth what the kingdome of God is. ¶ Also that the number of them which shalbe sau'd, is finite. ¶ Finally he sheweth that no worldly pollicie or force can let the worke and counsell of God.

¶ There were certeine me present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

¶ And Iesus answered, and said vnto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

¶ I tel you, nay: but except ye amende your liues, ye shall all likewise perishe.

¶ Or thinke you that those eightene, ypon whome the toure in Siloam fel, and slew them, were sinners aboue all men that dwel in Ierusalem?

¶ I tell you, nay: but except ye amend your liues, ye all shall likewise perishe.

¶ He spake also this parable, A certeine man had a figge tree planted in his vineyard: and he came and sought frute there on, and founde none.

¶ Then said he to the dresser of his vineyard, Beholde, this thre yeres haue I come, and sought frute of this figge tree, and finde none: cut it downe: why kepeth it also the ground barren?

¶ And he answered, and said vnto him, Lord, let it alone this yere also, till I digge round about it, and dongut it.

Mat. 16, 21

Mat. 5, 45

t Though it be to thy losse and hindrance.

a He murdered them as they were sacrificing: & so their blood was mingled with the blood of the beasts, which were sacrificed.

b For the Iewes took occasion hereby to cōdemne them as most wicked men.

c He warneth them rather to consider their owne estate, then to reprove other mens.

d which towne stood by the river Siloe or Silphoote in Ierusalem.

e By this similitude is declared the great patience that God vseth towards sinners in looking for their amendment: but this delay availeth them nothing when they fillre in their corruption.

f we four state liues bring not forth frute.

g For bothe it is vnfertile in itself, and doeth hurt to the ground where it groweth.

In whome Sara had stroue with a diseafe, as the spirit of commandment is that which maketh a man courteous. As they whose sinews are shronke. Or, let the tie out of his bandes.

Mat. 13, 31

Mat. 23, 34

Mat. 23, 34

m He warneth the Iewes that they depose themselves from their owne righteousness, which is the frid vnto them.

eat and drunke in thy presence, & thou hast taught in our stretes.

27 But he shal say, I telyou, I knowe you not whence ye are: departe from me al ye workers of iniquitie.

28 There shalbe weping and gnashing of teeth, when ye shal se Abraham and Isaac, and Iacob, & al the Prophetes in the kingdome of God, and your selues thrust out at dores.

29 Then shal come many from the East, & from the West, and from the North, and from the South, and shal sit at table in the kingdome of God.

30 And beholde, there are last, whiche shalbe first, and there are first, which shalbe last.

31 The same day there came certeine Pharises, and said vnto him, Departe, and go hence: for Herode wil kill thee.

32 Then said he vnto them, Go ye, and tell that foxe, Beholde, I cast out deuils, and wil heale till to day, and to morowe, and the third day I shalbe perfected.

33 Neuertheles I must walke to daye, and to morowe, and the day following: for it can not be, that a Prophet shulde perishe out of Ierusalem.

34 O Ierusalem, Ierusalem, whiche killest the Prophetes, & stonest them that are sent to thee, how often wolde I haue gathered thy children together, as the henne gathered her broode vnder her wings, and ye wolde not!

35 Beholde, your house is left vnto you desolate: and verely I telyou, ye shall not se me vntill the time come that ye shal say, Blessed is he that cometh in the name of the Lord.

CHAP. XIII.

1 Iesus eateth with the Pharises. 2 He healeth the dropsie vpon the Sabbath. 3 Teacheth to be lowlye and to bid the poore to our table. 4 He telleth of the great supper. 5 He warneth them that will followe him, to laye their accounts before, what it will cost them. 6 The salt of the earth.

And it came to passe that whē he was entred into the house of one of the chief Pharises on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certeine mā befoze him, which had the dropsie.

3 Then Iesus answering, spake vnto the ex-poulters of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he toke him, and healed him, and let him go.

5 And answered them, saying, Which of you shal haue an asse, or an oxe falle into a pit, and wil not straiche way pul him out on the Sabbath day?

6 And they coulde not answer him againe

to those things.

7 ¶ He spake also a parable to the ghefts, when he marked how they chose out the chief rounes, and said vnto them,

8 When thou shalt be bidden of anie man to a wedding, set not thy self downe in the chiefest place, lest a more honorable man then thou be bidden of him,

9 And he that bade bothe him and thee, come, and say to thee, Giue this man rounne, and thou then beginne with shame to take the lowest rounne.

10 But when thou art bidden, go and sit downe in the lowest rounne, that when he that bade thee cometh, he maye saye vnto thee, Friend, sit vp hier: the shal thou haue worship in the presence of them that sit at table with thee.

11 For whosoever exalteth him self, shall be brought lowe, & he that humbleth him self, shalbe exalted.

12 ¶ The said he also to him that had bidden him, When thou makest a dynner or a supper, call not thy friends, nor thy brethre, neither thy kinsmen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, & the blind, 14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iuste.

15 ¶ Now when one of them that sate at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, A certeine man made a great supper, and bade manie,

17 And sent his seruant at supper tyme to say to them that were bidden, Come: for all things are now readie.

18 But they all with one minde began to make excuse: The first said vnto him, I haue bought a ferme, and I must nedes go out and se it: I pray thee haue me excused.

19 And another said, I haue bought five yoke of oxen, and I go to proue them: I pray thee haue me excused.

20 And another said, I haue married a wife, and therefore I can not come.

21 So the seruant returned, & shewed his master these things. The was the good mā of the house angrie, & said to his seruant, Go out quickly into the places & stretes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blind.

22 And the seruant said, Lord, it is done as thou hast commaunded, & yet there is rounne.

23 Then the master said to the seruant, Go out into the hie wayes and hedges, and

He reproseth their ambition, which desire to sit in the chief places.

Pro. 11, 7.

Chap. 11, 14.

6 Christ reprehendeth onely the blinde affect of us, which regardeth nothing but a worldly recompense.

Pro. 3, 9.

tob. 4, 7.

Mat. 22, 2.

reuel. 19, 9.

c He caeth the lowes of the beete with their ingratitude, which woldenot eat of those holy meates of Gods worde, which was presented vnto the, and whereunto they were bid a long time before

d Here is signified the calling of the Gentiles

e God will rather receiue al the raskal people of the world to his baptesme, than the whiche are vnthankful.

and when he came, and drewe nere to the house, he heard melodie and dancing,
26 And called one of his seruants, & asked what those things ment.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe & founde.

28 Then he was angrie, and wolde not go in: therefore came his father out and entreated him.

29 But he answered and said to his father, Lo these manie yeres haue I done thee seruice, nether brake I at any tyme thy commandement, & yet thou neuer gauest me a kid that I might make merie with my friendes.

30 But whē this thy sonne was come, whiche hath deuoured thy goods with harlots, thou hast for his sake killed the fatted calfe.

31 And he said vnto him, Sonne, thou art euer with me, and al that I haue, is thine. It was mete that we shulde make merie, & be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is founde.

CHAP. XVI.

1 Christ exhorteth his to wisdome and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reprobeth the couetousnes and hypocrisie of the Pharisees. 16 Of the ende and force of the Law. 18 Of the holie state of marriage. 19 Of the riche and Lazarus.

1 And he said also vnto his disciples, There was a certein riche man, whiche had a steward, and he was accused vnto him, that he wasted his goods.

2 And he called him, and saide vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within him selfe, What shall I do: for my master will take away from me the stewardship: I can not digge, and to begge I am ashamed.

4 I know what I wil do, that when I am put out of the stewardship they may receiue me into their houses.

5 Then called he euerie one of his masters detters, & said vnto the first, How much owest thou vnto my master?

6 And he said, Ane hundreth measures of oyle. And he said to him, Take thy writing and sit downe quicklie, and write fiftie.

7 Then said he to another, How much owest thou? And he said, An hundreth measures of wheat. Then he said to him, Take thy writing, and write foure score.

8 And the Lord commended the vnjust steward, because he had done wisely. Wherefore the children of this worlde are in their generation wiser then the childre

of light.
9 And I say vnto you, Make you friendes with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, he is also faithfull in muche: and he that is vnjust in the least, is vnjust also in muche.

11 If then ye haue not bene faithful in the wicked riches, who will trust you in true treasures?

12 And if ye haue not bene faithful in another mans goods, who shal giue you that which is yours?

13 No seruant can serue two masters: for either he shal hate the one, and loue the other: or els he shall leane to the one, & despise the other. Ye can not serue God and riches.

14 All these things heard the Pharisees also which were couetous, and they mocked him.

15 Then he said vnto them, Ye are they, which iustifie your selues before me: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophetes endured vntil Iohn: and since that tyme the kingdom of God is preached, and euery man preasseth into it.

17 Now it is more easie that heauen and earth shulde passe away, then that one tittle of the Law shulde fall.

18 Whoso euer putteth away his wife, & marieth another, committeth adulterie: & whoso euer marieth her that is put away from her husband, committeth adulterie.

19 There was a certein riche mā which was clothed in purple and fine linnen, and fared wel and delicatly euery day.

20 Also there was a certein begger named Lazarus, which was laied at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger dyed, and was caryed by the Angels into Abrahams bosome. The riche man also dyed, and was buried.

23 And being in hel in torment, he lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome.

24 Then he cried, and said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the typ of his finger in water, and coole my tongue: for I am tormented in this flame.

That is, either wickedly gods, or wickedly kept wickedly kept & hereby we be warned to respect riches, which for the most parte are an occasion to their possession of great wickedness. They which can not wel bestowe worldlie goods, will bestowe euill spiritual treasures: & therefore they ought not to be commended vnto the. As riches & such like things, which God hath giuen not for your selues onely, but to bestowe upon others. Christ calleth the gifts, which he giueth vnto vs, out. Mat. 6. 24. Because they iudged no man happy, but those that were rich: in which light outwards appearance, and vaine glorie. Mat. 13. 12. Their scale is so inflamed, that they followe the Gospel without respect of worldlie things. Mat. 5. 18. Mat. 5. 32. & 19. 1. 1. cor. 7. 11. k That is, which is not lawfully divorced. l By this storie is declared what punishment they that haue, which liue deliciously and neglect the poore. m As the fathers in the olde Law were said to be gathered into the bosome of Abraham, because they receiued the frute of the same faith with him: so in the new Testament we saye that the members of Christ are ioyned to their head or gathered vnto him. n where by is signified that most blessed life, which they enioye in the faith that Abraham did, that enioye after this worlde. o Christ desireth both spiritual things by such

maner of ſpeech,
as is moſt proper
to our vnderſtan-
ding, for our ſou-
les haue neither
fingers nor eyes,
neither are they
thrilke or ſpeak,
but the Lord, as
it were in a table
painteth forth the
ſtate of the
life to come, as
our capacite is
able to compre-
hend it.

In calling him
ſonne, he taureth
his vaine boaiſting
who in his life
wanted him ſelfe
to be the ſonne of
Abraham: war-
ning vs alſo here
by how little glo-
rious titles auaile
† Or, good thin-
ges.

† Or, euil things
† Or, ſwalowing
pit:
¶ which deda-
reth that it is to
late to be inſtruc-
ted by the dead,
if in their life tyme
they can not
profite by the li-
uely worde of
God.

¶ As faith com-
meth by Gods
worde, ſo is it
maintained by the
ſame. So that ne-
ther we ought to
loke for Angels
from heauen, or
the dead to con-
firme vs therein,
but onely the
worde of God is
ſufficient to life
ouerlaſting.

¶ Mar. 13, 7.
¶ mar. 9, 43.
¶ That is to tur-
ne him backe fro
the knowledge
of God, and his
ſaluation.

¶ Mar. 13, 21.
¶ That is, many
tymes: for by a
certeine number
he meaneth an
vncertaine.

¶ Mar. 17, 20.
¶ That is, if they
had neuer ſo litle
of pure & perſe
faith.

¶ Meaning they
ſhulde do won-
derfull and incre-
dible things.

¶ Hereby is de-
clared that it is
not yongh to
do a piece of our
dutie for a time,
but alſo we muſt
continue to the
end.

25 But Abraham ſaid, Sonne, remember
that thou in thy life tyme receiuedſt thy
pleaſures, and likewiſe Lazarus paines:
now therefore is he comforted, and thou
art tormented.

26 Beſides al this, betwene you & vs there
is a great gulfe ſet, ſo that they which wol-
de go from hence to you, can not, neither
can they come from thence to vs.

27 Then he ſaid, I pray thee therefore fa-
ther, that thou woldeſt ſend him to my fa-
thers houſe,

28 (For I haue ſiue brethren) that he maye
teſtifie vnto them, leſt they alſo come into
this place of torment.

29 Abraham ſaid vnto him, They haue Mo-
ſes and the Prophets: let them heare
them.

30 And he ſaid, Nay, father Abraham: but
if one came vnto them from the dead, they
will amend their liues.

31 Then he ſaid vnto him, If they heare not
Moſes and the Prophets, neither wil they
be perſuaded, though one riſe fro the dead
again.

CHAP. XVII.

¶ Chriſt teacheth his diſciples to auoide occaſions of of-
fence. 3 One to forgive another. 5 we ought to pray for
the increaſe of faith. 6 He magnifieth the vertue of faith,
10 And ſheweth the ynhabilitie of man. 11 Healeth
lepers, 20 Speakeſh of the latter dayes, and of the end of
the worlde.

¶ Then ſaid he to the diſciples, ¶ It can
not be auoided, but that offences will
come, but wo be to him by whome they
come.

¶ It were better for him that a great miſt-
ſtone were hanged about his necke, and that
he were caſt into the ſea, then that he ſhul-
de offend one of theſe litle ones.

¶ ¶ Take hede to your ſelues: if thy brother
trespaſe againſt thee, rebuke him: and if he
repent, forgive him.

¶ ¶ And though he ſinne againſt thee ſeu-
en tymes in a daye, and ſeu-
en tymes in a daye turne
again to thee, ſaying, It repenteth
me, thou ſhalt forgive him.

¶ ¶ And the Apoſtles ſaid vnto the Lord,
Increase our faith.

¶ ¶ And Lord ſaid, ¶ If ye had faith as much
as is a graine of muſtard ſede, and ſhulde
ſay vnto this mulberry tre, ¶ plucke thy ſelfe
vp by the rootes, and plante thy ſelfe in the
ſea, it ſhulde euen obey you.

¶ ¶ Who is it alſo of you, that hauing a ſer-
uant plowing or ſeding cattel, wolde ſaye
vnto him by and by, when he were come
from the field, Go, and ſit downe at tables.

¶ And wolde not rather ſay to him, ¶ Dref-
ſe wherewith I may ſuppe, and girde thy
ſelf, & ſerue me, til I haue eaten & dronke,
and afterwarde eat thou, and drinke thou:

¶ Doeth he thanke that ſeruant, becauſe he
did that which was comanded vnto him?

¶ ¶ I ſaye not.
¶ So likewiſe ye, when ye haue done all
theſe things, which are comanded you,
ſay, We are vnprofitable ſeruants: we
haue donie that which was our duetie to
do.

¶ ¶ And ſo it was when he went to Ieru-
ſalem, that he paſſed through the mides
of Samaria and Galile.

¶ And as he entred into a certeine towne,
there met him ten men that were lepers,
which ſtoode a farre of.

¶ And they liſt vp their voyces and ſaid,
Ieſus, Maſter, haue mercie on vs.

¶ And when he ſawe them, he ſaid vnto
them, ¶ Go, ſhewe your ſelues vnto the
¶ Priests. And it came to paſſe, that as they
went, they were clenſed.

¶ Then one of them, when he ſawe that
he was healed, turned backe, and with a
loude voyce praized God,

¶ And fel downe on his face at his fete, &
gaue him thanks: and he was a Samari-
tan.

¶ And Ieſus answered, and ſaid, Are the-
re not ten clenſed? but where are the
¶ nine?

¶ There are none founde that returned
to giue God praife, ſaue this ſtranger.

¶ And he ſaid vnto him, Arife, go thy way:
thy faith hath made thee whole.

¶ ¶ And when he was demanded of the
Phariſes, when the kingdome of God
ſhulde come, he answered them, and ſaid,
The kingdome of God cometh not with
obſeruation.

¶ ¶ Neither ſhal men ſay, Lo here, or lo the-
re: for beholde the kingdome of God is
¶ ¶ within you.

¶ And he ſaid vnto the diſciples, The
dayes wil come, when ye ſhal deſire to ſe
one of the dayes of the Sonne of man, &
ye ſhal not ſe it.

¶ ¶ Then they ſhall ſay to you, Beholde
here, or beholde there: but go not thither,
neither followe them.

¶ For as the lightning that lighteneth out
of the one parte vnder heauen, ſhineth vn-
to the other parte vnder heauen, ſo ſhal the
Sonne of man be in his ¶ daye.

¶ But firſt muſt he ſuffer many things, and
be reprobued of this generation.

¶ And as it was in the ¶ dayes of Noe,
ſo ſhal it be in the dayes of the Sonne of
man.

¶ They ate, they dronke, they married wi-
ues, and gaue in marriage vnto the day that
Noe went into the Arke: and the flood
came,

¶ For God re-
ueth nothing of
vs, whereby he
ſhulde ſtand
bounde vnto vs.

Leuit. 14, 1.

¶ To whome
did appertene
iudge of the
leprouſe, Leuit. 14,
and hereby
the Priests ſhul-
d haue no occaſion
to grudge or
murmure.

¶ He noteth
reby their impu-
tude, & that the
greateſt parte
neglect the beaui-
tie of God.

¶ It is of noe be-
euerd by any
countenance
or manifeſtation
by it might be
rather be ſeene
for, and by
k. Euen by
of the worde
of God, which
teuied by ſight,
or that the
ſias whom they
fought, as abſent
is now preſent,
eue within their
owns doores, and
yet they knowe
him not, Iohn 1,
11.

¶ He ſpeaketh of
his firſt coming
into the worlde.
Mar. 14, 23.
mar. 13, 31.
¶ Meaning his
ſecond coming
wherein he ſhall
appeare I glaſſe
Gen. 7, 5.
mar. 24, 34.
¶ 1. pet. 3, 39.
¶ when men
termined the
gement of God,
wherewith they
were before
reprobued.

Gen. 19, 24.

came, and destroyed them all.

28. *Like wife also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they buyt.

29 But in the day that Lot went out of Sodom, it rained fyre and brimstone fro heauen, and destroyed them all.

30 After these ensamples shal it be in the daye when the Sonne of man shall be reueiled.

31 At that daye he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field like wife, let him not turne backe to that he left behinde.

32 *Remember Lots wife.

33 *Whosoever will seke to saue his soule, shal lose it: & whosoever shall lose it, shall get it life.

34 *I tel you, in that night there shalbe two in one bed, the one shalbe receined, and the other shalbe left.

35 Two women shalbe grinding together: the one shalbe taken, and the other shalbe left.

36 And they answered, and said to him, Where, Lord? And he said vnto them,

*Wherefoeuer the bodie is, thither will also the egles resorte.

CHAP. XVIII.

2 ¶ By the example of the widowe, & the Publicane Christ teacheth how to pray. 15 By the example of children he exhorteth to humilitie. 18 Of the way to be saved, and what things let. 29 The rewarde promised to his.

1 And he spake also a parable vnto the, to this ende, that they ought alwayes to pray, and not to waxe faine.

2 Saying, There was a iudge in a certeine citie, which feared not God, nether reuerenced man.

3 And there was a widow in that citie, which came vnto him, saying, Do me iustice against mine aduersarie.

4 And he wolde not for a tyme: but afterwarde he said with him self, Thogh I feare not God, nor reuerence man,

5 Yet because this widowe troubleth me, I wil do her right, lest at the last she come and make me wearie.

6 And the Lord said, Heare what the vnrighteous iudge saith.

7 Now shall not God aduenge his elect, which crye day and night vnto him, yea, thogh he suffer long for them?

8 I tel you he wil aduenge them quickly: but when the Sonne of man cometh, shall he finde faith on the earth?

9 ¶ He spake also this parable vnto certeine which trusted in them selues that they were iuste and despised other,

10 Two men went vp into the Temple to pray the one a Pharise, and the other a Publican.

11 The Pharise stood & prayed thus with him self, O God, I thank thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican.

12 I fast twice in the weeke: I giue tithes of all that euer I possesse.

13 But the Publican standing a farre off, wolde not lift vp so muche as his eyes to heaue, but smote his brest, saying, O God, be merciful to me a sinner.

14 I tel you, this man departed to his house iustified, rather then the other: for every man that exalteth him self, shalbe brought lowe, & he that humbleth him self, shalbe exalted.

15 ¶ They brought vnto him also babes, & he shulde touche them. And when his disciples sawe it, they rebuked them.

16 But Iesus called them vnto him & said, Suffre the babes to come vnto me, and forbid them not: for of such is the kingdome of God.

17 Verely I say vnto you, Whosoever receiueth not the kingdome of God as a babe, he shal not enter therein.

18 ¶ The a certeine ruler asked him, saying, Good Master, what ought I to do, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou me? Good: none is good, saue one, euen God.

20 Thou knowest the commandements, Thou shalt not commit adulterie: Thou shalt not kil: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he said, Al these haue I kept fro my youth.

22 Now when Iesus heard that, he said vnto him, Yet lackest thou one thing. Selal that euer thou hast, & distribute vnto the poore, and thou shalt haue treasure in heauen, and come, follow me.

23 But when he heard those things, he was verie heauie: for he was marueilous riche.

24 And when Iesus sawe him sorowfull, he said, With what difficultie shall they that haue riches, enter into the kingdome of God?

25 Surely it is easier for a camel to go through a nedles eye, then for a riche man to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saved?

27 And he said, The things which are vnpossible with men, are possible with God.

28 ¶ Then Peter said, Lo, we haue left all, and haue followed thee.

d whereby he declared his proude and disdainful heart.

These were signes of an humble and lowly heart.

† Or, & not the other. Chap. 14, 11. mat. 23, 12.

Mat. 19, 13. mar. 10, 13. f The worde signifieth yong sucking babes, which they caryed in their armes. g He meaneth the nurses or the that bare the babes, whome the Apostles rebuked. h He comprehendeth aswel them that are infants of age, as the also which are like vnto infants in simplicitie and plainenes.

i Signifying that they ought to laye aside all malice & pride. Mar. 19, 16. mar. 10, 17. k Because continually they abused this worde, Iesus sheweth him that he could not confesse him to be good except also he acknowledged that he was of God.

Exed. 20, 13.

† Or, table rope

For he go- uerneth the heartes of his, that their riches do not blinde them. Mar. 19, 37. mar. 10, 36.

The li-
chen a man haue
with the grace of
God is an hun-
dred foldes bet-
ter then all the a-
bundance that
one can haue with
out him; but the
chief recompense
is in heauen.
Mat. 19, 17.
mar. 10, 32.

Mat. 19, 17.
mar. 10, 32.

The people
used to call the
Messias by this
Name, because
they knew he
shulde come of
the stocke of Da-
uid. Psal. 132, 11
Act. 1, 30.

He was mind-
ful of the benefi-
received, and al-
so the people
were moued
thereby to glori-
fy God.

30 And he said vnto them, Verely I say
to you, there is no mā that hath left ho-
or parents, or brethren, or wife, or child-
ren for the kingdome of Gods sake.

31 Which shall not receiue a hundred fold
more in this worlde, and in the worlde to come
life euertlasting.

32 ¶ The Iesus toke vnto him the twelue,
and said vnto them, Beholde, we go vp to
Ierusalem, and all things shall be fulfilled vnto
the Sonne of man, that are written by the
Prophetes.

33 For he shalbe deliuered vnto the Gen-
tiles, and shalbe mocked, and shalbe spi-
ritually entreated, and shalbe spitted on.

34 And when they haue scourged him, they
will put him to death: but the third day he
shal rise againe.

35 But they vnderstode none of these thing-
es, and this saying was hid from them, ne-
ther perceiued they the things, which we-
re spoken.

36 ¶ And it came to passe, that as he was
come nere vnto Iericho, a certeine blinde
man sate by the way side begging.

37 And when he heard the people passe by,
he asked what meant.

38 And they said vnto him, that Iesus of
Nazaret passed by.

39 Then he cryed, saying, Iesus the Sonne
of Dauid, haue mercie on me.

40 And they which went before, rebuked
him, that he shulde holde his peace, but
he cryed muche more, O Sonne of Da-
uid, haue mercie on me.

41 And Iesus stode still, and commanded
him to be brought vnto him. And when he
was come nere, he asked him,

42 Saying, What wilt thou that I do vnto
thee? And he said, Lord, that I may recei-
ue my sight.

43 And Iesus said vnto him, Receiue thy
sight: thy faith hath saued thee.

44 Then immediatly he receiued his sight,
and followed him, praising God: and all
the people, when they sawe this, gaue praise
to God.

CHAP. XIX.

¶ Of Zachheus. 12 The 12 pieces of money. 21 Christ
rideth to Ierusalem, & wepeeth for it. 45 He chafeth out
the marchants. 47 And his enemies seke to destroy him.

Now when Iesus entred and passed
through Iericho,

2 Beholde, there was a mā named Zachē,
which was the chief receiuer of the tribu-
te, and he was riche.

3 And he sought to se Iesus, who he shulde
be, and coulde not for the preasse, because
he was of a lowe stature.

4 Wherefore he ran before, and climed vp
into a wilde figgetre, that he might se him:

for he shulde come that way.

5 And when Iesus came to the place, he
looked vp, and saue him, and said vnto him,
Zachheus, come downe anon: for to day
I must abide at thine house.

6 Then he came downe hastily, and recei-
ued him ioyfully.

7 And when all they sawe it, they murmu-
red, saying, that he was gone in to lodge
with a sinfull man.

8 And Zachheus stode forth, and said vnto
the Lord, Beholde, Lord, the halfe of my
goods I giue to the poore: and if I haue ta-
ken from any man by forged cauillation,
I restore him foure foldes.

9 Then Iesus said vnto him, This day is sal-
uation come vnto this house: forasmuch
as he is also become the sonne of Abra-
ham.

10 ¶ For the Sonne of man is come to seke, &
to saue that which was lost.

11 And whiles they heard these things, he
continued, and spake a parable, because
he was nere to Ierusalem, and because also
they thought that the kingdome of God
shulde shortly appeare.

12 He said therefore, A certeine noble mā
went into a farre countrey, to receiue for
him self a kingdome, & so to come againe.

13 And he called his ten seruants, and de-
liuered them ten^d pieces of money, & said
vnto them, Occupie til I come.

14 Now his citzens hated him, & sent an
ambassage after him, saying, We will not
haue this man to reigne ouer vs.

15 And it came to passe, when he was come
again, and had receiued his kingdome,
that he commanded the seruants to be cal-
led to him, to whom he gaue his money,
that he might knowe what euery man had
gained.

16 Then came the first, saying, Lord, thy
piece hath encreased ten pieces.

17 And he said vnto him, Wel good serant,
because thou hast bene faithfull in a verie
litle thing, take thou autoritie ouer ten ci-
ties.

18 And the second came saying, Lord, thy
piece hath encreased fve pieces.

19 And to the same he said, Be thou also ru-
ler ouer fve cities.

20 So the other came and said, Lord, be-
holde thy piece, which I haue laid vp in a
napkin.

21 For I feared thee, because thou art a stri-
te man: thou takest vp that thou laidest not
downe, and reapest that thou diddest not
sow.

22 Then he said vnto him, Of thine owne
mouth will I iudge thee, & euill seruant.

Thou

Or, a man of
wicked life.

Or, full of
iniquity.

a Zachheus
pion was a
that the
mille was
used to
Now with
this promi
reference to
self he sh
cher to
for sake
brahams
b To be the
ne of Abra
is to be ch
freely, Rom
to walke in
steps of the
of Abrah
4, 13, 20 do
workers of
ham, Iohn
by the v
things we
moste aff
life etern
Rom. 8, 13
Mar. 11, 4
Mar. 13, 14
e This wa
declare v
che that he
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d This pie
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pieces abou
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pence.
e God will
that his gra
maine idl
vs.
f whereby
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conde con
of our Sau
Christ shall
more glori
and excelle
It doeth now
peare.

g They that
preffe the
God, and
idleness, or
out all

Thou knewest that I am a fraitman, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore then gapest not thou my money into the banke, that at my coming I might haue required it with vantage?

24 And he said to them that stode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 ¶ For I say vnto you, that vnto all them that haue, it shalbe giuen: and from him that hath not, euen that he haue, shalbe taken from him.

27 Moreouer those mine enemies, which wolde not that I shoulde reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he wēt forth before, ascending vp to Ierusalem.

29 ¶ And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of oliues, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein as sone as ye are come, ye shal finde a colte tied, whereon neuer man sate: lose him, and bring him hither.

31 ¶ And if any man aske you, why ye lose him, thus shal ye say vnto him, Because the Lord hath nede of him.

32 So they that were sent, went their waye, and founde it as he had said vnto them.

33 And as they were losing the colte, the owners thereof said vnto them, Why lose ye the colte?

34 And they said, The Lord hath nede of him.

35 ¶ So they broght him to Iesus, and thei cast their garments on the colte, and set Iesus thereon.

36 And as he went, thei spred their clothes in the way.

37 And whē he was now come nere to the going downe of the mount of oliues, the whole multitude of the disciples began to reioyce & to praise God with a loude voice for all the great workes that thei had sene,

38 Saying, Blessed be the King that cometh in the Name of the Lord: peace in heauen, and glorie in the hiest places.

39 Then some of the Pharises of the companie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tel you, that if these should holde their peace, the stonies wolde crye.

41 ¶ And when he was come nere, he behelde the cite, and wept for it,

42 Saying, O if thou haddest euē knowē

at leaſt in this thy daye those things, which belonge to thy peace: but now are they hid from thine eyes.

43 For the dayes shal come vpon thee, that thine enemies shal cast a trefche about thee, and compass thee rounde, and kepe thee in on euerie side,

44 And shal make thee eauē with the ground, and thy children whiche are in thee, & they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

45 ¶ He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, Myne house is the house of prayer, but ye haue made it a denne of theues.

47 And he taught daylie in the Temple. And the high Priests and the Scribes, and the chief of the people sought to destroy hi.

48 But thei coulde not find what thei might do to him: for all the people hangēd vpo him when they heard him.

CHAP. XX.

4 ¶ Christ hoppelth his aduerſaries in ſheweth their deſtruction by a parable. 23 The autentic of prince. 27 The reſurrection, & his diuine power. 46 He reſproueth the ambicio of the ſcribes.

1 And it came to passe that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came vpo him with the Elders,

2 And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hath giuen thee this autoritie?

3 And he answered and said vnto them, I also wil aske you one thing: tell me therefore:

4 The baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within them selues, saying, If we shal say from heauen, he will say, Why then beleued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that thei coulde not tell whence it was.

8 Then Iesus said vnto them, Nether tell I you, by what autoritie I do these things.

9 ¶ Then began he to speake to the people this parable, A certeine man planted a vineyarde, and let it forth to hous bandmen: and went into a strange country, for a great season.

10 And at a tyme he sent a seruant to the hous bandmen, that they shulde giue him

G.iii.

Meaning christ without reborn there is no saluation, and with whom is all felicity.

Through thyn owne malice thou art blinded.

And receiued not the redemer, whiche was sent thee.

Mat. 21, 12. Mar. 11, 17. Ila. 56, 7. Ieremi. 7, 11.

Or, in the day tyme.

That is, were moste attēnt to heare.

Mat. 21, 23. Mar. 11, 27.

By baptisme he intendedeth all Iohns ministration, who haue witness to Christ.

By this means he made child ashamed & astonished.

Mat. 23, 32. Mar. 12, 12. Ila. 5, 1. Ier. 2, 21.

The leues were as Gods plantes and his owne grafting. God commended his people to the Gouernours and Priests. He raised up Prophets.

11. 117, 22.
11. 28, 16.
11. 4, 11.
11. 9, 33.
1. pet. 3, 8.
f For by it the
building is ioy-
ned together and
made strong.
g They that sto-
ble and fall on
Christ, thinking
to oppresse him,
shalbe ouerthro-
wen them selues
and destroyed.
Mat. 23, 16.
mar. 12, 13.
h They waited
for a convenient
time and place.

i They thought it
vnlawfull to pay
to a prince being
an infidel, that
which they were
wont to paye to
God in his Tem-
ple.

Rom. 13, 7.
k The duties
whiche we owe
to princes, letteth
nothing that
which is due vn-
to God.

Mat. 11, 23.
mar. 12, 16.

of the frute of the vineyarde, but the houl-
bandmen did beat him, and sent him away
emptie.

11. Againe he sent yet another seruante: and
they did beat him, and fowle entreated
him, and sent him away emptie.

12. Moreouer, he sent the third, and him
they wounded, and cast out.

13. Then said the Lord of the vineyarde,
What shall I do? I will send my beloued
sonne: it may be that they wil do reuerence
when they se him.

14. But when the houlbandmen sawe him,
they reasoned with them selues, saying,
This is the heire: come, let vs kill him, that
the enheritance may be ours.

15. So they cast him out of the vineyarde, &
killed him. What shall the Lord of the vi-
neyarde therefore do vnto them?

16. He will come and destroye these houl-
bandmen, and will giue our his vineyarde
to others. But whē they heard it, they said,
God forbid.

17. ¶ And he behelde them, and said, What
meaneth this then that is written, * The
stone that the buylders refused, that is ma-
de the head of the corner?

18. * Whosoever shall fall vpon that stone,
shalbe broken: and on whomesoeuer it
shal fall, it wil grinde him to powder.

19. Then the hie Priests and the Scribes the
same houre went about to lay handes on
him: (but they feared the people) for they
perceiued that he had spoken this parable
against them.

20. * And they watched him, & sent forth
spies, which shulde faine them selues iuste
men, to take him in his talke, and to deliuer
him vnto the power and autoritie of the
gouernour.

21. And they asked him, saying, Master, we
knowe that thou sayest and teachest right,
nether doest thou accept mas persone, but
teachest the way of God truely.

22. Is it lawful for vs to giue Cesar tribute
or no?

23. But he perceiued their craftines, & said
vnto them, Why tempt ye me?

24. Shew me a penie. Whose image and su-
percription hath it? They answered and
said, Cesars.

25. Then he said vnto them, * Giue then
vnto Cesar the things which are Cesars,
and to God those which are Gods.

26. And they colde not reprove his saying
before the people: but they marueiled at
his answer, and helde their peace.

27. * Then came to him certeine of the Sad-
duces (which denie that there is any resur-
rection) and they asked him,

28. Saying, Master, * Moses wrote vnto vs, If
any mans brother dye hauing a wife, and
he dye without children, that his brother
shulde take his wife, and raise vp sede vnto
his brother.

29. Now there were seuen brethren, & the
first toke a wife, and he dyed without chil-
dren.

30. And the second toke the wife, and he
dyed childles.

31. Then the third toke her: and so likewise
the seuen dyed, and left no children.

32. And last of all the woman dyed also.

33. Therefore at the resurrection, whose
wife of them shal she be: for seuen had her
to wife.

34. Then Iesus answered, and said vnto the,
The children of this worlde marie wiues,
and are married.

35. But they which shalbe counted worthie
to enioy that worlde, and the resurrection
from the dead, nether marie wiues, nether
are married.

36. * For they can dye no more, forasmuch
as they are equall vnto the Angels, and are
the sonnes of God, * since thei are the chil-
dren of the resurrection.

37. And that the dead shall rise againe, ene
* Moses shewed it besides the bushe, when
he said, The Lord is the God of Abraham,
& the God of Isaac, & the God of Iacob.

38. For he is not the God of the dead, but
of them which liue: for all liue vnto him.

39. Then certeine of the Pharises answered
and said, Master, thou hast wel said.

40. And after that, durst they not aske him
anie thing at all.

41. ¶ The said he vnto them, How say thei
that Christ is Dauids sonne?

42. And Dauid him self saith in the booke of
the Psalmes, * The Lord said vnto my lord,
sit at my right hand,

43. Til I shall make thine enemies thy foete-
stole.

44. Seing Dauid calleth him Lord, how is
he then his sonne?

45. ¶ Then in the audience of al the people
he said vnto his disciples,

46. * Beware of the Scribes, which desire to
go in long robes, and loue salutations in the
markets, and the best seates in the Syna-
gogues, and the chief roomes at feasts:

47. Which deuoure widowes houses, euen
vnder a colour of long praying: these shal
receiue greater damnation.

¶ CHAP. XXI.

3. * Christ commendeth the poore widowe. 6. He forwar-
neth of the destruction of Ierusalem. 8. Of false teachers.
9. Of the tokens and troubles to come. 27. Of the ende
of the worlde, 37. And of his daylie exercise.

And

Deu. 19, 16

f In this place
colleth all them
children of this
worlde whiche
maine in the
me: or els man-
monie shal be
fame to appeare
ne to the child-
of God, as the
wicked man-
pope Cyrius
taught against
the man-
ptures.
m Siner man-
ge is ordina-
mautaine & in-
crease mankinde
when we shal
immortal, it shal
not be in any
n For although
the wicked liue
again, yet the
life is but deade
and an eternall
destruction.
Exod. 3, 6.
o Of the which
are not, but of
them which an-
p The immort-
litye of the soule
can not be sepa-
rated from the
resurrection of
the bodie, when
of Christ here
properly spea-
keth.
Mat. 22, 44.
mar. 12, 35.
Psal. 110, 1.
q For the soule
is not Lord of
his Father, and
therefore it shal
with that Christ
is God.
Chap. 11, 43.
mat. 23, 6.
mar. 12, 35.

1 And as he behelde, he sawe the riche men, which cast their gifts into the treasure,
 2 And he saw also a certeine poore widow, which cast in thither two mites,
 3 And he said, Of a trueth I saye vnto you, that this poore widowe hath cast in more then they all.
 4 For they al haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in all the liuing that she had.
 5 Now as some spake of the Temple, how it was garnished with goodly stones and with consecrat things, he said,
 6 Are these the things that ye loke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.
 7 Then they asked him, saying, Master, but when shall these things be? and what signe shal there be when these things shal come to passe?
 8 And he said, Take hede that ye be not deceiued: for many will come in my Name, saying, I am Christ, and the tyme draweth nere: followe ye nortem therefore.
 9 And when ye heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by.
 10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,
 11 And great earthquakes shalbe in diuers places, and hunger, and pestilence, & fearful things, and great signes shall there be from heauen.
 12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prison, and bring you before kings & rulers for my Names sake.
 13 And this shal turne to you, for a testimonial.
 14 Lay it vp therefore in your hearts, that ye premeditate not, what ye shall answer.
 15 For I will giue you a mouth and wisdom, where against all your aduersaries shal not be able to speake, nor resist.
 16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.
 17 And ye shalbe hated of all men for my Names sake.
 18 Yet there shall not one heere of your heades perishe.
 19 By your patience possesse your soules.
 20 And when ye see Ierusalem besieged

with souldiers, then vnderstand that the desolation thereof is nere.
 21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out: & let not them that are in the countrey, enter therein.
 22 For these be the dayes of vengeance, to fulfill all things that are written.
 23 But woe be to them that be with childe, and to them that giue sucke in those daies: for there shalbe great distresse in this land, and wrath ouer this people.
 24 And they shall fall on the edge of the sworde, and shalbe led captiue into all nations, and Ierusalem shalbe troden vnder fote of the Gentiles, vntil the tyme of the Gentiles be fulfilled.
 25 Then there shalbe signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.
 26 And mens hearts shall faile the for feare, and for loking after those things which shal come on the worlde: for the powers of heauen shalbe shaken.
 27 And then shall they see the Sonne of man come in a cloude, with power and great glorie.
 28 And when these things begin to come to passe, then loke vp, and lift vp your heades: for your redemption draweth nere.
 29 And he spake to them a parable, Beholde the figge tre, and all trees,
 30 When they now shote forth, ye seeing the, knowe of your owne selues, that sommer is then nere.
 31 So likewise ye when ye see these things come to passe, knowe ye that the kingdome of God is nere.
 32 Verely I say vnto you, This age shal not passe, till all these things be done.
 33 Heauen and earth shal passe away, but my wordes shall not passe away.
 34 Take hede to your selues, lest at any tyme your heartes be oppressed with surfiting and drunkennes, and cares of this life, and lest that day come on you at vnwares.
 35 For as a snare shal it come on all them that dwell on the face of the whole earth.
 36 Watche therefore, and pray continually, that ye may be counted worthie to escape all these things that shal come to passe, and that ye may stand before the Sonne of man.
 37 Now in the day tyme he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of olives.

f Gods wrath against this people shall appeare by the calamities & plagues, wherewith he will punish them.

g He meaneth their iniquities to receiue likewise their punishment afterwards.

isa. 13, 10. ezech. 32, 7. mat. 24, 29. mar. 13, 24.

Rom. 8, 23. h The effect of that redemption which Iesus Christ hath purchased, shal then fully appeare.

i For all these things came within fiftie yeres after.

k To catche & inangle them, wherfoere they be in the world. For that ye may be made worthis.

And as he behelde, he sawe the riche men, which cast their gifts into the treasure, And he saw also a certeine poore widow, which cast in thither two mites, And he said, Of a trueth I saye vnto you, that this poore widowe hath cast in more then they all. For they al haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in all the liuing that she had. Now as some spake of the Temple, how it was garnished with goodly stones and with consecrat things, he said, Are these the things that ye loke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe. Then they asked him, saying, Master, but when shall these things be? and what signe shal there be when these things shal come to passe? And he said, Take hede that ye be not deceiued: for many will come in my Name, saying, I am Christ, and the tyme draweth nere: followe ye nortem therefore. And when ye heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by. Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome, And great earthquakes shalbe in diuers places, and hunger, and pestilence, & fearful things, and great signes shall there be from heauen. But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prison, and bring you before kings & rulers for my Names sake. And this shal turne to you, for a testimonial. Lay it vp therefore in your hearts, that ye premeditate not, what ye shall answer. For I will giue you a mouth and wisdom, where against all your aduersaries shal not be able to speake, nor resist. Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death. And ye shalbe hated of all men for my Names sake. Yet there shall not one heere of your heades perishe. By your patience possesse your soules. And when ye see Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere. Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out: & let not them that are in the countrey, enter therein. For these be the dayes of vengeance, to fulfill all things that are written. But woe be to them that be with childe, and to them that giue sucke in those daies: for there shalbe great distresse in this land, and wrath ouer this people. And they shall fall on the edge of the sworde, and shalbe led captiue into all nations, and Ierusalem shalbe troden vnder fote of the Gentiles, vntil the tyme of the Gentiles be fulfilled. Then there shalbe signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare. And mens hearts shall faile the for feare, and for loking after those things which shal come on the worlde: for the powers of heauen shalbe shaken. And then shall they see the Sonne of man come in a cloude, with power and great glorie. And when these things begin to come to passe, then loke vp, and lift vp your heades: for your redemption draweth nere. And he spake to them a parable, Beholde the figge tre, and all trees, When they now shote forth, ye seeing the, knowe of your owne selues, that sommer is then nere. So likewise ye when ye see these things come to passe, knowe ye that the kingdome of God is nere. Verely I say vnto you, This age shal not passe, till all these things be done. Heauen and earth shal passe away, but my wordes shall not passe away. Take hede to your selues, lest at any tyme your heartes be oppressed with surfiting and drunkennes, and cares of this life, and lest that day come on you at vnwares. For as a snare shal it come on all them that dwell on the face of the whole earth. Watche therefore, and pray continually, that ye may be counted worthie to escape all these things that shal come to passe, and that ye may stand before the Sonne of man. Now in the day tyme he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of olives.

13 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII

14 Conspiracie against Christ. 7 They eat the Pasche. 15 The institution of the Lords Supper. 16 They strive who shalbe greatest, & he reproveth them. 17 He prayeth vpon the mount. 18 Judas treason. 19 They take him, and bring him to the hie Priests house. 20 Peter denieth him thrise, and yet repenteth. 21 Christ is broght before the council, where he maketh ample confession.

1 Now the feast of vneleuened bread drew nere, which is called the Pasche.

2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Judas, who was called Iscariot, and was of the number of the twelue.

4 And he wet his way, and comuned with the hie Priests & captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ The came þ day of vneleuened bread, when the Pasche must be sacrificed.

8 And he sent Peter and Iohn, saying, Go, and prepare vs the Pasche, that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Beholde, when ye be entred into the citie, there shal a man meete you, beeing a pitcher of water: followe him into þ house that he entred in,

11 And say vnto the good mā of the house, The Master saith vnto thee, Where is the lodging, where I shall eat my Pasche with my disciples?

12 Then he shall shewe you a great hie chamber trimmed: there make it readie.

13 So they went and founde as he had said vnto them, & made readie the Pasche.

14 And whē the houre was come, he sat downe, & the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eat this Pasche with you before I suffre.

16 For I say vnto you, Hence forth I will not eat of it any more, vntill it be fulfilled in the kingdome of God.

17 And he toke the cup, and gaue thanks, and said, Take this, and deuide it among you.

18 For I say vnto you, I wil not drinke of the frute of the vine, vntill the kingdome of God be come.

19 And he toke bread, and when he had

giuen thanks, he brake it, and gaue to the, saying, This is my bodie, which is giuen for you: do this in the remembrance of me.

20 Likewise also after supper he toke the cup, saying, This cup is the newe Testament in my blood, which is shed for you.

21 Yet beholde, the hand of him that betrayeth me is with me at the table.

22 And truly the Sonne of man goeth as it is appointed: but woe be to that man, by whome he is betrayed.

23 Then they began to enquire among the selues which of the it shulde be, that shuld do that.

24 ¶ And there arose also a strife among them, which of the shulde seme to be the greatest.

25 But he said vnto them, The Kings of the Gentils reigne ouer them, and they that beare rule ouer them, are called Gracious lords.

26 But ye shal not be so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth: Is not he that sitteth at table? And I am among you as he that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed to me,

30 That ye may eat and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, beholde, Satan hath desired you, to wynewe you, as wheat:

32 But I haue prayed for thee, that thy faith faile not: therefore when thou art connerced, strengthen thy brethren.

33 And he said vnto him, Lord, I am ready to go with thee into prison, & to death.

34 But he said, I tell thee, Peter, the cocke shal not crowe this daye, before thou hast thrise denied that thou knowest me.

35 And he said vnto them, When I sent you without bagge, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then he said to them, But now he that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sel his coate, and by a sworde.

37 For I say vnto you, That yet the same which is writte, must be performed in me, Euen with the wicked was he nombred. For doubtles those things which are writte of me, haue an end.

38 And they said, Lord, beholde, here are two

Mat. 26, 1.

mar. 14, 1.

a The feast was so called, because they colde eat no leuened bread for the space of leuen dayes: for so long the feast of the Pasche continued.

b Suche as were appointed to kepe the Temple. c For they were in doubt what way to take before this occasio was offered.

Mat. 26, 17.

mar. 14, 13.

d According to Gods commandement, which was first to offer it, and after to eat it.

Mat. 26, 18.

mar. 14, 13.

e whiche was in the euenig about the eue light, which tyme was appointed to eat the Pasche. f He meaneth that this is the last tyme that he wolde be conuerfant with the as he was before, or to eat with them.

Mat. 26, 16.

mar. 14, 22.

h. COV. 11, 24.

g The bread is true signe, & assured testimony that the bodie of Iesus is giuen for the nourishment of our soules: likewise the wine signifieth that his blood is our drinke to refresh & quicken vs lastingly. h The figure of the newe covenant which is established & ratified by Christs blood.

Mat. 26, 17.

mar. 14, 19.

John 13, 11.

Plal. 49, 11.

i By the secret counsel of Gods

as A. 2. 31.

Mat. 20, 15.

mar. 10, 42.

k Meaning that they haue vaine & flattering titles giuen them, forasmuche as they are nothing lesse then their names do signifye.

l Or, you shall

† Or, I leave by bequest.

Mar. 19, 21.

l By these similitudes he declarereth that they shalbe partakers of his glorie: for in heauen is no ether eating nor drinking.

1. Pet. 5, 1.

m Satan seeketh by al meanes to disquiet the church of Christ, to disperse it, & to shake it: but the true faith

n It was foretold that he should be overcome, but yet not overthrowen.

Mat. 26, 34.

mar. 14, 30.

John 13, 38.

Mat. 10, 29.

o By this he sheweth them that they must suffer ne great troubles and afflictions.

Isa. 53, 12.

two swordes. And he said vnto them, It is ynough.

39 ¶ And he came out, & went (as he was wont) to the mount of oliues: and his disciples also followed him.

40 ¶ And whē he came to the place, he said to them, Pray, lest ye enter into tentation.

41 And he gate him self from them, about a stoncs cast, and kneled downe, & prayed,

42 Saying, Father, if thou wilt, take awaye this cup fro me. neuertheles, not my wil, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But beig in an agonie, he prayed more earnestly: and his sweate was like droppes of blood, trickling downe to the grounde.

45 And he rose vp from prayer, & came to his disciples, and founde them sleping for heauines.

46 And he said vnto them, Why slepe ye? rise and pray, lest ye enter into tentation.

47 ¶ And while he yet spake, beholde a companie, & he that was called Iudas one of the twelue, went before them, and came nere vnto Iesus to kisse him.

48 And Iesus said vnto hi, Iudas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about hi, sawe what wolde followe, they said vnto him, Lord, shal we smite with sworde?

50 And one of them smote a seruant of the hie Priest, and strake of his right eare.

51 The Iesus answered & said, Suffre them thus farre: and he touched his eare, and healed him.

52 Then Iesus said vnto the hie Priests, & captaines of the Temple, and the Elders which were come to him, Be ye come our as vnto a thefe with swordes and staues?

53 When I was daily with you in the Temple, ye stretched not forth the hāds agāst me: but this is your very houre, and the power of darkenes.

54 ¶ Then toke they him, and led him, and brought him to the hie Priests house. And Peter followed a farre of.

55 ¶ And whē they had kindled a fyre in the middes of the hall, and were set downe together, Peter also satte downe amōg them.

56 And a certeine maide behelde hi as he satte by the fyre, and hating wel looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I knowe him not.

58 And after a litle while, another mā sawe him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after a certeine other affirmed, saying, Verely

even this man was with him: for he is also a Galilean.

60 And Peter said, Man, I knowe not what thou sayest. And immediately while he yet spake, the cocke crowe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the word of the Lord, how he had said vnto him,

¶ Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, & wept bitterly.

63 ¶ And the mē that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote him on the face, & asked him, saying, ¶ Prophetic who it is that smote thee.

65 And manie other things blasphemously spake they agāst him.

66 ¶ And as soone as it was day, the Elders of the people, and the hie Priests & the Scribes came together, and led him into their Council.

67 Saying, ¶ Art thou Christ? tel vs. And he said vnto them, If I tel you, ye wil not beleue it.

68 And if also I aske you, ye wil not answer me, nor let me go.

69 ¶ Hereafter shal the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then said they, What nede we anie further witnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate & Herode. 11 Of Barabbas. 16 Of Simon the Cyrenian. 17 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the thefe and manie others at his death. 53 And is buried.

1 ¶ Then the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue founde this man peruerter the people, and forbidding to paye tribute to Cesar, saying, That he is Christ a King.

3 ¶ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou saist it.

4 Then said Pilate to the hie Priests, and to the people, I finde no faute in this man.

5 But thei were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Gāle, euen to this place.

6 Now when Pilate heard of Gāle, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herodes iurisdiction, he sent him to Hero-

Mat. 26, 34.
John 13, 38.

They looked at him, because the people thought he was a Prophet.

Mat. 27, 1.
Mark 14, 1.
John 18, 16.

a They asked not to the ende that the truth might be knowe (for the thig was to manifest) bus for malice they bare towards Christ.
x At his second coming.
y As in the second place of honour and dignitie.

Matt. 23, 31.
Mar. 12, 17.

a VWho was the chief gouernour, and had the examination of manie of life and death.

Mat. 27, 1.
Mark 14, 1.
John 18, 33.

b To rid his hands, and to gratifye Herode.

gaue vp the goſt.

47 ¶ Now when the Centurion ſaw what was done, he glorified God, ſaying, Of a ſuretie this man was iuſte.

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breſts, & returned.

49 And all his acquaintance ſtoode a ſarre off, and the women that followed him from Galile, beholding theſe things.

50 ¶ And beholde, there was a man named Ioseph, which was a counſeller, a good man and a iuſt:

51 (He did not conſent to the counſell and dede of them) which was of Arimathea, a citie of the Iewes: who alſo him ſelf waited for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Ieſus,

53 And toke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewn out of a rocke, wherein was neuer man yet laid.

54 And that day was the Preparation, & the Sabbath drew on.

55 And the womē alſo that followed after, which came with him from Galile, beheld the ſepulchre, & how his bodie was laid.

56 And they returned and prepared odors and ointments, & reſted the Sabbath day, according to the commandement.

¶ CHAP. XXIII.

¶ The women come to the graue. 13 Chriſt appeareth vnto the two diſciples that go towards Emmaus. 36 He ſtandeth in the middes of his diſciples, and openeth their vnderſtanding in the ſcriptures. 47 He giueth them a charge. 51 He aſcendeth vp to heauen: 52 His diſciples worſhip him. 53 And of their daylie exerciſe.

¶ Now the firſt day of the weke earlie in the morning, they came vnto the ſepulchre, and brought the odors, which they had prepared, & certeine womē with them.

2 And they founde the ſtone rolled awaye from the ſepulchre:

3 And went in, but founde not the bodie of the Lord Ieſus.

4 And it came to paſſe, that as they were a-maſed thereat, beholde, two mē ſuddenly ſtoode by them in ſhining veſtures.

5 And as they were aſrayed, and bowed downe their faces to the earth, they ſaid to them, Why ſeke ye him that liueth among the dead?

6 He is not here, but is riſen: remember how he ſpake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man muſt be deliuered into the handes of ſinfull men, and be crucified, and the third daye riſe againe.

8 And they remembered his wordes.

9 And returned fro the ſepulchre, & tolde all theſe things vnto the eleuen, and to all the remnant.

10 Now it was Marie Magdalene & Ioāna, & Marie the mother of Iames, & other women with them, which tolde theſe things vnto the Apoſtles.

11 But their wordes ſemed vnto them as a ſained thing, nether beleued they them.

12 Then aroſe Peter, & ran vnto the ſepulchre, and loke in, and ſawe the linnen clothes laid by them ſelues, & departed wondering in him ſelf at that which was come to paſſe.

13 ¶ And beholde, two of them wēt that ſame day to a towne which was from Ieruſalem about thre ſcore furlongs, called Emmaus.

14 And they talked together of all theſe things that were done.

15 And it came to paſſe, as they cōmuned together, and reaſoned, that Ieſus him ſelf drewe nere, and went with them.

16 But their eyes were holden, that they colde not knowe him.

17 And he ſaid vnto them, What maner of communications are theſe that ye haue one to another as ye walke, and are ſad?

18 And the one (named Cleopas) answered and ſaid vnto him, Art thou onely a ſtranger in Ieruſalem, & haſt not knowen the things which are come to paſſe therein in theſe dayes?

19 And he ſaid vnto them, What things? And thei ſaid vnto him, Of Ieſus of Nazaret, which was a Prophet, mightie in dede and in worde before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him

21 But we truſted that it had bene he that ſhulde haue deliuered Iſrael: and as touching all theſe things, to day is the thirde day, that they were done.

22 Yea, & certeine womē among vs made vs aſtonied, which came early vnto the ſepulchre.

23 And when they founde not his bodie, they came, ſaying, that they had alſo ſene a viſion of Angels, which ſaid that he was aliue.

24 Therefore certeine of them which were with vs, went to the ſepulchre, and founde it euen ſo as the women had ſaid, but him they ſawe not.

25 Then he ſaid vnto them, O fooles, and ſlowe of heart to beleue all that the Prophetes haue ſpoken,

26 Oght not Chriſt to haue ſuſtained theſe things?

Hj.

Mat. 16, 12.

e which is about ſeuē miles and an halfe. d Hereby appeareth that they had faith, although it was weake.

e This declareth that we can neither ſee, nor vnderſtand, till God open our eyes.

f For the thing was ſo notorious that al mē might haue knowne it.

g They vnderſtoode not yet what was the deliuerance that Ieſus Chriſt purſued for vs, but looked for ſome worldly proſpectiue.

h Inſidelitie is reproued.

Or, Captaine. The Romaine Captaine who charge ouer hundred mē.

Mat. 27, 57. Mar. 15, 43. Iohn 19, 38.

Or, had embraced. He looked for releaſer, by ſome al ſhould be ſuſtained.

when mē prepared all things for the ſabbath. Then, began the ſame euening.

Mat. 28, 1. Mar. 16, 1. Iohn 20, 1. which was the firſt day after the Sabbath of reſt.

Two Angels ſitting of men

Chap. 9, 33. Mar. 17, 23. Iohn 9, 33.

a Christ onely is the interpreter of the Scriptures: for bothe the beginning & end thereof direct vs to him, because he is the Saviour that is promised. k Because Christ did bothe shut their eyes and open them, he wolde kepe them in suspence til his time came to manifest him self vnto them.
l According to the custome: the which manner of praying before meales they vse so this day.

in Solone as he began to breake bread.
Mar. 16, 14.
Iohn 29, 19.

things, and to enter in his glorie?

27 And he began at¹ Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew nere vnto the towne, which they wet to, but he^k made as though he wolde haue gone further.

29 But thei constrained him, saying, Abide with vs: for it is towards night, & the day is farre spent. So he wet in to tarry with the.

30 And it came to passe, as he sat at table with them, he toke the bread, and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: but he was taken out of their sight.

32 And they said betwene the selues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, & returned to Ierusalem, and found the cleuen gathered together, and the that were with them,

34 Which said, The Lord is risen in dede, and hath appeared to Simon.

35 The they tolde what things were done in the way, and how he was knowe of the in^m breaking of bread.

36 ¶ And as they spake these things, Iesus him self stode in the middes of them, and said vnto them, Peace be to you.

37 But they were abashed & afraid, supposing that they had sene a spirit.

38 Then he saide vnto them, Why are ye troubled? and wherefore do doubt arise in your hearts?

39 Beholde mine hands and my fete: for it is I my self: handle me, and se: for a spirit hath not flesh and bones, as ye se me haue.

40 And when he had thus spoken, he shewed them his hands and fete.

41 And while they yet beleued not for ioy, and wondered, he said vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broiled fish, and of an honie combe,

43 And he toke it, and did eat before the.

44 And he saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the law of Moses, & in the Prophetes, & in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffre, & to rise againe from the dead the thirde day,

47 And that repentance, and remission of sinnes shulde be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde I will send theⁿ promes of my Father vpon you: but tary ye in the citie of Ierusalem, vntill ye be endued with power from an hie.

50 Afterwarde he led them out into Bethanias, and lift vp his hands, & blessed them.

51 And it came to passe, that as he blessed them, he departed from them, and was caried vp into heauen.

52 And they worshipped him, & returned to Ierusalem with great ioye,

53 And were continually in the Temple, praising and lauding God, Amen.

Iohn 19, 36.
act. 1, 4.

n which was till witsonside, when the holie Ghost was sent from heauen.

Mar. 16, 19.
act. 1, 9.

THE HOLY GOSPEL

Of Iesus Christ, according to Iohn.

CHAP. I.

1, 14, 17. The diuinitie, humanitie, & office of Iesus Christ.
14 The testimonie of Iohn. 39 The calling of Andrew, Peter, &c.



In the beginning was the Worde, and the word was with^a God and that Worde was God.

The same was^b in the beginning with God.

All things were made by it, and^c without it was made nothing that was made.

In it was^d life, and the life was the^e light of men.

And the light shineth in the darkenes, &

the darkenes comprehended it not.

6 ¶ There was a mā sent fro^f God, whose name was Iohn.

7 The same came for a witnes, to beare witness of the light, that all men through him might beleue.

8 He was not that light, but was sent to beare witness of the light.

9 That was the true light, which lighteth euerie man that cometh into the worlde.

10 He was in the worlde, and the worlde was^g made by him: and the worlde knewe him not.

11 He came vnto^h his owne, & his owne receiued him not.

12 But as many as receiued him, to them he gaue

full of darkenes, because of the corrupⁱtion that was in them.
Mat. 3, 1.
mar. 1, 4.
Iohn 3, 3.

¶ Or, as becom
Ebr. 11, 4.
g Because they did not worshi
him as their God
Ro. 1, 31. act. 14
15.

h To the Istra
tes who were his
peculiar people.

¶ Or, before the beginning.
a Christ is God before al tyme.
b The Sonne is of the same substance with the Father.
c No creature was made without Christ.
d VWhereby all things are quickened and preferred.
e The life of mā is more excellent than of any other creature, because it is lighted with light and vnderstanding.
f Many minde is

Meaning a pri-
uilege or digni-
ty.

Mat. 1, 16.
Iste 2, 7.
He was for-
med & made mā
by the operation
of the holy Gost
without the ope-
ration of man.

Mat. 17, 2.
1 pet. 1, 17.
Or, proceeding
from the Father.
Colos. 1, 19.
Iste 2, 9.

Or, more ex-
cellent then I.
More abundan-
tly grace by Mo-
ses.

1 Tim. 6, 16.
Iste 4, 12.
Meaning he
is most deare, &
dearly joyed
in his Father, not
only in loue,
but also in natu-
re and vnion.

And so God
that before was
invisible, was ma-
de, as it were vi-
sible in Christ.

Act. 13, 35.

Whome they
looked for to be
such one as Mo-
ses was, Deut. 18
15.

Mat. 4, 3.
Mar. 3, 3.
Iste 3, 4.

Mat. 3, 11.
Mar. 1, 7.
Iste 3, 16.
Iste 1, 5.
Iste 1, 16.
Iste 19, 4.

Signifying the
original sinne,
which is the foun-
taine of all finnes,
wherewith all
men are sinners.

What is, by
this, but onely
the reuelation
of God.

Mat. 3, 16.
Mar. 1, 10.
Iste 3, 22.

he gaue¹ power to be the sonnes of God,
euen to them that beleue in his Name,
13 Which are borne not of blood, nor of
the will of the flesh, nor of the wil of man,
but of God.

14 *And the worde was made² fleshe, and
dwelt among vs, (and we³ sawe the glorie
thercof, as the glorie of the onely begot-
ten Sonne⁴ of the Father)⁵ ful of grace and
trueth.

15 ¶ Iohn bare witness of him, & cryed, say-
ing, This was he of whome I said, He that
cometh after me, is preferred before me:
for he was⁶ before me.

16 And of his fulnes haue all we receiued,
and⁷ grace for grace.

17 For the Lawe was giuen by Moses, but
grace and trueth came by Iesus Christ.

18 *No man hathe sene God at any time:
the onelic begotten sonne, which is in the
bosome of the Father, he hathe⁸ decla-
red him.

19 ¶ Then this is the recorde of Iohn, whē
the Iewes sent Priests and Leuites from Je-
rusalem, to aske him, Who art thou?

20 And he confessed and denyed not, and
said plainly, I⁹ am not the Christ.

21 And they asked him, What then? Art
thou Elias? And he said, I am not. Art thou
the¹⁰ Prophet? And he answered, No.

22 Thē said they vnto him, Who art thou?
that we may giue an answer to them that
sent vs: what saist thou of thy self?

23 He said, I¹¹ am the voice of him that cry-
eth in¹² the wilderness, Make straight the way
of the Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the
Pharises.

25 And they asked him, and said vnto him,
Why baptizest thou then, if thou be not
the Christ, nether Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize
with water: but there is one among you,
whome ye knowe not:

27 *He it is that cometh after me, which
is preferred before me, whose shoe latchet
I am not worthie to vnloose.

28 These things were done in Bethabara
beyond Jordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus coming
vnto him, and saith, Beholde the lambe of
God, which taketh away the¹³ sinne of the
worlde.

30 This is he of whome I said, After me co-
meth a mā, which is preferred before me:
for he was before me.

31 And I knewe¹⁴ him not: but because he
shulde be declared to Israel, therefore am
I come, baptizing with water.

32 So Iohn bare recorde, saying, I saw¹⁵ the

Spirit come down from heauen like a doue,
and it abode vpon him.

33 And I knew him not: but he that sent me
to baptize with water, he said vnto me, V-
pon whome thou shalt see the Spirit come
downe, & tary stil on him, that is he which
baptizeth with the¹⁶ holy Gost.

34 And I sawe and bare recorde that this
is the Sonne of God.

35 ¶ The next day Iohn stode againe, and
two of his disciples:

36 And he behelde Iesus walking by, and
said, Beholde the¹⁷ lambe of God.

37 And the two disciples heard him speake,
and followed Iesus.

38 Then Iesus turned about, and saw them
followe, & said vnto them, What seeke ye?
And they said vnto him, Rabbi (which is
to say by interpretation, Master)¹⁸ where
dwestest thou?

39 He said vnto them, Come and se. They
came and saw where he dwelt, and abode
with him that day: for it was about the
tenth houre.

40 Andrew, Simō Peters brother, was one
of the two which had heard¹⁹ it of Iohn, &
that followed him.

41 The same found his brother Simō first,
& said vnto him, We haue found the Mes-
sias, which is by interpretation, the Christ.

42 And he broght him to Iesus. And Iesus
beheld him and said, Thou art Simon the
sonne of Iona: thou shalt be called Ce-
phas, which is by interpretation, a stone.

43 ¶ The day following, Iesus wolde go
into Galilee, and founde Philippe, and said
vnto him, Followe me.

44 Now Philippe was of Bethsaida, the ci-
tie of Andrewe and Peter.

45 Philippe founde Nathanael, & said vn-
to him, We haue founde him, of whome
Moses did write in the Law, and the Pro-
phetes, Iesus of Nazareth the sonne of Io-
seph.

46 Then Nathanael said vnto him, Can
there any²⁰ good thing come out of Naza-
ret? Philippe said to him, Come, and se.

47 Iesus saw Nathanael coming to him, &
said of him, Beholde, in dede an Israelite,
in whome is no guile.

48 Nathanael said vnto him, Whence kne-
west thou me? Iesus answered, & said vnto
him, Before that Philippe called thee, whē
thou wast vnder the figge tree, I sawe thee.

49 Nathanael answered, & said vnto him,
Rabbi, thou art the Sonne of God: thou
art the King of Israel.

50 Iesus answered, and said vnto him, Be-
cause I said vnto thee, I sawe thee vnder
the fig tree, & beleuest thou: thou shalt see

H. ij.

r who giueth
the vertue and ef-
fect to baptisme,
accomplishing
that thing which
is thereby repre-
sented.

f He alludeth to
the Paschal lambe,
which was a fi-
gure of Christ.

Or where is
thy lodging? or
whither goest
thou? For he
dwelled in Naza-
ret, & was there
as a stranger.

That was two
houres before
night.
How Iohn
said, that Iesus
was the lambe
of God.

Or, the anoin-
ted.

Or, Petrus.

Gen. 49, 10.
Deut. 18, 18.
Iste 4, 24, 10.
Iste 4, 24.

Iste 23, 5.
Iste 34, 25.
Iste 37, 24.
Dan. 9, 24.

y Those things
whiche are con-
temple to the
worlde, are este-
med and prefer-
red of God, and
those things whi-
che the worlde
preferreth, God
abhorreth.

Or, thou shalt
see.

greater things then these.

1 And he said vnto him, Verely, verely, I say vnto you, hereafter shall ye see heauen open, & the Angels of God^a ascending and descending vpon the Sonne of man.

¶ CHAP. II.

8 ^a Christ turneth the water into wine. 14 He drineth the byers and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He conuerteth many, and distrusteth man.

1 And the third day, was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus said vnto hi, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? myne houre is not yet come.

5 His mother said vnto the seruants, What soeuer he saith vnto you, do it.

6 And there were set there six waterpottes of stone, after the maner of the^a purifying of the Iewes, containing two or thre^b firkins a peece.

7 And Iesus said vnto them, Fill the waterpottes with water. Then they filled them vp to the brim.

8 Then he said vnto them, Drawe out now & beare vnto the^c gouernour of the feast. So thei bare it.

9 Now whē the gouernour of^d feast had tasted the water that was made wine, (for he knew not whēce it was: but the seruants which drew the water, knewe) the gouernour of the feast called the bridgrome,

10 And said vnto him, All men at the beginning set forth the good wine, & when me haue wel drunke, the that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of^e miracles did Iesus in Cana a town of Galile, & shewed forth his glory: & his disciples beleued on him.

12 After that he went downe into Capernaum, he & his mother, & his brethren, & his disciples: but they continued not many dayes there.

13 For the Iewes Passecouer was at hand. Therefore Iesus went vp to Ierusalem.

14 And he founde in the Temple those that solde oxen, and shepe, and doweys, & changers of money, sitting there.

15 The he made a scourge of small cordes, & draue them all out of the Temple with the shepe, & oxen, & powred out the changers money, and overthrew the tables,

16 And said vnto them that solde doweys, Take these things hence: make not my Fa-

thers house, an house of marchandise.

17 And his disciples remēbred, that it was written, ^aThe zeale of thine house hath eaten me vp.

18 Then answered the Iewes, & said vnto him, What^b signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and said vnto them, ^cDe stroy this Temple, and in thre dayes I will raise it vp againe.

20 Then said the Iewes, Fortie & six yeares was this temple a buylding, and wilt thou raise it vp in thre dayes?

21 But he spake of the temple of his^d bodie.

22 As sone therefore as he was risen from the dead, his disciples remēbred that he thus said vnto them: and they beleued the Scripture, & ^e word which Iesus had said.

23 Now whē he was at Ierusalem at^f Passecouer, in the feast, many beleued in his Name, when they sawe his miracles whiche he did.

24 But Iesus^g did not commit himself vnto them, because he knewe them all,

25 And had no nede that any shoulde testifie of man: for he knewe what was in mā.

¶ CHAP. III.

3 ^a Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the worlde. 23 The doctrine & baptisme of Iohn. 28 And the witness that he beareth of Christ.

1 There was now a mā of^b Pharisees named Nicodemus, a ruler of^c Iewes.

2 He came to Iesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God: for no mā colde do these miracles that thou doest, except god were with him.

3 Iesus answered and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not^d see the^e kingdome of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of^f water and of the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the flesh is flesh: & that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The^g wind bloweth where it listeth, & thou hearest the sounde thereof, but canst not tel whence it cometh, and whether it goeth: so is euery mā that is borne of the Spirit.

9 Nicodemus answered, & said vnto him, How can these things be?

Psal. 68, 10.
c This affection was so burning in him, that he furred and swallowed vp all the others.
d Or, miracle.
Mar. 26, 68.
& 17, 40.

d Christ's bodie might iustly be called the Temple because the fulness of the Godhead dwelleth in it corporally, Col. 2, 9.

e For he took not the for true disciples, as he knewe by their inward thoughts what religion soeuer they did pretend outwardly.

a To enter the reyn.
b which thing is to be ascribed and incorporated into the Church of God.

c which is the spiritual water wherewith the holie ghost doth waite vs into newnes of life.

d As the power of God is manifest by the raising of the dead, so is it in changing and renewing, although the manner be hid from

a Christ openeth the heauens, that we may haue access to god and maketh vs felowes to the Angels.
Gen. 28, 12.

b who vsed conuincall washings to purifie themselves. VVhiche superstition Habion the heretike wolde haue brought into the church and now the Papists haue received it.

c Or, measures.
d whereof euery one contained 15 gallons.
e Or, steward.

f Or, signes.

g Or, soules.

John 21, 12.
mar. 14, 17.
luke 19, 46.

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we knowe, & testifie that we haue sene: but ye receiue not our witness.

12 If when I tellyou earthly things, ye beleue not, how shulde ye beleue, if I shall tellyou of heauenlie things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 And as Moses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp.

15 That whosoever beleueth in him, shuld not perishe, but haue eternal life.

16 For God so loued the worlde, that he hath giuen his onely begotten Sonne, that whosoever beleueth in him, shuld not perishe, but haue everlasting life.

17 For God sent not his Sonne into the worlde, that he shoulde condemne the worlde, but that the worlde through him might be saued.

18 He that beleueth in him, shal not be condemned: but he that beleueth not, is condemned already, because he beleueth not in the Name of the onely begotten Sonne of God.

19 And this is the condempnation, that light is come into the worlde, & men loued darknesses rather the light, because their dedes were euil.

20 For euery man that euill doeth, hateth the light, neither cometh to light, lest his dedes shulde be reprobued.

21 But he that doeth truth cometh to the light, that his dedes might be made manifest, that they are wrought: according to God.

22 After these things, came Iesus and his disciples into the land of Iudea, and there taried with them, and baptized.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betwene Iohns disciples & the Iewes, about purifying.

26 And they came vnto Iohn, & said vnto him, Rabbi, he that was with thee beyond Iordan, to whome thou barest witness, behold, he baptizeth, & al men come to him.

27 Iohn answered, & said, A man can receiue nothing, except it be giue him fro heauen.

28 Ye your selues are my witnesses, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voice. This my ioye therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from on high, is aboue all: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath sene and heard, that he testifieth: but no man receiuet his testimonie.

33 He that hath receiued his testimonie, hath sealed that God is true.

34 For he whome God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by measure.

35 The Father loueth the Sonne, and hath giuen all things into his hand.

36 He that beleueth in the Sonne, hath everlasting life, & he that obeieth not the Sonne, shall not se life, but the wrath of God abideth on him.

CHAP. III.

1 The communication of Christ with the woman of Samaria. 34 His zeale toward his Father and his harvest. 39 The conuersion of the Samaritans. 45 And Galilee. 47 How he healeth the rulers sonne.

Now when the Lord knewe, how the Pharisees had heard, that Iesus made and baptized mo disciples then Iohn,

2 (Thoght Iesus him self baptized not: but his disciples)

3 He left Iudea, and departed againe into Galilee.

4 And he must nedes go through Samaria.

5 Then came he to a citie of Samaria called Sychar, nere vnto the possession that Iacob gaue to his Sonne Ioseph.

6 And there was Iacobs well. Iesus the weaned in the iorney, saie thus on the well, it was about the sixt houre.

7 There came a woma of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into a citie, to bye meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

10 Iesus answered & said vnto her, If thou knowest the gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, and he wolde haue giuen thee water of life.

11 The woma said vnto him, Syr, thou hast nothing to drawe with, & the well is deepe: fro whence hast thou that water of life?

And be exalted and I esteemed as his seruant.

The minister compared to Christ is but earth.

Rom. 3.4

For vnto Christ was giue the full abundance of all grace, that we might receiue of him as of the onlie fountaine. Mat. 11. 27. Abac. 2. 4. Iohn 5. 10.

To give place to their rage.

Or, Sichem. Gen. 33. 19. & al. 32. Ioh. 4. 5. Eue weans as he was midday.

For the Iewes esteemed the Samaritans as wicked & prophane. Meaning of him self whome his father had sent to conuert this woman, which is the loue of God in his Sonne powred into our hearts by the holy Ghost vnto euerslasting life. Rom. 5. 5. Iohn 3. 16. Or, the truly water.

12 And thou greater then our father Iacob, which gaue vs the well, and he him self drinke thereof, & his childre, & his cattel:

13 Iesus answered, and said vnto her, Who soeuer drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Syr giue me of that water, that I may not thirst, neither come hether to drawe.

16 Iesus said vnto her, Go, call thine housband, and come hither.

17 The woman answered, and said, I haue no housband. Iesus said to her, Thou hast wel said, I haue no housband:

18 For thou hast had fise housbands, & he whome thou now hast, is not thine housband: that saidest thou truely.

19 The woman said vnto him, Syr, I se that thou art a Prophet:

20 Our fathers worshipped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman beleue me, the houre cometh, when ye shall nether in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye knowe not: we worship that which we knowe: for saluation is of the Iewes.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father requireth euen such to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit & truth.

25 The woman said vnto him, I know wel that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What diddest thou: or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the cite, & said to her friends,

29 Come, see a man which hath tolde me all things that euer I did: is not he the Christ?

30 Then they went out of the cite, & came vnto him.

31 In the meane while, his disciples prayed him, saying, Master, eat.

32 But he said vnto them, I have meat to eat, that ye knowe not of.

33 Then said the disciples betwene themselves, Hath any man brought him meate?

34 Iesus said vnto them, My meate is, that I may do the will of him that sent me, and finishe his worke.

35 Say now ye, There are yet foure moneths & then cometh haruest: Beholde, I say vnto you, Lift vp your eyes, and loke on the regions: for they are white already vnto haruest.

36 And he that reapeth, receiueth wages, & gathereth frute vnto life eternal, that both he that soweth, & he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, & ye are entred into their labours.

39 Now manie of the Samaritans of that cite beleued in him, for the saying of the woman which testified, He hath tolde me all things that euer I did.

40 Then when the Samaritans were come vnto him, they besought him, that he wolde tarry with them: and he abode there two dayes.

41 And many more beleued because of his owne worde.

42 And they said vnto the woman, Now we beleue not because of thy saying: for we haue heard him our selues, and knowe that this is in dede the Christ the Saviour of the worlde.

43 So two dayes after he departed thence, and went into Galile.

44 For Iesus him self had testified that a Prophet hath none honour in his owne country.

45 Then when he was come into Galile, the Galileans receiued him, which had seen all the things that he did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into Cana, a towne of Galile, where he had maid of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besought him, that he wolde go downe, & heale his sonne: for he was euen readie to dye.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleue.

49 The ruler said vnto him, Sir, go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: & the man beleued the worde that Iesus had spoken vnto him, & wet his way.

51 And

g Of the spiritual grace.
h He shall not be dried vp, or deficiate.

i Til she was liuely touched with her fautes, she mocked, and wolde not heare Christ.
Deut. 12, 6.

3. King. 17, 29.

2. Cor. 3, 17.
k God being of a spirituall nature, requireth a spiritual service, & acceptable to his spirit.

l For the disciples were not yet come to Cana, but were yet at Ierusalem, where they had seen all the things that he did at the feast.

1 There is nothing that I hunger for more, or wherein I take greater pleasure.

Mat. 9, 17.
luke 10, 2.

m without grudging the one as the others labour.
† Or, prouerbe.

n Meaning the Prophets.

o The Samaritans shewed them selves willing to receive his doctrine, who being but strangers, & fearefully knowing Christ, are a commendation to the Iewes and all others which neglect Gods worde when it is offered.

p That is, had the right & true faith.

Mar. 13, 51.
mar. 6, 4.
luk 4, 24.

q Here by his owne country, he meaneth Ierusalem and the country about.

Chap. 2, 11.

r The wonderfull royal sonne of the king: and it is to be noted that he was one of Herodes squires, who was in great estimation with Herod, whome the people called King.
Mar. 6, 14.
† Or, come.

60 returning.

- 51 And as he was now going downe, his servants met him, saying, Thy son lieth.
 52 Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.
 53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne lieth. And he beleued and al his housholde.
 54 This second miracle did Iesus againe, after he was come out of Iudea into Galilee.

CHAP. V.

8 He healeth the man that was sicke eight and thirtie yeres.
 10 The Iewes accuse him. 19 Christ answereth for him self, and reproveth them. 31 Shewing by the Testimonie of his Father. 33 Of Iohn. 36 Of his workes. 39 And of the Scriptures, who he is.

1 After that, there was a feast of the Iewes, and Iesus went vp to Ierusalem.

2 And there is at Ierusalem by the place of the shepe, a poole called in Ebrewe Bethesda, hauing five porches:

3 In the which lay a great multitude of sicke folke, of blinde, halte, & withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certaine man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lie, & knewe that he now long tyme had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I have no man, when the water is trouble, to put me into the poole: but while I am coming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed and walke.

9 And immediately the man was made whole, and toke vp his bed, and walked: & the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, & walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, & walke?

13 And he knewe not who it was: for Iesus had conveyed him self away from the multitude that was in that place.

14 And after that Iesus founde him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a

worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kil him: not onely because he had broken the Sabbath: but said also that God was his Father, & made him self equal with God.

19 Then answered Iesus, and said vnto the, Verely, verely, I say vnto you, The Sonne can do nothing of him self, saue that he seeth the Father do: for whatsoever things he doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, & sheweth him al things, whatsoever he him self doeth, and he will shew him greater workes then these, that ye shulde marueile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whome he will.

22 For the Father iudgeth no man, but hath committed al iudgement vnto the Sonne,

23 Because that all men shulde honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely, I say vnto you, he that heareth my worde, & beleueth in him that sent me, hath euermore life, and shal not come into condemnation, but hath passed from death vnto life.

25 Verely, verely, I say vnto you, the house shal come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shal liue.

26 For as the Father hath life in him self, so likewise hath he giuen to the Sonne to haue life in him self,

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 Marueile not at this: for the houre shal come, in the which all that are in the graues shal heare his voyce.

29 And they that haue done good, shall come forth, that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can do nothing of my owne selfe: as I heare, I iudge: and my iudgement is iuste, because I see not myne owne will, but the will of the Father, who hath sent me.

31 If I shulde beare witness of my selfe, my

e That is, proper and peculiar to him alone.

f It was lawfull for al Israel to call God their Father Exod. 4. 21. but because Christ did attribute to him self, that he had power ouer al things, and wrought as his Father did, they gathered that Christ did not onely make him self the Sonne of God but also equall with him.

g That is, he doeth communicate with him, hauing the same power, & the same will. h In giuing him power and rule ouer all.

i They that receiue it by faith. k To communicate it with vs.

l That is, to gouerne and rule al things.

Matt. 24. 22

Chap. 5. 14. mat. 3. 12.

H. iij.

in Christ had respect to their weakness that heard him, and therefore said his owne witness shulde not be sufficient.

Chap. 1. 27.

† Or, lampe. a Bur ye left him quickly and did not perseuere.

Mat. 3. 17. & 17. 5. In the Law & Prophets. Deut. 4. 12.

AA. 17. 11.

p The people at more ready to receive false Prophets, then Iesus Christ.

p Vaine glorie is a great let for a man to come to God.

Chap. 12. 43.

As Moses shal accuse them that trust in him: so they shal haue no greater enemies at the daye of iudgement, then the virgins Marie and the Saintes, vpon whome now they call: but whosoever doth accuse, Christ & their owne conscience shal condemne the reprobate.

Gen. 3. 15. & 22. 18. & 49. 10.

deut. 18. 15.

Called the lake of Genesareth.

Tiberias, Bethsaida, and Capernaum were on this side the lake, in respect of Galilee: but it is here said that he wet ouer, because there were diuers crilles & turnings ouer the which men waded.

Leuit. 13. 21. deut. 10. 1.

witness were not true. There is another that beareth witness of me, and I knowe that the witness, which he beareth of me, is true.

33 * Ye sent vnto Iohn, and he bare witness vnto the truth.

34 But I receiue not the recorde of man: neuertheles these things I say, & ye might be faued.

35 He was a burning and a shining candle: and ye wolde for a season haue reioyced in his light.

36 But I haue greater witness, then the witness of Iohn: for the workes which the Father hath giuen me to finishe, the same workes that I do, beare witness of me, that the Father sent me.

37 And the Father himself, which hath sent me, beareth witness of me. Ye haue not heard his voyce at any tyme, neither haue ye seene his shape.

38 And his worde haue ye not abiding in you: for whome he hath sent, him ye beleue not.

39 * Search the Scriptures: for in them ye thinke to haue eternall life, & they are they which testifie of me.

40 But ye wil not come to me, & ye might haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shal come in his owne name, him wil ye receiue.

44 How can ye beleue, which receiue honour one of another, and seke not the honour that cometh of God alone?

45 Do not thinke that I wil accuse you to my Father: there is one that accuseth you, euen Moses, in whome ye trust.

46 For had ye beleued Moses, ye wolde haue beleued me: for he wrote of me.

47 But if ye beleue not his writings, how shal ye beleue my wordes?

CHAP. VI.

Iesus fedeth five thousand men with five loaves & two fishes. 15 He departeth away that they shoulde not make him King. 16 He reproveth the Pharisees & the Scribes. 41 The carnall are offended at him. 63 The flesh profiteth not.

After these things, Iesus wet his way ouer the sea of Galilee, or of Tiberias.

And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

Then Iesus went vp into a mountaine, & there he sat with his disciples.

Now the Passouer, a feast of the Iewes was nere.

Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philippe, Whence shall we bye bread, that these might eat?

6 (And this he said to proue him: for he himself knewe what he wolde do)

7 Philippe answered him, Two hundred peny worthe of bread is not sufficient for them, that euery one of them may take a litle.

8 Then said vnto him one of his disciples, Andrewe, Simon Peters brother,

9 There is a litle boye here, which hath the five barlie loaves, and two fishes: but what are they among so manie?

10 And Iesus said, Make the people sit downe. (Now there was muche grasse in that place) Then the men sat downe in number about five thousand.

11 And Iesus toke the bread, and gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: & likewise of the fishes, as muche as they wolde.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meat of the five barlie loaves, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, said, This is of a truth the Prophet that shoulde come into the world.

15 When Iesus therefore perceiued that they wolde come, and take him to make him a King, he departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went downe vnto the sea,

17 And entred into a ship, & went ouer the sea towards Capernaum: and now it was darke, & Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had towed about five and thirtie furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afayed.

20 But he said vnto them, It is I: be not afayed.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other ship there, save that one, wherein his disciples were entred,

Mat. 14. 16. mar. 6. 38. Iuk 9. 13.

c This summe amounteth to about five pound sterling.

d Prayer & thanksgiving do suffice our meate wherewith we are nourished.

e The abundance of Gods graces ought not to make vs prodigal to waste the same.

f The imagined an earthly kingdom without the testimony of Gods word: in what by this meanes the spiritual kingdom (which haue bene abolished).

Mar. 14. 25. mar. 6. 47.

g Over a corner of the lake.

h whereof they make a mile.

and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes fro Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people sawe that Iesus was not there, nether his disciples, they also toke shipping, & came to Capernaū, seeking for Iesus.

25 And when thei had founde him on the other side of the sea, they said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seke me, not because ye sawe the miracles, but because ye are of the loaves, and were filled.

27 Laboure not for the meat which perissheth, but for the meat that endureth vnto euerlasting life, which the Sonne of mā shal giue vnto you: for him hath God the Father sealed.

28 Then said they vnto him, What shall we do, that we might worke the workes of God?

29 Iesus answered and said vnto the, This is the work of God, that ye beleue in him, whome he hath sent.

30 They said therefore vnto him, What signe shewest thou then, that we may se it, and beleue thee? what doest thou worke?

31 Our fathers did eat Māna in the desert as it is written, He gaue them bread from heauen to eat.

32 Then Iesus said vnto them, Verely, verely I say vnto you, Moses gaue you not bread from heauen, but my father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then thei said vnto him, Lord, euetmore giue vs this bread.

35 And Iesus said vnto the, I am the bread of life: he that cometh to me, shal not hunger, and he that belueth in me, shal neuer thirst.

36 But I said vnto you, that ye also haue sene me, and beleue not.

37 All that the father giueth me, shal come to me: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hath sent me.

39 And this is the fathers wil which hath sent me, that of all which he hath giuen me, I shulde lose nothing, but shulde raise vp againe at the last day.

40 And this is the wil of him that sent me, that euery man which seeth the Sonne, & beleueth in him, shulde haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? how the saith he, I came downe from heauen?

43 Iesus then answered, & said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent me, drawe him: and I wil raise him vp at the last day.

45 It is written in the Prophetes, And they shalbe all taught of God. Euerie man therefore that hath heard, & hath learned of the Father, cometh vnto me,

46 Not that anie man hath sene the Father, saue he which is of God, he hath sene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hath euerlasting life.

48 I am the bread of life.

49 Your fathers did eat Manna in the wilderness, and are dead,

50 This is the bread, which cometh down from heauen, that he which eateth of it, shulde not dye.

51 I am the liuing bread, which came downe from heauen: if anie man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue for the life of the worlde.

52 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eat?

53 The Iesus said vnto them, Verely, verely, I say vnto you, Except ye eat the fleshe of the Sonne of man, and drinke his blood, ye haue no life in you.

54 Whosoever eateth my flesh, & drinketh my blood, hath eternall life, and I wil raise him vp at the last day.

55 For my fleshe is meat in dede, and my blood is drinke in dede.

56 He that eateth my fleshe, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so liue I by the Father, & he that eateth me, euen he shal liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shal liue for euer.

59 These things spake he in the Synagogue as he taught in Capernaum.

60 Many therefore of his disciples (when they

Mat. 13, 35.

r That is, or beleue in me.
f By lightning his heart with his holie Spirit.
Ifr. 54, 13.
ierem. 31, 33.

Mat. 11, 27.

Exod. 16, 15.

t Then there is no fode that can nourish our soules, but Iesus Christ.

u which giue life to the worlde.

x where Christ is not, there death reigneth.
1. Cor. 15, 17.

y As our bodies as sustained with meat and drinke, so are our soules nourished with the bodie and blood of Iesus Christ.

z To eat the fleshe of Christ, and drinke his blood, is to dwell in Christ, and to haue Christ dwelling in us.

wherefore it needes follow that Christ used miraculously.

This was not taught ouer the lake from side to side, but ouer a lake, or arme of the lake, whiche had much labour to this that shulde haue gone about by land, which nourisheth & augmenteth our faith.
Chap. 1, 32.
mat. 3, 17. & 17, 3.

For when he appointed him to be his Mediator, he put his markes in him, which are the only way to reconcile God & man together.
a Such as be acceptable vnto God.
1. Iohn 3, 23.

Exod. 16, 14.
nom. 11, 7.
Psal. 77, 24.
will. 16, 20.

He compareth Manna with the bread of Manna, which Christ, who giueth life into euerlasting life, Iohn. 10, 3.

Iohel. 34, 29.
He shal neuer thirst.
spirituall nourishment.

God doeth as he desireth them, by the Go-

a That is, vnder stand it.

b He meaneth not that his humane descended from heauē: but he speaketh touching the vniō of bothe the natures, attributing to the one that which appertained to the other Chap. 3, 13.

d The without Christ there is but death: for his wordes onely leadeth vs to life. Mas. 16, 16.

e Although your number be small, yet shall ye be diminished.

Lewit. 23, 34. a At this feast they dwelled seven dayes in the tents, which put them in remembrance that they had no citie here permanent, but that they must seek one to come. Or, manifest.

b why the world hated Christ.

c Christ doeth not utterly deny that he would go to the feast, but signifieth that as yet he was not fully determined.

they heard this) said, This is an hard saying: who can ^aheare it:

61 But Iesus knowing in him self, that his disciples murmured at this, said vnto the, Doeth this offende you?

62 What then if ye shulde se the Sonne of man ^bascend vp^a where he was before?

63 It is the Spirit that quickeneth: the flesh ^cprofiteth nothing: the wordes that I speake vnto you, are spirite and life.

64 But there are some of you that beleue not: for Iesus knewe from the beginning which they were that beleued not, & who shulde betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that tyme, many of his disciples wēt backe, and walked no more with him.

67 Then said Iesus to the twelue, Wil ye also go away?

68 Then Simon Peter answered him, Master, to whome shall we go? Thou hast the wordes of ^deternall life:

69 And we beleue and knowe that thou art the Christ the Sonne of the liuing God.

70 Iesus answered them, Haue not I ^echosen you twelue, and ^eone of you is a deuil?

71 Now he spake it of Iudas Iscariot the sonne of Simō: for he it was that shuld betray him, though he was one of the twelue.

CHAP. VII.

¶ Iesus reproveth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the truth. 20 The iniurie they do vnto him. 47 The Pharises rebuke the officers: because they haue not taken him, 52 And abide with Nicodemus for taking his parte.

1 **A**fter these things, Iesus walked in Galile, and wolde not walke in Iudca: for the Iewes sought to kil him.

2 Now the Iewes ^afeast of the Tabernacles was at hand.

3 His brethren therefore saide vnto him, Departe hence, and go into Iudea, that thy disciples maye see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, & he himself seeketh to be famous. If thou doest these things, shewe thy selfe to the worlde.

5 For as yet his brethren beleued not in hi.

6 Then Iesus said vnto the, My tyme is not yet come: but your tyme is alway readie.

7 The worlde can not hate you: but me it hateth, ^bbecause I testify of it, that the workes thereof are euill.

8 Go ye vp vnto this feast. I wil ^cnot go vp yervnto this feast: for my tyme is not yet fulfilled.

9 ¶ These things he said vnto them, & abode still in Galile.

10 But as sone as his brethren were gone vp, then went he vp also vnto the feast, not openly, but as it were priuely.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other said, Naye: but he deceiueth the people.

13 Howbeit no man spake openly of him, for feare of the ^dIewes.

14 Now when half the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the ^eScriptures, seeing that he neuer learned.

16 Iesus answered them, and said, My doctrine is not ^fmine, but his that sent me.

17 If any man wil do his wil, he shall knowe of the doctrine, whether it be of God, or whether I speake of my self.

18 He ^gthat speaketh of him self, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no ^hvnrighteousnes is in him.

19 ⁱDid not Moses giue you a Law, and yet none of you kepeth ⁱLaw? ⁱWhy go ye about to kil me?

20 The ^jpeople answered, and said, Thou hast a deuil: who goest about to kil thee?

21 Iesus answered, and said to them, I haue done one worke, and ye all ^kmarueile.

22 ^kMoses therefore gaue vnto you circumcision, (not because it is of Moses, but of the ^lfathers) and ye on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses shulde not be broken, be ye angrie with me, because I haue made ^ma maner whitt whole on the Sabbath day?

24 ⁿIudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Ierusalem, Is not this he, whome they go about to kil?

26 And beholde, he speaketh openly, and they say nothing to hi: do the rulers know in dede that this is the verie Christ?

27 Howbeit we know this man whence he is: but when the Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as he taught saying, Ye ^obothe knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whome ye knowe not.

29 But I knowe him: for I am of him, & he hath sent me.

30 Then they sought to take him, but no man laid hands on him, because his houre was not

d These were the heades of the people who did enuie Christ.

† Or, leetern.

e In that that is man onely.

f By this mark we may knowe whether the doctrine be of God or of man. g Nothing counterfeit or vntrue. Exod. 24, 3. Chap. 5, 18.

h who did not knowe the scribes of the Scribes.

i Because I did so on the Sabbath day. Lewit. 12, 3.

Gen. 17, 10.

Deut. 1, 16.

† Or, freely.

k He speaketh this, as it were scornfully.

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not yet come.

31 Now many of the people¹ beleued in him, and said, When the Christ cometh, will he do mo miracles then this mā hath done?

32 The Pharises heard that [¶] people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then said Iesus vnto them, Yet am I ^a little while with you; & then go I vnto him that sent me.

34 *Ye shal seke me, & shal not finde me, & where I [†] am, can ye not come.

35 Then said the Iewes amongs them selues, Whither wil he go that we shall not finde him? Will he go vnto them that are [†]disperfed amōg the^a Grecians, and teach the Grecians?

36 What saying is this that he said, Ye shall seke me, and shal not finde me? and where I am, can ye not come?

37 Now in the last & ^a great day of the feast Iesus stode and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that ^o beleueth in me, ^a as saith the Scripture, out of his bellie shall flowe riuers of water[†] of life.

39 (*This spake he of the Spirit which thei that beleued in him, shuld receiue: for the [†] holy Gost was not yet giue, because that Iesus was not yet glorified)

40 So manie of the people, whē thei heard this saying, said, Of a trueth this is the[†] Prophet:

41 Other said, This is the Christ: & some said, But shall Christ come out of Galile?

42 *Saith not the Scripture that the Christ shal come of the sede of Dauid, and out of [¶] towne of Beth-lehē, where Dauid was?

43 So was there dissention among the people for him.

44 And some of them wolde haue taken him, but no man laid hands on him.

45 Then came the officers to the high Priests and Pharises, & they said vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the[†] rulers, or of the Pharises beleue in him?

49 But this people, which knowe not the Law, are cursed.

50 Nicodemus said vnto them, (*he that came to Iesus by night, & was one of the)

51 Doeth our Law iudge a man before it heare him, ^a & knowe what he hath done?

52 They answered and said vnto him, Art

thou also of Galile? Search and loke: for out of Galile ariseth no Prophet.

53 And euerie man went vnto his owne house.

¶ CHAP. VIII.

11 ^a Christ deliuereth her that was taken in adulterie.
12 He is the light of the worlde. 14 He sheweth from whence he is come, wherefore, and whether he goeth.
32 VWho are fre, and who are bounde. 34 Of free men and slaues, & their rewardes. 46 He desech his enemies.
59 And being persecuted, withdraweth him self.

1 And Iesus went vnto the mount of oliues.

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes, & the Pharises broght vnto him a woman, taken in adulterie, & set her in the middes,

4 And said vnto him, Master, this woman was taken in adulterie, in the verie act.

5 *Now Moses in the Law commanded vs, that suche shulde be stoned: what saist thou therefore?

6 And this thei said to tempt him, that thei might haue, whereof to ^a accuse him. But Iesus stouped downe, and with his finger wrote on the grounde.

7 And while thei continued asking him, he lift him self vp, & said vnto them, * Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the grounde.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp him self againe, and sawe no man, but the woman, he said vnto her, Woman, where are those thine accusers: hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, [†] Nether do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I ^a am the light of the worlde: he that followeth me, shall not walke in darknes, but shal haue the [†] light of life.

13 The Pharises therefore said vnto him, Thou bearest recorde of thy selfe: thy recorde is not [†] true.

14 *Iesus answered, and said vnto them, *Thogh I beare recorde of my self, yet my recorde is true: for I knowe whēce I came & whether I go: but ye can not tel^a whēce I come, and whether I go.

15 Ye iudge after the fleshe: ^a I iudge no man.

16 And if I also iudge, my iugemēt is true: for

Leu. 24, 14.

^a Either for breaking the Law, if he did deliuer her, or of lightnes, and inconsticie, if he did condemne her.
Deut. 17, 7.

^a Iesus wolde not medle but with that which did apperteine to his office, to wit, to bring sinners to repentance: and therefore did not abolishe the Lawe against adulterie.

Chap. 1, 5. & 9, 5.
[†] Or, liuelie light.
[†] Or, iusts.

Chap. 5, 3, 7.
^c That which Christ denied chap. 5, 37. here he graunteth, to declare vnto them their stubbornnes, and saith that being God he beareth witness to his humanitie, likewise doeth God the Father witness the same which are two distinct persons, though but one God.

^d In that he came from his Father, he sheweth that he is not an idle man, but God also.
^e He wolde not iudge of any, as they did.

¹ Thei were wel needed to heare him: which preparation is here called (although properly) faith.

^a He sheweth vnto them that they haue no power ouer him, til sometime come that his Father hath ordeined. Chap. 13, 35. [†] Or, halbe.

[†] Breke, disperse.
^a Among the Iewes which were scattered here and there among the Gentiles.

Leu. 24, 16.

^a The true way to come to Christ is by faith.

Mat. 23, 1.
[†] Which shal no more say vp.

John 2, 21.
Act. 1, 22.
^a These were the same graces which were giuen to the Apostles after his ascension.

[†] They looked for some notable Prophet besides the Messias, chap. 1, 21.

Mat. 23, 2.
John 2, 5.

^a In that he appeares the mightie power of Christ against his enemies.

^a They alledge the autoritie of God against Gods enemies.

Chap. 3, 2.

Deut. 17, 8.
Leu. 24, 15.

Deut. 17. 6.
& 19. 15.
mat. 18. 16.
2. cor. 13. 1.
ebr. 10. 23.
f VVhich place
proueth Christ
to be verie God,
and man.

g That is, the
place where the
vesel and other
things belöging
to the Temple
were kept.

h Because of
their rebellion
wherein they did
persecure.

i He sheweth
the difference be-
tweene the Gos-
pel, and the sub-
til wit of man.

k Or, from the
beginning euen
euer I said vnto
you.

l That is, who
he was, whence
he was, and why
he came into this
worlde.

m Their ende-
uours and practi-
ses, whereby they
shalt serue
to exalt and ma-
gnifie his glorie,
an Not to beleue
in him, but to be
conuicted.

n To wit, the
Messias.

o For we were
blames to sinne.
p These were
worthy beleuing
Iewes, but the
mockers that an-
swered thus.

Rom. 6. 10.
et. 2. 19.

for I am not alone, but I and the Father that sent me.

17 And it is also written in your Law, that the Testimonie of two men is true.

18 I am one that beare witness of my selfe, & the Father that sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye neither knowe me, nor my Father. If ye had knowen me, ye shulde haue knowen my Father also.

20 These wordes spake Iesus in the temple, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and ye shall seeke me, and shal dye in your sinnes. Whether I go, can ye not come.

22 Then said the Iewes, Wil he kil him self, because he saith, Whether I go, can ye not come?

23 And he said vnto them, I Ye are from beneath: I am from above: ye are of this worlde: I am not of this worlde.

24 I said therefore vnto you, That ye shall dye in your sinnes: for except ye beleue, that I am he, ye shall dye in your sinnes.

25 The said they vnto him, Who art thou? And Iesus said vnto them, I Euen the same thing that I said vnto you from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things I haue heard of him, those speake I to the worlde.

27 They vnderstode not that he spake to them of the Father.

28 Then said Iesus vnto them, Whē ye haue lift vp the Sonne of man, then shall ye knowe that I am he, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 As he spake these things, many beleued in him.

31 Then said Iesus to the Iewes which beleued in him, If ye continue in my wordes, ye are verely my disciples,

32 And shal know the truth, & the truth shal make you free.

33 They answered him, We be Abrahams seds, and were neuer bounde to any man: why sayst thou then, Ye shalbe made free?

34 Iesus answered them, Verely, verely I say vnto you, that whoso euer committeth sinne, is the seruant of sinne.

35 And the seruāt abideth not in the house

for euer: but the Sonne abideth for euer.

36 If the Sōne therefore shal make you free, ye shalbe free in dede.

37 I knowe that ye are Abrahams seds, but ye seeke to kil me, because my worde hath no place in you.

38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto the, If ye were Abrahams children, ye wolde do the workes of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then said they to hi, We are not borne of fornicatiō: we haue one father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceeded forth, & came from God, nether came I of my self, but he sent me.

43 Why do ye not vnderstand my talke? Because ye can not heare my worde.

44 Ye are of your father the deuil, and the lustes of your father ye wil do: he hath bene a murderē from the beginning, & abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tell you the truth, ye beleue me not.

46 Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?

47 He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 Verely, verely I say vnto you, if a man kepe my wordes, he shal neuer see death.

52 Then said the Iewes to him, Now know we that thou hast a deuil. Abraham is dead, and the Prophetes, and thou saist, If a man kepe my word, he shal neuer tast of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophetes are dead: whome makest thou thy self?

54 Iesus answered, If I honour my self, mine honour is nothing worthe: it is my Father that honoureth me, whome ye say, that he is

q He granted
their sayings in
such sort that he
sheweth vnto
them that their
owne dedes pro-
ue them liars.

r which was
his obedieñce, ch-
ritie, and such
good workes
which proceed
of faith.

s For you are car-
nal and can not
vnderstand spiri-
tuall things.
1. Iohn 3. 1.
t Since the first
creation of man,
u It followeth
then that he was
once in the truth,
for he was
not created evil.
x According to
his wont & cus-
toms.

1. Iohn 4. 6.

y who will se-
uerge the limbs
that you do a-
gainst me, or re-
ther against him.
z For the faith-
ful euen in death
se life.

he is your God.

55 Yet ye haue not knowen him: but I knowe him, & if I shulde say I know him not, I shulde be a liar like vnto you: but I knowe him, and kepe his worde.

56 Your father Abraham reioyced to see my day, and he sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yere olde, and hast thou sene Abraham?

58 Iesus said vnto the, Verely, verely I say vnto you before Abraham was, I am.

59 The toke they vp stones, to cast at him, but Iesus hid him self, and went out of the Temple.

CHAP. IX.

Of him that was borne blinde. The confession of him that was borne blinde. To what blinde men Christ giveth sight.

1 And as Iesus passed by, he sawe a mā which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parēts, that he was borne blinde?

3 Iesus answered, Neither hath he this man sinned, nor his parents, but that I worke of God shulde be shewed on him.

4 I must worke the workes of him that sent me, while it is day: I night cometh when no man can worke.

5 As long as I am in the worlde, I am the light of the worlde.

6 As sone as he had thus spoken, he spate on the grounde, & made claye of the spetle, and anointed the eyes of the blinde with the clay.

7 And said vnto him, Go wash in I poole of Siloam (which is by interpretation, Sent) He went his way therefore, and washed, & came againe seing.

8 Now the neighbours and they that had sene him before, whē he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: & others said, He is like him: but he him self said, I am he.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made claye, & anointed mine eyes, and said vnto me, Go to I poole of Siloam, and wash. So I went & washed and receiued sight.

12 Then they said vnto him, Where is he? He said, I can not tell.

13 ¶ They broght to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid claye vpon mine

eyes, and I washed, and do se.

16 Then said some of the Pharises, This mā is not of God, because he kepeth not the Sabbath day. Others said, How can a man that is a sinner, do suche miracles? & there was a dissension among them.

17 Then spake they vnto the blinde againe, What saist thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then Iewes did not beleue him (that he had bene blinde, & receiued his sight) vntil they had called the parents of him that had receiued sight.

19 And they asked the, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?

20 His parents answered them, & said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, we can not tell: he is olde ynough: aske him: he shal answer for him self.

22 These wordes spake his parents, because they feared the Iewes: for Iewes had ordeined alreadie, that if any mā did confesse that he was the Christ, he shulde be excommunicate out of the Synagogue.

23 Therefore said his parents, He is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, Give glorie vnto God: we knowe that this man is a sinner.

25 Then he answered, and said, Whither he be a sinner or no, I can not tell: one thing I knowe, that I was blinde, & now I se.

26 ¶ They said they to him againe, What did he to thee: how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore wolde ye heare it againe? I wil ye also be his disciples?

28 Then checked they him, & said, Be his disciple: we be Moses disciples.

29 We knowe that God spake with Moses: but this man we knowe not from whence he is.

30 The man answered, & said vnto them, Doubtes, this is a marueilous thing, that ye knowe not whence he is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, & doeth his wil, him heareth he.

32 Since I worlde began was it not heard that any mā opened the eyes of one that was borne blinde.

16 Then said some of the Pharises, This mā is not of God, because he kepeth not the Sabbath day. Others said, How can a man that is a sinner, do suche miracles? & there was a dissension among them.

19 And they asked the, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, we can not tell: he is olde ynough: aske him: he shal answer for him self.

25 Then he answered, and said, Whither he be a sinner or no, I can not tell: one thing I knowe, that I was blinde, & now I se.

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore wolde ye heare it againe? I wil ye also be his disciples?

29 We knowe that God spake with Moses: but this man we knowe not from whence he is.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, & doeth his wil, him heareth he.

33 If this man were not of God, he colde haue done nothing.

34 They answered, & said vnto him, Thou art altogether borne in sinnes, and doest thou teache vs: so they cast him out.

Or, excommuni-
cate him.

35 Iesus heard that they had cast him out: and when he had founde him, he said vnto him, Dost thou beleue in the Sonne of God?

36 He answered, & said, Who is he, Lord, that I might beleue in him?

37 And Iesus said vnto him, Bothe I haue sene him, & he it is that talketh wth thee.

38 Then he said, Lord, I beleue: And he worshipped him.

As all as-
tonished he fel
downe & wor-
shipped him.
Meaning, wth
rule & autori-
tie, to make the
poore blinde to
se, and I prou-
de seers blinde.
Chap. 3, 17.
Ioh. 4, 47.

39 And Iesus said, I am come vntoⁿ iudgement into this worlde, that they which se not, might se: & that they which se, might be made blinde.

40 And some of the Pharisees which were with him, heard these things, and said vnto him, Are we blinde also?

You shoulde
not be so much
che in fault.

41 Iesus said vnto them, If ye were blinde, ye shulde not haue sinne: but now ye say, We se: therefore your sinne remaineth.

CHAP. X.

Christ is the true shepherd, and the dore. 19 Diuers opinions of Christ. 24 He is asked if he be Christ. 33 His works declare that he is God. 34 The princes called gods.

Verely, verely I say vnto you, He that entreth not in by the dore into the shepefolde, but climeth vp another way, he is a thefe and a robber.

2 But he that goeth in by the dore, is the shepherd of the shepe.

3 To him the porter openeth, and I shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out.

That is, there
is mutual a-
greement & con-
sent of faith
betwene the
pastour & the
shepe.

4 And whē he hathe sent forth his owne shepe, he goeth before them, & the shepe followe him: for they knowe his voyce.

5 And they wil not followe a stranger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstode not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the dore of the shepe.

8 All that euer came before me, are theues & robbers: but the shepe did not heare them.

He meaneth
all false pro-
phets, who
had not men to
Christ, but fro
him.

9 I am the dore: by me if any man enter in, he shal be saued, and shal go in and go out, and finde pasture.

He shal be sa-
ued of his life.

10 The thefe cometh not, but for to steale, and to kill, and to destroye: I am come that they might haue life, and haue it in abundance.

11 I am the good shepherd: I good shepherd giueth his life for his shepe.

12 But an hireling, & he which is not the shepherd, nether the shepe are his owne, seeth the wolfe coming, & he leaueth the shepe, and fleeth: and the wolfe catcheth them, and scattereth the shepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the shepe.

14 I am the good shepherd, and I knowe mine, and am knowne of mine.

15 As the Father knoweth me, so knowe I the Father: And I lay downe my life for my shepe.

16 Other shepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and there shal be one shepefolde, & one shepherd.

17 Therefore doeth my Father loue me, because I lay downe my life, I might take it againe.

18 No man taketh it from me, but I lay it downe of my self: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my Father.

19 Then there was a dissension againe among the Iewes for these sayings.

20 And many of them said, He hathe a deuil, and is madde: why heare ye him?

21 Others said, These are not the wordes of him that hathe a deuil: can the deuil open the eyes of the blinde?

22 And it was at Ierusalem the feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, in Solomon's porche.

24 Then came Iewes rounde about him, and said vnto him, How long doest thou make vs doute? If thou be the Christ, tell vs planely.

25 Iesus answered them, I tolde you, & ye beleue not: the workes that I do in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my shepe, as I said vnto you.

27 My shepe heare my voyce, and I knowe them, and they followe me.

28 And I giue vnto them eternal life, and they shal neuer perishe, nether shal any plucke them out of mine hand.

29 My Father wth gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 Then the Iewes againe toke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for of these workes do ye stone me?

16. 40. 11.
Ioh. 3. 18.

16. 40. 11.
Ioh. 3. 18.

16. 40. 11.
Ioh. 3. 18.

16. 40. 11.
Ioh. 3. 18.

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Ioh. 3. 18.

16. 40. 11.
Ioh. 3. 18.

16. 40. 11.
Ioh. 3. 18.

33 The Iewes answered him, saying, For þ good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy self God.

34 Iesus answered them, Is it not written in your Law, I said, ye are gods?

35 If he called them gods, vnto whome þ worde of God was giuen, & the Scripture cannot be broken,

36 Say ye of him, whome the Father hath sanctified, and sent into þ worlde, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleeue me not.

38 But if I do, then though ye beleeue not me, yet beleeue the workes; that ye may knowe & beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn first baptized, & there abode.

41 And many resorted vnto him, and said, Iohn did no miracle, but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

Christ calleth Lazarus from death. 47 The hie Priests and Pharisees gather a counsell against him. 48 Caiaphas prophesieth. 54 Christ getteth him out of the way.

1 And a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was þ Marie, which anointed the Lord w ointement, and wiped his feete with her heere, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, beholde, he whome þ louest, is sicke.

4 When Iesus heard it, he said, This sickness is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 Now Iesus loued Martha, & her sister and Lazarus.

6 And after he had heard þ he was sicke, yet abode he two dayes stil in þ same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately fought to stone thee, & doest thou go thither againe?

9 Iesus answered, Are there not twelue houres in the day? If a man walke in the day, he stumblith not, because he seeth þ light of this worlde.

10 But if a man walke in þ night, he stumblith, because there is no light in him.

11 These things spake he, and after he said vnto them, Our friend Lazarus slepeth: but I go to wake him vp.

12 The said his disciples, Lord, if he slepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of þ natural slepe.

14 Then said Iesus vnto them plainly Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellowe disciples, Let vs also go, that we may dye with him.

17 ¶ Then came Iesus, & founde þ he had line in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalem, aboute fiftene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was coming, went to meete him: but Marie sate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I knowe that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that belueth in me, though he were dead, yet shall he liue.

26 And whosoever liueth, and beleueth in me, shall neuer dye. Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which shulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into þ towne, but was in the place where Martha met him.

31 The Iewes then which were w her in the house, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

Iij.

They labored to stay Christ from going into Iudea, as though there had bene no neede. Or, stumbling slepe.

¶ Which signifieth in our tongue, a twynne in birth.

¶ Which were almost two mile.

¶ She sheweth some faith, & not with standing was almost ouercome by her afflictions.

¶ Christ restoreth vs from death to þ vs euertlasting life.

¶ Wherein she declared her affection and reuerence that she bare to Christ.

Meaning of Princes and rulers, who for their office like called gods, are made in earth as Lieutenants: therefore if a noble title be giuen to man, the more it pertained to him that is the name of God equal with his.

¶ Whereby they gathered that Christ was more excellent then Iohn.

Chap. 11, 3. Mar. 16, 7.

For although he dyed, yet being restored to life, he was almost to death in resurrection.

Chap. 7, 30. 1, 19.

¶ That which walked in his vision, & had the light of God for his guide, needeth no more dayes. The day also, bothe for summer and winter, was with the Iewes diuided into 12 houres.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, & the Iewes also wepe which came with her, he groined in the spirit, & was troubled in him self,

34 And said, Where haue ye laid him? They said vnto him, Lord, come, and se.

35 And Iesus^k wept.

36 Then said the Iewes, Beholde, how he loued him.

37 And some of them said, Colde not he, which opened the eyes of the blinde, haue made also, that this man shulde not haue dyed?

38 Iesus therefore againe groined in him self, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus said, Take ye away the stone. Martha the syster of him that was dead, said vnto him, Lord, he stincketh already: for he hath bene dead foure daies.

40 Iesus said vnto her, Said I not vnto thee, that if I diddest beleue, thou shuldest se the^l glorie of God?

41 Then they toke away the stone from I place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I said it, that they maye beleue, that thou hast sent me.

43 As he had spoken these things, he cryed w^a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bounde hand & fote with bandes, & his face was bounde with a napkin. Iesus said vnto them, Lose him, and let him go.

45 ¶ Then manie of the Iewes, w^a came to Marie, and had sene the things, which Iesus did, beleued in him.

46 But some of them went their way to I Pharises, and tolde them w^a things Iesus had done.

47 Then gathered the hie Pfiests and the Pharises a council, and said, What shal we do? For this man doeth manie miracles.

48 If we let him thus alone, all men wil beleue in him, and the Romaines wil come and take away bothe our place, and I nation.

49 Then one of them named Caiaphas, which was I hie Priest^a that same yere, said vnto the, Ye perceiue nothing at all,

50 Nor yet do you consider that it is expedient for vs, that one man dye for the

people, and that the whole nation perish not.

51 This spake he not of him self: but being hie Priest that same yere, he^a prophesied that Iesus shulde dye for the nation.

52 And not for the nation onely, but that he shulde gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey nere to I wilderness, into a citie called Ephraim, and there continued with his disciples:

55 ¶ And the Iewes Passecouer was at hand, and manie went out of the countrey vnto Ierusalé before the Passecouer, to I purifie them selues.

56 Then soght they for Iesus, and spake among them selues, as they stode in the Temple, What thinke ye, that he cometh not to the feast?

57 Now bothe the hie Priests and the Pharises had giuen a commandement, that if anie man knewe where he were, he shulde shewe it, that they might take him.

¶ CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answer of the Father. 32 His death, and the frute thereof. 36 He exhorteth to faith. 40 The blindness of some, and the infirmities of others.

1 ¶ Then^a Iesus six dayes before the Passecouer came to Bethania, where Lazarus was, w^a was dead, whome he had raised from the dead.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of ointment of spikenarde verie costlie, and anointed Iesus^a fete, & wipte his fete with her heere, & the house was filled with the saour of the ointment.

4 Then said one of his disciples, euen Iudas Iscariot Simons sonne, which shulde betraye him,

5 Why was not this ointment solde for three hundred pence, and giuen to the poore?

6 Now he said this, not that he cared for the poore, but because he was a thefe, & had the bagge, and bare that which was giuen.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue w^a you, but me ye shal not haue alwaies.

9 The^a muche people of the Iewes knewe that he was there: & they came, not for Iesus

o God made him to speake, nether colde his impietie les. Gods purpose, who caused this wicked man, even as he did Balaam, to be an instrument of the holie Ghost.

p Because that thought hereby to make themselves more holie against this shulde earthe Passecouer: but they were not commanded by God to vse this ceremonie.

Mat. 26, 6. mar. 14, 3.

a Euen from head to I feet.

b Read Mat. 14, 15.

Chap. 11, 12.

Chap. 11, 12.

Chap. 11, 12.

Chap. 11, 12.

Chap. 11, 12.

For compassion: for he felt our miseries, although he self freed the like.

k VVe read not that his affections were so excessive that he kept no measure, as we do in our sorowes, ioyes & other affections.

l That is, a miracle whereby Gods Name shulde be glorified.

They resist God, thinking to hinder his works by their owne policies.

a Or, for that present time.

Iesus sake onely, but that they might see Lazarus also, whome he had raised from the dead.

10 The hie Priests therefore cōsulted, that they might put Lazarus to death also,

11 Because that for his sake manie of the Iewes went away, and beleued in Iesus.

12 ¶ On the morowe, a great multitude that were come to the feast, when they heard that Iesus shulde come to Ierusalem,

13 Toke branches of palme trees, & went forth to mete him, and cryed, 'Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

14 And Iesus founde a yong asse, and sate thereon, as it is written,

15 *Feare not, daughter of Sion: beholde, thy Kīg cometh sitting on an asses coltre.

16 But his disciples vnderstode not these things at the first, but when Iesus was glorified, then remembred they, that these things were written of him, and y they had done these things vnto him.

17 The people therefore that was w him, bare witnes that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises said among them selues, Perceiue ye how ye preuaile nothing: Beholde, the tworlde goeth after him.

20 ¶ Now there were certeine Grekes among them that came vp to worship at the feast.

21 And they came to Philippe, which was of Bethsaida in Galile, and desired him, saying, Syr, we wolde se Iesus.

22 Philippe came and tolde Andrew: and againe Andrew & Philippe tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verely, verely I say vnto you, Except the wheate corne fall into the ground & dye, it bideth alone: but if it dye, it bringeth forth the muche frute.

25 *He that sloueth his life shal lose it, & he y hateth his life in this worlde, shal kepe it vnto life eternal.

26 *If anie man serue me, let him followe me: for where I am, there shal also my seruāt be: and if anie man serue me, him wil my Father honour.

27 Now is my soule troubled: & what shal I say? Father, saue me frō this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue bothe glorified it, and wil glorifie it

againe.

29 Then said the people that stode by & heard, that it was a thundre: others said, An Angel spake to him.

30 Iesus answered, and said, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this worlde: now shal the prince of this worlde be cast out.

32 *And I, if I were lift vp from y earth, wil drawe all men vnto me.

33 Now this said he, signifying what death he shulde dye.

34 The people answered him, We haue heard out of the *Law, that the Christ bydeth for euer: and how saist thou, that the Sonne of man must be lift vp: who is that Sonne of man?

35 Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue light, lest the darkenes come vpon you: for he that walketh in the darke, knoweth not whether he goeth.

36 While ye haue light, beleue in y light, that ye may be the children of the light. These things spake Iesus, & departed, & hid him self from them.

37 ¶ And though he had done so manie miracles before them, yet beleued they not on him:

38 That the saying of Esaia the Prophet might be fulfilled, that he said, *Lord, who beleued our reporte: and to whome is the arme of the Lord reueiled?

39 Therefore colde thei not beleue, because that Esaia saith againe,

40 *He hath blinded their eyes, and hardened their heart, that they shulde not see with their eyes, nor vnderstand w their heart, and shulde be conuerted, & I shulde heale them.

41 These things said Esaia when he sawe his glorie, and spake of him.

42 Neuertheles euen among the chief rulers manie beleued in him: but because of the Pharises, they did not cōfesse him, lest they shulde be cast out of the Synagogue.

43 *For they loued the praise of men, more then the praise of God.

44 And Iesus cryed, and said, He that beleueth in me, beleueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the worlde, that whosoever beleueth in me, shulde not abide in darkenes.

47 And if anie man heare my wordes, and beleue not, I iudge him not: for I came

I.ij.

Mar. 21, 8.
mar. 11, 7.
luk 19, 35.

That is, saue,
I beseech thee.

This doeth
we declare y
his kingdome
shode not in our
warde things.
Zach. 9, 9.

Or, the preat-
le.

They were of
the race of the
Iewes, and came
out of Asia
& Grecia, for
the Iewes
wolde not haue
permitted that
they shulde
worship with
them in the Te-
ple.

VVhich is, y
the knowledge
of him shulde
be manifest
through all the
worlde.

Mar. 10, 39.
& 16, 25.
mar. 8, 35.
luk 9, 24.
& 17, 33.

If the loue
therof let him
from comming
to Christ.

And sol-
such it for
Christ's sake.
Chap. 17, 24.

i The reformation
and restoring of those
things, which
were out of order.

Chap. 3, 14.
k The crosse is
the meane to ga-
ther y Church
of God toge-
ther, and to dra-
we men to hea-
uen.

l Not onely y
Iewes but also
the Gentiles.
Psal. 89, 37.
& 110, 4. &
137, 2.
ezek. 37, 25.
Chap. 1, 5.

Isa. 53, 1.
rom. 10, 16.

m That is, the
Gospel, w is the
power of God
to saluation to
euerie one that
doeth beleue.
Isa. 6, 9. mat.
13, 14. mar. 4.
12. luk 8, 11.
act. 28, 26.
rom. 11, 8.
n By deliue-
ring them from
their miseries,
& giuing them
true felicitie.

Or, commu-
nicate.

Chap. 5, 44.
o To be the
med of men.

Chap. 3, 19.
& 9, 39.

Or, condemn

† Or, condemn.

† Or, condemneth.

Mar. 16, 26.

chap. 3, 17.

p For that day

I shal be the ap-

probation of

the Gospel.

Mat. 26, 2.

mar. 14, 1.

Iuk 22, 1.

a Because he
sawe the dan-
ger great which
was towards
them, therefore
he toke the grea-
ter care for
them.
b which was
the eating of
the paffeouer.

c And make
thee cleane
from day sin-
nes.

d That is, to
be continually
purged of his
concup affecti-
ons and world
desires which
sawne day is
the.

Chap. 13, 7.

not to iudge the worlde, but to saue the worlde.

48 He that refuseth me, and receiueh not my wordes, hath one that iudgeth him: * the worde that I haue spoken, it shal iudge him in the last day.

49 For I haue not spoken of my self: but the Father, which sent me, he gaue me a commandement what I shulde say, and what I shulde speake.

50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the Father said vnto me.

¶ CHAP. XIII.

5 Christ washeth the disciples fete, 14 Exhorting them to humilitie & charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 34 He forwarneth of Peters denial.

1 **N**OW * before the feast of the Paffeouer, when Iesus knewe that his houre was come, that he shulde departe out of this worlde vnto the Father, forasmuche as he loued his owne which were in the worlde, vnto the end he ^a loued them.

2 And when ^b supper was done (and that the deuil had now put in the heart of Iudas Iscariot, Simons sonne, to betraye him)

3 Iesus knowing that the Father had giue all things into his hands, & that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garmets, and toke a towel, and girded him self.

5 After that, he poured water into a basin, and began to wash the disciples fete, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simo Peter, who said to him, Lord, dost thou wash my fete?

7 Iesus answered & said vnto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my fete. Iesus answered him, If I ^c wash thee not, thou shalt haue no parte with me.

9 Simon Peter said vnto him, Lord, not my fete onely, but also the hands & the head.

10 Iesus said to him, He that is washed, needeth not, saue to ^d wash his fete, but is cleane euerie whit: and ye are ^e cleane, but not all.

11 For he knewe who shulde betraye him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their fete, & had take his garmets, and was set downe againe, he said vnto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then your Lord, and Master, haue washed your fete, ye also ought to wash ^f one anothers fete.

15 For I haue giuen you an example, that ye shulde do, euē as I haue done to you.

16 Verely, verely I say vnto you, * The seruāt is not greater then his master, nether the ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I knowe whome I haue chosē: but it is that the Scripture might be fulfilled, * He that eateth bread with me, hath ^g lift up his hele against me.

19 From hence forth tell I you before it come, that when it is come to passe, ye might beleue that I am ^h he.

20 * Verely, verely I say vnto you, If I send anie, he that receiueh him, receiueh me, and he that receiueh me, receiueh him that sent me.

21 When Iesus had said these things, he was ⁱ troubled in the Spirit, & ^j testified, and said, Verely, verely I say vnto you, that one of you shal betraye me.

22 * Then the disciples looked one on another, douting of whome he spake.

23 Now there was one of his disciples, which leaned on Iesus ^k bosome, whome Iesus loued.

24 To him beckened therefore Simo Peter, that he shulde aske who it was of whome he spake.

25 He the, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whome I shal giue a soppe, when I haue dipte it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, ^l Satan entred into him. The said Iesus vnto him, That thou dost, do quickly.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Bie those things that we haue neede of against the feast: or that he shulde giue some thing to the poore.

30 As soon then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, * Now is the Sōne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shal also glori-

e To serue one another.

Chap. 15, 26.
mat. 10, 24.
Iuk 6, 40.

Psal. 41, 10.

f Vnder pretence of friendship seeking his destruction.

g To wit, the Christ and redeemer of the worlde.

Mat. 10, 40.
Iuk 10, 16.

h For very horror & indignation of such an abominable acte as Iudas shulde commit.

i He did openly affirme.

Mar. 26, 21.
mat. 14, 18.

k Their faction was not to sit at table, but hauing their shoes of, and castions vnder their elbowes, leaned on their sides, as it were halie lying.

l Satan toke possession of him.

m Meaning, his crosse, iust ingendering, and that in it shal shine the infinite bound of God.

so glorifie him in him self, & shal straight way glorifie him.

33 Little childre, yet a litle while am I with you: ye shal seke me, but as I said vnto the *Iewes, Whither I go, can ye not come: also to you say I now.

34 *A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shal all mē know that ye are my disciples, if ye haue loue one to another.

36 Simō Peter said vnto hī, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not follow me now: but thou shalt followe me afterwarde.

37 Peter said vnto him, Lord, why can I not followe thee now? *I wil lay downe my life for thy sake.

38 Iesus answered hī, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shal not crowe, til thou haue denyed me thrise.

CHAP. XIII.

a He armeth his disciples with consolation against trouble. 1 He ascendeth into heauen to prepare vs a place. 6 The way, the truth and the life. 10 The Father and Christ one. 13 How we shulde pray. 23 The promises vnto them that kepe his worde.

1 And he said to his disciples, Let not your heart be troubled: ye beleue in God, beleue also in me.

2 In my Fathers house are many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

3 And thogh I go to prepare a place for you, I wil come againe, and receiue you vnto my self, that where I am, there may ye be also.

4 And whither I go, ye knowe, and the way ye knowe.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can we the knowe the way?

6 Iesus said vnto him, I am the Way, and the Truth, & the Life. No man cometh vnto the Father, but by me.

7 If ye had knowne me, ye shulde haue knownen my Father also: and from hence forth ye know him, and haue sene him.

8 Philippe said vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knownen me, Philippe? he that hath sene me, hath sene my Father: how then saist thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he doeth the workes.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleueth in me, the workes that I do, he shal do also, & greater then these shal he do: for I go vnto my Father.

13 *And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue me, kepe my commandements.

16 And I wil pray the Father, and he shal giue you another Comforter, that he may abide with you for euer,

17 Euen the Spirit of truth, whome the worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I wil not leaue you comfortles: but I wil come to you.

19 Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hathe my commandements, and kepeth them, is he that loueth me: and he that loueth me, shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

22 Iudas said vnto him (not Iscariot) Lord, what is the cause that thou wilt shewe thy self vnto vs, & not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me: he wil kepe my worde, and my Father wil loue him, and we wil come vnto him, and wil dwell with him.

24 He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the comforter, which is the holie Ghost, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father, for my Father is greater then I.

I.iii.

i This is referred to the whole bodie of the Church in whom this vertue of Christ doeth shine & remaine for euer.

Chap. 16, 23. mat. 7, 7. mar. 11, 24. ian. 1, 5.

k I haue comforted you while I was with you, but henceforth the holie Ghost shal comfort you, and preserue you. l So called because he worketh in vs the truth. m VVhich thing he doeth by the vertue of his spirit.

n He shal sensible feeles that the grace of God abideth in him. o But the brother of Iames.

p VVhereby he aduertiseth this not to haue respect to the worlde, lest they shulde be drawen backe by euil example. q That is, not his alone: for he had nothing separate from his Father.

r All comfort & prosperitie.

s In that, that Christ is greater man to be Mediator betweene God & vs.

Chap. 7, 34.

Leuit. 19, 18. mat. 23, 39. chap. 15, 12. 1. iohn 4, 21. whereof we ought to haue continual remembrance as thogh we were euen newly giuen. when thou shalt be more young.

Mat. 26, 35. mar. 14, 30.

a For in so beleuing no troubles shal ouercome them. b So that there is not onely place for him, but for all his. c At the latter day. Act. 1, 11.

d He was not altogether ignorant, but his knowledge was make & imperfect.

e Therefore we must beginne in him, continue in him, and end in him.

f For the verie fruites of the diuinitie remaine in Christ.

g In that that is man.

h Who declared his maiestie & vertue by his doctrine and miracles.

Mat. 21, 19.

29 And now haue I spoken vnto you, before it come, that whe it is come to passe, ye might beleue.

30 Hereafter wil I not speake many thigs vnto you: for the prince of this worlde commeth, and hathe nought in me.

31 But it is the worlde may knowe that I loue my Father: & as the Father hathe commanded me, so I do. Arise, les vs go hece.

CHAP. XV.

The swete consolation, and mutual loue betweene Christ and his membres vnder the parable of the vine. 18 Of their commune afflictions and persecutions. 26 The office of the holie Gost and the Apostles.

1 I Am the true vine, and my Father is an housband man.

2 *Euerie branche that beareth not frute in me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth the more frute.

3 *Now are ye cleane through the worde, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branche can not beare frute of it self, except it abide in the vine, no more can ye, except ye abide in me.

5 I am the vine: ye are the branches: he that abideth in me, & I in him, the same bringeth forth the muche frute: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast them into the fyre, and they burne.

7 If ye abide in me, and my wordes abide in you, aske what ye wil, & it shalbe done to you.

8 Herein is my Father glorified, that ye beare muche frute, and be made my disciples.

9 As the Father hathe loued me, so haue I loued you: continue in my loue.

10 If ye shal kepe my commandments, ye shal abide in my loue, & I haue kept the Fathers commandements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioye might remaine in you, and that your ioye might be full.

12 *This is my commandement, that ye loue one another, as I haue loued you.

13 *Greater loue the this hathe no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoeuer I commande you.

15 Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen you, and ordeined you, that ye go and bring forth the frute, and that your frute remaine, that whatsoeuer ye shal aske of the Father in my Name, he may giue it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde wolde loue his owne: but because ye are not of the worlde, but I haue chose you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, *The seruant is not greater then his master. *If they haue persecuted me, they wil persecute you also: if they haue kept my worde, they wil also kepe yours.

21 But all these things wil they do vnto you for my Names sake, because they haue not knowen him that sent me.

22 If I had not come & spoken vnto the, they shulde not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them, which none other man did, they had not had sinne: but now haue they bothe sene, & haue hated bothe me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, *They hated me without a cause.

26 But when the Comforter shal come, who me I wil send vnto you from the Father, euē the Spirit of trueth, which proceedeth of the Father, he shal testifie of me.

27 And ye shal witness also, because ye haue bene with me from the beginning.

CHAP. XVI.

He putteth them in remembrance of the crosse, and of their owne iniquitie to come. 7 And therefore doeth comfort them with the promises of the holie Gost. 16 Of the coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. Peace in Christ, & in the worlde affliction.

1 These things haue I said vnto you, that ye shulde not be offended.

2 They shal excommunicate you: yea, the time shal come, that whosoever killeth you, wil thinke that he doeth God seruice.

3 And these things wil they do vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I tolde you, that when the houre shal come, ye might remember, that I tolde you the. And these things said I not vnto you from the beginning, because I was with you.

5 But now I go my way to him that sent me,

1. Satan executeth his rage & tyrannie by the permission of God.

2. Satan shal assaile me with all his force, but he shal not finde that in me. He loketh for: for I am that innocent lambe without spot.

Mat. 15, 13.

Chap. 13, 11.

3. VVe shal bring forth the no frute, except we be ingrafted in Christ.

4. VVe must be rooted in Iesus Christ by faith, which cometh of the worde of God.

5. So that ye followe Gods worde, which ye comprehend by faith.

6. VVhere with I loue you,

7. Perfect and enter.

Chap. 13, 14.
1. the 4, 9.
1. Iohn 3, 11.
de 4, 21.

8. So that there is nothing but that is necessary for vs concerning our salvation.

Chap. 13, 14.
mat. 10, 14.
Mat. 24, 9.

9. The worlde also signifieth, to be diligent to eschew faults, to tripple ones self same worde, but called theirs because they preache it. But shulde haue sene to be innocent, if I had not discovered their malice.

10. In that they refused Christ, it taketh from them all excuse wherewith they wolde haue iustified themselves as if they had bene very holie & without all sinne.

11. That is, in the holie Scriptures.

Psal. 35, 19.
Chap. 14, 24.
Luk. 24, 49.

12. And so thinke from me.

13. Greke, put you out of the Synagogues.

14. He bare them because they were but weakelings.

John 15:1-17

John 16:1-7

me, and none of you asketh me, *Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, Comforter wil not come vnto you: but if I departe, I wil send him vnto you.

8 And when he is come, he wil reprove the worlde of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleue not in me:

10 Of righteousness, because I go to my Father, and ye shal se me no more:

11 Of iudgement, because the prince of this worlde is iudged.

12 I haue yet many things to say vnto you, but ye can not beare them now.

13 Howbeit, when he is come which is the Spirit of truth, he wil lead you into all trueth: for he shal not speake of him self, but whatsoever he shal heare, shal he speake, and he wil shewe you the things to come.

14 He shal glorifie me, for he shal receiue of mine, and shal shewe it vnto you.

15 All things that the Father hath, are mine: therefore said I, that he shal take of mine, and shewe it vnto you.

16 A litle while, and ye shal not se me: and againe a litle while, & ye shal se me: for I go to my Father.

17 Then said some of his disciples among them selves, What is this that he saith vnto vs, A litle while, and ye shal not se me: & againe, a litle while, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A litle while? we knowe not what he saith.

19 Now Iesus knewe they wolde aske him, and said vnto them, Do ye enquire among your selues of that I said, A litle while, and ye shal not se me: and againe, a litle while, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, & the worlde shal reioyce: & ye shal sorowe, but your sorowe shal be turned to ioye.

21 A woman when she trauaileth, hath sorowe, because her houre is come: but as soon as she is deliuered of the childe, she remembreth no more anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I wil se you againe, and your hearts shal reioyce, and your ioye shal no man take from you.

23 And in that day shal ye aske me nothing.

*Verely, verely I say vnto you, whatsoever ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shal receiue, that your ioye may be full.

25 These things haue I spokē vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of the Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I wil pray vnto the Father for you.

27 For the Father him self loueth you, because ye haue loued me, and haue beleued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainly, and thou speakest no parable.

30 Now knowe we that thou knowest all things, and nedeft not that any man shulde aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 Beholde, the houre cometh, & is already come, that ye shal be scattered euerie man into his owne, and shal leaue me alone: but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, that in me ye might haue peace: in this worlde ye shal haue affliction, but be of good comfort: I haue overcome the worlde.

CHAP. XVII.

1 The prayer of Christ vnto his Father, bothe for him self and his Apostles, and also for all such as receiue the trueth.

1 These things spake Iesus, and lift vp his eyes to heaven, & said, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

2 As thou hast giuen him a power ouer all flesh, that he shulde giue eternal life to all them that thou hast giuen him.

3 And this is life eternal, that they knowe thee to be the only verie God, & whome thou hast sent Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne self, with the glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gauest me out of the worlde: things they were, and thou gauest them me, and they haue kept thy worde.

haue perfect knowledge, & shal no more doubt as you were wont.

Chap. 14, 13.

mat. 7, 7.

& 21, 22.

mar. 11, 24.

luk. 11, 9.

iam. 1, 5.

In respect of that that you shal obtaine, if you aske in faith.

Christ doeth not that he is mediator, but sheweth that they shal obtaine their requestes without difficultie or any paine.

Chap. 17, 8.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

mat. 11, 24.

luk. 11, 24.

iam. 1, 5.

7 Now they knowe that all things whatso
euer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes,
which thou gauest me, & they haue recei-
ued them, and haue knowen surely that
I came out from thee, and haue beleued
that thou hast sent me.

9 I pray for them: I pray not for ^{the} worl-
de, but for them which thou hast giuen
me: for they are thine.

10 And all mine are thine, & thine are mi-
ne, and I am glorified in them.

11 And now am I no more in the worlde,
but these are in the worlde, and I come to
thee. Holie Father, kepe them in thy Na-
me, euen them whome thou hast giuen
me, that they may be ^{one}, as we are.

12 While I was with them in the worlde,
I kept them in thy Name: those that thou
gauest me, haue I kept, and none of them
is lost, but the ^{childe} of perdition, that
the ^{Scripture} might be fulfilled.

13 And now come I to thee, & these thi-
gs speake I in ^{the} worlde, that they might ha-
ue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the
worlde hath hated the, because they are
not of ^{the} worlde, as I am not of ^{the} worlde.

15 I pray not that thou shuldest take them
out of the worlde, but that thou kepe
them from euil.

16 They are not of the worlde, as I am not
of the worlde.

17 ^I Sanctifie them with thy truth: thy
worde is truth.

18 As thou diddest send me into the worl-
de, so haue I sent them into the worlde.

19 And for their sakes sanctifie I my self,
that they also may be sanctified through
the truth.

20 I pray not for these alone, but for them
also which shal beleue in me, through
their worde,

21 That they all may be one, as thou, o Fa-
ther, art in me, and I in thee: euen ^{they} they
may be also one in vs, that the ^{world} worlde
may beleue that thou hast sent me.

22 And the glorie that thou gauest me, I
haue giuen them, that they may be one,
as we are one,

23 I in them, & thou in me, that they may
be made perfect in one, & that ^{the} worlde
may know, that thou hast sent me, & hast
loued them, as thou hast loued me.

24 Father, I wil that they which thou hast
giuen me, be ^{with} with me euen where I am,
that they may beholde my glorie, which
thou hast giuen me: for thou louedst me
before the foundation of the worlde.

25 O righteous Father, the worlde also ha-

the not knowen thee, but I haue knowen
thee, and these haue knowen, that ^I I
sent me.

26 And I haue declared vnto them thy
Name, and wil declare it, that the loue
wherewith thou hast loued me, may be in
them, and I in ^{the} them.

CHAP. XVIII.

1 Christ is betrayed. 6 The wordes of his mouth smite the
officers to the grounde. 18 Peter smiteth of Malchus eare.
23 Iesus is brought before Annas and Caiaphas, 25 Where
Peter denieth him. 36 He telleth Pilate what his king-
dome is.

1 **W**Hen Iesus had spoken these
things, he went forth with his
disciples ouer the brooke Cedron, where
was a garden, into the which he entred,
and his disciples.

2 And Iudas which betrayed him, knewe
also the place: for Iesus oft times resorted
thither with his disciples.

3 Iudas then after he had receiued a ^{bande} bande
of men and officers, of ^{the} high Priests,
& of the Pharises, came thither with lan-
ternes and torches, and weapons.

4 Then Iesus knowing all things ^{that} shulde
come vnto him, went forth and said vn-
to them, Whome seke ye?

5 They answered him, Iesus of Nazareth.
Iesus said vnto them, I am he. Now Iudas
also which betrayed him, stode wth them.

6 Affone then as he had said vnto them, I
am he, they went backwards, and fel to
the grounde.

7 The he asked them againe, Whome se-
ke ye? And they said, Iesus of Nazareth.

8 Iesus answered, I said vnto you, that I
am he: therefore if ye seke me, let these go
their way.

9 This was that the worde might be fulfil-
led which he spake, ^{Of} Of them which
gauest me, haue I lost none.

10 Then Simon Peter hauing a sworde,
drew it, and smote the high Priests ser-
uant, and cut of his right eare. Now the
seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy
sworde into the sheath: shal I not drinke
of the cup w^{ch} my Father hath giuen me?

12 Then the bande and the captaine, & ^{the} the
officers of the Iewes toke Iesus, and boun-
de him.

13 And led him away to ^{Annas} Annas first, (for
he was Father in law to Caiaphas, which
was the high Priest ^{that} that same yere)

14 And Caiaphas was he, that gaue coun-
sel to the Iewes, that it was expedient
one man shulde dye for the people.

15 Now Simon Peter followed Iesus,
& another disciple, and ^{the} the disciple was
knowne of the high Priest: therefore he
went

Chap. 16, 27

That is, the
reprobate.

g That they
may be ioyned
in vnicie of
faith & spirit.

h He was so
called, not one-
ly for that he
perished, but
because God
had appointed
and ordeined
him to this
end, Act. 1, 16,
& 4, 27.
Psal. 109, 8.

i But are sepa-
rate by the spi-
rit of regenera-
tion.

k Or, consecra-
te to thy self.
l Renewe the
with thine hea-
uennie grace, ^{that} they
onely may
seke thy wil.

l VVhich thing
declareth that
Christs holines
is one.

m That the in-
fideles may by
experience be
conuicted to
confesse my
glorie.
n These were
of the ex-
ample and pa-
tron of perfect
foliows.

Chap. 18, 16.

o That they
may profit, and
growe vp in
suche sort that
in the end they
may enjoy the
eternall glorie
with me.

For without
him we can not
comprehend
the loue wherewith
God loueth vs.

VVhich was
a deepe valley
through the
which a stream
menne as
a great raine.
r. Kin. 18, 38.
mat. 26, 31.
mar. 14, 31.
Luk. 22, 39.
Mat. 26, 47.
mar. 14, 47.
Luk. 22, 47.

b The which
he had obte-
ned of the go-
uernour of the
Temple.

Chap. 17, 15.
c He bothe
spareth their
bodily & also
saue their
soules.

Although the
office was for
terme of this
Gods ordina-
ce, yet the
dissolution of the
Iewes caused
the Romaines
to change it, either
for bribes or
fauour.

Chap. 18, 16.
Mat. 26, 51.
mar. 14, 54.
Luk. 22, 54.

went in with Iesus into the hall of the high Priest.

16 But Peter stode at the dore without. Then went out the other disciple which was known vnto the high Priest, & spake to her that kept the dore, and brought in Peter.

17 Then said the maide that kept the dore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants & officers stode there, which had made a fyre of coles: for it was colde, & they warmed them selues. And Peter also stode among them, and warmed him self.

19 ¶ The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the worlde: I euer taught in the Synagogue & in the Temple, whither I Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me of them which heard me what I said vnto them: beholde, they knowe what I said.

22 When he had spoken these things, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the high Priest so?

23 Iesus answered him, If I haue euil spoken, beare witnes of the euil: but if I haue wel spoken, why smitest thou me?

24 ¶ Now Annas had sent him bounde vnto Caiaphas the high Priest.

25 And Simon Peter stode and warmed him self, and they said vnto him, Art not thou also of his disciples? He denied it, & said, I am not.

26 One of the seruants of the high Priest, his cousin whose care Peter smote of, said, Did not I se thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

28 ¶ Then led they Iesus from Caiaphas into a commune hall. Now it was morning & they them selues went not into a commune hall, lest they shulde be defiled, but that they might eat the Pasche.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we wolde nothaue deliuered him vnto thee.

31 Then said Pilate vnto them, Take ye him, & iudge him after your owne Law. Then the Iewes said vnto him, It is not lawful for vs to put anie man to death.

32 It was that the worde of Iesus might

be fulfilled w he spake, signifying what death he shulde dye.

33 ¶ So Pilate entred into a commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Saist thou that of thy self, or did other tel thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruants wolde surely fight, that I shulde not be deliuered to Iewes: but now is my kingdome not from hère.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou saist I am a King: for this cause am I borne, & for this cause came I into the worlde, that I shulde beare witnes vnto the trueth: heere one that is of the trueth, heareth my voyce.

38 Pilate said vnto him, What is trueth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

39 ¶ But you haue a custome, that I shuld deliuer you one lose at the Pasche: will ye then that I lose vnto you the King of the Iewes?

40 ¶ Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

¶ When Pilate coulde not asswage the rage of the Iewes against Christ, he deliuereth him vp with his superscription to be hangd betwixt two thieves. ¶ They cast lotes for his garments. ¶ He commendeth his mother vnto Iohn. ¶ Callest for drinke. ¶ Dyeth, and his side is perced, & taken downe from the crosse. ¶ He is buried.

1 ¶ Then Pilate toke Iesus & scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment.

3 And said, Hail, King of the Iewes. And they smote him with their roddes.

4 Then Pilate went forth againe, and said vnto them, Beholde, I bring him forth to you, that ye may know, that I finde no faute in him at all.

5 ¶ Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.

6 ¶ Then when the high Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

7 ¶ The Iewes answered him, We haue a Law, and by our Law he ought to dye, but

Mat. 26, 68.
Mar. 14, 68.
Luk. 22, 68.
Ioh. 18, 28.

Mat. 27, 15.
Luk. 23, 15.

Mat. 27, 15.
Luk. 23, 15.

Mat. 27, 15.
Luk. 23, 15.

Mat. 27, 15.
Luk. 23, 15.

Mat. 27, 15.
Luk. 23, 15.

Mat. 27, 15.
Luk. 23, 15.

Mat. 27, 15.
Luk. 23, 15.

a Christ was
in dede the Son
of God, and
therefore might
safely call him
self to without
breache of the
Law: wherefore
their colored
accusation was
falsely applied.

b Hereby he
showeth him
self to be
not to abuse his
office and
authoritie.

c A place some
what high and
raised vp
from the ground
where he was
crucified.

d VVhich was
the place of
execution.

e VVhich was
the place of
execution.

f VVhich was
the place of
execution.

g Because all
nations might
vnderstand it.

h Because all
nations might
vnderstand it.

i Because all
nations might
vnderstand it.

cause he made him self the Sone of God.
8 ¶ When Pilate then heard that worde,
he was the more afraide,
9 And went againe into the commune hall
and said vnto Iesus, Whence art thou? But
Iesus gaue him none answer.
10 The said Pilate vnto him, Speakest thou
not vnto me? Knowest thou not that I haue
power to crucifie thee, and haue power to
loose thee?
11 Iesus answered, Thou couldest haue no
power at all against me, except it were gi-
uen thee from aboue: therefore he that
deliuered me vnto thee, hath the greater
sinne.
12 From thence forth Pilate sought to lose
him, but the Iewes cryed, saying, If thou
deliuer him, thou art not Cæsars friend:
for whosoever maketh him self a King,
speaketh against Cæsar.
13 ¶ When Pilate heard that worde, he
brought Iesus forth, and sate downe in
iudgement seat in a place called the Pa-
uement, and in Hebrew, Gabbatha.
14 And it was the Preparation of the Pas-
seouer, and about the sixth houre: and he
said vnto the Iewes, Beholde your King.
15 But they cryed, Away with him, away
with him: crucifie him. Pilate said vnto
them, Shall I crucifie your King? The high
Priests answered, We haue no King but
Cæsar.
16 Then deliuered he him vnto them, to
be crucified. And they toke Iesus, & led
him away.
17 And he bare his crosse, and came into a
place named of dead mens Skulles, which
is called in Ebrew, Golgotha.
18 Where they crucified him, & two other
with him, on either side one, & Iesus in
middles.
19 ¶ And Pilate wrote also a title, and put
it on the crosse, & it was written, IESVS
OF NAZARET THE KING
OF THE IEWES.
20 This title then red manie of the Iewes:
for the place where Iesus was crucified,
was nere to the cite: and it was written in
Hebrew, Greke and Latin.
21 Then said the high Priests of the Iewes
to Pilate, Write not, The King of the
Iewes, but that he said, I am King of the
Iewes.
22 ¶ Pilate answered, What I haue writtē,
I haue writtē.
23 ¶ Then the souldiers, when they had
crucified Iesus, toke his garments & made
foure partes, to euery souldier a parte, &
his coat: and the coat was without sea-
me, woven from the top throughout.
24 Therefore they said one to another, Let

vs not deuide it, but cast lots for it, whose
it shalbe. This was the Scripture might
be fulfilled, which saith, They departed
my garments among them, & on my coat
did cast lottes. So the souldiers did these
things in dede.
25 ¶ Then stode by the crosse of Iesus his
mother, and his mothers sister, Marie the
wife of Cleopas, and Marie Magdalene.
26 And when Iesus sawe his mother, & the
disciple standing by, whome he loued, he said
vnto his mother, woman, beholde thy sone.
27 Then said he to the disciple, Beholde
thy mother: and from that houre, the disci-
ple toke her home vnto him.
28 ¶ After, when Iesus knewe all things
were performed, the Scripture might
be fulfilled, he said, I thirst.
29 And there was set a vessel full of vine-
gre: & they filled a sponge with vinegre,
and put it about an hyssope stalke, and
put it to his mouth.
30 Now when Iesus had receiued of the vi-
negre, he said, It is finished: and bowed
his head, and gaue vp the gost.
31 The Iewes then (because it was the Pre-
paration, that the bodies shulde not re-
maine vpon the crosse on the Sabbath day:
for the Sabbath was an high day) besought
Pilate that their legges might be broken,
and that they might be taken downe.
32 Then came the souldiers and brake the
legges of the first, and of the other, which
was crucified with Iesus.
33 But when they came to Iesus, and sawe
that he was dead already, they brake not
his legges.
34 But one of the souldiers with a speare
perced his side, & forthewith came there-
out blood and water.
35 And he that sawe it, bare recorde, & his
recorde is true: and he knoweth that he
saith true, that ye might beleue it.
36 For these things were done, the Scrip-
ture shulde be fulfilled, Not a bone of
him shalbe broken.
37 And againe another Scripture saith,
They shal se him whome they haue thrust
through.
38 ¶ And after these things, Ioseph of Ari-
mathea (who was a discipule of Iesus, but
secretly for feare of the Iewes) besought
Pilate that he might take downe the bo-
die of Iesus. And Pilate gaue him licence.
He came then and toke Iesus bodie.
39 And there came also Nicodemus (who
first came to Iesus by night) & brought of
myrrhe & aloes mingled together about
an hundred pounce.
40 ¶ Then toke they the bodie of Iesus, and
wrappt it

i That was
prescribed
in Dauid,
accomplished
in Iesus
Christ.
Psal. 118.

† Or, Cloped

Psal. 41.

k Or, folded
it vpon an
hyssope
stalke.

l It may ap-
peare that the
crosse was not
high, seeing a man
might reach
Christe moue
with an hyss-
ope stalke, which
as appeareth, 1
King 4. 11. was
the lowest
amongst herbes,
as the seede was
hie amongst
trees.

m Mans sin-
nature is pun-
ished by the
one sacrifice of
Christ: & the
ceremonies of
the Law an-
nounced.
n Because the
day of the Pas-
seouer fell on
the Sabbath day.
o VVhich de-
clareth that he
was dead in de-
ade as he rose
againe from
the dead.
Exod. 12. 4.
Nomb. 9. 1.

Zach. 12. 10.

Mat. 27. 57.
mar. 15. 42.
Ioh. 19. 39.
p That is to
say, before
Christe death,
but now he
declareth him
manifestly.
Chap. 1. 1.

q This hon-
orable bury-
ing was a pre-
paration and
vnto the
resurrection.

wrapped it in linnen clothes with the o-
dours, as manner of the Iewes is to burie.

41 And in that place where Iesus was cruci-
fied, was a garden, and in the garden a new
sepulchre, wherein was neuer man yet laid.
42 There then laid they Iesus, because of the
Iewes Preparation day, for the sepulchre
was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Pe-
ter and Iohn. 12 The two Angels appeare. 17 Christ
appeareth to Marie Magdalene. 19 And to all his disci-
ples. 27 The incredulitie and confession of Thomas.

NOW the first day of the weke came
Marie Magdalene, early whē it was
yet darke, vnto the sepulchre, and sawe the
stone taken away from the tombe.

2 Then she ranne, and came to Simon Pe-
ter, and to the other disciple, whome Iesus
loued; and said vnto them, They haue ta-
ken away the Lord out of the sepulchre, &
we knowe not where they haue laide him.

3 Peter therefore went forth, and the other
disciple, and they came vnto the sepulchre.

4 So they ranne bothe together, but the o-
ther disciple did out runne Peter, & came
first to the sepulchre.

5 And he stouped downe, and saue the lin-
nen clothes lying, yet went he not in.

6 Then came Simon Peter following him,
and went into the sepulchre, and saue the
linnen clothes lye,

7 And the kercheise that was vpō his head,
not lying w the linnen clothes, but wrap-
ped together in a place by it self.

8 Then went in also the other disciple, w
came first to the sepulchre, and he saue it,
and beleued.

9 For as yet they knewe not the Scripture,
That he must rise againe from the dead.

10 And the disciples went away againe vn-
to their owne home.

11 But Marie stode without at the sepul-
chre weping: & as she wept, she bowed her
self into the sepulchre.

12 And sawe two Angels in white, sitting,
the one at the head, & the other at the fe-
te, where the bodie of Iesus had laine.

13 And they said vnto her, Woman, why
wepest thou? She said vnto them, Thei ha-
ue taken away my Lord, and I knowe not
where they haue laide him.

14 When she had thus said, she turned her
self backe, and sawe Iesus standing, & knew
not that it was Iesus.

15 Iesus saith vnto her, Womā, why wepest
thou? whome sekest thou? She supposing
that he had bene the gardener, said vnto
him, Syr, if thou hast borne him hence, tell
me where thou hast laide him, and I will take
him away.

16 Iesus saith vnto her, Marie. She turned
her self, and said vnto him, Rabboni, which
is to say, Master.

17 Iesus saith vnto her, Touche me not: for
I am not yet ascended to my Father, but go
to my brethren, & say vnto them, I ascend
vnto my Father, and to your Father, and to
my God, and your God.

18 Marie Magdalene came and tolde the dis-
ciples that she had sene the Lord, and that
he had spoken these things vnto her.

19 ¶ The same daye then at night, which
was the first day of the weeke, and when
the doores were shut where the disciples
were assembled for feare of the Iewes, came
Iesus, and stode in the middes, and said to
them, Peace be vnto you.

20 And when he had so said, he shewed vn-
to them his hands, and his side. The were
the disciples glad whē thei had sene the Lord.

21 Then said Iesus to them againe, Peace
be vnto you: as my Father sent me, so
send I you.

22 And whē he had said that, he breathed
on them, and said vnto them, Receiue the
holy Gost.

23 Whosoeruers finnies ye remit, they are
remitted vnto them: and whosoeruers sin-
nes ye reteinē, they are reteined.

24 But Thomas one of the twelue, called
Didymus, was not w the whē Iesus came.

25 The other disciples therefore said vnto
him, We haue sene the Lorde: but he said
vnto them, Except I se in his hands the
print of the nailes, and put my finger into
the print of the nailes, and put mine hand
into his side, I wil not beleue it.

26 And eight dayes after againe his disci-
ples were within, and Thomas with them.
Then came Iesus, when the doores were
shut, & stode in the middes, and said, Peace
be vnto you.

27 After, said he to Thomas, Put thy finger
here, and se myne handes, and put forbe
thine hand, and put it into my side, and be
not faithles, but faithfull.

28 Then Thomas answered, and said vnto
him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because
thou hast sene me, thou beleuest: blessed are
they that haue not sene, & haue beleued.

30 And manie other signes also did Ie-
sus in the presence of his disciples, whiche
are not written in this boke.

31 But these things are written, that ye might
beleue, that Iesus is the Christ the Sōne of
God, & that in beleuing ye might haue life
through his Name.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He command-
eth them to goe into Galilee.

¶ Because he
was to muche
addicted to the
corporal pre-
sence, Christ
teacheth her to
lift vp her min-
de by faith into
heauen where
onely after his
ascension he re-
maineth, and
where we shal
sit w him at the
right hand of the
Father.

¶ That is, the
disciples: for he
was the first borne
amongst manie
brethren.
Psal. 22, 23.
rom. 8, 29. col-
los. 1, 18.

¶ He is our Fa-
ther and our
God, because
Iesus Christ is
our brother.

¶ Mar. 16, 14.
Ioh. 2, 13.

¶ So that no
ma opened him
the doores, but
by his diuine
power he called
them to open
of their owne
accord, as of Pe-
ter is red. Act. 13, 14.

¶ Or, all profes-
sors: for he
was of great
cheerfulness.

¶ To giue them
greater power
& vertue to ex-
ecute the weightie
charge that he wolde com-
mit vnto them.

¶ Mar. 28, 18.

¶ Or, place.

¶ Which de-
pend vpon the
simplicitie of
Gods worde, &
grounde not
themselues vpon
mans faith and
reason.

¶ Chap. 21, 15.

† Or, lake of
Gennesareth.

† Or, Childre.

a Albeit they
knew him not,
yet they follo-
wed his coun-
sel, because they
had all night
taken paine in
vaine.

b It was some
linnen garment,
which fishers
used to weare,
which being
struck vnto
him, couered
his naked par-
tes, & also ser-
ued not his
swimming.

And after these things, Iesus shewed him-
self againe to his disciples at the sea
of Tiberias: and thus shewed he himself.

1 There were together Simon Peter, and
Thomas, which is called Didymus, & Na-
thanael of Cana in Galile, and the sonnes
of Zebedeus, & two other of his disciples.

2 Simon Peter said vnto the, I go a fishing.
They said vnto him, We also will go with
thee. They went their way and entred into
a ship straight way, and that night caught
they nothing.

3 But when the morning was now come,
Iesus stode on the shore: neuertheles the
disciples knewe not that it was Iesus.

4 Iesus then said vnto them, † Sirs, haue ye
any meat? They answered him, No.

5 Then he said vnto them, Cast out the net
on the right side of the ship, & ye shal finde.
So they cast out, and they were not able
at al to drawe it, for the multitude of fishes.

6 Therefore said the disciple whome Iesus
loued, vnto Peter, It is the Lord. When Si-
mon Peter heard that it was the Lord, he
girded his coat to him (for he was naked)
and cast him self into the sea.

7 But † other disciples came by shippe (for
they were not farre from land, but about
two hundreth cubites) and they drew the
net with fishes.

8 As sone then as they were come to land,
they sawe hotte coles, and fishe laid there-
on, and bread.

9 Iesus said vnto them, Bring of the fishes,
which ye haue now caught.

10 Simon Peter stepped forth and drewe
the net to land, full of great fishes, an hun-
dred, fiftie and thre: and albeit there were
so manie, yet was not the net broken.

11 Iesus said vnto them, Come, and dyne.
And none of the disciples durst aske him,
Who art thou, seeing they knewe that he
was the Lord.

12 Iesus then came and toke bread, & gaue
them, and fish likewise.

13 This is now the thirde tyme that Iesus
shewed him self to his disciples, after that
he was risen againe from the dead.

14 And after that he had shewed himselfe
vnto his disciples, he went into Galilee,
as he had said vnto him.

15 And when he was met with them, he
said vnto them, I haue sent you to pre-
ach in all the world, and behold, I am with
you, and will be with you, vnto the ende
of the world.

16 And he said vnto them, Peace be
vnto you, as my Father hath said.

17 And he said vnto them, I am the
Alpha and the Omega, the first and the
last, the beginning and the ende.

18 So when they had dyied, Iesus said to
Simon Peter, Simon sonne of Iona, louest
thou me more then these? He said vnto him,
Yea Lord, thou knowest that I loue thee.

19 He said vnto him, Feede my lambes.

20 He said to him againe the second tyme,
Simon the sonne of Iona, louest thou me?
He said vnto him, Yea Lord, thou knowest
that I loue thee. He said vnto him, Feede
my shepe.

21 He said vnto him the third tyme, Simon
the sonne of Iona, louest thou me? Peter
was sorie because he said to him the third
tyme, Louest thou me? and said vnto him,
Lord, thou knowest al things: † I knowe
that I loue thee. Iesus said vnto him, Feede my
shepe.

22 Verely, verely I say vnto thee, When
† thou wast yong, thou girdedst thy self, and wal-
kedst whither thou woldedst: but when
† thou shalt be olde, thou shalt stretch forth thine
handes, and another shall gird thee, and
lead thee whether thou woldest not.

23 And this spake he, signifying by what
death he shulde glorifie God. And when
he had said this, he said to him, Follow me.

24 Then Peter turned about, and sawe the
disciple whome Iesus loued, following, who
had also leane on his brest at supper, and
had said, Lord, which is he that betrayeth
thee?

25 When Peter therefore sawe him, he said
to Iesus, Lord, what shall this man do?

26 Iesus said vnto him, If I will that he tarie
till I come, what is it to thee? followe † me.

27 Then went this worde abroad among
† brethren, that this disciple shulde not dye.
Yet Iesus said not to him, He shall not dye:
but if I will that he tarie till I come, what is
it to thee?

28 This is that disciple, which testifieth of
these things, and wrote these things, & we
knowe that his testimonie is true.

29 * Now there are also many other things
which Iesus did, the which if they shulde
be written euery one, I suppose † I wolde
colde not containe the bookes that
shulde be written.

30 Amen.

31 And when Iesus had said these things,
he breathed his last, and said vnto the
disciples, Peace be vnto you, as my Father
hath said.

32 And he said vnto them, I am the
Alpha and the Omega, the first and the
last, the beginning and the ende.

33 And he said vnto them, I haue sent you
to preach in all the world, and behold, I am
with you, and will be with you, vnto the
ende of the world.

34 And he said vnto them, Peace be
vnto you, as my Father hath said.

c The Minister
is not wel teach
his Congrega-
tion, except he
loue Christ ef-
fectually, so
ue is not mist
that fede not
flocke.

d Because Pe-
ter shulde be
established in his
office of an Ap-
pottle, Christ
caused him by
these three times
cōfessing, to win-
draw away the
me of his
tymes denying.

e In stede of
girdle, I shal be
tyed; with band
and cordes; and
where as now
thou goest at
berrie, thou shalt
be drawn
to punishment
when thy flesh
shal after a sor-
te resist.

Chap. 13, 33.

f But God wil
de not charge
vs with so great
an heape: seeing
therefore † we
haue so much
as is necessary,
we ought to con-
tent our selues
and praise his
mercie.

g The Minister
is not wel teach
his Congrega-
tion, except he
loue Christ ef-
fectually, so
ue is not mist
that fede not
flocke.

h The Minister
is not wel teach
his Congrega-
tion, except he
loue Christ ef-
fectually, so
ue is not mist
that fede not
flocke.

THE ACTES OF THE

holie Apostles written by Luke the Euangeliste.

THE ARGUMENT.

Christ, after his ascension, performed his promises to his Apostles, and sent them the holie Ghost, declaring thereby, that he was not onely inuident of his Church, but woulde be the head and maintainer thereof for euer. VVherein also his mightie power appeareth, who notwithstanding γ Satan & γ world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the world with the sounde of his Gospel. And here in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice, which Satan continually vseth to suppress and ouerthrowe the Gospel: he miseth conspiracies, tumults, commotions, persecutions, slanders and all kinde of cruelties. Again we shal here beholde the prouidence of God, who ouerthroweth his enemies enterprises; deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his people valiantly & constantly to followe their Captaine Christ, leauing as it were by this historie a perpetuall memoire to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the ende of one affliction, is but the beginning of another. Yet neuertheless God turneth the troubles, persecutions, imprisonings and tentations of his, to a good yssue, giuing them, as it were, in sorowe, ioye; in bandes, freedom; in prison, deliuerance; in trouble, quietnes; in death, life. Finally, this booke containeth manie excellent sermons of the Apostles and Disciples, as touching the death, resurrection and ascension of Christ. The meritis of God. Of the grace, and remission of sinne through IESVS CHRIST. Of the blessed immortallitie. An exhortation to the Ministers of Christs flocks. Of repentance, and feare of God, with other principall points of our Faith: so that this onlie historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

The wordes of Christ and his Angels to the Apostles. His ascension. 14 VVherein γ Apostles are occupied till the holie Ghost be sent. 26 And of the electio of Matthias.



HAVE made γ former treatise, δ Theophilus, of all that Iesus bega to do, & teach, Vntill γ day, that he was take vp, after that he through the holie Ghost, had giuen γ commandements vnto the γ Apostles, whome he had chosen.

To whome also he presented him self aliue after that he had suffred, by manie infallible tokens, being sene of them by the space of fourtie dayes, & speaking of those things w γ apperteine to the γ kingdome of God.

And whē he had gathered the together, he commanded them, that they shulde not departe from Ierusalem, but to wait for the promes of the Father, which [said he] ye haue heard of me.

For Iohn in dede baptized with water, but ye shal be baptized with the γ holy Ghost within these fewe dayes.

Whē they therefore were come together, they asked of him, saying, Lord, wilt thou at this tyme restore γ kingdome to Israel?

And he said vnto them, It is not for you to knowe the γ times, or the seasons, which the Father hath put in his owne power,

But ye shal receiue power of γ holy Ghost, when he shall come on you: and ye shal be witnesses vnto me bothe in Ierusalem, and in all Iudea, and in Samaria, & vnto the γ vttermost parte of the earth.

And when he had spoken these things, while they behelde, he was taken vp: for a cloude toke him vp out of their sight.

And when he had spoken these things, while they behelde, he was taken vp: for a cloude toke him vp out of their sight.

Hereby they might learne that γ Messias was not onely be γ Iewes, but also for the Gentiles, Luke 24. 44. I VVhereby they knowe whether he went.

And while thei looked stedfastly towarde heauen, as he went, beholde, two men stode by them in white apparel,

Which also said, Ye men of Galile, why stand ye γ gasing into heauen? This Iesus which is taken vp from you into heauen, shal so come, as ye haue sene him go into heauen.

Then returned they vnto Ierusalem from the mount that is called [the mount] of olives, which is nere to Ierusalem, containing a Sabbath [dayes] iourney.

And when they were come in, they went vp into an vpper chamber, where abode bothe Peter, and Iames, and Iohn, and Andrew, Philippe, and Thomas, Bartlemew, and Matthew, Iames [sonne] of Alphaeus, and Simon zelotes, and Iudas Iames [brother].

These all continued with one γ accorde in γ prayer and supplication w γ the women, and Marie the mother of Iesus, and w γ his brethren.

And in those dayes Peter stode vp in the middes of the disciples & said (now the number of γ names that were in one place, were about an hundreth and twentie)

Ye men [and] brethren, this γ Scripture must needs haue bene fulfilled, w γ the γ holy Ghost by the mouth of Dauid spake before of Iudas, w γ was γ guide to the γ toke Iesus.

For he was nombred with vs, and had obtained γ felowship in this ministration.

He therefore hath purchased a field with the γ rewarde of iniquitie: and whē he had throwen down him self head lōg, he brast a sondre in the middes, and all his bowels gushed out.

And it is knowen vnto all the inhabitants of Ierusalem, in so muche, that that feld is called in their owne langage, Aceldama, that is, The field of blood.

*Psal. 63, 16.
*Psal. 109, 8.
†Or, ministeria

†Greeke, wēt in,
& went out.

u In that he mē-
tioneth & prin-
cipall article of
our faith, he cō-
prehendeth al-
so the rest.

z To the intēt
that he ſhuld
take in hand ſo
excellent office
of an Apoſtle,
might be choſen
by the autoritie
of God.

a The holye
Ghoſt was ſent
whē much peo-
ple was aſſem-
bled in Jeruſale
at ſeaſt, Exo.
23, 16. leui. 23,
16. deut. 16, 9.
becauſe ſ thing
might not one-
ly be known
there, but alſo
through ſ worl-
de.

b That is, the
Apoſtles.

*Chap. 1, 7.
and 11, 15.
de 19, 6. mar.
3, 11. mar. 1, 8
luke 3, 16.

c VWhereby is
ſignified ſ holy
Ghoſt.

d This ſigne
agreeth with the
thing which is
ſignified there-
by.

e To declare ſ
verities & force
that ſhould be
in them.

†Or, to ſpeake.
f How ſ Apo-
ſtles ſpake di-
uerſe languages.

g For they coul-
d ſpeake all lan-
guages, ſo ſ they
were able to
ſpeake to every
man in his owne
language.

†Or, that that
dwelt at Rome.

h VWhole an-
gels were not
of the Iewiſhe
nation, but
were converted
to the Iewes re-
ligion, whiche
their children
were.

i That is, ſuche

20 For it is written in the booke of Pſalmes,
*Let his habitatio be voyde, and let no mā
dwel therein: * alſo, Let another take his
charge.

21 Wherefore, of theſe men whaue com-
panied with vs, all the tyme that the Lord
Jeſus was conuerſant among vs,

22 Beginning from the Baptiſme of Iohn,
vnto the day that he was taken vp from vs,
muſt one of them be made a witnes with
vs of his reſurrection.

23 And they preſented two, Ioseph called
Barſabas, whoſe ſurname was Juſtus, and
Matthias.

24 And they prayed, ſaying, Thou Lord,
which knoweſt the hearts of all men, ſhewe
whether of theſe two thou haſt choſen,

25 That he may take the roume of this mi-
niſtration and Apoſtleſhip, from which Iu-
das hath gone aſtray, to go to his owne
place.

26 Then they gaue forth their lottes: and
the lot fel on Matthias, and he was by a cō-
mune conſent counted with the Eleuen A-
poſtles.

CHAP. II.

1 The Apoſtles hauing receiued the holy Ghoſt, make their
hearers aſtoniſhed. 14 VWhen Peter had ſtopped the
mouthes of the ſcookers he ſheweth by the viſible graces
of the holy Spirit that Chriſt is come. 41 He baptizeth a
great number that were conuerſed. 43 The godly exer-
ciſe, charitie, and diuers vertues of the faithfull.

1 **A**ND when the day of Pentecoſte was
come, they were all with one accor-
de in one place.

2 And ſuddenly there came a ſounde from
heauē, as of a ruſhing & mightie winde,
and it filled all the houſe where they ſate.

3 And there appeared vnto the clouen tōn-
gues, like fyre, & it ſate vpon eche of the.

4 And they were all filled with the holye
Ghoſt, and began to ſpeake with other tōn-
gues, as the Spirit gaue them vterance.

5 And there were dwelling at Jeruſalem Ie-
wes, men that feared God, of euerie natio
vnder heauen.

6 Now when this was noiſed, the multi-
tude came together, and were aſtonied, be-
cauſe that euerie man heard them ſpeake
his owne language.

7 And they wondred al, and marueiled, ſay-
ing among them ſelues, Beholde, are not theſe
which ſpeake, of Galilee?

8 How then heare we euery man our owne
language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and
the inhabitants of Meſopotamia, & of Iu-
dea, and of Cappadocia, of Pontus, & Aſia.

10 And of Phrygia, and Paphlagonia, of Egypt,
and of the parties of Lybia, which is beſide
Cyrene, and ſtrangers of Rome, and Ie-
wes, and proſelytes,

11 Grekes, & Arabians: we heard them ſpea-
ke in our owne tongues the wonderfull
workes of God.

12 They were al then aſamed, and douted,
ſaying one to another, What may this be?

13 And others mocked, and ſaid, They are
full of newe wine.

14 ¶ But Peter ſtanding with the Eleuen,
lift vp his voyce, and ſaid vnto them, Ye
men of Iudea, [and] ye all that inhabit Je-
ruſalem, be this knowne vnto you, & hear-
ken vnto my wordes.

15 For theſe are not drunken, as ye ſuppoſe,
ſince it is but the thirde houre of the day.

16 But this is that which was ſpoken by the
Prophet Ioel,

17 And it ſhalbe in laſt dayes, ſaith God,
I wil powre out of my Spirit vpon al fleſh,
and your ſonnes, and your daughters ſhall
prophecie, and your yong men ſhall ſee vi-
ſions, and your olde men ſhall dreame drea-
mes.

18 And on my ſeruants, & on myne hande-
maidens I will powre out of my Spirit in
theſe dayes, and they ſhal prophecie.

19 And I will ſhewe wonders in heauen a-
boue, & tokens in the earth beneth, blood,
and fyre, and the vapour of ſmoke.

20 ¶ The ſunne ſhalbe turned into dark-
nes, and the moone into blood, before that
great and notable day of the Lord come.

21 And it ſhalbe, that whoſoeuer ſhall call
on the Name of the Lord, ſhalbe ſaued.

22 Ye men of Iſrael, heare theſe wordes, Ie-
ſus of Nazaret, a man approued of God
among you with great workes, and won-
dres and ſignes, which God did by him in
the middes of you, as ye your ſelues alſo
knowe:

23 Him, [I ſay] haue ye taken by the handes
of the wicked, being deliuered by the de-
termine counſel, & foreknowledge of
God, and haue crucified and ſlaine:

24 Whome God hath raiſed vp, and loſed
the ſorowes of death, becauſe it was vn-
poſſible that he ſhoulde be holden of it.

25 For David ſaith concerning him, ¶ I be-
helde the Lord alwayes before me: for he
is at my right hād, ſo I ſhoulde not be ſhakē.

26 Therefore did myne heart reioyce, and
my tongue was glad, and moreouer alſo
my fleſh ſhal reſt in hope,

27 Becauſe thou wilt not leaue my ſoule
in graue, neither wilt ſuffer thine holy one
to ſee corruption.

28 Thou haſt ſhewed me the wayes of life,
and ſhalt make me full of ioye with thy

countenance.

as were con-
uerſed to ſe-
with religion, &
were betwixt pa-
nims & idolat-
ters.

k There is no
workes of God
ſo excellent, &
ſ wicked ſcor-
ners do neede
reſide.

†Or, ſwete.

l He expoſtroph-
Ioels minde &
our biding him
ſelf to his wor-
des.

*Ioel 2, 28.

†Iſa. 44, 3.

m Or, mean-
ing yong and
olde, man and
woman.

n Meaning, ſ

God wil ſhewe
him ſelf verie ſu-
perbly & plea-
ſurably, bothe in
olde and yong.

o Eia in great
abundance.

*Ioel 2, 31.

p God wil ſhewe
ſuch ſignes of
his wrath
through all the
worlde, ſ men
ſhalbe no leſſe
aſamed then if
ſ whole order
of nature were
changed.

*Rom. 16, 13.

q He teacheth
this remedie to
auoide ſ wrath
& threatning
of God, and to
obtaine ſalu-
tion.

r God cauſed
their wickednes
to ſet forth his
glorie contrary
to their mindes.

†As Iudas the
ſon & the ſcru-
ant of the lawe
cruellely tor-
tured Chriſt with
moſt detesta-
ble, ſo were
they not vn-
known to the
eternall wiſe-
me of God, but
alſo directed by
his immutable
counſel to a moſt
belleſed ende.

†Or, prouideſt

†Bothe aſſur-
ing the paine
and alſo ſ hor-
rour of Gods
wrath & curſe.

*Psal. 16, 10.

u To ſignifie
nothing can re-
fort vs in our

illions except we knowe that God is preſent with vs.

†Our hope ſtandeth in Gods deſenſe.

†Or, liſe, or, perſon.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

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†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

†Or, ſetle.

countenance.

29 Men [83] brethren, I may boldly speake vnto you of the Patriarke Dauid, * that he is bothe dead & buryed, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seing he was a * Prophet, and knewe that God had * sworne with an othe to him, * of the frute of his loines he wolde raise vp Christ concerning * flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that * his * soule shulde not be left in * graue, nether his flesh shulde * lie corruption.

32 This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that he by the * right hand of God hath bene exalted, and hath * receiued of his Father the * promes of the holy Gost, he hath shed forth this whiche ye now se and heare.

34 For Dauid is not ascended into heauen, but he saith, * The Lord said to my Lord, * Sit at my right hand,

35 Vntill I make thine enemies thy fote stole.

36 Therefore let all the house of Israel know for a suretie, * God hath * made him bothe Lord and Christ, this Iesus, [I say] whome ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men [83] brethren, what shall we do?

38 Then Peter said vnto them, Amend your liues, and be baptized euerie one of you in the Name of Iesus Christ for the remission of sinnes: & ye shall receiue the * gift of the holic Gost.

39 For the promes * is made vnto you, and to your children, and to al that are a farre of, [euen] as many as * Lord our God shall call.

40 And with many other wordes he * besought, & exhorted them, saying, Save your selues from this frowarde generation.

41 The they that gladly receiued his wordes, were baptized: & the same day, there were added [to the Church] about thre thousand * houles.

42 And they continued in the Apostles doctrine, & * fellowship, & * breaking of bread, and prayers.

43 And feare came vpon euerie soule: and many wonders and signes were done by the Apostles.

44 And all that belueed, were in one place, & had all things * commune.

45 And thei folde their possessions & * goods and parted them to all men, as euerie one

had neede.

46 And they continued daylie with one accord in the Temple, * & * breaking bread [at home], did eat their meat together with gladnes and singlenes of heart,

47 Praising God, and had fauour with all the people: and the Lorde added to the Church * from day to day, suche as shulde be saved.

CHAP. III.

* The lame is restored to his feet. * Peter preacheth Christ vnto the people.

1 Now Peter and Iohn went vp together into the Temple, at the * ninth houre of prayer.

2 And a certaine man which was a creple fro his mothers wombe, was caried, whome they laid daylie at the gate of the Temple called Beautiful, to aske * almes of them that entred into the Temple.

3 Who seing Peter & Iohn, that they wolde entre into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Loke on vs.

5 And he gaue hede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and golde haue I none, but suche as I * haue, that giue I thee: In the * Name of Iesus Christ of Nazaret rise vp and walke.

7 And he toke him by the right hand, and lift [him] vp, and immediatly his fete & ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saue him walke, and praising God,

10 And they knew him, that it was he which sat for * almes at the Beautiful gate of the Temple, and they were amased, and sore astonied at that which was come vnto him.

11 And as * creple which was healed, heble Peter and Iohn, all the people ran amased vnto them in the porche which is called Solomons.

12 So when Peter sawe it, he answered vnto the people, Ye men of Israel, why maruaile ye at this? or why loke ye so stedfastly on vs, as though by our owne * power or godlynes we had made this man go?

13 The GOD of Abraham, and Isaac, and Iacob, the * GOD of our fathers, hath glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, when he had iudged him to be deliuered.

14 * But ye denyed the holy one & the lust, and desired a * murderer to be gloriou.

* Chap. 16. 7.
a That did eat together, & at their feasts did vse to minister the Lords supper. 1. Cor. 11. 31. Iude 13.
b Or, fro house to house.
c whereby we see that * Apostles traualled not in vaine.

a which is vs, thre a cloke after none. * vs was their offering sacrifice, at the Apostles were present to teach, * shadowes of * Law were abolished by * labe that toke away * sinnes of the worlde. b Because his disease was incurable, he came him self to liue of almes.

c He had the gift of healing sickneses. d In the vertue of Iesus: for Christ was the author of this miracle, & Peter was the minister.

e The people ran amased, & sore astonied at that which was come vnto him.

f The people ran amased, & sore astonied at that which was come vnto him.

* Chap. 1. 18.
* Men. 27. 18.
* Men. 27. 18.
* Men. 27. 18.

g To wit.
Gods Name,
whereby it ap-
peareth, they
did strive a-
gainst God.
1. Pet. 1. 21.
For in Christ.
h He doeth
not excuse
their malice,
but because of
ignorance & a
blinde zeale
led manye, he
putteth them
in hope of sal-
uation.
i He meaneth
soma, and not
all.
k when Iesus
shall come to
iudge the world,
ye shall knowe
that he wilbe
your redemer
and not your
Iudge.
l we therefore
holene cōfide-
ly, that he is
in none other
place.
m w is bego-
de cōtinueth:
but the full ac-
complishment,
and perfection
is deferred to
the last day.
Deut. 18. 15.
chap. 7. 37.
n Of the stocke
of Abraham.
o Because thei
came of the sa-
me nation, &
therefore were
heires of the sa-
me promises w
appertained
to the whole
bodie of the
people.
Gen. 12. 1.
Gal. 3. 7.
p Bothe Iewe
and Gentile.
q None are
blessed but in
Christ.
r So that our
regeneration
by seruitie of
the lawe is in-
closed vnder
this blessing.

h It is to be
noted, that this
was the Cap-
taine of the
Temple.
i And Iesus
was great
among the
people.
k The whole
Church was
gathered
together.

15 And killed the Lord of life, whome God
hath raised from the dead, whereof we are
witnesses.
16 And his Name hath made this man
founde, whome ye see, and knowe, through
faith in his Name: and the faith which is
by him, hath giuen to him this disposition
of his whole bodie in presence of you all.
17 And now brethren, I know that through
ignorance ye did it, as [did] also your gou-
erners.
18 But those things w God before had she-
wed by his mouth of al his Prophets, Christ
shulde suffre, he hath thus fulfilled.
19 Amend your liues therefore and turne, for
your sinnes may be put away, when the tyme
of refreshing shall come from the presence
of the Lord.
20 And he shall send Iesus Christ, w before
was preached vnto you.
21 Whome the heauen must containe vntil
the tyme that al things be restored, which
God had spokē by the mouth of al his holy
Prophetes since the worlde began.
22 For Moses saide vnto the fathers, The
Lord your God shal raise vp vnto you a Pro-
phet, [euen] of your brethren like vnto me:
ye shall heare him in all things, whatsoever
he shal say vnto you.
23 For it shalbe that euerie persone w shall
not heare the Prophet, shalbe destroyed out
of the people.
24 Also all the Prophetes from Samuel, and
thence forth as many as haue spoken, haue
likewise foretolde of these dayes.
25 Ye are the children of the Prophetes, and
of the cōuenant, w God hath made vnto our
fathers, saying to Abraham, Euen in thy fede
shal al the kindreds of the earth be blessed.
26 First vnto you hath God raised vp his
Sonne Iesus, and him he hath sent to blesse
you in turning euerie one of you fro your
iniquities.

CHAP. IIII.
Peter and Iohn deliuered out of prison, preache the Gos-
pel boldly. 10 They obesse plainly the Name of Christ.
11 They are commanded to preache no more in that Na-
me. 12 They praye for the good successe of the Gospell.
13 The miracle, vntic and charite of the Church.

And as thei spake vnto the people, the
Priests and Captaine of the Temple,
and the Sadduces came vpon them,
Taking it grieuouly that they taught the
people, and preached in Iesus [Name] the
resurrection from the dead.
And they laid hands on them, & put them
in holde, vntill the next day: for it was now
even tide.
Howbeit, many of them which heard the
worde, beleued, and the nombre of the men
was aboute foure thousand.

And it came to passe on the morrowe, for
their rulers, and Elders, and Scribes were
gathered together at Ierusalem.
6 And Annas the chief Priest, and Caiaphas,
and Iohn, and Alexander, and as manie as
were of the kinred of the hie Priestes.
7 And when they had set the before them,
they asked, By what power, or in what
Name haue ye done this?
8 Then Peter full of the holie Gost, said vn-
to them, Ye rulers of the people, and Elders
of Israel,
9 Forasmuch as we this day are examined of
the good dede [done] to the impotent man,
[to wit], by what meanes he is made whole,
10 Be it knowne vnto you all, and to all the
people of Israel, that by the Name of Iesus
Christ of Nazaret, whome ye haue cruci-
fied, whome God raised againe from the
dead, [euen] by him doeth this man stande
here before you, whole.
11 This is the stone cast aside of yous buyl-
ders, w is become the head of the corner.
12 Nether is there saluatiō in any other: for
among men there is giue none other name
vnder heauen, whereby we must be saued.
13 Now when thei sawe the boldnes of Pe-
ter and Iohn, & vnderstode that they were
vnlearned men and without knowelodge,
they marueiled, and knewe them, that they
had bene with Iesus.
14 And beholding also the man which was
healed standing w them, they had nothing
to say against it.
15 Then they commanded them to go aside
out of the Council, and conferred among
them selues,
16 Saying, What shall we do to these men?
for surely a manifest signe is done by them,
[and it is] openly knowne to al them dwell-
ing in Ierusalem: and we can not denye it.
17 But that it be noised no farther among the
people, let vs threatē and charge them, that
they speake henceforth to no man in this
Name.
18 So they called them, and commanded
them, that in no wise they shulde speake
or teache in the Name of Iesus.
19 But Peter and Iohn answered vnto them,
and said, Whether it be right in the sight of
God, to obey you rather the God, iudge ye.
20 For we can not but speake the things w
we haue seene and heard.
21 So they threatened them, and let them
go, and founde nothing how to punish the,
because of the people: for al men praised God
for that which was done.
22 For the man was aboute foure yere olde, on
whome this miracle of healing was shewed.
23 Then as sone as they were let go, they ca-
me to

d By what
autoritie
commanded
e For he
de not haue
so spoken
him self.

f Iudges
not to con-
demne
but appoyne
& commend
that which
is well done.

g Psal. 117.
isa. 28. 16.
mar. 12. 10.
mar. 12. 11.
Iude. 20. 17.
rom. 9. 33.
1. pet. 2. 7.

h Meaning
priests, Elders
de gollem
h For to vnder-
stande the
weight and
force of the
bylding.
i That is, no
one other
se or name.

k The wicked
still re-
sist against
Christ, though
their owne
conscience
doe con-
demne them.

l They com-
missioned
to preache
Christ name
re. They
further their
ordinance
God.

m To wit
ye haue
heard witness
de preache
e God
put a
through
wicked
se to the
stayn
fro shal
shinous
pelle.

me to their felowes, & shewed al that þ his Priestes and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accorde, and said, O Lord, thou art the God which hast made the heauen and the earthe, the sea, and all thingis that are in them.

25 Which by the mouth of thy seruant Dauid hast said, *Why did the Gentiles rage, and the people imagine vaine thingis?

26 The Kings of the earth assembled, & the rulers came together against the Lord, and against his Christ.

27 For douteles, against thine holie Sonne Iesus, whome thou haddest anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together,

28 To do whatsoeuer thine hand, and thy counsel had determined before to be done.

29 And now, O Lord, beholde their threatenings, & grante vnto thy seruants with all boldenes to speake thy worde,

30 So that thou stretche forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Gost: and they spake the worde of God boldly.

32 And the multitude of them that beleued, were of one heart, and of one soule: nether any of them said, that any thing of that which he possessed, was his owne, but they had all thingis commune.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grate was vpon them all.

34 Nether was there any among them, that lacked: for as many as were possessors of landes or houses, sold them, and brought þ price of the thingis that were sold,

35 And laid it downe at the Apostles fete, & it was distributed vnto euery man, according as he had neede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuire, [and] of the countrey of Cyprus,

37 Where as he had land, sold it, & brought the money, and laid it downe at the Apostles fete.

CHAP. V.

¶ The hypocrite of Ananias and Sapphira is punished. 1. A miracle done by the Apostles. 2. They are taken, but the Angel of God bringeth the one out of prison. 3. Their bold confession before the Councill. 4. The counsell of Gamaliel. 5. The Apostles are beat, and reioyce in tribulation.

¶ But a certeine man named Ananias, & Sapphira his wife, sold a possession,

2 And kept away [parte] of þ price, his wife also being of counsell, & brought a certeine parte, and laid it downe at the Apostles fete.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy Gost, and kepe away [parte] of the price of the possession?

4 Whiles it remained, appertained it not vnto thee: and after it was sold, was it not in thine owne power? how is it þ thou hast conceiued this thing in thine heart: thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these wordes, he fel downe, and gaue vp the gost. Then great feare came on al them that heard these thingis.

6 And yong men rose vp, and toke him vp, and caryed [him] out, and buried [him].

7 And it came to passe about the space of thre houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tel me, solde ye the land for so muche? And she said, Yea, for so muche.

9 Then Peter said vnto her, Why haue ye agreed together to tempt the Spirit of the Lord? beholde, the fete of them which haue buried thyne hous band, [are] at þ dore, and shall carye thee out.

10 Then she fell downe straight way at his fete, and yelded vp the gost: and the yong men came in, & founde her dead, & caryed her out, and buried her by her hous band.

11 And great feare came on all the Church, and on as many as heard these thingis.

12 Thus by the hands of the Apostles were many signes and wonders shewed among þ people (and they were all with one accorde in Solomons porche.

13 And of the other durst no mā ioyne himself to them: neuertheles the people magnified them.

14 Also the nombre of them that beleued in the Lord, bothe of men and women, grewe more and more.

15 In somuche that they brought the sicke into the stretes, and laid them on beddes, and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, and them which were vexed with cleane spits, who were all healed.

17 ¶ The chief Priest rose vp, and al they that were with him (which was the secte of the Sadduces) & were full of indignation,

18 And laid hands on the Apostles, and put

a which testified their falsehoode, diffidence, & hypocrisie.

b who moued thine heart to sell thy possession: whereas as thou hast parced to another use, as if God did not see thy dissimulation.

c His sinne therefore was so much greater in that he committed it willingly.

d The no man was compelled to sell his possessions, nor to put his money to the common use.

e Because that God so disposed it.

f And to moue him, as if he shulde not haue knowen your craftie fetch, & declareth þ when men do any thing of an euill confidence, they do not onely pronounce the sentence of damnation vpon the felues, but also prouoke the wrath of God, because they do proue, as if were, purpose, & when God be righteous and almighty.

g Read the annotation vpon the figure 1. King. 6.

h Because of their owne euill consciences, we made them to tremble: for they that were not assured of Gods mercie in Christ, were astonished at his iudgements.

i That is, they gave the great praise.

k which they were the chief among them.

l They were full of blinde zeale, enuie, and iellousie, & desiers of their superstition.

them in the commune prison.

19 But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go your way, and stand in the Temple, and speake to the people all the wordes of this life.

21 So when they heard it, they entred into the Temple early in the morning & taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and founde them not in the prison, they returned and tolde it.

23 Saying, Certainly we founde the prison shut as sure as was possible, and the keepers standing without, before the dores: but when we had opened, we founde no man within.

24 Then when the [chiefe] Priest, and the capitaine of the Temple, and the hie Priests heard these things, thei doubted of them, whereunto this wolde growe.

25 Then came one & shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teache the people.

26 Then went the capitaine with the officers, and brought them without violence (for thei feared the people, lest they shulde haue bene stoned).

27 And when they had brought them, they set them before the Council, and the chief Priest asked them,

28 Saying, Did not we straitly commande you, that ye shuld not teache in this Name, and beholde, ye haue filled Jerusalem with your doctrine, and ye wolde bring this mas blood vpon vs.

29 Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 The God of our Fathers hath raised vp Iesus, whome ye slewe, & hanged on a tre.

31 Him hath God lift vp with his right hand, to be a Prince and a Sauour, to giue repentance to Israel, and forgiveness of sinnes.

32 And we are his witnesses concerning these things: we say, yea, and the holy Ghost, whome God hath giuen to them that obey him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in the Council a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space.

35 And said vnto them, Men of Israel take heed to your selues, what ye intend to do touching these men.

36 For before these tymes, rose vp Theudas boasting him self, to whome resorted a number of men, about a foure hundreth, who was slaine: and they al which obeyed him, were scattered, and brought to nought.

37 After this man, arose vp Judas of Galilee, in the dayes of the tribute, and drewe away much people after him: he also perished, & al that obeyed him, were scattered abroad.

38 And now I say vnto you, refraine your selues from these men, and let them alone: for if this counsel, or this worke be of men, it will come to nought.

39 But if it be of God, ye cannot destroye it, lest ye be founde euil fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they shulde not speake in the Name of Iesus, and let them go.

41 So they departed from the Council, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And daylie in the Temple, & from house to house they ceased not to teache & preach Iesus Christ.

CHAP. VI.

Seven Deacons are ordained in the Church. The graces and miracles of Stephen, whome they accused falsely.

1 And in those dayes, as the number of the disciples grewe, there arose a murmuring of the Grecians, towardes the Hebrewes, because their widdowes were neglected in the daylie ministring.

2 Then the twelue called the multitude of the disciples together, and said, It is not mete that we shulde leaue the worde of God to serue the tables.

3 Wherefore brethren, loke ye out among you seven men of honest reporte, and full of the holy Ghost, and of wisdom, which we may appoint to this busines.

4 And we wil giue our selues continually to prayer, and to the ministracion of the worde.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full offaith, and of the holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, proselyte of Antiochia.

6 Which they set before the Apostles: and they prayed, and laid their hands on them.

7 And the worde of God increased, and the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the faith.

8 Then stood there up in the Church a certain man named Stephen, full of grace and power, which did great miracles and signes among the people.

This Stephen was about thirte years before him, whome Iosephus mencioneth lib. 2. Antiq. chap. 1. that was the death of Archelaus, whoe Archelaus his Sonne was at Rome, at what tyme he was full of infirmitie, & it is not sure to Eusebius in this point. u. Of him Iosephus mencioneth Iosephus R. 1. where he speaketh of the things, Luk. 11. x. he goodly vpo good principles, but he doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldly

a whole and entire were less, & dwell in Grecia: then fow the spak Greeke & not Hebrew. b They were not looked vpon in distinction of the same. c That is, to make promise for the maintenance of the power, forasmuch as they were not able to suffice both the offices. d He joyfully took the other gifts of the holy Ghost. e. Manigore was success to the lawfull religion. f. Chap. 1. v. 6. This counsel was taken in the presence of the Church, which was vnto other wh they made

Now

¶ Now Steuen full of faith and power, did great wonders & miracles among the people.

¶ Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of the Cilicia, & of Asia, & disputed wth Steuen.

¶ But they were not able to resist the wisdom, & the Spirit by the which he spake.

¶ Then they suborned men w^{ch} said, We haue heard him speake blasphemous wordes against Moses, and God.

¶ Thus they moued the people & the Elders, & the Scribes: and running vpon him, caught him, and brought him to the Council.

¶ And set forth false witnesses, which said, This man ceaseth not to speake blasphemous wordes against this holy place, & the Law.

¶ For we haue heard him say, that this Iesus of Nazaret shal destroy this place, & shal chage the ordinances, w^{ch} Moses gaue vs.

¶ And as al that sate in the Council, looked stedfastly on him, they sawe his face as it had bene the face of an Angel.

CHAP. VII.

¶ Steuen maketh answer by the Scriptures to his accusers.

¶ He rebuketh the hardnecked Iewes. 57 And is stoned to death. 58 Saul kepeth the tennementous clothes.

¶ Then said the chief Priest, Are these things so?

¶ And he said, Ye men, brethren and fathers, hearken. The God of our glorie appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran.

¶ And said vnto him, Come out of thy country, and from thy kinned, and come into the land, which I shall shewe thee.

¶ Then came he out of the land of Chaldeans, & dwelt in Charran. And after that his father was dead, [God] brought him from thence into this land, wherin ye now dwell.

¶ And he gaue him none inheritance in it, no, not the breadth of a fote: yet he promised that he wolde giue it to him for a possession, and to his seed after him, when as yet he had no childe.

¶ But God spake thus, that his seed shulde be a sojourner in a strange land, and they shulde kepe it in boundage, and entreate it euill foure hundred yeres.

¶ But the nation to whome they shalbe in bondage, wil I iudge, saith God: and after that, they shal come forth and serue me in this place.

¶ He gaue him also the couenant of Circumcision: and so [Abraham] begate Isaac, and circumcised him the eight daye: and Isaac [begate] Jacob, and Jacob the twelue Patriarkes.

¶ And the Patriarkes moued with enuie solde Ioseph into Egypt: but God was wth him.

¶ And deliuered him out of all his afflictions, and gaue him fauour and wisdom in sight of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and [ouer] his whole house.

¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction: that our fathers founde no sustenance.

¶ But when Jacob heard that there was come in Egypt, he sent our fathers first.

¶ And at the second time, Ioseph was knowen of his brethren, & Iosephs kinred was made knowen vnto Pharaoh.

¶ Then sent Ioseph, and caused his father to be brought, and all his kinned, euen three score and fiftene soules.

¶ So Jacob went downe into Egypt, and he dyed, and our fathers,

¶ And were remoued into Sychem, and were put in the sepulchre, that Abraham had bought for money, of the sonnes of Emor, [sonne] of Sychem.

¶ But when the time of the promes drewe nere, which God had sworne to Abraham, the people grewe & multiplied in Egypt.

¶ Till another King arose, which knewe not Ioseph.

¶ The same dealt subtilly with our kinned, and euill intreated our fathers, & made the to cast out their yong children, that they shulde not remaine aliue.

¶ The same tyme was Moses borne, and was acceptable vnto God, which was nourished vpon his fathers house thre moneths.

¶ And when he was cast out, Pharaohs daughter toke him vp, and nourished him for her owne sonne.

¶ And Moses was learned in all the wisdom of the Egyptians, and was mightie in wordes and in dedes.

¶ Now when he was full fortie yere olde, it came into his heart to visit his brethren, the children of Israel.

¶ And when he sawe one [of them] suffer wrong, he defended him, and auenged his quarel that had the harme done to him, and smote the Egyptian.

¶ For he supposed his brethren wolde haue vnderstand, that God by his hande shulde giue them deliuerance: but they vnderstode it not.

¶ And the next day, he shewed him selfe vnto them as they strove, and wolde haue set the at one againe, saying, Syrs, ye are brethren: why do ye wrong one to another?

¶ But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

¶ Wilt thou kill me, as thou diddest the Egyptian yesterday?

all things to a good yssue. Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

Gen. 41, 37.

*Exod. 3, 2.

k This fyre represented the furnace of affliction where in the people of God were.

l Seeing this Angel called him self God, is declarerth he was Christ the Mediator, who is the eternal God. m In signe of reuerence, read Exod. 3, 5.

*Exod. 7, 8, 9.

n He proueth that Christ is the end of the Law and the Prophets.

*Exod. 16, 1.

o Moses was the Angels or Christs minister, & a guide to the fathers.

p By oracles in mens sayings that God spake to Moses.

*Exod. 32, 1.

q Figures, or testimonies of the presence of God.

r Yet they knewe he was absent for their commoditie, & so wolde shortly returne & bring them the Law.

*Rom. 1, 24.

s As the sunne, moone & other starres, Deut. 17, 3.

t Amos. 5, 25.

u Your fathers began in wilderness to con-temne mine or dinaces, & you now farre passe them in impietie.

v And carryed leuon your shoulders.

*Leuit. 20, 2.

x They ought to haue bene content with this covenant onely, & not to haue gone after their lewd fantasies.

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeares were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lorde in a flame of fyre, in a bush.

31 And when Moses sawe it, he wondred at the sight: and as he drew nere to consider it, the voyce of the Lorde came vnto him, (saying.)

32 I am the God of thy fathers, the God of Abraham, & the God of Isaac, and God of Jacob. Then Moses trembled, and durst not beholde it.

33 Then the Lord said to him, Put of thy shooes from thy feete: for the place where thou standest, is holie grounde.

34 I haue sene, I haue sene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses, whome thei forsoke, saying, Who made thee a prince and a iudge? the same God sent for a prince, and a deliuerer by the hands of the Angel, which appeared to him in the bush.

36 He broght them out, doing wonders, & miracles in the land of Egypt, and in the red sea, and in the wilderness fourtie yerres.

37 This is that Moses, which said vnto the children of Israel, A Prophet shal Lord your God raise vp vnto you, [eu]en of your brethren, like vnto me: him shall ye heare.

38 This is he that was in the Congregation, in the wilderness with the Angel, w spake to him in mount Sina, & w our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whome our fathers wolde not obey, but refused, & in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, Make vs gods that may go before vs: for we knowe not what is become of this Moses that broght vs out of the land of Egypt.

41 And they made a calfe in those dayes, & offered sacrifice vnto the idole, & reioyced in the workes of their owne handes.

42 Then God turned him self away, & gaue them vp to serue the hoste of heauen, as it is written in the bookes of the Prophets,

43 O house of Israel, haue ye offered to me flaine beastes and sacrifices by the space of fourtie yerres in the wilderness?

44 And ye toke vp the tabernacle of Moloch, & the starre of your god Remphan, figures, w ye made to worship them: therefore I wil carie you away beyonde Babylō.

44 Our fathers had the tabernacle of wit-

nes in the wilderness, as he had appointed, speaking vnto Moses, that he shulde make it according to the facion that he had sene.

45 Which [tabernacle] also our fathers receiued, and broght in with Iesus into the possessio of the Gentiles, w God draue out before our fathers, vnto the dayes of Dauid.

46 Who founde fauour before God, and desired that he might finde a tabernacle for the God of Iacob.

47 But Solomon buylt him an house.

48 Howbeit the most High dwelleth not in temples made with handes, as saith the Prophet,

49 Heauen [is] my throne, & earth [is] my fote stole: what house wil ye buyld for me, saith the Lord: or what place is it I shulde rest in?

50 Hath not mine had made al these things?

51 Ye stiffnecked and of vncircumcised hearts & eares, ye haue alwayes resisted the holy gost: as your fathers [did], so do you.

52 Which of the Prophetes haue not your fathers persecuted? and they haue slaine them, which shewed before of the coming of that Iust, of whome ye are now the betrayers and murtherers,

53 Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with [their] teeth.

55 But he being full of the holy Gost, looked stedfastly into heauen, and sawe the glorie of God, and Iesus standing at the right hand of God,

56 And said, Beholde, I se the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once,

58 And cast him out of the cite, and stoned him: and the witeffes laid downe their clothes at a yong mans fete, named Saul.

59 And they stoned Steuen, who called on [God] & said, Lord Iesus receiue my spirit.

60 And he kneeled downe, and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spokē, he slept.

CHAP. VIII.

1 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithful scattered, preach here and there. 9 Samaria is reduced by Simon the forcerer, but was converted by Philippe, and confirmed by the Apostles. 18 The concetoulnes and hypocritie of Simon. 26 And conuersion of the Eunuche.

And Saul consented to his death, and at that tyme, there was a great persecution against the Church which was at Ierusalem, & they were all scattered abroad through

*Exod. 3, 4.

chr. 3, 14.

*Rom. 1, 14.

*Sant. 1, 14.

psal. 139, 1.

*1. Sam. 7, 1.

psal. 132, 1.

*1. Chron. 17, 1.

*1. King. 8, 1.

*Chap. 17, 1.

y He repro- ueth the gross- dulties of the people which abused the power of God in that they wolde haue con- nected it within the temple.

*Isa. 66, 1.

z God can not be con- nected in any space of place.

*1. Cor. 9, 16.

czek. 44, 9.

a VVhich rather forsake your olde wayes, nor so muche as heare when God speaketh to you, but still rebel.

b VVhich is Iesus Christ who is not only iust for his innocen- tie, but because all true iustice consisteth of him.

*Exod. 16, 1.

c By their ministerie or of- fice.

d And reigning in his flesh when he had suf- fered.

e This was done of furious violence & by no forme of iustice.

Chap. 11, 19.

f Mean- while particu- larly of the ho- ly.

g They may receiue the grace of adop- tion, and be made the children of God.

h Iustice.

i Iustice.

j Iustice.

k Iustice.

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[illegible]

he baptized him.
 39. And as soon as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that the Eunuche saw him no more: so he went on his way reioycing.
 40. But Philippe was founde at Azotus, & he walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

1. The conuersion of Saul. 2. His vocation to the Apostleship. 3. His scale to execute the same. 4. How he escaped the Iewes confabacies. 5. His access to the Apostles. 6. The profession of the Church. 7. Peter healeth Aeneas. 8. Raising Tabitha. 9. He conuerteth many to Christ. 10. And lodgeth in a tanners house.

And Saul yet breatching out threatenings and slaughter against the disciples of the Lord, went vnto the hie Priest, And desired of him letters to Damascus, to the Synagogues, that if he founde any that were of that way (ether men or women) he might bring them bounde vnto Ierusalem.

Now as he journeyed, it came to passe & as he was come nere to Damascus, suddenly there shined rounde about him a light from heaven.

And he fel to & earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Iesus whome thou persecutest: it is hard for thee to kicke against prickes.

He then bothe trembling and astonied, said, Lord, what wilt thou that I do? And the Lord said vnto him, Arise and go into the cite, & it shalbe tolde thee what I shal do.

The me also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

And Saul arose from the ground, & opened his eyes, but saw no man. Then led they him by the hand, and brought him in to Damascus,

Where he was three dayes without sight, and nether ate nor dranke.

And there was a certeine discipule at Damascus named Ananias, & to him said the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord.

Then the Lord said vnto him, Arise, and go into the strete which is called Straight, & seke in the house of Iudas after one called Saul of Tarsus: for beholde, he prayeth.

(And he sawe in a vision a man named Ananias coming in to him, and putting his hands on him, he might receiue his sight.)

Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy sainctes at Ierusalem.

Moreover here he hath autoritie of the

hie Priests, to binde all & call on thy Name.

Then the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

For I wil shewe him, how many things he must suffere for my Names sake.

Then Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (Iesus) that appeared vnto thee in the way as thou camest, that thou mightest receiue thy sight, and be filled with the holy Ghost.

And immediately there fel from his eyes as it had bene scales, & suddenly he receiued sight, and arose, and was baptized.

And receiued meat, & was strengthened. So was Saul certeine dayes with the disciples which were at Damascus.

And straight way he preached Christ in the Synagogues, that he was the Sonne of God.

So that all that heard him, were amazed, and said, Is not this he, that destroyed the which called on this Name in Ierusalem, & came hither for that intent, he shulde bring them bounde vnto the hie Priests?

But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming, that this was the Christ.

And after that many dayes were fulfilled, the Iewes toke counsell together, to kill him.

But their laying await was knowen of Saul: now they watched the gates daye and night, that they might kill him.

Then the disciples toke him by night, & put him through the wall, & let him downe in a basket.

And when Saul was come to Ierusalem, he assaide to ioyne him self with the disciples: but they were all afraid of him, and beleued not that he was a discipule.

But Barnabas toke him, and brought him to the Apostles, and declared to them, how he had sene the Lord in the way, and that he had spoken vnto him, & how he had spoken boldly at Damascus in the Name of Iesus.

And he was conuersant with them at Ierusalem.

And spake boldly in the Name of the Lord Iesus, and spake and disputed w the Grecians: but they wet about to slay him.

But when the brethren knewe it, they brought him to Cesarea, and sent him forth to Tarsus.

Then had the Churches rest through all Iudea

1. A worthy man, of good nature, and less grace than others. 2. To beare my witness, and to preach my gospel. 3. To be a witness to the Gentiles. 4. To be a witness to the Kings. 5. To be a witness to the children of Israel.

6. Proving by the confessions of the Scriptures. 7. That was after three years, he had remained at Damascus, and in the country about. Gal. 1. 18. 8. Cor. 11. 32. 9. The Gount hour at their quest appointed a watch, as he declared in the Corinthians.

10. Greke, was in and out. 11. A VVish Person and Iames. Gal. 1. 19. 12. Making open profession of the Gospel, which was Iewes, but called because they were persecuted through Grecia & other countries. 13. Because it was his owne country, and that he might have some authority.

This was, to the intent that he might knowe to muche the better that Philippe was sent to him by God. Or, persecuted him self. Some think this was at Cesarea. Adided. Rom. 9. 3. He persecuted with a great rage, & crucitie, innocent blood which he thirsted for, which declared wherunto man is led by his malice, before he haue the true knowledge of God. That is of God, or force. Chap. 1. 6. 2. Cor. 13. 8.

That is, to see God when he pricketh and solliciteth our consciences.

Meaning Sauls voyce, as Chap. 13. 9. For onely Saul knewe Iesus spake vnto him. For he was blinded.

He was to be afflicted with vision, he did meditate nothing, but heavenly things, & sheweth was blinded. He was to be afflicted with vision, he did meditate nothing, but heavenly things, & sheweth was blinded. He was to be afflicted with vision, he did meditate nothing, but heavenly things, & sheweth was blinded.

Judea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the saintes which dwelt at Lydda:

33 And there he founde a certeine man named Aeneas, who had kept his bed eight yeres, and was sicke of the palfie.

34 The said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise & make vp thy bed. And he arose immediatly.

35 And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certeine woman a disciplex named Tabitha (by interpretation is called Dorcas) she was full of good workes & almes which she did.

37 And it came to passe in those dayes, that she was sicke and dyed: & when they had washed her, they laid her in an vpper chamber,

38 Now forasmuche as Lydda was nere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he wolde not delaye to come vnto them.

39 Then Peter arose & came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stode by him weping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forthe, and knelled downe, and praid, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate vp.

41 Then he gaue her the hand & lifte her vp, and called the saintes & widdowes, and restored her alieue.

42 And it was knowen throughout all Ioppa, and manie beleued in the Lord.

43 And it came to passe that he taryed manie dayes in Ioppa with one Simon a tanner.

CHAP. X.

1 Cornelius admonished by the Angel. 7 He sendeth to Ioppa. 11 The vision that Peter sawe. 17 How he was sent to Cornelius. 19 The Gentiles also receiue the Spirit, and are baptized.

1 Furthermore there was a certeine man in Cesarea called Cornelius, a captain of the bande called the Italian (bande,) A deuout man, and one that feared God with all his household, which gaue muche almes to the people, and prayed God continually.

2 He sawe in a vision evidently (about the ninte houre of the day) an Angel of God comming in to him, and saying vnto

him, Cornelius.

3 But when he looked on him, he was afraid, & said, What is it, Lord? And he said vnto him, Thy prayers & thine almes are come vp into remembrance before God.

4 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

5 He lodgeth with one Simon a tanner, whose house is by the sea side: he shal tell thee what thou oughtest to do.

6 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier feared God, one of them that waited on him,

7 And tolde them all things, & sent them to Ioppa.

8 On the morowe as they went on their iorney, and drew nere vnto the cite, Peter went vp vpon the house to pray, about the sixt houre.

9 Then waxed he an hungred, and wolde haue eaten: but while they made some thing readie, he fel into a trance.

10 And he sawe heauen opened, and a certeine vessel come downe vnto him, as it had bene a great shete, knit at the foure corners, and was let downe to the earth.

11 Wherein were all maner of foure footed beastes of the earth, & wilde beastes, and creeping things, and foules of the heauen.

12 And there came a voyce to him, Arise, Peter: kill, and eat.

13 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vnclane.

14 And the voyce spake vnto him againe the seconde time, The things that God hath purified, pollute thou not.

15 This was so done thrise: and the vessel was drawn vp againe into heauen.

16 ¶ Now while Peter doubted in him self what this vision which he had sene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stode at the gate.

17 And called, & asked, whether Simon, who was surnamed Peter, were lodged there.

18 And while Peter thought on the vision, the Spirit said vnto him, Beholde, thre men seeke thee.

19 Arise therefore, and get thee downe, & go with them, and doute nothing: for I haue sent them.

20 ¶ Then Peter went downe to the men who were sent vnto him from Cornelius, & said, Beholde, I am he whome ye seeke: what is the cause wherefore ye are come?

21 And they said, Cornelius the centaine, a iust man, and one that feareth God, and of good reporte among the nation of

b That is, God did accept that wherof it followeth that he had faith: for as it is impossible to please God.

c He shal speake wordes vnto thee wherby thou shalt be used & all thing house.

d Layeth downe his garment, as a souldier doth when he is to sleepe.

e VVhich was midday.

f As camels, horses, dogs, oxen, sheepe, swine & such like which man nourisheth for his use.

g Or, commanding

h In taking away the difference betweene vnclane beastes and cleane, he sheweth that there is no difference betweene the Jewes and Gentiles.

i Take not for polluted & impure.

k Then this obedience which proceedeth of faith, ought to be without doubt or questioning.

Or, Peter.

It shewed to muche reuerence, and farre passing decent order, as though Peter had bene God.

Or, communi-

Den. 16, 17. 2. chro. 19, 17. Job. 34, 19. Psal. 6, 8. Eccles. 35, 16. Rom. 2, 11. Gal. 2, 6. Eph. 6, 9. Col. 3, 25. 1. pet. 1, 17.

By this speake the Hebrewes mean the whole religion of God, which without faith profiteth vs nothing.

That is, he that is upright & doeth hurt to no man, but doeth good to all.

Meaning the reconciliation between God & man through Christ Iesus, Luk 2, 14. Luk 4, 14. That is, endued him with graces & gifts above all others.

the Iewes, was warned from heauen by an holie Angel, to send for thee into his house, and to heare thy wordes.

23 Then called he the in, & lodged the, and the next day, Peter went forth with them, and certeine brethren from Ioppa accompanied him.

24 And the day after, thei entred into Cesarea. Now Cornelius waited for them, & had called together his kinsmen, and special friends.

25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.

27 And as he talked with him, he came in, & founde manie were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed me, that I shulde not call anie man polluted, or vncleane.

29 Therefore came I vnto you without saying naye, when I was sent for. I aske therefore, for what intent haue ye sent for me.

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I praid in mine house, and beholde, a man stode before me in bright clothing.

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shal speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened [his] mouth, and said, Of a truth I perceiue, that God is no acceptor of persones.

35 But in euery nation he that feareth him, and worketh righteousnes, is accepted with him.

36 Ye knowe the wordes which God hath sent to his childre of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 [Euen] the wordes which came through all Iudaea beginning in Galile, after the baptism which Iohn preached,

38 [To wit,] how God anointed Iesus of Nazaret with the holie Gost, and with power: who went about doing good, &

healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, & in Ierusalem: whome they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, to vs which did eat and drinke with him, after he arose from the dead.

42 And he commanded vs to preache vnto all people, & to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the Prophetes witness, that through his Name all that beleue in him, shal receiue remission of sinnes.

44 While Peter yet spake these wordes, the holie Gost fel on all them which heard the worde.

45 So they of the circumcision which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost.

46 For they heard them speake w'tongues, & magnifie God. Then answered Peter,

47 Can anie man forbid water, that these shulde not be baptized, which haue receiued the holie Gost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certeine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 11 The Church approueth it. 21 The Church increaseth. 23 Barnabas and Paul preache at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remede.

1 NOW the Apostles and the brethren that were in Iudaea, heard, that the Gentiles had also receiued the worde of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded [the thing] in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saue [this] vision. A certeine vessel comming downe as [it had bene] a great sheet, let downe from heauen by foure corners, & it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and saue foure sort of beasts of earth, & wilde beasts, and creeping things, & foules of heauen.

7 Also I heard a voyce, saying vnto me, Arise,

Leu. 19, 38. Michah 7, 11. chap. 1, 9.

not to debate them of baptism, who the holie Gost testifies to be his: for seeing they haue the principall, that is lesse ought not to be denied them. I Iesus Christ

For they could not yet comprehend this secret, & was hid from the Angels them selues, euen from the creation of the worlde. Eph. 3, 1. col. 1, 26. He purposed his fact before the Church.

rife, Peter: slay and eat.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at anie time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done thre times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were thre men already come vnto y^e house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I shulde go with them, without douting: moreouer these six brethren came with me, & we entred into the mans house:

13 And he shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, & call for Simon whose surname is Peter.

14 He shal speake wordes vnto thee, whereby bothe thou and all thine house shal be saued.

15 And as I began to speake, y^e holie Gost fel on them, *euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how he said, *Iohn baptized with water, but ye shalbe *baptized with the holie Gost.

17 For as muche then as God gaue them a like gift, as [he did] vnto vs, when we beleued in the Lord Iesus Christ, who was I, that I colde let God *?

18 When they heard these things, ^d they helde their peace, and glorified God, saying, Then hath God also to y^e Gentiles granted *repentance vnto life.

19 And they which were *scattered abroade because of y^e affliction y^e arose about Steuen, walked throughout til they came vnto Phenice, and Cyprus, & Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, w^h when they were come into Antiochia, spake vnto y^e Grecians, and preached the Lord Iesus.

21 And the ^s hand of the Lord was wth the, so that a great number beleued & turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, w^h was in Ierusalem, & they sent forthe Barnabas that he shulde go vnto ^a Antiochia.

23 Who when he was come, & had sene y^e grace of God, was glad, and exhorted all, that with purpose of heart they wolde cleaue vnto the Lord.

24 For he was a good man, and ful of the

holie Gost, and faith, and muche people ioyned them selues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seke Saul:

26 And whē he had founde hī, he broght hī vnto Antiochia. And it came to passe that a whole yere they were conuersant with the Church, and taught muche people, in so muche, that the disciples were first called *Christians in Antiochia.

27 In those dayes also came Prophetes frō Ierusalem vnto Antiochia.

28 And there stode vp one of the named Agabus, and signified by the ^k Spirit, that there shulde be great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euerie man according to his habilitie, ⁱ purposed to send succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

¶ CHAP. XII.

⁴ Herodes persecuteth the Christians. ⁵ He killeth Iames, ⁶ And putteth Peter in prison. ⁷ VVhence the Lord deliuereth by an Angel. ¹¹ The horrible death of Herode. ¹⁴ The Gospel flourisheth. ²⁵ Barnabas & Saul returning to Antiochia take Iohn Marke with them.

1 **N**OW about that time, *Herode the King stretched forthe [his] hands to vex certain of the Church.

2 And he killed Iames y^e brother of Iohn with the sworde.

3 And when he sawe that it pleased y^e Iewes, he proceeded further, to take Peter also (the w^h were y^e daies of vnleavened bread)

4 And when he had caught him, he put him in prison, and deliuered him to ^d four quaternions of souldiers to be kept, intending after the Passouer to bring him forthe to the people.

5 So Peter was kept in prison, but earnest prayer was made of y^e Church vnto God for him.

6 And when Herode wolde haue broght him out vnto the people, the same night slept Peter betwene two souldiers, bounde wth two chaines, and the keepers before the dore kept the prison.

7 *And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, & raised him vp, saying, Arise quickly. And his chaines fel of from [his] hands.

8 And the Angel said vnto him, Gird thy self, and binde on thy *sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

9 So [Peter] came out and followed him, L.ij.

VVhere as before they were called disciples, now they are named Christians.

This prophacie was an occasion to the Antiochians to relieue the necessity of their brethren in Ierusalem.

To signifie y^e came of a charitable minde towards them.

VVho was called Agrippa the sonne of Aristobulus: he was nephew vnto Herode the Great, and brother of Herodias.

There was another so named which was the sonne of Alpheus.

It came then of no zeale of religion, but onely to flatter the people.

The number being fourscore was deuided by fours, to keepe diuers wards.

Chap. 1, 19

Rom. 13, 9

Chap. 1, 4-13, 6

Chap. 1, 5-19, 4-13, 11-16

17. Iam is, in- with the of the ho Gost.

Not to giue the holie Gost. Their mode declareth that they were not ashamed to say that who they had mistily bla- mied Peter.

Chap. 8, 1. This repen- tance depedeth vpon faith.

Or, trouble.

He meaneth the Iewes which being scattered abroade in diuers countreys were called by this name, but the Grecians, w^h were Gentiles. The power and vertue. This was the most famous cite of Syria, & bordered vpon Cilicia.

Or, continue with the Lord.

& knewe not ^f it was true, which was done by the Angel, but thought he had sene a vision.

10 Now when they were past the first and the seconde watche, they came vnto the yrongate, that leadeth vnto the citie, & opened to them by it owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to him self, he said, Now I know for a trueth, that the Lord hathe sent his Angel, and hathe deliuered me out of the hand of Herode, and from all the ^f waiting for of the people of the Iewes.

12 And as he considered [the thing] he came to the house of Marie, the mother of Iohn, whose surname was Marke, where manie were gathered together & prayed.

13 And when Peter knocked at the entrie dore, a maide came forthe to hearken, named Rhode,

14 But when she knew Peters voyce, she opened not the entrie [dore] for gladnes, but ran in, and tolde how Peter stode before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his ^g Angel.

16 But Peter continued knocking: & whē thei had opened it, and sawe him, they were astonied.

17 And he bekened vnto them with the hand, to holde their peace, & tolde them how the Lord had broght him out of the prison. And he said, Go shewe these thiſs vnto Iames and to the brethren. And he departed and went into ^h another place.

18 ¶ Now as sone as it was day, there was no smale trouble amōg ^f souldiers, what was become of Peter.

19 And when Herode had sought for him, & founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and [there] abode.

20 Then Herode intended to make warre against them of Tyrus and Sidō, but they came all ^v one accorde vnto him, & persuaded Blastus the Kings chamberlaine, & they desired peace, because their countrey was nourished by the Kings [land.]

21 And vpon a day appointed, Herode arrayed him self in royal apparel, and sate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shoute, [saying.] The voyce of God, and not of man.

23 But immediatly the Angel of the Lord

smote him, because he ^k gaue not glorie vnto God: so that he was eaten ^l of wormes, and gaue vp the gost.

24 And the worde of God ^m grewe, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their ⁿ office, and toke with them Iohn, whose surname was Marke.

¶ CHAP. XIII.

¶ Paul and Barnabas are called to preache among the Gentiles. 7 Of Sergius Paulus, and Elymas the forcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes rejected. 48 Thei that are ordeined to life, beleue. 51 The frute of faith.

1 ¶ There were also in the Church ^f was at Antiochia, certeine Prophetes and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and ^a Manahen (which had bene broght vp with Herode the Tetrarch) and Saul.

2 Now as they ^b ministred to the Lord, & fasted, the holie Gost said, Separate me Barnabas & Saul for the worke whereunto I haue called them.

3 Then fasted they and prayed, and laid their hands on them, and let them go.

4 And they, after they were ^c sent forthe of the holie Gost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to [their] minister.

6 So when they had gone throughout the yle vnto Paphos, they founde a certeine forcerer, a false prophet, being a Iewe, named Bariesus,

7 Which was with ^d Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

8 But Elymas, the forcerer (for so is his name by interpretation) withstode them, & sought to turne away the Deputie from the faith.

9 Then Saul (which also [is called] Paul) being ful of the holie Gost, set his eyes on him,

10 And said, O ful of all subtilitie and all mischief, the childe of the deuill, [&] enemye of all righteousnes, wilt ^e not cease to peruert the straight ^e waies of ^f Lord:

11 Now therefore beholde, the hand of ^f Lord [is] vpon thee, & thou shalt be blinde, and not se the sunne for a season. And immediatly there fell on him a miste and a darkenes, and he went about, seeking some to lead him by the hand.

12 Then the Deputie when se sawe what

^k VVhich he shulde haue done, if he had perished the forcerers, of which vanitie he complained when he was a dying, as Iosephus writeth.

^l The violence of the punishment decerneth how God detesteth pride, and tyrannie: his grande father also was cause of lice.

^m The more that tyrants are about to suppress Gods worde, the more doeth it increase.

ⁿ VVhich was to distribute almes first from Antiochia, Chap. 11. 19.

^a This denoteth that God calleth of all sortes bothe his high and lowe.

^b The word signifieth to procure a publicke charge, as the Apostleship was so that here is shewed, they preached, and prophesied. Chap. 14. 26.

^c Which was the doctrine of the Apostles, onelie leadeth vs to God.

^d Which was the doctrine of the Apostles, onelie leadeth vs to God.

^e Which was the doctrine of the Apostles, onelie leadeth vs to God.

^f Which was the doctrine of the Apostles, onelie leadeth vs to God.

^g Which was the doctrine of the Apostles, onelie leadeth vs to God.

^h Which was the doctrine of the Apostles, onelie leadeth vs to God.

ⁱ Which was the doctrine of the Apostles, onelie leadeth vs to God.

^j Which was the doctrine of the Apostles, onelie leadeth vs to God.

^f For they thought that Herode wolde haue put him to death, as he had purposed.

^g For they did know by Gods worde that Angels were appointed to defende the faithful, and also in those dayes they were accustomed to se such sights.

^h VVhich was lesse suspect, by reason of the brethren.

ⁱ Bothe by flattering wordes, & also by bribery.

was done, beleued, and was astonied at þe doctrine of the Lord.

23 Now when Paul and they that were with him were departed by ship from Paphus, they came to Perga [a cite] of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

24 But when they departed from Perga, they came to Antiochia [a cite] of Pisdia, and went into the Synagogue on the Sabbath day, and sate downe.

25 And after the lecture of the Law & Prophetes, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any worde of exhortation for the people, say on.

26 Then Paul stood vp & beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

27 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, & with an high arme brought them out thereof.

28 And about the tyme of fortie yeres, suffered he their manners in the wilderness.

29 And he destroyed seven nations in the land of Canaan, & deuided their land to them by lot.

30 Then afterwarde he gaue vnto them Iudges about foure hundred and fiftie yeres, vnto tyme of Samuel þe Prophet.

31 So after that they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, [by the space] of fortie yeres.

32 And after he had taken him away, he raised vp Dauid to be their King, of whome he witnessed, saying, I haue founde Dauid [þe sonne] of Iesse, a man after mine owne heart, which wil do all things that I wil.

33 Of this mans seede hath God according to [his] promes raised vp to Israel, þe Saviour Iesus:

34 When Iohn had first preached before his coming the baptisme of repentance to all the people of Israel.

35 And when Iohn had fulfilled [his] course, he said, Whome ye thinke that I am, I am not he: but beholde, there cometh one after me, whose shoe of his I fetter I am not worthy to lofe.

36 Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the worde of this saluation sent.

37 For the inhabitants of Ierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophetes, which are read ouer the Sabbath daye, they haue fulfilled them in condemning him.

38 And though they founde no cause of death in him, yet desired they Pilate to kill him.

39 And when they had fulfilled all things that were written of him, they toke him downe from the tre, and put him in a sepulchre.

40 But God raised him vp from the dead.

41 And he was sene manie dayes of them, which came vp with him from Galile to Ierusalem, which are his witness vnto the people.

42 And we declare vnto you, touching the promes made vnto the fathers,

43 God hath fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the seconde Psalme, Thou art my Sonne: this day haue I begore thee.

44 Now as concerning that he raised him vp from the dead, no more to returne to the graue, he hath said thus, I wil giue you the holie things of Dauid, which are faithful.

45 Wherefore he saith also in another place, Thou wilt not suffer thine Holie one to se corruption.

46 Howbeit, Dauid after he had serued his time by counsel of God, he slept, & was laid with his fathers, & sawe corruption.

47 But he whome God raised vp, sawe no corruption.

48 Be it knowen vnto you therefore, men [and] brethren, that through this man is preached vnto you the forgiveness of sinnes.

49 And from all things, from wye colde not be iustified by the Law of Moyses, by him euerie one that beleueth, is iustified.

50 Beware therefore, lest that come vpon you, which is spoken of in the Prophetes.

51 Beholde, ye despisers, & wonder, and vanish away: for I worke a worke in your daies, a worke which ye shal not beleue, if a man wolde declare it you.

52 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles be- sought that they wolde preache these wordes to them the next Sabbath [day].

53 Now when the Congregation was dissolved, manie of the Iewes, and profelytes that feared God, followed Paul & Barnabas, which spake to them, and exhorted them to continue in the grace of God.

54 And the next Sabbath [day] came almost the whole cite together, to heare þe worde of God.

55 But when the Iewes sawe the people, they were full of enuie, & spake against those things, which were spoken of Paul, contrariyng them, and railing on them.

56 Then Paul and Barnabas spake bolde- ly.

Mat. 27, 23.
mar. 15, 13.
luk 23, 23.
Iohn 19, 6.
In Christ all
promises are
Yea, & Amen.
2. Cor. 1, 20.
Mar. 23, 2.
mar. 16, 6.
luk 1, 47.
Iohn 20, 19.

In that he
was borne and
incarnate.
Psal. 2, 7.
Iohn 1, 14.
I. Cor. 15, 20.

Ila. 55, 1.
Meaning, that
he wolde faith-
fully accomplish
the promises, &
he made of his
fre mercie with
the fathers: &
and he sheweth
that as the gra-
ue, which God
hath giuen to
his Sonne, is
permanent for
euer, so likewise
the life of the
Sonne is eter-
nal.
Psal. 15, 10.
chap. 1, 31.
1. King. 2, 10.
chap. 1, 29.

Habak. 1, 13.
He repro-
veth them there-
fore because they
knewe wolde not
proue.
¶ Which is,
vengeance vn-
speakeable, for
the contempt of
Gods wordes.

The dis-
tinction of the
Gentiles shal be
made equal to
them.

Mat. 10, 6.

¶ Which is, to know one's selfe God, and whome he has the best, Iesus Christ.
* Isa. 49, 6.
luk 2, 31.

¶ None can beleue, but they whome God doth appoint before all beginnings to be fauoured.
u He meaneeth superstitious women, and such, as were led with a blinde wayle, albeit the commune people esteemed the godlie; and therefore Luke speakes as the world esteemed them.
* Mar. 16, 14.
luk 9, 32.
chap. 1, 6.
luk 1, 10.
luk 1, 11.
luk 1, 12.
luk 1, 13.
luk 1, 14.
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luk 1, 96.
luk 1, 97.
luk 1, 98.
luk 1, 99.
luk 1, 100.

¶ Which would not obey the doctrine, neither suffer them selves to be persuaded to beleue the truth, and thus to embrace Christ.
luk 1, 11.
luk 1, 12.
luk 1, 13.
luk 1, 14.
luk 1, 15.
luk 1, 16.
luk 1, 17.
luk 1, 18.
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luk 1, 98.
luk 1, 99.
luk 1, 100.

¶ In so muche that all the people were moued at doctrine. So bothe Paul and Barnabas remained at Lystra.

ly, and said, * It was necessarie that the worde of God shulde first haue bene spoken vnto you: but seeinge ye put it from you, and iudge your selues vnworthie of euerglasting life, lo, we turne to the Gentiles.

47 For so hath the Lord commanded vs, [saying.] * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: & as manie as were ordeined vnto eternal life, beleued.

49 Thus the worde of the Lord was published throughout the whole country.

50 But ¶ Iewes stirred [certeine] deuoute and honorable women, & the chief men of the cite, & raised persecution against Paul & Barnabas, & expelled them out of their coasts.

51 But they * shooke of the dust of their feet against them, and came vnto Iconium.

52 And the disciples were filled with ioye, and with the holie Ghost.

CHAP. XIII.

¶ God giueth successe to his worde. 6 Paul and Barnabas preache at Iconium & are persecuted. 13 At Lystra they wolde do sacrifice to Barnabas & Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 23 They confirme the disciples in faith and patience. 25 Appoint ministers. 26 And passing through manie places, make reports of their diligence at Antiochia.

¶ And it came to passe in Iconium, ¶ they went bothe together into the Synagogue of the Iewes, & so spake, that a great multitude bothe of the Iewes and of the Grecians beleued.

2 But the vnbeleuing Iewes stirred vp, & corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto ¶ worde of his grace, and caused signes and wonders to be done by their hands.

4 But a people of the cite were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made bothe of the Gentiles, & of the Iewes w their rulers, to do them violence, & to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, & vnto the region rounde about.

7 And there were preaching the Gospell.

8 ¶ Now there late a certein man at Lystra, impotent in his feet, which was a creple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to

be healed,

10 Said w a loude voyce, ¶ Stand vpright on thy feet. And he leaped vp, & walked.

11 Then when the people sawe what Paul had done, thei lift vp their voyces, saying in the speache of Lycaonia, Gods are come downe to vs in the likenes of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, because he was the chief speaker.

13 Then Iupiters priest, which was before their cite, brought bulles with garlandes vnto the gates, & wolde haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, thei rent their clothes, & ran in among the people, crying,

15 And saying, O men, why do ye these things? We are euen men, subiect to the like passions that ye be, & preache vnto you, that ye shulde turne from these vaine [idoles] vnto the liuing God, which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past suffered all the Gentiles to walke in their owne waies.

17 Neuertheles, he left not himself without witnesse, in ¶ he did good [and] gaue raine from heauen, & frutefull seasons, filling our hearts w foode, and gladnes.

18 And speaking these things, scarce refrained they the people, that they had not sacrificed vnto them.

19 Then there came certeine Iewes from Antiochia & Iconium, which when they had perswaded the people, ¶ stoned Paul, and drewe him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood rounde about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that cite, & had taught manie, they returned to Lystra, & to Iconium, and to Antiochia.

22 Confirming the disciples hearts, & exhorting them to continue in the faith, [confirming] ¶ we must through manie afflictions entre into the kingdome of God.

23 And when they had ordeined them Elders by election in euerie Church, and prayed, and fasted, they commended them to the Lord in whome they beleued.

24 Thus they went throughout Pisidia, & came to Pamphilia.

25 And when they had preached ¶ worde in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, ¶ from whence they had bene commended vnto the grace of God, to ¶ worke which they had

¶ I say to the Name of the Lord Iesus Christ.

b That is, named w flowers & garlandes.
c He meaneeth before the house of the Apostle lodged: in the temple was without town, & therefore the Priest brought sacrifice (as though) to the gods them selues.

d In signe of detesting & abhorring it.
e That is, without our sinnes, & all subiect to death.

* Gen. 3, 1.
* Plal. 145, 6.
* reuel. 14, 7.
* Plal. 111, 10.

f To shew that their owne satisfie not praising nor praising them, and their glorie.

g To shew that they shulde goe into man a home. And whiles they were there, & came, & departed.

h That is, they shulde goe into man a home. And whiles they were there, & came, & departed.

* Chap. 1, 10.

29 [That is] y^e absteyne from thinges offered to idoles, and blood, and that that is

to VVithome the
Lamb of God ha-
vinge himselfe and
directed to the
Heire, so with
the freshing of
his life, sanctified
the whole flock
but as the milke
of Gods or-
dinance, 2. Ro-
m. 11. 1. 2. Ro-
m. 11. 1. 2. Ro-

And whatfor
uer ye wolde
not that men
shulde do vnto
you, do not to
others.

† Or, comforted.

u Having desired leave of the Church, the brethren prayed God to prosper their journey.

† wolde take.

† God suffered the moste perfect to fall, and yet turneth their infirmities to the living force of his word, as this Church of Cambridge caused the words to be preached in this place.

† Rom. 16. 21. I have written to the Philippians.

† 1. Cor. 16. 1. I have written to the Corinthians.

† 1. Cor. 16. 1. I have written to the Corinthians.

† 1. Cor. 16. 1. I have written to the Corinthians.

† 1. Cor. 16. 1. I have written to the Corinthians.

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† 1. Cor. 16. 1. I have written to the Corinthians.

† 1. Cor. 16. 1. I have written to the Corinthians.

† 1. Cor. 16. 1. I have written to the Corinthians.

strangled, and from fornication: † from which if ye kepe your selues, ye shal do wel. Fare ye wel.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the epistle.

31 And when they had red it, they reioyced for the consolation.

32 And Iudas and Silas being Prophetes, exhorted the brethren with manie wordes, and strengthened them.

33 And after they had taried there a space, they were let go in^a peace of the brethren vnto the Apostles.

34 Notwithstanding^o Silas thought good to abide there still[†].

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with manie other the worde of the Lord.

36 ¶ But after certein^e dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euerie cite, where we haue preached the worde of the Lord, [and se] how thei do.

37 And Barnabas[†] counseled to take with them Iohn, called Marke.

38 But Paul thought it not mete to take hi vnto their companie, & departed from them from Pamphilia, and went not with them to the worke.

39 Then were they so stirred that they departed a sunder one from the other, so[†] Barnabas toke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

¶ When Paul had circumcised Timothee, he toke him with him. 7 The Spirit calleth them from one country to another. 14 Lydia is converted. 18 Paul and Silas imprisoned for the sake of the Gospel. 37 And are delivered as Romans.

¶ Then came he to Derbe & to Lystra: and beholde, a certein^e disciple was there named[†] Timotheus, a womans sonne, which was a Iewesse & beleued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported wel.

3 Therefore Paul wolde that he shulde go forth with him, & toke and^a circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecian.

4 And as they went through[†] cities, they deliuered them[†] decrees to kepe, ordeined of the Apostles & Elders, which we-

re at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in nombre daily.

6 ¶ Now when they had gone through out Phrygia, and the region of Galatia, they were^b forbidden of the holie Ghost to preache the worde in^c Asia.

7 Then came they to Mysia, & sought to go into Bithinia: but[†] Spirit[†] suffered the not.

8 Therefore they passed through Mysia, and came downe to^d Troas.

9 Where a vision appeared to Paul in the night. There stode a man of Macedonia, & prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had sene the vision, immediately he prepared to go into Macedonia, being^e assured that the Lord had called vs to preache the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to^f Neapolis,

12 ¶ And from thence to Philippi, which is the chief cite in the partes of Macedonia, and^g whose inhabitants came from Rome to dwell there, & we were in that cite abiding certein^e dayes.

13 And on[†] Sabbath day, we went out of the cite, besides a riuer, where they were wont to^h pray: & we sat downe, & spake vnto the women, & were come together.

14 And a certein^e woman named Lydia, a seller of purple, of the cite of the Thyatirians, & worshipped God, heard [vs]: whose heart the Lord opened, & she attended vnto the things, which Paul spake.

15 And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, and abide there: and she constrained vs.

16 And it came to passe that as we went to prayer, a certein^e maide hauingⁱ a spirit of diuination, met vs, which gate her masters muche vantage with diuining:

17 She followed Paul and vs, and cryed saying, These men are the seruants of the moste high God, which shewe vnto vs^k way of saluation.

18 And this did she manie dayes: but Paul being^l grieved, turned about, and said to the spirit, I commande thee in the Name of Iesus Christ, that[†] thou come out of her. And he came out the same houre.

19 Now when her masters sawe that the hope of their gain was gone, they caught Paul & Silas, and drew them into the market place vnto the magistrates.

20 And brought them to the gouernours, laying, These men we are leues, trouble

b God chulsh not onely men, but also appoynteth counsaill where his worde shalbe preached, and onely as he wil.
c Meaning Asia the lesse.
d Called also Antigonis, and Alexandria.

e VVhere ought we to credit vnto, excepte we be assured thereof by the Spirit of God.
f VVhich is the borden of Thracia and Macedonia.

g In Greke & Latine[†] words is called Colonia which can not otherwise be wel expressed, but by such circumstance of wordes.
h VVhere the Christians accustomed to assemble their Church, where the infidels persecuted them.

i Leu. 16. 29. del. 1. 7.

k 1. Sam. 11. 7. i VVhich was a gift & forerunner of things past, present to come: which knowledge is mania thing.

l God permitte to the Spirit of God, though he be the truest, yet was his manerous purpose cause the spirit to be rebuffed as Iudas out of persons, teachers of religion.

For Satan subtilly suggested, and all might Iesus, Satan, and the Spirit of God taught by one doctrine, and said Mat.

our citie,

21 And preache ordinances, which are not lawful for vs to receiue, nether to obserue, ſeing we are Romaines.

22 The people alſo roſe vp together againſt them, & the gouernours rent^m their clothes, and^a commanded [them] to be beate with roddeſ.

23 And when they had beaten them fore, they caſt [them] into priſon, comanding the iailer to kepe them ſurely.

24 Who hauing receiued ſuche commandement, caſt them into the tinner priſon, & made their fete faſt in the ſtockes.

25 Now at midnight Paul and Silas prayed, [&] ſang a pſalme vnto God: and the priſoners heard them.

26 And ſuddely there was great earthquake, ſo that the fundation of þ^e priſon was ſhaken: and by and by all the dores opened, and euerie mans bandes were loſed.

27 Then the keper of the priſon waked out of his ſlepe, and when he ſawe the priſon dores open, he drewe out his ſworde & wolde haue killed him ſelf, ſuppoſing the priſoners had bene fled.

28 But Paul cryed w^a a loude voyce, ſaying, Do thy ſelf no harme: for we are all here.

29 Then he called for a light, & leaped in and came trembling, and fel downe before Paul and Silas,

30 And brought them out, and ſaid, Syrs, what muſt I do to be ſaued?

31 And they ſaid, Beleue in the Lord Ieſus Chriſt, & thou ſhalt be ſaued, and thine houſholde.

32 And they preached vnto him þ^e worde of þ^e Lord, & to all that were in his houſe.

33 Afterwarde he toke them the ſame houre of the night, & waſhed [their] þ^e ſtripes, and was baptized with all that belonged vnto him, ſtraight way.

34 And when he had brought them into his houſe, he ſet meat before them, and reioyced that he with all his houſholde beleued in God.

35 And when it was day, þ^e gouernours ſent the ſergeants, ſaying, Let thoſe men go.

36 Then the keper of the priſon tolde theſe wordes vnto Paul, ſaying, The gouernours haue ſent to loſe you: now therefore get you hence, and go in peace.

37 Then ſaid Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romaines, they haue caſt vs into priſon, & now wolde they put vs out priuely: nay verely: but let them come & bring vs out.

38 And þ^e ſergeants tolde theſe wordes vn

to the gouernours, who ſeared wh^e they heard that they were Romaines.

39 Then came they and prayed them, and brought them out, and deſired them to departe out of the citie.

40 And they went out of the priſon, and entred into the [houſe of] Lydia: & when they had ſene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul cometh to Theſſalonica, 4 Where ſome receiue him, and others perſecute him. 11 To ſearche the Scriptures. 17 He diſputeth at Athenes, and the frute of his doctrine.

1 **N**OW as they paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and thre Sabbath [dayes] diſputed with them by the Scriptures,

3 Opening, and alledging that Chriſt muſt haue ſuffred, and riſen againe from the dead: & this is Ieſus Chriſt, whome, [ſaid he] I preache to you.

4 And ſome of them beleued, & ioyned in companie with Paul and Silas: alſo of the Grecians that feared God a great multitude, & of the chief women not a fewe.

5 But the Iewes which beleued not, moued with ennie, toke vnto them certeine vagabondes [&] wicked felowes, & wh^e they had aſſembled the multitude, they made a tumulte in þ^e citie, & made aſſault againſt þ^e houſe of Iason, & ſought to bring them out to the people.

6 But when they founde them not, they drewe Iason & certeine brethren vnto the heades of the citie, crying, Theſe are they wh^e haue ſubuerſed the ſtate of the worlde, and here they are,

7 Whome Iason hath receiued, and theſe all do againſt the decrees of Ceſar, ſaying that there is another King, one Ieſus.

8 Then they troubled the people, and the heads of the citie, when they heard theſe things.

9 Notwithſtanding when they had receiued þ^e ſufficient aſſurance of Iason and of the other, they let them go.

10 And þ^e brethren immediatly ſent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 Theſe were alſo^b more noble men then they which were at Theſſalonica, which receiued the worde with all redines, and ſearched the Scriptures daily, wheth^e thoſe things were ſo.

12 Therefore manie of the beleued, & of honeſte women, which were Grecians, &

For the perſeuerance was great againſt them that did iniurie to a ciſſen Romaine,

a Like queneſſe picking thair ſeed againſt Chriſt: and theſe be the whoſe worde continually fighteth againſt the member of Chriſt, trayſon & ſedition.

† Or, a ſufficient answer.

b Not more excellent of birth, but more prompt, & courageous in receiuing the worde of God: for he compareth th^e of Berea with them of Theſſalonica who perſeuted þ^e Apoſtles in Berea.

¶ Ioh. 5. 39.

c This was not anely to triel theſe things wh^e they had heard, were true, but alſo to confirme them ſelues in the faith, and ſo increaſe the faith.

To wit, the doctores of Paul & Silas. ¶ Cor. 11. 3. ¶ Iuſt. 2. 2.

Or, in the bottom of the priſon, or in a dun.

Or, woundes, or, hurtes.

¶ Or, he ſet a table.

The Gouernours aſſembled together in the market, and remembring þ^e earthquake that they feared, &c.

No man had power to put to death a ciſſen Romaine but the Romaines ſelues by conſent of the people.

† Or, had he cha-
ge to conuict
him safely.
d That citie
was a fountaine
of all know-
ledge, was now
the sinke of mo-
st horrible ido-
latric.

e Suche was
his feruent zeale
towards
Gods glorie,
that he labored
to amplifie the
same bothe in
season, and out
of season, as he
taught afterwar-
de to Timothee.
f VWho holde
the pleasure was
mans whole fel-
licitie.

g VWho taught
that vertue was
onely mans fel-
licitie, which
not withstan-
ding they neuer
attained vnto.
† Or, rascal,
or, rister.

h VWhere iud-
gement was gi-
uen of weightie
matters, but
chiefly of im-
pietie against
their gods, whe-
reof Paul was
accused: or els
was led thither
because of the
sorte of people
whose eares e-
uer tickled to
heare newes.
† Or, had lea-
sure.

i VWhich was
also called Ar-
opagus.

k Hereby Paul
taketh an occa-
sion to bring
them to the
true God.

* Chap. 7, 48.
* Plal. 50, 1.

l Before man
was created,
God had ap-
pointed his sta-
te and conditio-
n. This is ment
as touching the
foundrie changes
of the worlde,
as when some
people departe
out of a coun-
trei, & others
come to dwel
therein.

m Men groped
in darkenes til
Christe shew
lighte in
their hearts.

men not a fewe.

13 ¶ But when the Iewes of Thessalonica
knewe, that the worde of God was also
preached of Paul at Berea, they came thi-
ther also, and moued the people.

14 But by and by the brethren sent away
Paul to go as [it were] to the sea: but Silas
and Timotheus abode there stil.

15 And they that did conduct Paul, broght
him vnto Athenes: And when they had
receiued a commandement vnto Silas &
Timotheus y they shulde come to him at
once, they departed.

16 ¶ Now while Paul waited for them at
Athenes, his spirit was stirred in him, whe-
he sawe the citie^d subiect to idolatric.

17 Therefore he disputed in the Synago-
gue with the Iewes, and with them that
were religious, and in the market daily
with whome soeuer he met.

18 Then certeine philosophers of y^e Epi-
cures, and of the s^t Stoickes, disputed with
him, and some said, What wil this babler
say? Others [said,] He seemeth to be a setter
forthe of strange gods (because he pre-
ached vnto them Iesus, & the resurrectio.)

19 And they toke him, and broght him in-
to^h Mars strete, saying, May we not knowe,
what this new doctrine, whereof thou
speakest, is?

20 For thou bringest certeine strange things
vnto our eares: we wolde knowe there-
fore, what these things meane.

21 For all the Athenians, and strangers
which dwelt there, gaue them selues to
nothing els, but ether to tel, or to heare so-
me newes.

22 Then Paul stode in y^e middes ofⁱ Mars
strete, & said, Ye me of Athenes, I percei-
ue y^e in all things ye are to superstitious.

23 For as I passed by, & behelde your deu-
otiōs, I founde an alter wherein was writ-
ten, VNTO THE VNKNOWN
GOD. Whome ye then ignorantly wor-
ship, him shewe I vnto you.

24 God that made the worlde, & all things
that are therein, seing that he is Lord of
heauen & earth, dwelleth not in temples
made with hands,

25 *Nether is worshipped wth mens hands,
as thogh he neded any thing, seing he
giueth to all life & breath and all things,

26 And hath made of one blood all man-
kinde, to dwell on all the face of y^e earth,
and hath assigned the times which we-
re ordained before, and the boundes of
their^m habitation,

27 That they shulde seke the Lord, if so be
they might haue groped after him, and
founde^e him, thogh douteles he be not

farre from euerie one of vs.

28 For in him we liue, and moue, and haue
our being, as also certeine of your owne
Poetes haue said, For we are also his ge-
neration.

29 *For asmuche then, as we are the gene-
ration of God, we ought not to thinke that
the Godhead is like vnto y^e gold, or silver,
or stone grauen by arte and the inuention
of man.

30 And y^e time of this ignorance God re-
garded not: but now he admonisheth all
men euerie where to repent,

31 Because he hath appointed a day in
which he wil iudge the worlde in righte-
ousnes, by that man whome he hath ap-
pointed, [whereof] he hath giuen an as-
surance to all men, in that he hath raised
him from the dead.

32 Now when they heard of y^e resurrectio
fro the dead, some mocked, & other said,
We wil heare thee againe of this thing.

33 And so Paul departed from among the.
34 Howbeit certeine men claue vnto Paul,
and beleued: among whome was also De-
nis^t Arcopagita, & a woman named Da-
maris, and other with them.

¶ CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corin-
thus. 6 He is detested of the Iewes, 8 Yet receiued of
many, 9 And comforted of the Lord. 14 Gallio refu-
seth to meddle with religion. 18 Pauls vowe. 21 His
faith in the prouidence of God, 22 And care for the bre-
thren. 24 The praise of Apollos.

1 A Fter these things, Paul departed fro
Athenes, and came to Corinthus,

2 And founde a certeine Iewe, named^a A-
quila, borne in Pontus, lately come from
Italie, and his wife Priscilla (because that

*Claudius had comanded all Iewes to de-
parte fro Rome) and he came vnto them.

3 And because he was of the same crafte,
he abode with them & wrought (for their
crafte was to make^c tentes.)

4 And he disputed in the Synagogue eue-
rie Sabbath [day], & exhorted the Iewes,
and the Grecians.

5 Now when Silas & Timotheus were co-
me from Macedonia, Paul^d burned in
spirit, testifying to the Iewes that Iesus
was the Christ.

6 And when they resisted & blasphemed,
he^e shooke his raiment, & said vnto them,
*Your blood [be] vpon your owne head:

I am cleane: from hence forth wil I go
vnto the Gentiles.

7 So he departed thence, and entred into
a certeine mans house, named Iustus, a
worshipper of God, whose house ioyned
hard to the Synagogue.

8 And *Crispus the chief ruler of the Sy-
nagogue, beleued in the Lord with all
his

o As Aratus &
others.

* Isa. 40, 13.

p He condem-
neth the man
and the forme
wherein he
is counterfe-
ted.

q But pardoned
it, and did not
punish it as it
deserued.

r This is ment
of the vniuersal
worlde, and not
of euerie par-
ticular man: for
whosoever sin-
neth without
the Lawe, shall
die without the
Lawe.

† Or, a iudge of
Mars strete.

* Rom. 16, 34.

a This was
Claudius Celsus
who then was
Emperour.

b Thus he was
where euer he
came: but princi-
pally at Corin-
thus because
of the false A-
postles which
preached with-
out wages to
winne the peo-
ples fauour.

c Or paulus
which then was
made off his
nes.

d And bayled
with a certein
zeale.

* Chap. 13, 34.
mat. 16, 14.

e Because they
haue none ex-
cuse, he denoun-
ceth y^e vengeance
of God against
them through
their owne fau-
te.

f 1. Cor. 1, 14.

his householde: and many of the Corinthians hearing it, beleued & were baptized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy peace.

10 For I am with thee, and no man shall lay [hands] on thee to hurt thee: for I haue muche people in this cite.

11 So he continued there a yere & six moneths, & taught the worde of God among them.

12 ¶ Now when Gallio was deputed of Achaia, the Iewes arose with one accord against Paul, and brought him to Iudgement fear,

13 Saying, This fellow persuadeth men to worship God contrary to the Law.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euil dede, O ye Iewes, I wolde according to reason mainteine you.

15 But if it be a question of wordes, & names, and of your Law, loke ye to it your selues: for I wil be no iudge of those things.

16 And he draue them from Iudgement fear.

17 Then toke all the Grecians Sosthenes the chief ruler of the Synagogue, and bet him before the iudgement fear: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he toke leaue of brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vow.

19 Then he came to Ephesus, & left them there: but he entred into the Synagogue and disputed with the Iewes.

20 Who desired him to tary a longer time with them: but he wolde not consent,

21 But bade them fare wel, saying, I must needs kepe this feast that commeth, in Ierusalem: but I wil returne againe vnto you, if God wil. So he sailed from Ephesus.

22 ¶ And when he came downe to Cesarea, he went vp to Ierusalem: & when he had saluted the Church, he wet down vnto Antiochia.

23 Now when he had taried [there] a while, he departed, & went through country of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, & mighty in Scriptures.

25 The same was instructed in the way of the Lord, & he spake feruently in the Spi-

rit, and taught diligently the things of the Lord, & knewe but Iohns baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue: Whome when Aquila & Priscilla had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when he was minded to go into Achaia, brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe them muche which had beleued through grace.

28 For mightely he confuted publickly Iewes wth great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holie Ghost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashenes, & punishment of Iohns disciples, & Iesus that came thereof. 14 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth his and appeareth it by the rounte Clarke.

1 And it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and founde certene disciples.

2 And said vnto them, Haue ye receiued the holie Ghost sence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Ghost.

3 And he said vnto them, Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, I is, in Christ Iesus:

5 But they who heard it, were baptized in the Name of the Lord Iesus.

6 And Paul laid his hands vpon them, and the holie Ghost came on them, & they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 Moreover he went into the Synagogue, & spake boldly for the space of three moneths, disputing & exhorting to things apperteyne to the kingdome of God.

9 But when certene were hardened, and disobeyed, speaking euil of the way of God before the multitude, he departed from them, & separated the disciples, & disputed daily in the schole of one Tyrannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia heard the worde of the Lord Iesus, bothe Iewes and Grecians.

11 And God wrought no smale miracles by the hands of Paul.

12 So that from his bodie were brought vn-

m He had but as yet the first principles of Christs religion, and by baptisme is here meant the doctrine.

n This great learned and eloquent man disdained not to be taught of a poorer craftsman. o The way to salvation.

a That is, the particular gifts of the Spirit: for as yet they knewe not the visible gifts.

b Meaning, what doctrine they did profess by their baptisme: for to be baptized in Iohns baptisme signified to profess the doctrine which he taught, & sealed with signs of baptisme: as he baptized in the Name of Father, &c. is to be dedicated and consecrated vnto him: to be baptized in the death of Christ, is for the dead, to winne one himselfe, vnto remission of finnes, is, that sinne by Christs death may be abolished, and dynia vs, & that we may growe in Christs one head, and that our finnes may be washed away by the blood of Christ.

c That is, of a certene man called Tyrannus.

d From hence doth vnto us.

¶ Or, napkins.
 ¶ This was to authorize ¶ Gofpel, and to con-
 firm Pauls mi-
 nifterie, not to
 cause men to
 worſhip him or
 his napkins.
 ¶ Or, conuincers.
 ¶ They abſe-
 Pauls autoritie,
 & without any
 vocation of
 God, vſurpe ¶
 which is not in
 mans power.

g That is, de-
 clared by con-
 feſſion of their
 finnes and by
 their good wor-
 kes that they
 were faithfull.
 h This mean-
 eth to offer ſteel-
 money about
 2000 markes.
 i By the moti-
 on of the holie
 Gofte, he vnder-
 toke this ior-
 ney.
 k That is, a-
 bout the ſtate
 of the Chriſti-
 ans: for they
 concerned the
 Chriſtians be-
 cauſe they left
 the olde reli-
 gion, & brought
 in another trade
 of doctrine.
 ¶ Or, ſhames.
 l What imple-
 me doeth not
 conuincous dri-
 ue a man vnto ¶
 ¶ He was me-
 ned with his
 proſe: & there-
 fore for their
 bellies, ſo that
 they wolde ra-
 ther loſe both
 their liues, and
 religion than
 their filthy
 gaine.
 m Meaning
 their arte and
 occupation.
 n Religion is
 his ſeconde ar-
 gument which
 he leſſe eſte-
 meth, than his
 proſe: and there-
 fore priueth
 ¶ ¶ which
 ſheweth is contra-
 ry to the doings
 of the faithfull:
 for they prefer-
 re religio abo-
 ue all.

to the ſicke, ¶ kercheſ: or handkercheſ,
 and the diſeaſes departed from them, and
 the euil ſpirits went out of them.
 13 Then certeine of the vagabonde Lewes,
 ¶ exorcifites, toke in hand to name ouer
 them ¶ had euil ſpirits, the Name of the
 Lord Ieſus ſaying, We ¶ adiure you by Ie-
 ſus, whome Paul preacheth.
 14 (And there were certeine ſonnes of
 Sceua a Iewe, the Priſt, (about ¶ ſeuē ¶
 did this)
 15 And the euil ſpirit answered, and ſaid,
 Ieſus I acknowledge, and Paul I knowe:
 but who are ye?
 16 And ¶ man in whome ¶ euil ſpirit was,
 ran on them, & ouercame them, & preuai-
 led againſt them, ſo that they fled out of
 that houſe, naked, and wounded.
 17 And this was knowne to all the Iewes
 & Grecians alſo, ¶ dwelt at Ephesus, and
 feare came on them all, and the Name of
 the Lord Ieſus was magnified.
 18 And many that beleued, came and con-
 feſſed, and ¶ ſhewed their workes.
 19 Many alſo of them which vſed curious
 artes, brought their bokes, and burned the
 before all men, and they counted ¶ price
 of them, & founde ¶ ſittie thouſand ¶
 of ſiluer.
 20 So the worde of God grew ¶ mightely,
 and preuailed.
 21 ¶ Now when theſe things were accom-
 pliſhed, Paul purpoſed ¶ by the Spirit to
 paſſe through Macedonia and Achaia, &
 to go to Ieruſalem, ſaying, After I haue
 bene there, I muſt alſo ſe Rome.
 22 So ſent he into Macedonia two of the
 that miniſtred vnto him, Timotheus and
 Erastus, [but] he remained in Aſia for a
 ſeaſon.
 23 And the ſame time there aroſe no ſmale
 trouble about that ¶ way.
 24 For a certeine man named Demetrius
 a ſiluerſmith, which made ſiluer ¶ temples
 of Diana, ¶ brought great gaines vnto the
 craftes men:
 25 Whome he called together, with the
 workemen of like things, and ſaid, Sirs, ye
 knowe that by this craſte ¶ we haue our
 goods.
 26 Moreover ye ſe and heare, ¶ not alone
 at Ephesus, but almoſte throughout all
 Aſia this Paul hath ¶ perſwaded, & turned
 away muchie people, ſaying, That they be
 not gods which are made with hands,
 27 So that not onely this thing is dange-
 rous vnto vs, ¶ that the ſtate ſhulde be re-
 proued, but alſo that the ¶ temple of the
 great goddeſſe Diana ſhulde be nothing
 eſtimated, and that it wolde come to paſſe

that her magnificence, which all Aſia &
 the ¶ worlde worſhippeth, ſhulde be de-
 ſtroyed.
 28 Now whē they heard it, they were full
 of wrath, and cryed out, ſaying, Great [is]
 Diana of the Ephesians.
 29 And the whole citie was full of confuſi-
 on, and they ruſhed into the commune
 place with one aſſent, and caught ¶ Gaius,
 and ¶ Ariſtarchus, men of Macedonia, and
 Pauls companions of his iourney.
 30 And whē Paul wolde haue entred in vnto
 ¶ people, the diſciples ſuffered him not.
 31 Certeine alſo of ¶ chief of Aſia which
 were his friends, ſent vnto him, deſiring
 him, ¶ he wolde not preſent him ſelf in
 the commune place.
 32 Some therefore cryed one thing, & ſome
 another: for the aſſemblic was out of
 order, & the more parte knewe not whe-
 refore they were come together.
 33 And [ſome] of the companie ¶ drew
 forth Alexander, ¶ Iewes thruſting him
 forwardes. Alexander then beckened ¶
 the hand, and wolde haue excuſed the
 matter to the people.
 34 But when they knewe that he was a Ie-
 we, there aroſe a ſhout almoſte for the
 ſpace of two houres, of all men crying,
 Great [is] Diana of the Ephesians.
 35 Then the towne clarke when he had
 ſtayed the people, ſaid, Ye men of Ephe-
 ſus, what man is it that knoweth not how
 ¶ the citie of ¶ Ephesians is a worſhipper
 of the great goddeſſe Diana, and of [the
 image] ¶ came downe from ¶ Iupiter?
 36 Seing then that no man can ¶ ſpeake
 againſt theſe things, ye ought to be appea-
 ſed, and to do nothing raſhly.
 37 For ye haue brought hither theſe men
 which haue nether commit ſacrilege, ne-
 ther do blaſpheme your goddeſſe.
 38 Wherefore, if Demetrius and the craſ-
 tes men ¶ are with him, haue a matter a-
 gainſt any mā, ¶ lawe is open, & there are
 Deputies: let them accuſe one another.
 39 But if ye inquire anie thing concerning
 other matters, it may be determined in a
 lawful aſſemblic.
 40 For we are euen in icopardie to be ac-
 cuſed of this daies ſedition, forasmuche
 as there is no cauſe, whereby we may gi-
 ue a reaſon of this concourſe of people.
 41 And when he had thus ſpoken, he let
 the aſſemblic departe.

¶ CHAP. XX.

Paul goeth into Macedonia & into Grecia. 7 He celebra-
 teth the Lords ſupper and preacheth. 9 At Troas he rai-
 ſeth vp Eurychus. 17 At Ephesus he calleth the Elders of ¶
 Church together, committeſh the keeping of Gods ſlocke vnto
 them, warneth them of falſe teachers, ſheweth his praice
 with them, and departeth by ſhip towards Ieruſalem.

¶ He groweth his religio
 vpon the mini-
 ſtude & autori-
 tie of the wor-
 de, as do the Pa-
 piſtes.

¶ Rom. 14. ¶
 1. cor. 1. ¶
 ¶ Coloſ. 2. ¶

¶ And ſeeking
 in an his place
 where the peo-
 ple coulde not
 come nere him
 but whence the
 might wel heare
 his voyce.

¶ Anſwereth
 the couerouſneſſe
 of the Priſts
 brought in this
 ſuperſtition: for
 it is written that
 ¶ temple being
 repaired ſeuē
 times, this idole
 was neuer cha-
 ged, ¶ Plin. lib.
 16. ¶ by ſuch
 deluſions the
 worlde is made
 eaſily abuſed.
 ¶ He pacifieth
 the people by
 worlde liue-
 dome, & haue
 no reſpect to
 religion.

NOW after the tumulte was ceased, Paul called the disciples vnto him, & embraced them, and departed to go into Macedonia.

2 And when he had gone through those partes, and had exhorted them with many wordes, he came into Grecia.

3 And hauing taryed [there] thre moneths, because the Iewes laid waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopator of Berea, and of them of Theffalonica, Aristarchus, and Secundus, and Gatus of Derbe, and Timotheus, and of them of Asia Tychicus, and Trophymus.

5 These went before, & taried vs at Troas.

6 And we sailed forth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fve dayes, where we abode seuen dayes.

7 And the first day of the weke, the disciples being come together to break bread, Paul preached vnto them, readie to departe on the morowe, and continued the preaching vnto midnight.

8 And there were many lightes in an vpper chamber, wheret they were gathered together.

9 And there sate in a windowe a certeine yong man, named Eutychus, fallen into a depe slepe: and as Paul was long preaching, he ouercome with slepe, fel downe fro the third loft, and was taken vp dead.

10 But Paul went downe, and laid him self vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.

11 So when [Paul] was come vp againe, & had broken bread, and eat, he communed a long while til the dawning of the day, [&] so he departed.

12 And they broght the boie aliue, & they were not a litle comforted.

13 ¶ Then we went forth to ship, & sailed vnto [the] cite of Assos, that we might receiue Paul there: for so had he appointed, and wolde him self go afoote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and taried at Trogylium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he wolde not spend the tyme in Asia: for he hasted to be, if he colde possible, at Ierusalem, at the day of Pentecoste.

17 ¶ Wherefore from Myletum he sent to

Ephesus, and called the Elders of the church.

18 Who when they were come to him, he said vnto them, Ye knowe from the first daye that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, & with manie teares, and tentations, whiche came vnto me by the layings awaite of the Iewes,

20 And how I kepe backe nothing that was profitable, but haue shewed you, & taught you openly, and throughout euerie house:

21 Witnessing bothe to the Iewes, & to the Grecians the repentance towarde God, & faith towarde our Lord Iesus Christ.

22 And now beholde, I go bounde in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Saue that the holy Ghost witnesseth in euerie cite, saying, that bandes and afflictions abide me.

24 But I passe not at all, nether is my lyfe deare vnto my self, so that I may fulfill my course with ioye, and the ministracion w^{ch} I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now beholde, I knowe that hence forth ye all, through whome I haue gone preaching the kingdom of God, shal see my face no more.

26 Wherefore I take you to recorde this day, I am pure fro the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take hede therefore vnto your selues, & to all the flocke, wherof the holy Ghost hath made you Ouerseers, to feede the Church of God, which he hath purchased with his owne blood.

29 For I know this, that after my departing shal grievous wolues entre in among you, not sparing the flocke.

30 Moreouer of your owne selues shal men arise, speaking peruerse things, to drawe disciples after them.

31 Therefore watche and remember, that by [the] space of thre yeres I ceased not to warne euerie one, bothe night and day wth teares.

32 And now brethren, I commend you to God, and to the worde of his grace, which is able to buyld further, & to giue you an inheritance among all them whiche are sanctified.

33 I haue coueted no mans siluer, nor golde, nor apparel.

34 Yea, ye knowe that these hands haue ministered vnto my necessities, and to the that were with me.

35 I haue shewed you all things, how that

M.j.

e In my vocation and ministerie.

f This vertue is contrary to boasting, and he minded: which vices are detestable in the servants of Iesus Christ.

g I nether held my tongue for feare, nor dissembled for gain.

h VWhich is touning to God by newnes of life.

i VWhich is the receiuing of grace, whiche Christ doeth offer vs.

k That is, by impulsio and commandment of the holy Ghost, who draweth me, as wth a band.

l By the Prophets.

m In Ierusalem.

n I am not the occasion of any of your destructions.

o VWhich signifies your salvation.

p That which apperaineth to the humanitie of Christ, is by vs attributed to his diuinitie, because of the communion of the properties, and vnion of two natures in one person.

q Through their ambition, w^{ch} mother of all heretic and wickednes.

r To increase you with further graces and to finish his worke in you.

s He promisseth to the faithful continual increase of graces, till they entrie to the possession of that inheritance.

t I haue compared for this.

u Cor. 4. 13.

v 1. the. 3. 9.

w 2. the. 1. 9.

f Although this
be not orderly
to write in any
one place, yet it
is gathered of
seuerall places of
the Scripture in
effect.

so labouring, ye ought to support the weak,
and to remember the wordes of the Lord
Iesus, how that he said, It is a blessed thing
to giue, rather then to receiue.

36 And when he had thus spoken, he kne-
led downe, and prayed with them all.

37 Then they wept all abundantly, and fel
on Pauls necke, and kissed him,

38 Being chiefly sorie for the wordes which
he spake, That they shulde se his face no
more. And thei accompanied him vnto the
shippe.

CHAP. XXI.

The commune prayers of the faithfull. 8. Philipe foure
daughters prophesies. 13. Pauls constancie to beare the
crosse, as Agabus and others forespake; although he was
otherwise counseled by the brethren. 18. The great danger
that he was in, and how he escaped.

1 **A**Nd as we launched forth, and were
departed from them, we came with a
straight course vnto Coos, and the day fol-
lowing vnto the Rhodes, and from thence
vnto Patara.

2 And we founde a ship that went ouer vn-
to Phenice, and went aboarde, & set forth.

3 And when we had discovered Cyprus,
we left it on the left hand, & sailed toward
Syria, and arriued at Tyrus: for there the ship
vnladed the burden.

4 And when we had founde disciples, we
taryed there seuen dayes. And they tolde
Paul through the Spirit, that he shulde
not go vp to Ierusalem.

5 But when the dayes were ended, we de-
parted, and went our way, and they all ac-
companied vs with [their] wiues and chil-
dren, euen out of the citie: and we kneeling
downe on the shore, prayed.

6 Then when we had embraced one ano-
ther, we toke ship, and thei returned home.

7 And when we had ended the course from
Tyrus, we arriued at Ptolemais, and saluted
the brethren, & abode with them one day.

8 And the next day, Paul & they that were
with him, departed, & came vnto Cesarea:
and we entred into the house of Philippe
the Euangelist, which was one of the seuen
[Deacons] and abode with him.

9 Now he had foure daughters virgines, w
did prophesie.

10 And as we taryed there manie dayes,
there came a certeine Prophet from Iudea,
named Agabus.

11 And when he was come vnto vs, he toke
Pauls girdle, and bounde his owne handes
& fete, and said, Thus saith the holy Gost,
So shal the Iewes at Ierusalem binde the
man that oweth this girdle, and shal deli-
uer him into the hands of the Gentiles.

12 And when we had heard these things,

both we & other of the same place besoght
him that he wolde not go vp to Ierusalem.

13 Then Paul answered, and said, What do
ye weping and breaking mine heart? For I
am readie not to be bounde onely, but also
to dye at Ierusalem for the Name of the
Lord Iesus.

14 So when he wolde not be perswaded, we
ceased, sayig, The wil of the Lord be done.

15 And after those dayes we trusted vp our
fardels, and went vp to Ierusalem.

16 There went with vs also [certeine] of the
disciples of Cesarea, and broght with them
one Mnason of Cyprus, an olde disciple, w
whome we shulde lodge.

17 And when we were come to Ierusalem,
the brethren receiued vs gladly.

18 And the next day Paul went in with vs
vnto James: and all the Elders were there
assembled.

19 And when he had embraced them, he
tolde by ordre al things, & God had wrought
among the Gentiles by his ministracion.

20 So when they heard it, they glorified the
Lord, and said vnto him, Thou seest, bro-
ther, how manie thousand Iewes there are
w beleue, & they are al zealous of the Law.

21 Now they are informed of thee, & thou
teachest al the Iewes, which are among the
Gentiles, to forsake Moses, and saist, that
they ought not to circumsise their children,
nether to liue [after] thes customes.

22 What is the [to be done?] the multitude
must nedes come together: for they shall
heare that thou art come.

23 Do therefore this that we saye to thee.
We haue foure men, which haue made a
vowe,

24 Them take, & purifie thy self with them,
and contribute with them, that they maye
haue their heades: & all shall knowe, that
those things, whereof they haue bene in-
formed concerning thee, are nothing, but
thou thy self also walkest & kepest the Law.

25 For as touching the Gentiles, which be-
leue, we haue written and determined, that
they obserue no suche thing, but that
they kepe them selues from things offred
to idoles, and from blood, and from that
is strangled, and from fornicacion.

26 Then Paul toke the men, and the next
day was purified with them, and entred in-
to the Temple, declaring the accomplish-
ment of the dayes of the purification, vntill
that an offering shulde be offered for euery
one of them.

27 And when the seuen dayes were almoſte
ended, the Iewes which were of Asia (wh
they sawe him in the Temple) moued all
people, and laid hands on him,

a By the reuelation of Gods Spirit.

b The holie Spirit reuelled vnto them the persecucion that Paul shuld haue made againt him, & the same Spirit, also strengthened Paul to susteine them.

* Chap. 6. 9.

c This office of Deacons was set for a tyme, according as the Congregation had neede or otherwise.

d God wolde haue his seruantes banis knowne, as the Iewes & no man shulde thinke that he cast him self in to wilfull danger.

e This was not to make Paul afraid, but to encourage him againt the Iewes.

f VVho was chief or superintendent of the Church of Ierusalem.

g That is, according to the maners & our fathers obserued, which were commanded by God.

h VVho as yet were not well instructed in Christ.

i The end of this ceremonie was thankesgiuing, & was instituted by God, and partly of ignorance and infirmities retained: therefore S. Paul supported therein the weakness of others and made him self al to all men, not hindring his confidence.

* Nom. 6. 18. chap. 13. 18. * Chap. 15. 20.

* Nom. 6. 13. chap. 24. 1.

k In thinking to appeale the faithfull, and to supporte & firme, he falleth into the hands of his enemies.

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euerie where against the people, & the Law, & this place: moreouer he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For thei had sene before Trophymus an Ephesian with him in the citie, whome thei supposed that Paul had brought into the Temple.

30 The all the citie was moued, & the people ran together: and they toke Paul, & drewe him out of the Temple, and forthwith the dores were shut.

31 But as they were about to kil him, tydings came vnto the chief Captaine of the bande, that all Ierusalem was on an uproare.

32 Who immediatly toke souldiers & Centurions, and ran downe vnto them: and when they sawe the chief Captaine and the souldiers, they left beating of Paul.

33 Then the chief Captaine came nere and toke him, and commanded him to be bounde with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he colde not knowe certainly for the tumulte, he commanded him to be led into the castle.

35 And when he came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul shulde haue bene led into the castle, he said vnto the chief Captaine, May I speake vnto thee? Who said, Canst thou speake Greke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, & led out into the wildernes foure thousand men that were murderers?

39 Then Paul said, Doubtes I am a man & am a Iewe, and citizen of Tarsus, a famous citie in Cilicia, & I beseeche thee, suffre me to speake vnto the people.

40 And when he had giuen him licence, Paul stode on the grieces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

Paul remembereth an account of his life & doctrine. 35 He escapeth the whips by reason he was a citizen of Rome.

1 Ye men, brethren and fathers, heare my defence now towards you.

2 (And when they heard that he spake in Hebrew tongue to them, they kept the more silence, and he said)

3 I am verely a man, (I am) a Iewe, borne in Tarsus in Cilicia, but brought vp in this

citie at the fete of Gamaliel, and instructed according to the perfect maner of the Law of the Fathers, and was zealous towards God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison bothe men and women:

5 As also the chief Priest doeth beare me witness, and all the state of the Elders: of whome also I receiued letters vnto the brethren, and went to Damascus to bring the which were there, bounde vnto Ierusalem, that they might be punished.

6 And so it was, as I iourneid and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light rounde about me.

7 So I fel vnto the earth, and heard a voyce saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whome thou persecutest.

9 Moreouer they that were with me, sawe in dede a light, and were afraide: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things which are appointed for thee to do.

11 So when I colde not see for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, hauing good reporte of all the Iewes which dwelt there,

13 Came vnto me, and stode, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shuldest knowe his wil, and shuldest see that Iust one, and shuldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men of the things which thou hast sene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, & walsh away thy sinnes, in calling on the Name of the Lord.

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, & get thee quickly out of Ierusalem: for thou wilt not receiue thy witness concerning me.

19 Then I said, Lord, they knowe that I am prisoned, and bet in euery Synagogue that beleued in thee.

20 And when the blood of thy martyr Ste-

a VWhereby he declareth his modestie, diligence and docility.

* Chap. 1, 3.
† Or, this profession of the Christians.

b To the Iewes, to whom the letters were directed.

c This may be referred to the eternal counsell of God, or to the execution & declaration of the same, which steth here to be more properly VWhich is Christ's John 1, 1. He knoweth that sinners can not be washed away, but by Christ, who is the substance of Baptisme: in whose name comprehended the Father and the holy Ghost. Chap. 3, 3.

by bringing, as such as were not circumcised.

in which were undercaptains, and had charge over an hundred souldiers. A notable example of Gods providence for the defence of his.

* Chap. 1, 36.
* Iosephus lib. Antiq. 20, ca. 11. & de bello Iuda. lib. 2, ca. 12.

* Chap. 22, 3.

Or, I will be.

* Chap. 22, 39.

Chap. 7. 31.

men was shed, I also stode by, and consented vnto his death, and kept the clothes of them that slewe him.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, [but] then they lift vp their voyces, & said, Away with suche a felowe from the earth: for it is not mete that he shulde liue.

23 And as they cryed, and cast of their clothes, and threwe dust into the aire,

24 The chief Captaine commanded him to be led into the Castle, & bade he shulde be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bounde him with thongs, Paul said vnto the Centurion that stode by, Is it lawfull for you to scourge one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chief captaine, saying, Take hede what thou doest: for this man is a Romaine.

27 Then the chief captaine came, and said to him, Tell me, art thou a Romaine? And he said, Yea.

28 And the chief captaine answered, With a great summe obtained I this burgesship. Then Paul said, But I was so borne.

29 Then straight way they departed from him, which shulde haue examined him: & the chief captaine also was afraid, after he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, because he wolde haue knowne the certeinie wherefore he was accused of the Iewes, he losed him from [his] bondes, and commaded the hie Priests and all their Council to come [together]: & he broght Paul, & set him before them.

¶ CHAP. XXIII.

The answer of Paul being smite, and the overthrowe of his enemies. 1 The Lord encourageth him. 23 And because the Iewes layed waite for him, he is sent to Cesarea.

¶ And Paul behelde earnestly the Council, and said, Men [87] brethren, I haue in all good conscience serued God vntil this day.

2 Then the hie Priest Ananias commanded them that stode by, to smite him on the mouth.

3 Then said Paul to him, God wil smite thee, thou whited wall: for thou sinest to iudge me according to the Law, and commandest thou me to be smitten contrary to the Law.

4 And they that stode by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, I knewe not, brethren, he was his Priest: for it is written, Thou shalt not speake euill off ruler of thy people

6 But when Paul perceiued that one parte were of the Sadduces, and the other of Pharises, he cryed in the Council, Men [87] brethren, I am a Pharise, & sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And whē he had said this, there was a dissension betwene the Pharises and the Sadduces, so that the multitude was deuided.

8 For the Sadduces say that there is no resurrection, nether Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crye: and the Scribes of the Pharises parte rose vp, and stroue, saying, We finde none euill in this mā: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chief captaine, fearing lest Paul shulde haue bene pulled in pieces of them, commanded the souldiers to go downe, and to take him from among them, and to bring him into the castell.

11 ¶ Now the night following the Lord stode by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnes also at Rome.

12 And whē the day was come, certeing of the Iewes made an assemblie, and bounde them selues with an othe, saying, that they wolde nether eat nor drinke, till they had killed Paul.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chief Priests and Elders, and said, We haue bounde our selues with a solemne othe, that we wil eat nothing vntill we haue slaine Paul.

15 Now therefore, ye and the Council signifye to the chief captaine, that he bring him forth vnto you to morrow: as though ye wolde knowe some thing more perfectly of him, and we or euer he come nere, will be readye to kill him.

16 But when Pauls sisters sonne heard of their laying a waite, he went, and entred into the castle, and tolde Paul.

17 And Paul called one of the Centurions vnto him, and said, Bring this yong mā vnto the chief captaine: for he hath a certein thing to shewe him.

18 So he toke him, and broght him to the chief Captaine, and said, Paul the pharisee called me vnto him, & prayd me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chief Captaine toke him by the hand, and went aparte with him alone, and asked him, What hast thou to shewe me?

20 And

¶ Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romains, and was their Colonia, whereof read chap. 26. 12.

¶ This priuledge was oft times giuen in recompense of seruice to them that were farre of Rome, and to their children, though they were not borne in the citie.

¶ Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which shulde light vpon him, who vnder pretence of maintenance of Lawe doeth manfully.

¶ He made this answer as it were in mockerie, because he wolde shew that he was worthy of the hie Priest.

¶ Phil. 3. 9. chap. 14. 12. His deniech not but there were other points, but he expresseth that for the which the Sadduces were the chief gueniers, hated him more for.

¶ Mat. 22. 23. d Vnderstanding both kindes, the Angels and the spirits, which he concludeth vnder one, & the resurrection which is the other part.

¶ The worde signifyeth cursing, as when a man either sweareth, voweth or wisheth him self to do, or to be giuen to the devil, except he bring his purpose to passe.

¶ This denoteth that God hath so many means to deliuer his children out of danger as there are ciuities in the world, so that the aduersaries can not conspire craftely against them, but he hath infinite means to deliuer their wicked persecutors.

20 And he said, The Iewes haue conspired to desire thee, & thou woldest bring for the Paul to morow into the Council, as thogh thei wolde inquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of the, more then fourtie men, which haue bounde them selues wth an othe, that they wil nether eat nor drinke till they haue killed him: and now are they readie, and wait for thy promes.

22 The chief captaine then let the yong mā departe, and charged him to speake it to no man, that he had shewed him these things.

23 And he called vnto him two certeine Centurions, saying, Make readie two hundred souldiers, that they may go to Cesarea, and horsemen threescore and ten, and two hundred with darts, at the third houre of the night.

24 And let them make readie an horse that Paul being set on, may be brought safe vnto Felix the Gouvernour.

25 And he wrote an epistle in this maner,

26 Claudius Lysias vnto the moste noble Gouvernour Felix sendeth greting.

27 As this man was taken of the Iewes, and shulde haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romaine.

28 And when I wolde haue knowen the cause wherefore they accused him, I brought him forth into their Council.

29 [There] I perceiued that he was accused of questiōs of their Law, but had no crime worthie of death, or of bondes.

30 And when it was shewed me, how that the Iewes laid waite for the man, I sent [him] straight way to thee, and commanded his accusers to speake before thee the things they had against him. Fare wel.

31 Then the souldiers as it was commanded them, toke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to go with him, & returned vnto the castel.

33 Now when they came to Cesarea, they deliuered the epistle to the Gouvernour, and presented Paul also vnto him.

34 So when the Gouvernour had red it, he asked of what prouince he was: and when he vnderstode that he was of Cilicia,

35 I will heare thee, said he, when thine accusers also are come, & commanded him to be kept in Herodes iudgement hall.

CHAP. XXIII.

30 Paul being accused, answereth for his life and doctrine against his accusers. 35 Felix propeth him, thinking to haue a bribe. 18 And after leaueh him in prison.

Now after fīue dayes, Ananias the high Priest came downe with the

Elders, and [with] Tertullus a certeine orator, which appeared before the Gouvernour against Paul.

2 And when he was called for the, Tertullus began to accuse [him] saying, Seing that we haue obtained great quietnes through thee, & that many worthie things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, moste noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, thou woldest heare vs of thy courtie a fewe wordes.

5 Certeinly we haue founde this man a pestilent felowe, and a mouer of sedition, among al the Iewes throughout the worlde, and a chief mainteiner of the secte of the Nazarenes.

6 And hath gone about to pollute the Temple: therefore we toke him, and wolde haue iudged him according to our Law:

7 But the chief captaine Lysias came vpon vs, and with great violence toke him out of our hands,

8 Comāding his accusers to come to thee: of whome thou maist (if thou wilt inquire) know al these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouvernour had beckened vnto him that he shulde speake, answered, I do the more gladly answer for myself, forasmuch as I knowe that thou hast bene of many yeres a iudge vnto this nation,

11 Seing that thou maist knowe, that there are but twelue dayes since I came vp to worship in Ierusalem.

12 And they nether founde me in the Temple disputing with any man, nether making uproare among the people, nether in the Synagogues, nor in the citie.

13 Nether can they proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleuing al things which are written in the law and the Prophetes,

15 And haue hope towards God, that the resurrection of the dead, which they them selues loke for also, shalbe bothe of iust and vniust.

16 And herein I endeouour myself to haue alway a cleare conscience towarde God, & towarde men.

17 Now after many yeres, I came & brought almes to my nation and offerings.

18 At what tyme, certeine Iewes of Asia founde me purified in the Temple,

19 Nether with multitude, nor with tumult.

M.ij.

a For Felix by his diligence had take Eleazar the captaine of the murderers, and put the Egyptian to fight which raised vp tumultes in Iudea: for these orator praiseth him: otherwise he was bothe cruel and covetous, read Ioseph lib. 20 Antiquit. chap. 11, and 12. & li. 2. de bello Iudaico chap. 12.

b Or, heresie: for so the wicked termed the true Christian religion.

c which taught the people so mainteine their libertie against the Romanes: and thogh the accusers approued bothe this secte and their doctrine, yet to get Paul punished, they seeme to condemne it.

d Or, captaine of a thousand.

e Or, gouernour for before this he ruled Trachonites, Barchana, and Gaulanites.

f So that thou art not ignorant of their factions.

g Not that his purpose was to worship there, but the Iewes so founde him by the counsel of others: for he thogh to haue wonne the simple brethren, & to stop the enemies mouths.

h As the Scribes & Pharises termed the Christians doctrine.

i Meaning, for it was a long tyme since he had bene at Ierusalem, which was why he brought almes.

* Chap. 11, 19 rom. 15, 16. 1. cor. 9, 2.

* Chap. 21, 27.

1 For his accusers spake but upon a false report, which these beloues of Satan had blowen a broad, and durst not them selues appeare.
* Chap. 23, 7.

† Or, he.

& By whose counsell Felix called for Paul.

† The worde of God maketh the verie wicked astonished, and therefore to them it is the fauour of death vnto death.

† Or, to do a pleasure.

2 The enuious fear of the Priests against Paul.

3 Which may moue commendably.

20 Who ought to haue bene present before thee, and accuse [me], if they haue ought against me.

21 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council,

22 Except [it be] for this one voyce, that I cryed standing among them, * Of the resurrection of dead am I accused of you this day.

23 Now when Felix heard these things, he differred them, and said, When I shal more perfectly knowe the things which cocerne this way, by the coming of Lysias chief Captaine, I will decise your matter.

24 Then he commanded a Centurion to kepe Paul, and that he shulde haue ease, & that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certeine dayes, came Felix with his wife Drusilla, & was a Jewesse, [and] he called forth Paul, and heard him of the faith in Christ.

26 And as he disputed of righteousness, and temperance, and of the iudgement to come, Felix trembled, & answered, Go thy way for this tyme, and when I haue conuenient tyme, I will call for thee.

27 He hoped also that money shulde haue bene giuen him of Paul, that he might lose him: wherefore he sent for him the oftener and communed with him.

28 When two yeres were expired, Porcius Festus came into Felix rouse: and [Felix] willing to get fauour of the Iewes, left Paul bounde.

CHAP. XXV.

1 The Iewes accuse Paul before Festus. 2 He answereth for him self. 3 And appealeth vnto the Emperour. 4 His matter is rehearsed before Agrippa. 5 And he is brought forth.

1 **W**hen Festus was then come into the prouince, after thre dayes he wēt vp from Cesarea vnto Ierusalem.

2 Then the high Priest and the chief of the Iewes appeared before him against Paul: & they beloght him,

3 And desired fauour against him, that he wolde send for him to Ierusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul shulde be kept at Cesarea, and that he him self wolde shortly departe [thither].

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be any wickednes in the man, let the accuse him.

6 Now when he had taried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudge

ment seat, & commanded Paul to be brought.

7 And when he was come, the Iewes which were come fro Ierusalem, stode about him and laid manie and grievous complaints against Paul, which they colde not proue,

8 Forasmuche as he answered, that he had nether offended any thing against the Law of the Iewes, nether against the Temple, nor against Cesar.

9 Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou verily wel knowest.

11 For if I haue done wrong, or committed any thing worthie of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spokē with the Council, he answered, Hast thou appealed vnto Cesar: vnto Cesar shalt thou go.

13 And after certeine dayes, King Agrippa, and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus proposed Pauls cause vnto the King, saying, There is a certeine man left in prison by Felix:

15 Of whome when I came to Ierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whome I answered that it is not the maner of the Romaines for fauour to deliuer any man to the death, before that he, who is accused, haue the accusers before him, & haue place to defend him self, concerning the crime.

17 Therefore when thei were come hither, without delay the day following I sate on the iudgement seat, and commanded the man to be brought forth.

18 Against whome when the accusers stode vp, they brought no crime of such things as I supposed:

19 But had certeine questions against him of their owne superstition, and of one Iesus which was dead, whome Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him, whether he wolde go to Ierusalem, & there be iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might send him to

e Paul defendeth him self in iudgement.

† Or, to do pleasure.

d. Seeing him self betrayed by the ambition of the iudge, he desired that in consideration of his freedom, he may be sent to Rome.

e It is lawful to require the defense of the Magistrate to maintain right.

f. Vnto whom whose counsel he colde do nothing.

g. This was his owne father whome he suspected.

h. For as he be orthodoxe, he be not a Christian.

i. This was doth also for a new religion, but he speaketh in contempt of the true doctrine.

him to Cesar.

22 Then Agrippa said vnto Festus, I wolde also heare the man my selfe. To morowe, said he, thou shalt heare him.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the Commune hall with the chief captaines and chief men of the citie, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whome all the multitude of the Iewes haue called vpon me, bothe at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I founde nothing worthie of death, for he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whome I haue no certeine thing to write vnto my Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, for after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, & not to shewe the causes which are layed against him.

CHAP. XXVI.

1 The innocencie of Paul is approved by rehearsing his conversation. 25 His modest answer against the iniurio of Festus.

1 **T**HEN Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth his hand, and answered for himselfe.

2 I thinke my self happy, King Agrippa, because I shal answer this day before thee of all the thinges whereof I am accused of the Iewes.

3 Chiefly, because thou hast knowledge of all customes, & questions which are among the Iewes: wherefore, I beseeche thee, to heare me patiently.

4 As touching my life from my childehode & what it was from the beginning among mine owne nation at Ierusalem, knowe all the Iewes,

5 Which knewe me heretofore (if they wolde testifie) that after the moste strait sect of our religion I liued a Pharise.

6 And now I stand, and am accused for the hope of the promes made of God vnto our fathers,

7 Whereunto our twelue tribes instady seruing [God] day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why shulde it be thought a thing incredible vnto you, that God shulde raise againe the dead?

9 I also verely thought in my self, that I ought to do many contrarie thinges against the Name of Iesus of Nazaret.

10 Which thing I also did in Ierusalem: for many of the Sainctes I shut vp in prison, hauing receiued autoritie of the high Priests, and when they were put to death, I gaue [my] sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, & being more mad against them, I persecuted them euen vnto strange cities.

12 At which tyme, euen as I went to Damascus with autoritie, & commission from the high Priests,

13 At midday, O King, I sawe in the way a light from heauen, pasing the brightnes of the sunne, shine rounde about me, & them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, Saul, Saul why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whome thou persecutest.

16 But rise and stand vp on thy fete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, bothe of the thinges which thou hast sene, and of the thinges in the which I wil appeare vnto thee,

17 Deliuering thee from the people, & fro the Gentiles, vnto whome now I send thee,

18 To open their eyes, that they may turne from darkenes to light, and fro the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenlie vision,

20 But shewed first vnto the of Damascus, and at Ierusalem, & throughout all the coastes of Iudaea, and [then] to the Gentiles, that they shulde repent, and turne to God, and do workes worthie amendement of life.

21 For this cause the Iewes caught me in the Temple, and went about to kil me.

22 Neuertheles, I obtained help of God, & continue vnto this day, witnessing bothe to smal & to great, saying none other thinges, then those which the Prophetes & Moses did say shulde come,

23 [To wit,] that Christ shulde suffer, & that he shulde be the first that shulde rise from the dead, and shulde shewe light vnto the people, and to the Gentiles.

24 And as he thus answered for him self, Festus said with a loude voyce, Paul, thou art besides thy self: muche learning doeth make thee mad.

M.iiij.

* Chap. 8, 1.

† That is, I approved their crueltie which they vsed against him.

* Chap. 9, 3.

* Chap. 9, 1. & 22, 7.

d Of the Iewes.

e Although this properly appertaineth vnto God, yet he applyeth this vnto his ministers vnto whome he giueth his holie Spirit.

* Chap. 13, 14.

* Chap. 21, 30.

For auditors.

Mariners first did call Tyrrhus by this name, and after he grew in age, that verities princes refused it not, as appeareth by Plinius epistles to Traiane.

Forasmuch as he best understood the religion, he ought to be more attentive.

Paul speaking of this sect according to the peoples estimation who perceived it as most holie about others: for their doctrine was full of error.

f He knewe y the law and the Prophetes were of God, but he did not vnderstand y true appling of y same.

25 But he said, I am not mad, o noble Festus, but I speake the wordes of trueth and sobernes.

26 For the King knoweth of these things, before whome also I speake boldly: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophetes: I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, I wolde to God that not onely thou, but also al that heare me to day were bothe almost and altogether suche as I am, except these bondes.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, & they that sate with them.

31 And when they were gone aparte, they talked betwene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

32 Then said Agrippa vnto Festus, This mā might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

a Pauls dangerous viage and his companie towards Rome.
44 How, and wherethey arrive.

1 **N**OW when it was concluded, that we shulde saile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion, named Iulius, of the bande of Augustus.

2 And we entred into a ship of Adramyttiū purposing to saile by the coasts of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: & Iulius courteously entreated Paul, & gaue him libertie to go vnto his friēdes, that thei might refresh him.

4 And from thence we launched, and sailed harde by Cyprus, because y windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, & Pamphylia, and came to Myra, [a citie] in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowlie manye dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed harde by Candie, nere to Salomone,

8 And with muche a do sailed beyonde it, and came into a certeine place called the Faire hauens, nere vnto the which was the citie Laſea.

9 So when muche tyme was spent, and sailing was now icoperdous, because also the

Fast was now passed, Paul exhorted [thē],

10 And said vnto them, Syrs, I fe that this viage wil be with hurt and muche damage, not of the lading and ship onely, but also of our liues.

11 Neuertheles y Centuriō beleued rather the gouernour & the master of the ship, the those things which were spoken of Paul.

12 And because the hauen was not comodiousto winter in, many toke counsell to departe thēce, if by any meanes they might attaine to Phenice, [there] to winter, which is an hauen of Candie, and lieth towarde y Southwest and by West, and Northwest & by West.

13 And whē the southern winde blewe softly, they supposing to obtaine their purpose, loosed nerer, and sailed by Candie.

14 But anone after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, & coulde not resist the winde, we let her go, and were caryed away.

16 And we ran vnder a litle Ile named Clauda, and had muche a do to get the boat.

17 Which they toke vp, and vsed all helpe, vndergirding the ship, fearing lest they shulde haue fallen into Syrtes, and they let downe the vessel, and so were caryed.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day we cast out with our owne handes the takling of the ship.

20 And when nether sunne nor starres in many dayes appeared, and no smal tempest lay vpon vs, all hope that we shulde be saued, was then taken away.

21 But after long abstinēce, Paul stode forth in the middes of them, and said, Syrs, ye shulde haue hearkened to me, and not haue loosed from Candie: so shulde ye haue gained this hurt and losse.

22 But now I exhorte you to be of good courage: for there shalbe no losse of any mans life among you, saue of y ship onely.

23 For there stode by me this night the Angel of God, whose I am, & whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hath giuen vnto y thee all that saile with thee.

25 Wherefore, Sirs, be of good courage: for I beleue God, that it shalbe so as it hath bene told me.

26 Howbeit we must be cast into a certeine land.

27 And when the fourteenth night was come, as we were caryed to and fro in the Adriaticall sea about midnight, the shipmen

c This fast the Iewes obserued about the moneth of October in the Feast of their captiuitie, Leui. 23. 37. so that Paul thought it better to winter there, then to saile in y deepe of winter which was at hand.

d That is, the Northeast winde, or every east winde that is furious & stormie.

e This Ile was Vell and by South fro Candie straight towards y goulfe Syrtis, which were certeine boiling landes, that swallowed vp all that they caught.
† Or, boat.
‡ Or, cast out y water.

f That is, ye shulde haue sauued the losse by auoiding the danger.

g They coulde not reprove him of rashnes, seeing that this was the ordinance of God.

h The graces and blessings of God giuen to his childre, profite many times the enemies.

i They were vniuersall to receive the fruits thereof.

k This isle was takē for all y parte, which about y mountaine called Ceraunij, & so deuideth Italie from Dalmacia and goeth vnto Venice.

l This isle was takē for all y parte, which about y mountaine called Ceraunij, & so deuideth Italie from Dalmacia and goeth vnto Venice.

a From Sidon to Myra they shulde haue sailed North, and by west: but y windes caused them to saile to Cyprus plaine North: thence to Cilicia north and by East, & so to Pamphilia and Myra plaine VVest.

† Or, Creta, which was an high hill of Candie, bowing to y Sea wards.

demed that some country approached vnto them,

23 And founded, and founde it twentie fathoms: and when they had gone a litle further, they founded againe, and founde fiftene fathoms.

29 Then fearing lest they shulde haue fallen into some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, & had let downe the boate into the sea vnder a colour as thogh they wolde haue cast ankers out of the foreship,

31 Paul said vnto the Centurion and fouldiers, Except these abide in the ship, yecan not be safe.

32 Then the fouldiers cut of the ropes of f boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taryed, and continued fasting, receiuing nothing.

34 Wherefore I exhorte you to take meat: for this is for your sauegarde: for there shal not an heere fall fro f head of anie of you.

35 And when he had thus spoken, he took bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, and they also took meat.

37 Now we were in the ship in all two hundred, thre score and sixtene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knewe not f country, but they spyed a certeine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ankers, they committed [the ship] vnto the sea, and losed the rudder bondes, and hoyfed vp f maine saile to the winde, and drewe to the shore.

41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte sticke fast, and colde not be moued, but the hinder parte was broken with the violence of the waues.

42 Then the fouldiers counsell was to kill the prisoners, lest any of them, when he had swome out, shulde flee away.

43 But the Centurion willing to saue Paul, staied them from [this] counsel, and commanded that they f colde swimme, shulde cast them selues first into the sea, & go out to land:

44 And the other, some on boardes, and so

me on certeine [pieces] of the ship: and so it came to passe, f they came al safe to land.

CHAP. XXVIII.

2 Paul with his companie are gently increased of the barbarous people. 3 The viper hurteth him not. 4 He healeth Publius father and others, and being furnished by them of things necessarie, he fared towards Rome. 5 Where being receiued of the brethren, he declareth his busines. 6 And there prayeth two yerre.

1 **A**nd when they were come safe, then they knewe that the Ile was called Melita.

2 And the Barbarians shewed vs no litle kindnesses: for they kindled a fyre, and receiued vs euerie one, because of f present showre, and because of the colde.

3 And when Paul had gathered a number of stickes, and laid them on the f fyre, there came a viper out of the heat, & leapt on his hand.

4 Now when the Barbarians sawe the wor-me hang on his hand, they said among the selues, This man surely is a b murthrer, whome, thogh he hath escaped the sea, yet Vengeance hath not suffered to liue.

5 But he shoke of the wor-me into the fyre, and felt no harme.

6 Howbeit they waited when he shulde haue swolne, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they chaged their mindes, and said, That he was a d God.

7 In the same quarters, the chief man of the yle (whose name was Publius) had possessions: the same receiued vs, and lodged vs thre dayes courteously.

8 And so it was that the father of Publius lay sicke of the feuer, & of a bloodie fluxe: to whome Paul entred in, & whē he prayed he laid [his] hands on him, and healed him.

9 When this then was done, other also in the yle, which had diseases, came to him, and were healed,

10 Which also did vs great honour: & whē we departed, they laded vs with things necessarie.

11 ¶ Now after thre moneths we departed in a ship of Alexandria, which had wintred in the yle, whose badge was c Castor and Pollux.

12 And when we arrived at Syracuse, we taryed [there] thre dayes.

13 And from thence we feta compasse, and came to Rhegium: and after one daye, the South winde blew, & we came the second day to Putioli.

14 Where we founde brethren, and were desired to tarie with them seuen dayes, and so we went towards Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meet vs at f Mal-

a Now called Malta.

† Or, heape.

b Suche is the pervers judgement of men, f they condemninge suche as they be in anie affliction.

d Beholde the extremite of these infidels, & how muche they are bent to superstition: for after one rage & error, they fell into another.

9 These the Paynims fained to be Iupiters children, and gods of the sea.

The hope of Israel. ○

The Acts. Saluation of the Gentiles.

† These places were distant from Rome a daies journey, or there about.
† Or, shoppers.

g No doute the
Captaine vnder-
standeth bothe
by Festus let-
tres, & also by
the reporte of
the vndercap-
taine that Paul
had committed
no fault.

h That is, for
Iesus Christs
cause, whome
they had long
looked for as he
that shulde be
the redeemer of
the worlde.

ket of Appius, and at the Thre^e tauernes,
whome when Paul sawe, he thanked God,
and waxed bolde.

16 So when we came to Rome, the Centurion delivered the prisoners to the general Captaine: but Paul was suffered to dwell by him self with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together: and when they were come, he said vnto them, Men [&] brethren, thogh I haue committed nothing against the people, or Lawes of the fathers, [yet] was I deliuered prisoner from Ierusalem into the handes of the Romaines.

18 Who whē thei had examined me, woldē
haue let me go, becaufe there was no cause
of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for
you, to see [you,] and to speake with [you:]
for the hope^h of Israels sake, I am bound
with this chaine.

21 Then they said vnto him, We nether receiued letters out of Iudea cōcerning thee, nether came any of the brethren & shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this secte, we knowe that euerie where it is spoken against.

23 And whē thei had appointed him a day,
there came many vnto him into [his] lod-
ging, to whome he expounded and testi-

fied the kingdome of God, and preached vnto them concerning Iesus, bothe out of the Law of Moses & out of the Prophetes, from morning to night.

24 And some were perswaded with þ things
which were spoken, and some beleued not.

25 Therefore when they agreed not among
them selues, they departed after that Paul
had spoken one worde, [to wit,] Welspake
the holie Gost by Esaias the Prophet vnto
our fathers.

26 Saying, *k Go vnto this people, and say,
By hearing ye shal heare, and shall not vnderstand,
and seing ye shal se, and not perceiue.

27 For the heart of this people is waxed fat,
and their eares are dul of hearing, and with
their eyes haue thei winked, lest thei shulde
se with [their] eyes, and heare with [their]
eares, and vnderstand with [their] heartes,
and shulde returne that I might¹ heale the.

28 Be it knowe therefore vnto you, that this
saluation of God is sent to the Gentiles, &
they shal heare it.

29 And when he had said these things, the
Jewes departed, and had great reasoning
among them selues.

30 And Paul remained two yeres full in an
house hired for him self, and receiued all
that came in vnto him,

31 Preaching the kingdome of God, & teaching those things, which concerne ^p Lord Iesus Christ, with al boldnes of speache, without let,

i Tharthis Me
dome , which
was spoken of
by the Prophe-
tes , was offered
vnto them by
comming of
Christ.

• Isa. 6, 9.
mat. 13, 14.
mar. 4, 13.
luke 8, 10.
john 12, 40.
rom. 11, 8.

k Hereby the
hearts of ſin-
deles ought to be
mollified, and
weakeſlings co-
firmed that they
be not offended
by the ſtobber-
nes of the wic-
ked.

1 The words
of God beke
when the ver
tue of y^e Spiri
is ioyned with
it: and it is pre
ched generally
that a might be
inexcusable.

THE EPISTLE OF

the Apostle Paul to the Romans.

THE ARGUMENT.

TH E great mercie of God is declared towards man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption colde not fulfil the Law, yea, committed molte abominably both against the Law of God and nature, the infinite bountie of God, minded of his promise made to his seruant Abraham, the father of all beleuers, ordeined that mans saluation shulde onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles shulde be saued by faith in him: euen as Abraham before he was circumcised, was counted iuste onely through faith, & yea afterwards received circumcision, as a seal or badge of the same righteousness by faith. And to the intent, that none shulde thinke that the covenant which God made to him, and his posteritie, was not performed, either because the Iewes received not Christ (which was the blessed seed) or els beleued not that he was the true redemer, because he did not onely, or at least more notably preferre the Iewes, the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which some of Abraham according to the flesh: but also the verie strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the onelie will of God: forasmuch as of his free mercie he electeth some to be saued, & of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes shulde not be to muche beaten downe, nor the Gentiles to muche puffed vp, the example of Elias propheth, that God hathe yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length wil stretch towards the Iewes againe, and so gather the whole Israel (which is his Church) of them bothe. This grounde worke of faith and doctrine layed, instructions of Christian maners followe: teaching euery man to walke in roundenes of conscience in his vocation, with all patience and humblenes, reuerencing, and obeying the magistrate, exercising charitie, putting of the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally S: Paul after his commendations to the brethren, exhorteth them to vniue, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

13 His creadie will. 16 VVhat the Golferis. 20 The vse of creatures, and wherefore they were made. 21. 24 The ingratitude, peruerfitie and punishment of all mankind.

DAVL aſſeruant of Ieſus Chriſt, * called [to be] an Apoſtle, ^b * put aparte [to preach] ¶ Gofpel of God,
(Which he had promiſed afore by his
* Prophetes in ¶ ^c ho-

lie Scriptures)

3 Concerning his Sonne Iesus Christ our
Lord (which was made of the^d fcede of Da-
uid according to the flesh,

4. And declared mightily [to be] the Sonne
of God, touching the Spirit of sanctificati-
on by the resurrection from the dead)

By whome we haue receiued^f grace and
Apostleship (that obedience might be giue
vnto the faith) in his Name among all the
Gentiles.

6 Among whome ye be also theſe called of
Ieſus Chriſt:

7 To all [you] that be at Rome beloued of
God, called [to be] saints: *h Grace [be] with
you, and peace from God our Father, and
[from] the Lord Iesus Christ.

First I thanke my God through Iesus Christ
for you all, because your faith is published
throughout the whole worlde.

For God is my witnes (whome I serue in
my^k spirit in the^l Gospel of his Sonne) that

without ceasing I make mention of you

ro Alwayes in my prayers, beseeching, that
by some meanes one tyme or other I might
haue a prosperous iourney by þ wil of God
to come vnto you.

11 *For I long to se you, & I might bestowe
among you some spirituall gift, to strengthen
you,

12 That is, that I might be comforted together with you, through [our] mutuall faith, bothe yours and mine.

13 Now my brethre, I wolde that ye shulde
not beignorant; how that I haue often ty-
mes purposed to come vnto you (but haue
bene^m let hitherto) that I might haue some
ⁿ frute also among you, as [I haue] among
other Gentiles.

14 I am detter bothe to the Grecians, and to
the Barbarians, bothe to the wisemen and
vnto the vniwife.

Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to every one that beleueth, to the Iewe first, and also to the Grecian.

17 For by it the righteousness of God is
reueiled, from faith to faith: as it is written,
*The iuste shal liue by faith.

8 For the wrath of God is reueiled fro hea-
uen againſt all vngodlynes, and vnrighte-
ouſnes of men, which withholdey trueth
in vnrighteouſnes.

workers, and only is apprehended by faith, which daily increaseth. Which God approueth. Habak. 2. 4. gal. 3. 12. He denieth the law of nature corrupt into engodlines, & engodlines containeth the false worshipping of Gods: wright of one towards man. 1. 2. In that they neither worship God, nor man, nor Ious one another.

19 Forasmuch as that, which may be knowe of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are sene by the creation of the worlde, being considered in [his] workes, to the intēt that they shalbe without excuse:

21 Because that when they knewe God, they glorified him not as God, neither were thankfull, but became vaine in their imaginatiōs, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God gaue them vp to their hearts lustes, vnto vncleannes, to defile their owne bodies betwene them selues:

25 Which turned the truth of God vnto a lie, and worshipped and serued creature, forsaking the Creator, which is blessed for ever, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the mē left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthines, and receiued in them selues such recompense of their errour, as was merited.

28 For as they regarded not to knowe God, [euen so] God deliuered them vp vnto a reprobate minde, to do those things which are not conuenient,

29 Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murder, of debate, of disceite, taking all things in the euill parte, whisperers,

30 Backbiters, haters of God, doers of wrog, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, covenant breakers, without naturall affection, such as can neuer be appeased, merciles.

31 Which mē, though they knewe the Law of God, how that they which commit such things are worthy of death, [yet] not onlie do the same, but also fauour them that do the same.

CHAP. II.

He sheweth the hypocrites with Gods iudgement. And comforteth the faithful. 1. To hear doctrine, all vaine profession of ignorance, holynes, and of alliance with God, the proude all men to be sinners. 2. The Gentiles by their consciences. 3. The lawes by the Law written.

1 Therefore thou art inexcusable, o man, who soeuer thou art that iudgeth: for in that that thou iudget another, thou condemnest thy selfe: for thou that iudget, doest the same things.

2 But we knowe that the iudgement of God is according to truth, against the which commit such things,

3 And thinkest thou this, o thou man, that iudget them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifullnes, and patience, and long sufferance, not knowing that the bountifullnes of God leadeth thee to repentance?

5 But thou after thine hardnes and heart can not repent, heapest vnto thy self wrath against the day of wrath, and of the declaration of the iust iudgement of God.

6 Who wil rewarde euery man according to his workes:

7 [That is,] to them which by continuance in wel doing seke glorie, and honour, and immortallitie, eternall life:

8 But vnto them that are contentious and disobey the truth, and obey vnrighteousnes, [shalbe] indignation and wrath.

9 Tribulation and anguish [shalbe] vpon the soule of euery man that doeth euil: of the Iewe first, and [also] of the Grecian.

10 But to euery man that doeth good, [shalbe] glorie, and honour, & peace, to the Iewe first, and [also] to the Grecian.

11 For there is no respect of persons w God.

12 For as manie as haue sinned without the Law, shall perishe also without the Law: and as manie as haue sinned in the Law, shalbe iudged by the Law.

13 (For the hearers of the Law [are] not righteous before God: but the doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, do by nature the things [contained] in the Law, they hauing not the Law, are a Law vnto them selues,

15 Which shewe the effect of the Law written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing.)

16 At the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel.

17 Beholde, thou art called a Iewe, and retest in the Law, and gloriest in God,

18 And knowest [his] wil, and lowest the things that are excellent, in that thou art

Or blameless. Nether they which do aproue euil doers, nor they that reprove them, are excusable before God.

Mat. 7. 1. 1. cor. 4. 5. For either art gilty of the same fault, or like.

For he iudgeth the heart and regardeth not outward persons.

2. Pet. 3. 13.

Iam. 5. 3. The wicked shalbe condemned, and full deliuered.

Psal. 62. 13. reuel. 22. 3. mat. 16. 7.

The comite sorte of mē are moſte vnablen to be iuſtified by their workes, ſeing Abraham, father of beleeuers haue nothing to glorie of before God, and therefore all mē workes ſhall condemne them, and they onely ſhal be iuſted, which apprehende Ieſu Chriſt by faith to be their onely iuſtifier, and ſanctification.

By the Law he vnderſtandeth Gentile, and euery one that is not a Iewe.

Deut. 10. 17. 2. thro. 19. 7. job. 37. 19. Mat. 10. 34.

As touching any outward qualitie, but a potter before he make his veſels, he doeth appoint ſome to glorie, and others to ignominy.

That is, with out the knowledge of the Law written, as was glaiſed by Moſes.

Mat. 7. 23. Iam. 1. 23. For mans conſcience ſheweth him when he doeth good or euill.

He ſwaineth Iewes, which

* Ephes. 4. 18. They worſhipped hi not as he preſcribed but after their good intentions.

Or deliuered them as a iuſte iudge. Seeing men would not according to the knowledge of God gaue the worſhip him a right, he ſmote their hearts with blindness, that they ſhould not knowe the ſelues, but do iniurie one to another, and commit ſuch horrible vilenie. Or, about the Creator. Or, appetite.

That is, ſuch one as was deſtitute of al iudgement.

Which Law God writ in their conſciences and the Philoſophers called it the Law of nature: the law of nature, whereof Moſes Law is a plaine expoſition.

Or, righteous he. Or, conſent to them, which is the full ſentence of all unrighteousnes.

were a ſtepethrough a certaine ſecuritie and confidence in the Law. Chap. 9. Or, miſt the things that diſſent from it.

instructed by the Law:

19 And persuadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenes,

20 An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the trueth in the Law.

21 Thou therefore, w^{ch} teachest another, teachest thou not thy selfe? thou p^{re}achest, A man shulde not steale; doest thou steale?

22 Thou that saist, A man shulde not commit adulterie; doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrifice?

23 Thou that gloriest in the Law, through breaking the Law dishonorest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy^m circumcision is made vncircumcision.

26 Therefore if the vncircumcisiō kepe the ordinances of the Law, shal not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature (if it kepe the Law) iudge thee, which by the^a letter and circumcision art a transgressor of the Law?

28 For he is not a Iewe, which is one outwarde: nether is that circumcision, which is outwarde in the fleshe:

29 But he is a Iewe which is one within, & the^a circumcision [is] of the heart, in the^o spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 Having granted some prerogative to the Iewes, because of Gods fre and stable promises, 10 He proueth by the Scriptures, bothe Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, and not by works, 31 And so the Law to be established.

WHat is then the preferment of the Iewe? or what is the profite of circumcision?

2 Muche euerie maner of way: for chiefly, because vnto them were committed the oracles of God.

3 For what, though some did not beleue? shall their vnbelief make the faith of God without effect?

4 God forbid: yea, let God be^a true, & euerie man a liar, as it is written, * That thou mightest be^a iustified in thy wordes, and ouercome, when thou art iudged.

5 Now if^a our vnrighteousnes commend the righteousness of God, what shal we say? Is God vnrighteous which punisheth? (I

speak^a as a man)

6 God forbid: els how shal God iudge the worlde?

7 For if the veritie of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why do we not euill, that good may come [thereof]? whose damnation is iust.

9 What then? are we more excellent? No, in no wise: for we haue already proued, that all, bothe Iewes and Gentiles are^a vnder sinne.

10 As it is writte, * There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throte is an open sepulchre: they haue vsed their tongues to deceite: * poyson of aspes [is] vnder their lippes.

14 * Whose mouth is ful of cursing and bitternes.

15 * Their fete are swift to sheade blood.

16 Destruction and calamitie [are] in their wayes,

17 And the^a way of peace they haue not knowne.

18 * The feare of God is not before their eyes.

19 * Now we knowe that whatsoeuer the^a Law saith, it saith it to them which are vnder the Law, that euerie mouth may be stopped, and al the worlde be culpable before God.

20 Therefore by the workes of the^a Law shal no flesh be iustified in his sight: for by the Law [commeth] p^{re}knowledge of sinne.

21 But now is p^{re}righteousnes of God made manifest without the Law, hauing witness of the Law and of the Prophetes,

22 [To wit], the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, & are^a deprived of the glorie of God,

24 And are iustified freely by his grace through the redemption that is in Christ Iesus,

25 Whome God hath set forth [to be] a reconciliation through faith in his blood, to declare his^a righteousness, by the forgiveness of p^{re}sinnes that are passed through the patience of God,

26 To shewe at this tyme his righteousness, that he might be iust, and a iustifier of him which is of the faith of Iesus.

N.j.

VVhose carnal wisdom will not obey y^e will of God.

d Left y^e Iewes shuld be puffed vp in y^e he preferred them to the Gentiles, he sheweth y^e this their preterm standeth onlie in the mercie of god, forasmuch as bothe Iewe and Gentill through sinne are subiect to Gods wrath, & thei might both be made equall in Christ.
* Gal. 3, 21.
* Psal. 14, 1- & 53, 4.
* Psal. 5, 10.
* Psal. 140, 4.
* Psal. 10, 7.
* Isa. 59, 7.
prou. 1, 16.

e A peaceable and innocent life.
* Psal. 36, 1.
* Gal. 2, 17.
f That is, the olde testament.
g The Law doeth not make vs guiltie, but doeth declare y^e we ar guiltie before God, and deserue condemnation.
h He meaneth the Law ether written or vnwritten which commendeth or forbiddeth any thing, whose workes can not iustifie, because we can not performe them.
* Chap. 2, 17.

i The worde is giueth them y^e are left behinde in y^e race & are not able to runne to the marke, that is, to euerslasting life, which here is called y^e glorie of God.
k Or fidelitie. In performing his promises.

1 The Law of faith is the Gospel & offeth saluation w^{ch} condition (if y^e beleue) w^{ch} condition also Christ freely giueth to vs. So the condition of y^e Law is (if thou doest all these things) the which onlie Christ hath fulfilled for vs. m Meaning y^e they are all fulfilled by one meane, and if they will haue any difference, it only standeth in words: for in effect there is none. n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law: so y^e the Law which coulde not bring vs to saluation, by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay, but by the Law of faith.

28 Therefore we conclude, that a man is iustified, by faith w^{thout} y^e workes of the Law.

29 [God] is he y^e God of the Iewes onely, & not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shal iustifie circumcision of faith, & vncircumcision through faith.

31 Do we, the make the Law of none effect through faith? God forbid: yea we establish the Law.

17 He declareth that iustification is a free gift euen by the Iewes, of whome the Iewes moste boasted as of Abraham and of Dauid. 15 And also by the office of the Law and faith.

CHAP. III.

17 He declareth that iustification is a free gift euen by the Iewes, of whome the Iewes moste boasted as of Abraham and of Dauid. 15 And also by the office of the Law and faith.

VHat shal we say then, that Abraham our father hath founde concerning the flesh?

2 For if Abraham were iustified by workes, he hath whereto reioyce, but not wth God.

3 For what faith the Scripture? Abraham beleued God, and it was counted to him for righteousness.

4 Now to him y^e worketh, y^e wages is not counted by fauour, but by dette.

5 But to him that worketh not, but beleueth in him that iustifieth the vngodly, his faith is counted for righteousness.

6 Euen as Dauid declareth the blessednes of the man, vnto whome God imputeth righteousness without workes, [saying.]

7 Blessed [are] they, whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed [is] the man, to whome the Lord imputeth not sinne.

9 [Came] this blessednes then vpon y^e circumcision [onely] or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or vncircumcised? not whē he was circumcised, but whē he was vncircumcised.

11 After he receiued the signe of circumcision, [as] the seale of the righteousness of the faith which he had, when he was vncircumcised, that he shulde be the father of al them that beleue, not being circumcised, y^e righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely, which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, [w^{ch} he had] when he was vncircumcised.

13 For the promes that he shulde be y^e heire of the worlde, was not giuen to Abraham, or to his sede, through y^e Law, but through the righteousness of faith.

14 For if they which are of the Law, [be] y^e heires, faith is made voyde, & the promes is made of none effect.

15 For the Law causeth wrath: for where no Law is, there [is] no transgression.

16 Therefore [it is] by faith, that [it might come] by grace, and the promes might be sure to all the sede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 [As it is written,] I haue made thee a father of many nations [euen] before God, whome he beleued, who quickeneth the dead, and calleth those things which be not, as thogh they were.

18 Which [Abraham] about hope, beleued vnder hope, that he shulde be the father of many nations: according to that which was spoken [to him,] So shal thy sede be.

19 And he not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere olde, nether the deadnes of Saras wombe.

20 Nether did he doute of the promes of God through vnbellefe, but was strengthened in the faith, and gaue glorie to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness,

24 But also for vs, to whome it shalbe imputed [for righteousness], w^{ch} beleue in him y^e raised vp Iesus our Lord from the dead.

25 Who was deliuered [to death] for our sinnes, & is risen againe for our iustification.

CHAP. V.

3 He declareth the fruit of faith, & And by comparison seeth forth the loue of God and obedience of Christ, which is the fundation and ground of the same.

Then being iustified by faith, we haue peace toward God through our lord Iesus Christ.

2 By whome also we haue access through faith vnto this grace, wherein we stand, & reioyce vnder the hope of y^e glorie of God.

3 Nether [do we so] onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not ashamed, because the loue of God is shed abroad in our heartes by y^e holy Ghost, w^{ch} is giuen vnto vs.

h In fulfilling the workes of.

i And think, performe them by workes. k If it be so, fit to fulfill the Law for him, shall be of Abraham inheriting then it is in vaine to beleue the promes: for it serueth to no use.

l Through default, and not of it self.

m That is no breache of commandment.

n VVhich beleue.

o By a spiritual kinred w^{ch} God chiefly accepteth.

p Abraham begate the circumcised euen by verue of faith, and not by the power of nature, which was extinguished in the Gentiles.

q Bur much strong & courage.

r In y^e she was past child bearing.

s For his many and truth.

t For our instruction, for we shalbe iustified by y^e same meane.

u To accept and make perfect our iustification.

v By peace here is meant that incredible and moste comfortable ioyes of mine, wher we are deliuered from the terror of conscience, and fully persuaded of fauour of God, and this peace is the fruit of faith.

w Ephes. 3. 17.

x 1am. 1. 3.

y For it hath ever good effect.

z He meaneth that loue which with God loveth vs.

6 For Christ, whē we were yet of no strength at [his] tyme, dyed for the * vngodly.

7 Doubteles one will scarce dye for a righteous man: but yet for a good man it may be that one dare dye.

8 But God setteth out his loue toward vs, seing y while we were yet sinners, Christ dyed for vs.

9 Much more then, being now iustified by his blood, we shall be saued from wrathe through him.

10 For if when we were enemies, we were recōciled to God by y death of his Sonne, muche more being recōciled, we shall be saued by his life.

11 And not onelie so, but we also reioyce in God through our Lord Iesus Christ, by whome we haue now receiued y atonement.

12 Wherefore, as by one man sinne entered into the worlde, and death by sinne, and so death went ouer all men: forasmuche as all men haue sinned.

13 For vnto the tyme of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses euen ouer them also that sinned not after the like maner of the transgression of Adam, which was y figure of k him that was to come.

15 But yet the gift is not so, as is y offence: for if through the offence of one, many be dead, much more the grace of God, & the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Nether is the gift so, as [that y entered in] by one that sinned: for the faute [came] of one [offence] vnto condemnation: but the gift [is] of many offences to iustification.

17 For if by y offence of one, death reigned through one, much more shal they y receiue the abundance of grace, and of the gift of righteousness, reigne in life through one [that is] Iesus Christ.

18 Likewise then as by the offence of one [the faute came] on al men to condēnation, so by the iustifying of one y benefite abounded toward al mē to y iustification of life.

19 For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the Law entred thereupon that the offence shulde y abunde: neuertheless where sinne abounded, [there] grace abounded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man shulde glorie in the flesh, but rather seke to subdue it to the Spirit, y He sheweth by the vertue & end of Baptisme, y That regeneration is ioyned with iustification, and therefore exhorteth to godly life, y Setting before mens eyes the rewarde of sinne and righteousness.

1 **W**Hat shal we say the? Shal we continue still in sinne, y grace may abunde? God forbid.

2 How shal we, that are dead to sinne, liue yet therein?

3 Knowe ye not, that all we which haue bene baptizd into y Iesus Christ, haue bene baptizd into his death?

4 *We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also shulde y walke in newnes of life.

5 *For if we be y grafted with him to the similitude of his death, euen so shal we be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, y the bodie of sinne might be destroyed, that hence forth we shulde not serue sinne.

7 For he that is dead, is y freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him.

9 Knowing that Christ being raised from y dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he dyed, he dyed once to sinne: but in that he liueth, he liueth to God.

11 Likewise thinke ye also, that ye are y dead to sinne, but are aliue to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the lustes thereof.

13 Nether giue ye your membres [as y weapons] of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and [giue] your membres [as] weapons of righteousness vnto God.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 What then shal we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 *Knowe ye not, that to whome soeuer ye giue your selues as seruantes to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?

17 The mindes first ministrereth such motions, whereby mē is y brought forth the lustes, by them the bodie is prouoked, and the lustes y begeth the sinne, which is the death of the soule. Therefore he is commanded, at the least that he shal keepe his bodie, y Or, instruments, or armour. in y which is the declaration of sinne. y Indwelt with the Spirit of Christ. y John 1. 14. y 1. Pet. 1. 11. y

18 Shewing that none can be iust which doeth not obey God.

Naj.

We must be holie. To the Romaines. Mans imperfection.

p To cōforme
your selues vnto
it.

q It is a moste
vile thing for
him that is deli-
uered from the
slauerie of sin-
ne, to returne
again to the
same.

r Leauing to
speake of hea-
uynly things, ac-
cording to your
capacitie. I will
these humilitie
des of seruitude
and freedom, &
ye might bet-
ter understand.
s Or, & reward
& recompense.
t Sinne is com-
pared to a tyrant
w reigneth by
force, who gi-
ueth death as
an allowe to
them that were
preferred by
Law.

a Meaning, the
moral Law.

b Bothe in this
first marriage &
in the second, &
houfband, and
wife must be
considered with
our selues, the
first hōfband
was Sinne, and
our self was
wife: their chil-
dren were the
fruits of flesh
Gal. 5. 19. In
the second mar-
riage, the Spirit is
the hōfband,
& new creature
is the wife, and
their children
are the fruits
of Spirit Gal.
5. 22.

c VVhich is the
second hōfband,
& VVhen we
were defunct of
the Spirit of
God.

d Meaning to
sinne, our first
hōfband.

e There is no-
thing more
vile to him that
the Law. If so
be that we
were defunct
of the Spirit of
God.

f This is the
summe of sinne
& death.

g In that part
which is un-
gate.

h Which is the
partes scorty.

i Sinne being
disclosed by the
law, is so much
more detestable
because it tur-
neth the good-
nes of the Law
to our destruc-
tion.

k So that it can
iudge the affec-
tions of the
heart.

l He is not able
to do that w he
desireth to do,
and therefore is
farre from the
true perfection.

m He doeth
not excuse him-
self, but sing-
eth & he is not
able to accom-
plish that good
desire which is
in him.

n Or, nature.

o That is, in
my Spirit.

p Or, comman-
dement.

q Euen & con-
ruption which
yet remaineth.

r This is the
summe of sinne
& death.

s In that part
which is un-
gate.

t Which is the
partes scorty.

vnto righteousness?

17 But God [he] thanked, that ye haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the forme of the doctri-
ne, whereunto ye were deliuered.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the maner of man, because of the infirmite of your flesh: for as ye haue given your members seruants to vncle-
nes and to iniquitie, to [commit] iniquitie, so now giue your members seruants vnto righteousness in holynes.

20 For when ye were the seruants of sinne, ye were freed from righteousness.

21 What frute had ye then in those things, whereof ye are now ashamed? For the end of those things [is] death.

22 But now being freed from sinne, & made seruants vnto God, ye haue your frute in ho-
lynes, and the end, everlasting life.

23 For the wages of sinne is death: but the gifte of God [is] eternall life through Iesus Christ our Lord.

CHAP. VII.

1. 7. 13. Thats of the Law. 6. 24. And how Christ hath deliuered vs from it. 16 The infirmite of the faithfull.

23 The dangerous fight betwene the flesh and the Spirit.

K Nowe ye not, brethren, (for I speake to them that knowe the Law) that the Law hath dominion ouer a man as long as he liueth.

2 *For the woman which is in subiection to a man, is bounde by the Law to the man, while he liueth: but if the man be dead, she is deliuered from the Law of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to Law by the bodie of Christ, that ye shulde be vn-
to another, (euen) vnto him that is raised vp fro the dead, that we shulde bring forth the frute vnto God.

5 For when we were in the fleshe, the motions of sinnes which were by the Law, had force in our members, to bring forth frute vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we shulde serue in newnes of Spirit, and not in the oldenes of the letter.

7 What shal we say then? [Is] the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not known lust, except the Law had said, * Thou shalt not lust.

8 But sinne toke an occasion by the com-
mandement, and wrought in me all maner of concupiscence: for without the Law sinne [is] dead.

9 For I once was alie, without the Law: but when the commandement came, sinne reuiued.

10 But I dyed: and the same comandemēt which was [ordained] vnto life, was founde [to be] vnto me vnto death.

11 For sinne toke occasion by the coman-
dement, and diseined me, & thereby slew [me].

12 Wherefore the Law [is] holie, and the comandemēt [is] holie, and iust, & good.

13 Was that the which is good, made death vnto me? God forbid: but sinne, & it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure full by the comandement.

14 For we knowe that the Law [is] spiritual, but I am carnal, solde vnder sinne.

15 For Ialow not that which I do: for what I wolde, that do I not: but what I hate, that do I.

16 If I do then & which I wolde not, I consent to the Law, that [it is] good.

17 Now then, it is no more I, that do it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to wil is present with me: but I finde no meanes to performe that which is good.

19 For I do not the good thing, which I wolde, but the euill, which I wolde not, that do I.

20 Now if I do that I wolde not, it is no more I that do it, but the sinne that dwelleth in me.

21 I finde then by the Lawe, that when I wolde do good, euil is present with me.

22 For I delite in the Law of God, concern-
ing the inner man:

23 But I see another Law in my members, rebelling against the Law of my minde, and leading me captiue vnto the Law of sinne, which is in my members.

24 O wretched man that I am, who shal deliuer me from the bodie of this death?

25 I thanke God through Iesus Christ our Lord. Then I my self in my minde serue & Law of God, but in my fleshe the Law of sinne.

CHAP. VIII.

1 The assurance of the faithful and of the forces of the holie God in them. 3 The weaknes of the Law, and who accomplished it. 4 And wherefore. 5 Of what force the faithful ought to be. 6 The fruit of the Spirit in them.

17 Of hope. 18 Of patience vnder the crosse. 21 Of the mutual loue betwixt God and his children. 29 Of his knowledge.

h He thought
him self to be
alie, when he
knewe not the
Law.

1. 1. Tim. 1. 2.

i Sinne being
disclosed by the
law, is so much
more detestable
because it tur-
neth the good-
nes of the Law
to our destruc-
tion.

k So that it can
iudge the affec-
tions of the
heart.

l He is not able
to do that w he
desireth to do,
and therefore is
farre from the
true perfection.

m He doeth
not excuse him-
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eth & he is not
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plish that good
desire which is
in him.

n Or, nature.

o That is, in
my Spirit.

p Or, comman-
dement.

q Euen & con-
ruption which
yet remaineth.

r This is the
summe of sinne
& death.

s In that part
which is un-
gate.

t Which is the
partes scorty.

u Or, nature.

NOW then there is no^a condemnation to the that are in Christ Iesus, which walke not^b after the fleshe, but after the Spirit.

2 For the^a Law of the Spirit of life [which is] in^d Christ Iesus, hath freed me from the Law of sinne and of death,

3 For (that that was impossible to the Law, in as much as it was^f weak, because of the fleshe) God sending his owne Sonne, in the^e similitude of sinful fleshe, and^f for sinne, condemned sinne in the fleshe,

4 That the^e righteousness of the Law might be fulfilled in vs, which walke not after the fleshe, but after the Spirit.

5 For they that are after the fleshe, fauour the things of the fleshe: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the fleshe [is] death: but^f wisdom of^f Spirit is life & peace,

7 Because the wisdom of the fleshe [is] inimic against God: for it is not subject to^f Law of God, neither in dede can be.

8 So then they that are in the fleshe, can not please God.

9 Now ye are not in the fleshe, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the^f bodie is dead, because of sinne: but the^f Spirit [is] life for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwel in you, he that raised vp Christ from the dead, shal also quicken your mortall bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are debtors not to the fleshe, to live after the fleshe:

13 For if ye live after the fleshe, ye shall dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shal liue,

14 For as manie as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receaued the Spirit of bondage to feare againe: but ye haue receiued the Spirit of^e adoption, whereby we crye^e Abba, Father.

16 The same Spirit beareth witness with our Spirit, that we are the children of God.

17 If we be children, we are also^e heires, each the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present tyme [are] not worthe of the glory, which shal be shewed vnto vs.

19 For the fervent desire of the creature willed when the sonnes of God shal be reueiled.

IAHO

20 Because the^e creature is subiect to^e vanitie, not of it owne wil, but by reason of him which hath subdued it vnder hope,

21 Because the creature also shal be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we knowe that enerie creature groweth with vs also, and travaileth in paine together vnto this present.

23 And not onelie the creature, but we also which haue the^e first frutes of the Spirit, euen we do sigh in our selves, waiting for the adoption, [euen] the^e redemption of our bodie.

24 For we are saued by hope: but hope that is fenec, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we se not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we knowe not what to pray as we ought: but the Spirit it self maketh request for vs, with sighs which can not be expressed.

27 But he that searcheth the hearts knoweth what is the meaning of the Spirit: for he^e maketh request for the Sanctes, according to [the wil of] God.

28 Also we knowe that all things worke together for the best vnto the that loue God, euen to the that are called of [this] purpose.

29 For those which he^e knewe before, he also predestinate to be maid like to the image of his Sonne, that he might be the first borne among manie brethren.

30 Moreover whome he predestinate, them also he called, and whome he called; them also he iustified, and whome he iustified, them he also glorified.

31 What shal we then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shal he not with him giue vs all things also?

33 Who shal lay any thing to the charge of Gods chosen? It is God that^e iustificeth,

34 Who shal condemne? It is Christ which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shal separate vs from the loue of Christ: shal tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sword?

36 As it is written, For thy sake are we killed all day long: we are counted as sheepe for the slaughter.

37 Neuertheles, in all these things we are more then conquerors through him that loued vs.

N.Iij.

18 For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anie other creature shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.

CHAP. IX.

Having testified his great loue towards his nation, and signifies thereof, 11 He entreateth of the election and reprobation. 14 Of the vocation of the Gentiles, 30 And reprobation of the Iewes.

1 I Say the truth in Christ, I lye not, my conscience bearing me witness in the holie Ghost,

2 That I have great heavines and continual sorowe in myne heart.

3 For I wolde with my self to be separate from Christ for my brethren that are my kinsmen according to the fleshe,

4 Which are the Israelites, to whome [per- taineth] the adoption, and the glorie, and the ^c Couenantes, and the giuing of the Law, and ^f seruice [of God], & ^f promises.

5 Of whome [are] the fathers, & of whome concerning the flesh, Christ [came], who is God ouer all blessed for euer, Amen.

6 Notwithstanding it can not be that the worde of God shulde take none effect: for all they are not Israel, which are of Israel:

7 Neither are they all children, because they are the scede of Abraham: but, In Isaac shall thy scede be called:

8 That is, they which are the children of the flesh, are not the children of God: but the ^c childre of the promes are counted for the scede.

9 For this is a worde of promes. In this same tyme will I come, and Sara shall haue a sonne.

10 Neither he Ionelie felt this, but also Re-becca when she had conceived by one, [con- ceived] by our father Isaac.

11 For yet the children were borne, & whe they had neither done good, nor euil (that ^f purpose of God might remaine according to election not by workes, but by him that calleth).

12 It was said vnto her, The elder shall serue the yonger.

13 As it is written, I haue loued Iacob, & haue hated Esau.

14 What shal we say then? Is there vnrighteousnes with God? God forbid.

15 For he saith to Moses, I will haue mercie on him, to whome I will shewe mercie: and will haue compassion on him, on whome I will haue compassion.

So then it is not in him that will, nor in him that runneth, but in God that sheweth

mercie.

17 For the ^c Scripture saith vnto Pharo, For this same purpose haue I stirred thee vp, that I might shewe my power in thee, & that my Name might be declared through out all the earth.

18 Therefore he hath mercie on whome he will, and whome he will, he hardeneth.

19 Thou wilt say then vnto me, Why doeth he yet complaine: for who hath resisted his will?

20 But, o man, who art thou which ^f pleadest against God: shall the ^c thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power of the claie to make of the same lompe one vessel to ^f honour, and another vnto dishonour?

22 What if God wolde, to shewe his wrath, and to make his power knownen, suffer with long patience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie?

24 Euen vs, whome he hath called, not of Iewes onely, but also of the Gentiles,

25 As he saith also in Osee, I will call them My people, which were not my people: & her, Beloued, which was not beloued.

26 And it shalbe in the place where it was said vnto them, Ye are not my people, there they shalbe called, The children of the liuing God.

27 Also Esaias cryeth concerning Israel, Thogh the number of the children of Israel were as the sand of the sea, (yet) shall [but] a remnant be saved.

28 For he wil make his account, & gather in vnto a short summe with righteousness: for the Lord will make a short count in the earth.

29 And as Esaias said before, Except the Lord of hostes had left vs a scede, we had bene made as Sodom, and had bene like to Gomorrah.

30 What shal we say then? That the Gen- tiles which followed not righteousness, haue attained vnto righteousness, ^c and the right- eousnes which is of faith.

31 But Israel which followed the Law, of righteousness, could not attaine vnto ^c Law of righteousness.

32 Wherefore? Because they sought it not by faith: but as it were, by works of ^c Law: for they haue stumbled at ^c stumbling stone.

33 As it is written, Beholde, I lay in Ston- a stumbling stone, and a rock to make me fall: and euerie one that belongeth in him, shal not be ashamed.

CHAP. X.

After that he had declared his zeale towards them, he sheweth the cause of the same of the Jewes. 4 The end of the Lawe. 5 The difference betwene the justice of the Lawe, and of faith. 17 VVhereof faith cometh, and to whom it belongeth. 19 The refection of the Jewes, and calling of the Gentiles.

Brethren, mine hearts desire and prayer to God for Israel is, that they might be saved.

For I beare them recome, that they haue the zeale of God, but not according to knowledge.

For they, being ignorant of the righteousness of God, & going about to stablish their owne righteousness, haue not submitted them selues to the righteousness of God.

For Christ [is] the end of the Law for righteousness vnto euery one that beleueth.

For Moses [thus] describeth the righteousness which is of the Lawe, That the man which doeth these things, shall liue thereby.

But the righteousness which is of faith, speaketh on thus wise: Say not in thine heart, Who shall ascende into heauen? (which is to bring Christ from above)

Or, Who shall descende into the deepe? (which is to bring Christ againe from the dead)

But what saith it? The worde is nere thee, [scilicet] in thy mouth, & in thine heart. This is the worde of faith which we preache.

For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saved.

For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

For the Scripture saith, Whosoever be leueth in him, shall not be ashamed.

For there is no difference betwene the Jewe & the Grecian: for he is Lord ouer all, is riche vnto all, that call on him.

For whosoever shall call vpon the Name of the Lord, shall be saved.

But how shall they call on him, in whom they haue not beleued, and how shall they beleue in him, of whom they haue not heard, and how shall they heare without a preacher?

And how shall they preache, except they be sent, as it is written, How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things.

But they haue not all obeyed the Gospel: for Esaias saith, Lord, who hath beleued our reports?

Therefore shall many hearing and hearing, shall not see, nor shall they hear, nor shall they vnderstand, neither shall they be converted.

For the scripture saith, Their heart is waxed thicke, and their eares are filled, and their eyes are closed, lest they should see with their eyes, and hear with their eares, and vnderstand with their hearts, and be converted.

No doute their sounde went out through all earth, & their wordes into the ends of the world.

But I demaunde, Did not Israel knowe God? First Moyses saith, I wil prouoke you to enuie by a nation, which is not my nation, & by a foolish nation, I wil anger you.

And Esaias is bolde, and saith, I was founde of them that sought me not, and haue bene made manifest to them that asked not after me.

And vnto Israel he saith, All the day long haue I stretched forth mine hand vnto a disobedient, and gainesaying people.

CHAP. XI.

God hath his Church although it be not seene to mans eye. The grace shewed to the church. The iudgements of God vnto the reprobate. God hath blinded the Jewes for a time, and reuelled him self to the Gentiles. VVhose he willeth to humble them selues. The gifts of God without repentance. The depth of Gods iudgements.

I demaunde then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he knewe before: Knowe ye not what the Scripture saith of Elias, how he maketh request vnto God against Israel, saying,

Lord, they haue killed thy Prophets, & digged downe thine altars: and I am left alone, and they seke my life.

But what saith the answer of God to him? I haue reserved vnto my self, seuen thousand men, which haue not bowed the knee to Baal.

Euen so then at this present time is there a remnant through the election of grace.

And if [it be] of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

What then? Israel hath not obtained what he sought: but the election hath obtained it, and the rest haue bene hardened.

According as it is written, God hath giuen them the spirit of slumber: eyes that they shulde not see, & eares that they shulde not heare vnto this day.

And David saith, Let their table be made a snare, & a net, & a stumbling block, euen for a recompense vnto them.

Let their eyes be darkened, that they see not, & bowe downe their backe alwayes.

I demaunde then, Haue they stumbled, that they shulde fall? God forbid: but through their fall saluation cometh vnto the Gentiles, to provoke them to follow them.

Wherefore if the fall of them be the riches of the world, & the diminishing of

The Hebrews worde signifieth the line or proportion of the heavens, whose most excellent creature, prepareth vnto the whole world, & stretcheth forth the worthines of the Creation. Then king all the world knowe God by his creatures, & Jewes coulde not be ignorant, & so fanned of malice.

Deut. 32, 21. Isa. 63, 1. Or, vnto the kingdome of the world, & to the glory of the Father, & to the glory of the Son, & to the glory of the Holy Ghost, Amen.

And elected before all beginning. He saith with God, not that he shulde punish Israel, but yet lamented their fall, & so his wordes made agast them.

1. King. 19, 18. Meaning an infinit number.

Or, free election. Isa. 6, 9. & 9, 10. Mar. 13, 14. John 12, 40. Act. 28, 26.

Or, pricking. Psal. 69, 22. Christ by the mouth of the Prophet witheth, which came upon the Jewes, that is, that as birds are taken where as they think to escape, so the Jewes, which the lawes of a blinde scale preferred, to the Gospel, thinking to haue saluation by it, shulde come to their destruction.

Take heed, that they do not fall, & so be damned. VVhich hope to be saved, & so be damned.

The Jewes, to follow the Gentiles.

10. the tyme
 11. 18, 1.
 12. Cor. 16, 13.
 13. 13, 2.
 14. 1. pet. 4, 9.
 15. Mat. 5, 44.
 16. 3, 7.
 17. 11.
 18. That is, in
 19. your owne co-
 20. 12.
 21. 13, 9.
 22. 1. pet. 3, 9.
 23. 1. cor. 1, 11.
 24. Little so hone-
 25. sty and godly
 26. that no man of
 27. false fautes w
 28. 14.
 29. 11.
 30. 13, 35.
 31. 1. cor. 1, 30.
 32. 1. pet. 3, 11.
 33. For ether
 34. that wone him
 35. with thy bene-
 36. fits, or his
 37. conscience shall
 38. move him with-
 39. out Gods
 40. blessing wrath
 41. against over hi.
 42. 6, 4.
 43. 3, 1.
 44. 1. pet. 3, 13.
 45. Not onlie the
 46. punishment of
 47. iudges, but
 48. the venge-
 49. ance of God.
 50. 1. cor. 1, 11.
 51. Forne pri-
 52. vate man can
 53. command that
 54. becometh
 55. hath ap-
 56. proved wout
 57. a breach of
 58. conscience:
 59. he is spea-
 60. king of civil ma-
 61. gistrate, so that
 62. he may waite
 63. place to e-
 64. xamine their
 65. consciences.
 66. That is, to de-
 67. termine the good,
 68. and to punishe
 69. the euill.
 70. 22, 11.
 71. He meaneth
 72. the second
 73. table.
 74. 20, 14.
 75. 5, 18.
- rit: seruing the Lord,
 12 Reioycing in hope, patient in tribulatio,
 *continuing in prayer,
 13 *Distributing vnto the necessities of the
 Saints: *giuing your selues to hospitalitie.
 14 *Blesse them which persecute you: blesse
 [I say,] and curse not.
 15 Reioyce with them that reioyce, & wepe
 with them that wepe.
 16 Be of like affectio one towards another:
 *be not hig minded: but make your selues
 equal to them of the lower sorte: be not
 wise in^k your selues.
 17 *Recopense to no man euil for euil: procure things honest in the sight of all men.
 18 *If it be possible, as muche as in you is, haue peace with all men.
 19 Dearly beloued, auēge not your selues, but giue place vnto wrath: for it is written, *Vengeance is mine: I wil repaye, saith the Lord.
 20 *Therefore, if thine enemy hunger, fede him: if he thirst, giue him drinke: for in so doing, thou shalt heape coles of fyre on his head.
 21 Be not overcome of euil, but overcome euil with goodnes.

CHAP. XIII.

- 1 The obedience to the Rulers. 4 VVhy they haue the sworde. 8 Charitie ought to measure all our doings.
 11 An exhortation to innocencie and puritie of life.
 12 Let euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.
 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: & they that resist, shall receiue to the selues a iudgement.
 3 For princes are not to be feared [for] good workes, but [for] euil. Wilt thou then be without feare of power: do wel: so shalt thou haue praise of the same.
 4 For he is a minister of God for thy wealth: but if thou do euil, feare: for he beareth not the sworde for nought: for he is the minister of God to take vengeance on him that doeth euil.
 5 Wherefore ye must be subiect, not because of wrath onely, but also for conscience sake.
 6 For, for this cause ye paye also tribute: for they are Gods ministers, applying them selues for the same thing.
 7 *Giue to all men therefore their due: tribute, to whome [ye owe] tribute: custome, to whome custome: feare, to whome feare: honour, to whome ye owe honour.
 8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the Law.
 9 For this, *Thou shalt not commit adulte-

rie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, [even] in this, *Thou shalt loue thy neighbour as thy self.

- 10 Loue doeth not euill to his neighbour: therefore is loue the *fulfilling of the Law.
 11 And that, considering the season, that [it is] now tyme that we shulde arise from slepe: for now is our saluation^e nerer, then when we beleued it.
 12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenes, & let vs put on the armour of light,
 13 So that we walke honestly, as in the day: not in *glorie, and dronkennes, nether in chambering and wantonnes, nor in strife and enuying:
 14 *But put ye on the Lord Iesus Christ, & take no thought for the fleshe, to [fulfill] the lustes of it.

CHAP. XIII.

- 1 The weake ought not to be despised. 10 No man shulde offend anothers conscience. 15 But one to supporte another in charitie and faith.
 16 Him that is weake in the faith, receiue vnto you, [but] not for controuersies of disputations.
 2 One beleueth that he may eat of all things: & another, which is weake, eateth herbes.
 3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.
 4 *Who art thou that condemnest another mans seruant: he standeth or falleth to his owne master: yea, he shalbe established: for God is able to make him stande.
 5 This man esteemeth one day aboute another day, & another man counteth euery day a like: let euery man be fully perswaded in his minde.
 6 He that obserueth the day, obserueth it to the Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, & giueth God thanks.
 7 For none of vs liueth to him self, nether doeth any dye to him self.
 8 For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.
 9 For Christ therefore dyed & rose againe, and reuiued, that he might be Lord both of the dead and the quicke.
 10 But why dost thou iudge thy brother: or why dost thou despise thy brother: for we shall all appeare before the iudgement

*Leuit. 19, 18.
 mat. 22, 39.
 gal. 3, 14.
 ian. 2, 8.
 1. Tim. 1, 5.
 e Before we be leued, it had bene in vaine to tel vs these thinges: but now, seeing our saluation is nere, let vs take hede that we neglect not this occasion.
 f That is, honest maners & godly.
 *Luke 21, 34.
 † Or, riote.
 *Gal. 5, 16.
 1. pet. 2, 11.
 a That is, the doctrine of the Gospel.
 b Left he shuld departe ether more ignorant then he came, or els with a greater scrupule of conscience.
 *Iam. 4, 12.
 e It is the Lords matter, and not thine.
 d VV e must be assured in our conscience by Gods words in all things that we do: that if we be strong, we may knowe what is our libertie: & if we be weake, we may learne to profit daily.
 e That contenteth one day more holie than another.
 f who iudgeth whether he doeth wel or no.
 g Because he thinketh y meates vncleane by the Law.
 h Here we must note three things. First, y he speaketh of things which of them selues are indifferent, albeit in the Law they were not: next that he repro- ueth not the condemning of the sck, but of y persons: finally, y he meaneth not the flatterers and malicious, whome he callath dogges of concision, but the weake & simple, to whome y yet God had not reuiued the peris liberte. I. Beche our liues and death on to profite our brether.
 *1. Cor. 1, 12.

seat of Christ.

11 For it is written, *I liue, faith the Lord, and euerie knee shal bowe to me, and al tongues shal confesse vnto God.

12 So then euerie one of vs shal giue accoures of him self to God.

13 Let vs not therefore iudge one another anie more: but vse your iudgement rather in this, that no man put an occasion to fall; or a stonbling blocke before [his] brother.

14 I knowe and am perswaded through y^e Lord Iesus, that there is nothing vnclane of it selfe: but vnto him that iudgeth any thing to be vnclane, to him [it is] vnclane.

15 But if thy brother be grieved for the meat, now walkest thou not charitably: *de stroy not him with thy meat, for whome Christ dyed.

16 Cause not your^a commoditie to be euill spoken of.

17 For the^e kingdome of God is not meat nor drinke, but righteousnes, and peace, & ioye in the holie Gost.

18 For whosoever^e in these things serueth Christ, is acceptable vnto God, and is aproued of men.

19 Let vs then followe those things whiche concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meats sake: *all things in dede are pure: but [it is] euil for y^e man which eateth with offence.

21 [It is] good nether to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stonbleth, or is offended, or made weake.

22 Hast thou^e faith? haue it with thy selfe before God: blessed is he that condemneth not him self in that thing w^he aloweth.

23 For he that douteth, is condemned if he eat, because he eateth not of faith: & whateuer is not of faith, is sinne:

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9. And by the onlie mercie of God which is the cause of saluation bothe of the one and the other. 14. He sheweth his zeale towards them, & y^e church, 30. And requirith the same of them.

Which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 [Therefore] let euerie ma^e please his neighbour in that that is good to^e edification.

3 For Christ also wolde not please him self, but as it is written, *The rebukes of them which rebuke thee, sel^e on sac^e.

4 For whatsoever things are written afore tyme, are written for our learning, that we through patience, and comforte of the Scri-
ptures, might be partakers of the promises of the newe Ierusalem: that is the vniuersall Church, 12. 14. reuel. 3. of the which sayding Christ is the chief corner stone, Ephes. 2. 20. *Psal. 69. 10.

5 I did so beate them, as if they had bene done to me, and not to my Father.

ptures might haue hope.

5 Now the God of patience and consolation giue you that ye be^e like minded one towards another, accordig to Christ Iesus,

6 That ye with one minde, [and] with one mouth may praise God euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to y^e glorie of God.

8 Now I say, that Iesus Christ was a^e minister of the circumcision, for the truth of God, to confirme the promises [made] vnto the fathers.

9 And let the Gentiles praise God for [his] mercie, as it is written, *For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he faith, *Reioyce ye Gentiles with his people.

11 And againe, *Praise the Lord, al ye Gentiles, and laude ye him, al people together.

12 And againe Esaias faith, *There shal be a roote of Iesse, & he that shal rise to reigne ouer^e the Gentiles, in him shal the Gentiles trust.

13 Now the God of hope fill you with all ioye, and peace in beleuing, that ye may abunde in hope through the power of the holie Gost.

14 And I my self also am perswaded of you, my brethre, that ye also are ful of goodness, and filled with all knowledge, and are able to admonish one another.

15 Neuertheles brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I shulde be the minister of Iesus Christ towards the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable being sanctified by the holy Gost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not^e speake of anie thing; w^h Christ hath not wrought by me, to make y^e Gentiles obedient in worde and dede.

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and rounde about vnto Illyricum, I haue caused to abunde the Gospel of Christ.

20 Yea so I enforced my self to preache the Gospel, not where Christ was named, lest I shulde haue buylt on another mans foundation.

21 But as it is written, *To whome he was not spoken of, they shal see him, & they that heard not, shal vnderstand [him].

VVhich is the author of patience. 1. Cor. 1. 16. philip. 3. 16.

d To make y^e partakers of Gods glorie. e First to gather the Jewes, and then y^e Gentiles that they might be made one flocke. f That God might be knowne true. *Psal. 115. 2. sam. 22. 4. *Deut. 32. 43.

*Psal. 117. 1.

Isa. 11. 10.

g VVhich is Christ who did spring as a yew budde out of drye and dead rotes. h Then seeing he took bothe y^e Jewes & Gentiles to his Fathers glorie, ought by his ex- ample to loue to- gether.

i The minister offered vp the people to God by the Gospel.

k God gave such ample occasions to shew forth his excellent worke in him, that y^e Gentiles neede not take any other thing to be builded upon.

*Isa. 53. 1.

*He. 4. 13. phil. 2. 10. k This other particularly appertaineth to God, who is y^e true life of him self, and giueth it to all others. l And acknow- ledge me for their God.

m He preuen- teth the objecti- on which the christians might vie.

*1. Cor. 8. 11.

n VVhich is y^e benefite of christi- an libertie, by abusing where- of ye cause the weaklings to blaspheme the Gospel which might seme to them contrarie to Gods wil, & the doctrine of the Law.

o God will not reigne ouer his by such obserua- tions.

p In peace and righteousness.

*Tit. 1. 15.

*1. Cor. 8. 13.

q Faith here is taken for a full persuation of y^e christi- an libertie in things in- different as the Apostle inter- preteeth it in the 14. verse.

r VVhich hath none euill re- morse of con- science in his doing.

s Meaning of a right conscience.

t To edifie, & quicken to do all manner duties to our neighbour, & thus to bring glory to Christ. u If he be weak, that he may growe by faith. v The faithful are called the temple of God, wherein he is resident by his holie Spirit, and these faithful are the bones of the newe Ierusalem: that is the vniuersall Church, 12. 14. reuel. 3. of the which sayding Christ is the chief corner stone, Ephes. 2. 20. *Psal. 69. 10. w I did so beate them, as if they had bene done to me, and not to my Father.

THE

THE FIRST EPISTLE

OF PAUL TO THE CO-

RINTHIANS.

THE ARGUMENT.

THE ARGUMENT.

AFTER that S. Paul had preached at Corinthus a yere and a halfe, he was compelled by the wickednes of the Iewes to faile into Syria. In whose absence, false Apostles entred into the Church, who being posseed vp with vaine glorie, & affectat eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies they fel to false doctrine and heresies, calling into doute the resurrection from the dead, one of the chiefest points of Christian religio. Against these euils the Apostle proceedeth, preparing the Corinthians hearts and eares with gentle salutations: but soon after he reprimandeth their contentions and debates, their arrogancie and pride, and exhorteth them to con corde and humilitie, setting before their eyes the spirituall vertue, and heauenlie wisdom of the Gospel, which can not be perswaded by worldly wit and eloquent reasons, but is reuelled by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribuite to the ministers, but onlie to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued him self skillfully, buylding according to the fundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeir he had declared by manifest signes that he neuer sought his owne glorie, neither yet how he might liue, but onlie the glorie of Christ: which thing at his coming he wolde declare more amply, to the shame of those vaine glorious braggers, who sought the selues onlie, and therefore suffered more horrible vices vnreproued and unpunished, as incest, contentions, pleadings before insidels, fornication, and such like, to the great slander of the Gospel. This done he answereth to certaine pointes of the Corinthians letter, as touching single life, dutie of marriage, and discord and dissension among the married, of virginite and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then he wolde do, he wolde neuer vie that libertie which God had giuen him. But forasmuche as pride, & self wil was the cause of those great euils, he admonisheth this by example of the Iewes not to glorie in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning vnto all men to followe Christ vnphighly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of men and women in the assemblies: of the Lords Supper, the abuse of the spirituall gifts, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vie. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

He praiseth the great graces of God shewed towards this, 10. Exhorting them to con corde & humilitie. 19 He bea teth downe all pride, and wisdom which is not grounded on God, 26 Shewing whome God hath chosen to con founde the wisdom of the worlde.



PAUL called (to be) an Apostle of Iesus Christ through the wil of God, & [our] brother Softenes, Vnto the Church of God which is at Corinthus, to them

that are *sanctified in Christ Iesus, *Sain tes, by calling, *with all that call on the Name of our Lord Iesus Christ in euerie place, bothe their [Lord] and ours: 3 Grace [be] with you, and peace fro God our Father, and [from] the Lorde Iesus Christ, 4 I shalke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 *That in all things ye are made riche in him, in all kinde of speache, & in all know ledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you.

7 So that ye are not destitute of any gift: *wayting for the appearing of our Lord Iesus Christ.

8 Who shal also cofirme you vnto the end, that ye may be blamelesse in the daye of our Lord Iesus Christ.

9 *God is faithful, by whome ye are called vnto fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseeche you, brethren, by the Name of our Lord Iesus Christ, *that ye al speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you, by them that are of the house of Cloe, that there are contentions among you.

12 Now this I say, that euerie one of you saith, I am Pauls, and I am *Apollus, and I am Cephas, and I am Christs.

13 And yet the zealous of Gods glorie and sought the Church, *Act. 18.24.

*Colo. 1.10. & 2.7. phil. 3.10. tit. 1.14.

e As members of the same bodie which communicate with their head.

f He commendeth those in them, who abuse after he doeth reprove as eloquence, philosophie, & their knowledge of Gods worde.

*1. The. 3. 11 & 5. 23.

g For their no condemnation to them that are grafted in Christ.

*Psal. 133. 1. the. 5. 20. Rom. 15. 5. phil. 3. 14.

h Dissension in wordes, which is the mother of all heresies.

VVhich was the cause of the schismes of the Church.

13 Is Christ deuiled? was Paul crucified for you? ether were ye baptized into the name of Paul?

14 I thanke God; that I baptized none of you, but Crispus, and Gaius,

15 Left any shulde say, that I had baptized into mine owne name.

16 I baptized also the householde of Stephanas: furthermore knowe I not, whether I baptized anye other.

17 For Christ sent me not to baptize, but to preache the Gospel, not in wisdom of wordes, lest the crosse of Christ shulde be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, we are saued, it is the power of God.

19 For it is written, I wil destroye the wisdom of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this worlde? hathe not God made the wisdom of this worlde foolishnes?

21 For seing the worlde by wisdom knew not God in the wisdom of God, it pleased God by thee foolishnes of preaching to saue them that beleue.

22 Seing also that the Iewes require a signe, and the Grecians seke after wisdom.

23 But we preache Christ crucified: vnto the Iewes, euen a stumbling blocke, & vnto the Grecians, foolishnes:

24 But vnto them which are called, bothe of the Iewes and Grecians [we preache] Christ, the power of God, and the wisdom of God.

25 For the foolishnes of God is wiser then men, and the weakenes of God is stronger then men.

26 For brethren, you se your calling, how that not manie wise men after the flesh, not manie mightie, not manie noble are called.

27 But God hathe chosen foolish things of the worlde to confounde the wise, and God hathe chosen the weak things of the worlde, to confounde the mightie things.

28 And vile things of the worlde & things which are despised, hathe God chosen, & things which are not, to bring to nought things that are,

29 That no flesh shulde reioyce in his presence.

30 But ye are of him in Christ Iesus, who of God is made vnto vs wisdom and righteousness, and sanctification, and redemption,

31 That, according as it is written, He reioyceth, let him reioyce in the Lord.

CHAP. II.

He putteth for example his manner of preaching, which was according to the tenor of the Gospel. VVhich Gospel was contemptible & hid to the carnall, so And againe honorable and manifest to the spiritual.

And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing vnto you the testimonie of God.

For I esteemed not to knowe anye thing among you, saue Iesus Christ and him crucified.

And I was among you in weakenes & in feare, & in muche trembling.

Nether [stode] my wordes, & my preaching in the cutting speache of mans wisdom, but in plaine euidence of the Spirit and of power.

That your faith shulde not be in the wisdom of men, but in the power of God.

And we speake wisdom among them that are perfit: not the wisdom of this worlde, nether of the princes of this worlde, which come to nought.

But we speake the wisdom of God in a mysterie, [euen] the hid wisdom, which God had determined before the worlde, vnto our glorie.

Which none of the princes of this worlde hathe knowen: for had they knowen it, they wolde not haue crucified the Lord of glorie.

But as it is written, The things which eye hathe not sene, nether eare hathe heard, nether came into mans heart, [are], which God hathe prepared for them, loue him.

But God hathe reueiled [them] vnto vs by his Spirit: for the Spirit searcheth all things, yea, the deepe things of God.

For what man knoweth the things of a man, saue the spirit of man, which is in him: euen so the things of God knoweth no man, but the Spirit of God.

Now we haue receiued not the Spirit of the worlde, but the Spirit which is of God, we might knowe the things that are giuen to vs of God.

Which things also we speake, not in wordes which mans wisdom teacheth, but which the holie Ghost teacheth, comparing spiritual things with spiritual things.

But the natural man perceineth not the things of the Spirit of God: for they are foolishnes vnto him, nether can he know [them], because they are spiritual,

which vnderstandeth and iudgeth. VVhich we are not moued with the Spirit, which teacheth things wherewith the worlde is deluded, and which we vnderstand by nature. All the benefites of God in Iesu Christ are spiritual, so our kinde of teaching must be spiritual, that the wordes may agre with the matier. VVhose knowledge is not dealed by Gods Spirit.

ly discerned.

15 But he that is ^{spiritual}, discerneth all things: yet he himself is ^{not} judged of no man.

16 ^{For} who hath known the minde of the Lord, that he might instruct him? But we haue the minde of Christ.

CHAP. III.

Paul rebuketh the sects and sctours thereof. 7 No man ought to attribute his salvation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the fundation of his Church. 16 The dignitie and office both of the minister and also of all the faithful.

And I wolde not speake vnto you, brethren, as vnto spiritual men, but as vnto carnal, ^{yeue} as vnto babes in Christ.

1 I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, neither yet now are ye able.

2 For ye are yet carnal: for where as there is among you enuying, & strife, and diuisions, are ye not carnal, and walke as me?

3 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnal?

4 Who is Paul then? and who is Apollos, but the ministers by whome ye beleued, and as the Lord gaue to euerie man?

5 I haue planted, Apollos watered, but God gaue the encrease.

6 So then, neither is he that planteth, anie thing, neither he that watereth, but God that giueth the encrease.

7 And he that planteth, & he that watereth, are ^{one}, & euerie man shal receiue his wages, according to his labour.

8 For we together are Gods laborers: ye are Gods housbandrie, [and] Gods buylding.

9 According to the grace of God giuen to me, as a skilful master buylder, I haue laid the fundation, and another buyldeth thereon: but let euerie man take hede how he buyldeth vpon it.

10 For other fundation can no man lay, then that which is laid, which is Iesus Christ.

11 And if anie man buylde on this fundation, golde, siluer, precious stones, tymbre, haye, for stubble,

12 Euerie mans worke shal be made manifest: for the daye shal declare it, because it shal be reueiled by the fyre: & the fyre shal trye euerie mans worke of what sorte it is.

13 If anie mans worke, that he hath buylt vpon, abide, he shal receiue wages.

14 If anie mans worke burne, he shal lose it, but he shal be safe himselfe, neuertheless yet as it were by the fyre.

15 Knowe ye not that ye are the Temple of God, and that the spirit of God dwel-

leth in you?

16 If anie man destroy the Temple of God, him shal God destroy: for the Temple of God is holie, which ye are.

17 Let no man deceiue him selfe. If anie man among you seme to be wise in this worlde, let him be a foole, that he may be wise.

18 For wisdom of this worlde is foolishnes with God: for it is written, He catcheth the wise in their owne craftines.

19 And againe, The Lord knoweth that the thoughts of the wise be vaine.

20 Therefore let no man reioyce in men: for all things are yours.

21 Whether it be Paul, or Apollos, or Cephas, or the worlde, or life, or death: whether they be things present, or things to come, ^{yeue} all are yours.

22 And ye Christs, and Christ Gods.

CHAP. IIII.

After that he had described the office of a true Apostle, being they did not acknowledge him such one. 4 He appealeth to Gods iudgement. 7 Beating downe their glorie which hindered them to praise that, which they dispraised in him. 10 He sheweth what he requirith on their parte, & what they ought to looke for of him at his returne.

Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, & euerie man be founde faithful.

3 As touching me, I passe verie little to be iudged of you, or of mans iudgement: no, I iudge not mine owne selfe.

4 For I knowe nothing by my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore iudge nothing before the time, vntil the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos, for your sakes, that ye might learne by vs, that no man presume aboute that which is written, that one shal not agaynst another for anie mans cause.

7 For who separateth thee? & what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

8 Now ye are full: now ye are made riche: ye reigne as Kings without vs, and wolde to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the laste Apostles, as men appointed to death: for we are made a galling stocke vnto the worlde, and to the Angels, and to men.

to men.

10 We [are] ^h fooles for Christs sake, & ye [are] wise in Christ: [we are] weake, and ye strong: ye [are] honorable, and we [are] despised.

11 Vnto this houre we bothe hunger, and thirst, and are naked, and are buffeted, & haue no certeine dwelling place,

12 *And labour, working with our owne hands: we are reuiled, and [yet] we blesse: we are persecuted, [and] suffer it.

13 *We are euil spoken of, and we pray: we are made as the filthe of the worlde, the offkowering of all things, vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For thogh ye haue ten thousand instructours in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, & faithful in the Lord, w^h shal put you in remembrance of my wayes in Christ as I teache euerie where in euerie Church.

18 Some are puffed vp as thogh I wolde not come to you.

19 But I wil come to you shortly, * if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the ^k kingdome of God [is not] in worde, but in ⁱ power.

21 What wil ye? shal I come vnto you w^h a rod, or in loue, and in the spirit of meekenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed incest, 3 VVilling them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.

1 ^I T is heard certainly, ⁱ there is, fornication among you, & suche fornication as is not once named among ^a Gentils, * that one shulde haue his fathers wife.

2 And ye are puffed vp & haue not rather sorowed, that he which hath done this dede, might be put from among you.

3 * For I vcrely as absent in bodie, but present in spirit, haue determined already as thogh I were present, that he that hath done this thing,

4 When ye are gathered together, and my spirit ^d in the Name of our Lord Iesus Christ, that suche one, [I say], by ⁱ power of our Lord Iesus Christ,

5 * Be deliuered vnto ^s Satan, for the

* destruction of the flesh, that the spirit may be saued in ⁱ day of the Lord Iesus.

6 Your reioycing is not ^s good: * know ye not that a litle leauen, leaueneth the whole lump?

7 Purge out therefore ⁱ olde leauen, that ye may be a newe lump, ^h as ye are vnleavened: for Christ our Pasche is sacrificed for vs.

8 Therefore let vs kepe the feast, not with olde leauen, nether in the leauen of maliciousnes & wickednes: but with the vnleavened bread of sinceritie and trueth.

9 I wrote vnto you in an epistle, * that ye shulde not companie together w^h fornicators,

10 And ⁱ not all together with the fornicators of this worlde, or with the couetous, or with extortioners, or w^h idolaters: for then ye muste go out of the worlde.

11 But now I haue written vnto you, ⁱ ye companie not together: if anie ⁱ is called a brother, be a fornicator, or couetous, or ^h an idolater, or a railer, or a drunckard, or an extortioner, w^h suche one eat not.

12 For what haue I to do, to iudge them also, which are ⁱ without? do ye not iudge them that are ^m within?

13 But God iudgeth them ⁱ are without. Put away therefore from among your selues that wicked man.

sent at idole service, & yet professe the Gospel. I Vnto w^h fastical discipline doeth not stretch. m VVhich are subiect to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for going to law together before the Heathen: 7 Christians ought rather to suffer. 12 He reproveth the abusing of Christian libertie, 15 And sheweth that we ought to serue God purely bothe in bodie, & in soule.

1 ^D Are anie of you, having busines agaⁱnst another, be iudged vnder ⁱ the ^a vniust, and not vnder the Saintes?

2 * Do ye not knowe, that the Saintes shal iudge the worlde? If the worlde then shal be iudged by you, are ye vnworthie to iudge the smallest matters?

3 Knowe ye not ⁱ we shal iudge the ^b Angels? how muche more things that pertaine to this life.

4 If then ye haue iudgements of things pertaining to this life, ⁱ set vp them which are ^d least esteemed in the Church.

5 I speake it to your shame. Is it so, that there is not a wise man among you? no not one, ⁱ can iudge betwene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is vterly ⁱ a fault among you, because ye go to law one w^h another: why rather suffer ye not wrong? why rather susteine ye not harme?

O.ij.

f For being wounded with shame and sorowes, his flesh or olde man shal dye: and the spirit or new man shal remaine alive: and enioye the victorie in that day when the Lord shal iudge the quicks and dead, 2. Cor. 4. 18. 1. pet. 4. 6. g Seeing you suffer suche monstrous vices among you. * Galat. 5. 9. h As euery man particular ly is pure, so the whole Church in general may be pure. * Mat. 18. 17. i. thess. 3. 14. i But he meant of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all means godly to winne them to Christ. k VVho to please bothe parties wolde be prebome the fideles to Gods wronge.

† Or, iudges & magistrates which are infidels. a He calleth them vniust, whofoeuer are not sanctified in Christ. * VVid. 1. 3. b VVho are now apostates & deuis, Mat. 23. 41. c That is, make them iudges. d If ye so burne with desire to please, kepe a court among your selues, and make the least esteemed your iudges: for it is muche easer to iudge betwene brethren. † Or, impossible. * Mat. 1. 19. Luk. 9. 5. rom. 13. 15.

* 1. Thess. 4, 6.
e He doeth not
suppose f god-
lie, which with
a good confe-
sion vnto the
magistrat so de-
fende his right,
but condemnet
harred, grudges
& desires of re-
uengeance.

* Ephs. 5, 3.
1. tim. 1, 9.
* Ephs. 2, 12.
tit. 3, 3.

1. pet. 4, 3.
* Chap. 10, 23.
eccle. 3, 7, 31.

f Here he spea-
keth of things
indifferent of
their nature, &
first as touching
carnall libertie.

g For we are
subiect to those
things w we
can not want.

h They abu-
sed meates,
both in y they
offended others
thereby, & also
prouoked their
owne lusts to
vncleane.

i God will be
Lord bothe of
the soule and bo-
die.

* Rom. 6, 5.
k VVhereby he
signifieth, that
bothe we shal fe
the glorie of the
resurrection of
the iuste, and al-
so that dignitie,
and priuilege
whereby we be
made the mem-
bers of Christ.

* Gen. 2, 24.
mar. 19, 5.
mar. 10, 7.

ephe. 5, 31.
l That is, he
more polluteth
his owne bodie,
the he that com-
mitteth any o-
ther sinne.

* Chap. 3, 17.
1. cor. 6, 16.
* Chap. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

1. cor. 7, 23.
1. pet. 1, 10.

8 * Nay, ye your selues: do wrong, & do
harne, and that to your brethren.

9 Knowe ye not that the vnrighteous
shal not inherite the Kingdome of God?

Be not deceiued: * nether fornicatours,
nor idolaters, nor adulterers, nor wan-
tons, nor bouggerers,

10 Nor theues, nor couetous, nor drun-
kards, nor railers, nor extortioners shal in-
herite the Kingdome of God.

11 And such were * some of you: but ye
are washed, but ye are sanctified, but ye
are iustified in the Name of the Lord Je-
sus, and by the Spirit of our God.

12 * All things are lawful vnto me: but
all things are not profitable. I may do all
things, but I wil not be brought vnder the
power of anie thing.

13 Meates [are ordeined] for the bellie, &
the bellie for the meates: but God shal
destroie bothe it, and them. Now the bo-
die [is] nor for^h fornication, but for the
Lord, & the Lord for the bodie.

14 And God hathe also raised vp f Lord,
and shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the
members of Christ: shal I then take the
members of Christ, and make them the
members of an^k harlot? God forbid.

16 Do ye not knowe, f he which coupleth
him self with an harlot, is one bodie: * for
two, saith he, shal be one flesh.

17 But he that is ioyned vnto the Lord, is
one spirit.

18 Flee fornication: euerie sinne that a
man doeth, is without the bodie: but he
that committeth fornication, sinneth a-
gainst his owne bodie.

19 Know ye not, f * your bodie is f temple
of the holie Gost, [w is] in you, whome ye
haue of God: and ye are not your owne,

20 * For ye are bought for a price: therefore
glorifie God in your bodie, and in your
spirit: for they are Gods.

* CHAP. VII.

1 The Apostle answereth to certaine questions, which f Co-
rinthians desired to knowe. 2 As of single life, 3 Of the
specie of marriage, 11 Of discordes & dissension in mar-
riage, 13 Of marriage betwene the faithful & vnfaithful.

18 Of vncircumcising the circumcised. 21 Of seruitude.
25 Of virginite, 39 And seconde marriage.

NOW concerning the things whereof
ye wrote vnto me, It [were] * good
for a man not to touche a woman.

Neuertheles, to auoide fornication, let
euerie man haue his wife, and let euerie
woman haue her owne housband,

* Let the housband giue vnto the wife
due beneuolence, and likewise also the
wife to the housband.

The wife hath not f power of her owne
bodie, but f housband: and likewise al-
so the housband hathe not the power of
his owne bodie, but the wife.

5 Defraude not one another, except [it be]
with consent for a time, that ye may giue
your selues to fasting and prayer, & agai-
ne come together that Satan tempt you
not for your incontinencie.

6 But I speake this by permission, * not by
commandement.

7 For I wolde that all men were euen as I
my self [am:]: but euerie man hathe his
proper gift of God, one after this maner,
and another after that.

8 Therefore I say vnto the vnmarried, and
vnto the widowes, it is good for them if
they abide euen as I [do.]

9 But if they can not abstaine, let the ma-
rie: for it is better to marie the^e burne.

10 And vnto the married I comande, not I,
but the Lord, Let not the wife * departe
from her housband.

11 But and if she^f departe, let her remaine
vnmarried, or be recociled vnto her hous-
band, and let not the housband put^g a-
way [his] wife.

12 But to the remnant I speake, [and] not
the Lord, If anie brother haue a wife, f
beleueth not, if she be content to dwell
with him, let him not forsake her.

13 And the woman which hathe an hous-
band that beleueth not, if he be content
to dwell with her, let her not forsake him.

14 For the vnbeleuing housbad isⁱ sancti-
fied by the wife, & the vnbeleuing wife is
sanctified by f housband, els were your
childre vncleane: but now are the^k holie.

15 But if the vnbeleuing departe, let him
departe: a brother or a sister is not in sub-
iection in^l such things: but God hathe
called vs in peace.

16 For what knowest thou, o wife, whether
thou shalt saue thine housband? Or what
knowest thou, o man, whether thou shalt
saue thy wife.

17 But as God hathe distribute to euerie
man, as f Lord hathe^m called euerie one,
so let him walke: and so ordeine I, in all
Churches.

18 Is anie man called being circumcised:
let him not * gather [his] vncircumcision:
is anie called vncircumcised: let him not
be circumcised.

19 * Circumcision is nothing, & vncircum-
cision is nothing, but the keeping of the co-
mandements of God.

20 * Let euerie man abide in the same vo-
cation wherein he was called.

bodie, but f housband: and likewise al-
so the housband hathe not the power of
his owne bodie, but the wife.

5 Defraude not one another, except [it be]
with consent for a time, that ye may giue
your selues to fasting and prayer, & agai-
ne come together that Satan tempt you
not for your incontinencie.

6 But I speake this by permission, * not by
commandement.

7 For I wolde that all men were euen as I
my self [am:]: but euerie man hathe his
proper gift of God, one after this maner,
and another after that.

8 Therefore I say vnto the vnmarried, and
vnto the widowes, it is good for them if
they abide euen as I [do.]

9 But if they can not abstaine, let the ma-
rie: for it is better to marie the^e burne.

10 And vnto the married I comande, not I,
but the Lord, Let not the wife * departe
from her housband.

11 But and if she^f departe, let her remaine
vnmarried, or be recociled vnto her hous-
band, and let not the housband put^g a-
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with him, let him not forsake her.

13 And the woman which hathe an hous-
band that beleueth not, if he be content
to dwell with her, let her not forsake him.

14 For the vnbeleuing housbad isⁱ sancti-
fied by the wife, & the vnbeleuing wife is
sanctified by f housband, els were your
childre vncleane: but now are the^k holie.

15 But if the vnbeleuing departe, let him
departe: a brother or a sister is not in sub-
iection in^l such things: but God hathe
called vs in peace.

16 For what knowest thou, o wife, whether
thou shalt saue thine housband? Or what
knowest thou, o man, whether thou shalt
saue thy wife.

17 But as God hathe distribute to euerie
man, as f Lord hathe^m called euerie one,
so let him walke: and so ordeine I, in all
Churches.

18 Is anie man called being circumcised:
let him not * gather [his] vncircumcision:
is anie called vncircumcised: let him not
be circumcised.

19 * Circumcision is nothing, & vncircum-
cision is nothing, but the keeping of the co-
mandements of God.

20 * Let euerie man abide in the same vo-
cation wherein he was called.

lib. de ponderib. & mensur. 1. Macab. 1, 16.
bullae de Genil. 1. Ephs. 4, 3. 1. tim. 6, 3.

o It is all

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11. Art thou called [being] a seruant? care not for it: but if yet thou maist be free, vse it rather.

22 For he that is called in ¹ Lord [being] a seruant, is ² Lords freman: likewise also he ³ is called [being] free, is Christs seruant.

23 *Ye are bought with a price: be not the seruants of men.

24 Brethren, let euerie man, wherein he was called, therein abide with God.

25 Now concerning ¹ virgines, I haue no ² commandement of the Lord: but I giue mine aduise, as one that hathe obtained mercie of the Lord to be ³ faithful.

26 I suppose then ¹ this to be good for the present ² necessitie: [I meane] that it is good for a man so to be.

27 Art thou bounde vnto a wife? seke not to be losed: art thou losed from a wife? seke not a wife.

28 But if thou takest a wife, thou sinnest not: & if a virgine marie, she sinneth not: neuertheles, suche shal haue ¹ trouble in the flesh: but I ² spare you.

29 And this I say, brethren, because ¹ time is short, there after that bothe they which haue wiues, be as thogh they had none:

30 And they that ¹ wepe, as thogh they wept not: & they that ² reioyce, as thogh they reioyced not: & they ³ be, as thogh they possessed not:

31 And they that vse this worlde, as thogh they vsed it not: for the ¹ facion of this worlde goeth away.

32 And I wolde haue you without care. The vnmarried careth for the things of ¹ Lord, how he may please the Lord.

33 But he that is married, careth for the things of the ¹ worlde, how he may please [his] wife ².

34 There is difference also betwene a virgine & a wife: the vnmarried woman careth for the things of the Lord; that she may be ¹ holie, bothe in bodie and in spirit: but she that is married, careth for the things of the worlde, how she may please her housband.

35 And this I speake for your owne commoditie, not to ¹ tangle you in a snare, but that [ye followe] that, which is honest, & that ye may cleaue fast vnto the Lord without separation.

36 But if anie man thincke that it is yncon-
lie for his virgine, if she passe the flowre of her Iage, & ¹ nede so require, let him do what he wil, he sinneth not: let them be married.

37 Neuertheles he ¹ that standeth firme in his heart, that he hathe no nede, but hath ² power ouer his owne wil, & hathe so decreed in his heart that he wil kepe his virgine, he doeth wel.

38 So then he that giueth her to mariage, doeth wel, but he that giueth her not to mariage, doeth ¹ better.

39 The wife is bounde by the ¹ law, as long as her housband ² liueth: but if her housband be dead, she is at libertie to mary w^home she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: ¹ and I thinke that I haue also the Spirit of God.

CHAP. VIII.

He rebuketh them that vse their libertie to the slander of o-
ther, in going to the idolatrous sacrifices. ⁹ And sheweth
how me ¹ ought to behaue them towards suche as be weake.

1 **A**Nd as touching things sacrificed vnto idoles, we knowe that we all haue ¹ knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is ¹ knowne of him.

4 Concerning therefore meat sacrificed vnto idoles, we knowe that an idole [is] ¹ no thing in the worlde, & that there is none other God but one.

5 For thogh there be that are called gods, whether in heauen, or in earth, (as there be manie gods, and many ¹ lords)

6 Yet vnto vs there [is] but one God, [is] the Father, of whome are all things, & we in him: & ¹ one Lord Iesus Christ, by whome [are] all things, and we by him.

7 But euerie man hathe not knowledge: for some hauing ¹ conscience of the idole, vntil this houre, ear as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meat maketh not vs acceptable to God: for nether if we eat, haue we ¹ more: nether if we eat not, haue we the lesse.

9 But take hede lest by any meanes, this ¹ power of yours be an occasion of falling to them that are weake.

10 For if any man se thee which hast knowledge, sit at table in the idoles temple, shal not the conscience of him w^h is weake, be ¹ boldened to eat those things which are sacrificed to idoles?

11 And through thy knowledge shal the ¹ weake brother perish, for whom Christ dyed.

12 Now when ye sinne so against the brethren, and wounde their weake consciences,

O.ij.

h Meaning, that is fully persuaded that he hathe no nede.

i For ¹ fathers wil dependeth on his children in this point: in so muche as he is bounde to haue respect to their infirmities, nether can he iustly require of them singleness, if they haue not that gift of God so to liue.

k And more commodious for his children in preferring them from cares.

l Of matrimony.

m Rom. 7. 1.

n 1. Thes. 4. 3.

o 1. Cor. 7. 1.

p 1. Cor. 7. 1.

q 1. Cor. 7. 1.

r 1. Cor. 7. 1.

s 1. Cor. 7. 1.

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bk 1. Cor. 7. 1.

bl 1. Cor. 7. 1.

bm 1. Cor. 7. 1.

bn 1. Cor. 7. 1.

bo 1. Cor. 7. 1.

c They are the same meat that we do, because the substance
Sacraments is all one. *Exod. 17, 6. numb. 20, 10. d
Christ as all Sacraments do.

*Exod. 13, 18.
*Exod. 14, 18.
*Exod. 16, 19.
a Moses being
their guide, or
minister, or of
some kind, they
were baptized
unto Moses
Law, others
by Moses.
b Tharia, Mo-
na which was
the outward
signe or Sacra-
ment of a spi-
ritual grace.
of theirs and
Tharia, signifi-

Nomb. 16, 65.
Nomb. 11, 4.
& 36, 64.

Psal. 106, 14.
Exod. 32, 6.

Because he-
by occasion
was taken to
anger God, and

commit idola-
try, therefore
these indifferent

things are coun-
ted idolatrie.

Nomb. 25, 9.
Moses readeh
these & iwen-
te thousand, &

clareth an in-
finite number.

Who was
their leader and
was called the
Angel of God.

Nomb. 21, 6.
Psal. 106, 14.

Nomb. 14, 37.
Meaning
the good
angel

the good
angel
whole multi-
tude God vish to
secure his iud-
gment to the
utter destructio-
n of the wicked.

How God wil
puniſh vs if we
be subject to
the like vices.

Or, latter
does of Christs
coming.

He that led
vs into this
world which
was full of sin-
ners.

Or, rather
does of Christs
coming.

He that led
vs into this
world which
was full of sin-
ners.

Or, rather
does of Christs
coming.

He that led
vs into this
world which
was full of sin-
ners.

Or, rather
does of Christs
coming.

He that led
vs into this
world which
was full of sin-
ners.

Or, rather
does of Christs
coming.

He that led
vs into this
world which
was full of sin-
ners.

Or, rather
does of Christs
coming.

He that led
vs into this
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Or, rather
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He that led
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Or, rather
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He that led
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Or, rather
does of Christs
coming.

He that led
vs into this
world which
was full of sin-
ners.

Or, rather
does of Christs
coming.

He that led
vs into this
world which
was full of sin-
ners.

Or, rather
does of Christs
coming.

5 But with many of the God was not plea-
sed: for they were * ouerthrowen in the
wildernes.

6 Now these are ensamples to vs, to the
intent that we shulde not lust after euil
things * as they also lusted.

7 Nether be ye idolaters as [were] some of
them, as it is written, * The people sate
downe to * eat and drinke, and rose vp to
playe.

8 Nether let vs committ fornication, as so-
me of them committed fornication, and
fel in one * daye thre & twentie thousand.

9 Nether let vs tempt * Christ, as some of
them also tempted [him], & were * destroy-
ed of serpents.

10 Nether murmure ye, as some of them
* also murmured, and were destroyed of
the * destroyer.

11 Now all these things came vnto them
for ensamples, and were written to admo-
nish vs, vpon whome the * ends of the
worlde are come.

12 Wherefore, let him * thinketh he stan-
deth, take hede lest he fall.

13 There hath no tentatio taken you, but
suche as apperteineth to man: and God
is faithful, which wil not suffer you to be
tempted aboue that you be able, but * wil
euen giue the issue with the tentation, that
ye may be able to beare it.

14 Wherefore my beloued, flee from idola-
tricie.

15 I speake as vnto them which haue vn-
derstanding: iudge ye what I say.

16 The cuppe of blessing which we * bles-
se, is it not the communion of the blood
of Christ? The bread which we breake,
is it not the communion of the bodie of
Christ?

17 For we that are many, are * one bread &
one bodie, because we all are partakers of
one bread.

18 Beholde Israel [which is] after * flesh:
are not they which eat of the sacrifices,
partakers of the altar?

19 What say I then? that the idole is any
thing? or that that which is sacrificed to
idoles, is any thing?

20 [Nay,] But that these things which the
Gentiles sacrifice, they sacrifice to deuils,
and not vnto God: and I wolde not that
ye shulde haue * fellowshipe with the de-
uils.

21 Ye cannot drinke the cup of the Lord,
and the cup of the deuils: Ye cannot be
partakers of the Lords table and of the
table of deuils.

22 Do we prouoke the Lord to anger? are
we stronger then he?

23 * All things are lawful for me, but all
things are not expedient: all things are
lawful for me, but all things edifie not.

24 Let no man seeke his owne, but euerie
man anothers wealth.

25 Whatsoeuer is solde in the * shambles,
eat ye, & * aske no question for conscien-
ce sake.

26 * For the earth [is] the Lords, and all that
therein is.

27 If anie of them which beleue not, call
you [to a feast], & if ye wil go, whatsoeuer
is set before you, eat, asking no question
for conscience sake.

28 But if any man say vnto you, This is sa-
crificed vnto idoles, eat it not, because of
him that shewed it, and for the conscien-
ce (for the earth [is] the Lords, & all that
therein is)

29 And * conscience I say, not thine, but
of that other: for why shulde my * libertie
be condēd of another mans conscience?

30 For * if I through [Gods] benefite be
partaker, why am I euil spoken of, for *
wherefore I giue thanks?

31 * Whether therefore ye eat or drinke, or
whatsoeuer ye do, do all to the glorie of
God.

32 Giue none offence, nether to * Iewes,
nor to the Grecians, nor to the Church
of God.

33 Euen as I please * all men * in all things,
not seeking mine owne profite, but [* pro-
fite] of many, that they might be saved.

CHAP. XI.

He rebuketh the abuses which were crept into their Church.
4 As touching prayer, prophesying, 11 And ministring
the Lords Supper, 23 Bringing them againe to the first
institution thereof.

1 **B**E * ye * followers of me, euen as I am
of Christ.

2 Now, brethren, I commend you, that ye
remembre * all my things, & kepe the * di-
rindances, as I deliuered them to you.

3 But I wil that ye knowe, that Christ is the
* head of euerie man: & * man is the wo-
mans head; and God is Christs head.

4 Euerie man * praying or * prophesying
hauing [any thing] on [his] head, * disho-
noureth his head.

5 But euerie woman that prayeth or * pro-
phesith barcheaded, dishonoureth her
head: for it is euen one venie thing, as
though she were shauen.

6 Therefore if * woman be not couered,
let her also be shorne: and if it be shame
for a woman to be * shorne or shauen, let
her be couered.

7 For a man ought not to couer [his] head: for
asmuche as he is the * image and glorie
of Gods glorie, in whome his maiestie & power stime

Chap. 6, 13-
ecclie. 3, 7, 11
Romans 12, 1-2
Romans 12, 3-4

For in those
days they were
accustomed to
fel certene of
flesh of beastes

sacrificed in the
shambles & tur-
ned the money

to the Priests
profite.

Or, doune wor-
ship.

Phil. 2, 15
Romans 12, 1-2

1 Cor. 11, 1-2
Romans 12, 1-2

1 Cor. 11, 3-4
Romans 12, 1-2

1 Cor. 11, 5-6
Romans 12, 1-2

1 Cor. 11, 7-8
Romans 12, 1-2

1 Cor. 11, 9-10
Romans 12, 1-2

1 Cor. 11, 11-12
Romans 12, 1-2

1 Cor. 11, 13-14
Romans 12, 1-2

1 Cor. 11, 15-16
Romans 12, 1-2

1 Cor. 11, 17-18
Romans 12, 1-2

1 Cor. 11, 19-20
Romans 12, 1-2

1 Cor. 11, 21-22
Romans 12, 1-2

1 Cor. 11, 23-24
Romans 12, 1-2

1 Cor. 11, 25-26
Romans 12, 1-2

1 Cor. 11, 27-28
Romans 12, 1-2

1 Cor. 11, 29-30
Romans 12, 1-2

1 Cor. 11, 31-32
Romans 12, 1-2

1 Cor. 11, 33-34
Romans 12, 1-2

1 Cor. 11, 35-36
Romans 12, 1-2

1 Cor. 11, 37-38
Romans 12, 1-2

1 Cor. 11, 39-40
Romans 12, 1-2

1 Cor. 11, 41-42
Romans 12, 1-2

1 Cor. 11, 43-44
Romans 12, 1-2

1 Cor. 11, 45-46
Romans 12, 1-2

1 Cor. 11, 47-48
Romans 12, 1-2

1 Cor. 11, 49-50
Romans 12, 1-2

1 Cor. 11, 51-52
Romans 12, 1-2

Or receiveth
her glorie, in
commendation
of man, & there
fore is subiect.

*Gen. 2, 22.

f Some thing
to couer her
head in signe of
subiection.

g To whome
they also shewe
their dissoluti-
on, & not onely
to Christ.

h VWho is au-
tor & mainte-
ner of their mu-
tual coniunctio-
n.

i For as God
made the wom-
an of man, so
now is man
multiplied by
the woman.

k As women
use to weare.

l For God has
the giuen to wo-
man longer heere
then vnto man
so the end she
shulde trusse it
vp about her
head, whereby
she declareth
she must conser-
ue her head.

m As the head
of the Church.

n Not that all
were so, but in
moite parte.

o Gods Church
is not onely sub-
iect to diffensi-
on as touching
orders and ma-
ners, but also to
heresies as touch-
ing doctrine.

p As touching
doctrine.

q As touching
doctrine.

r As touching
doctrine.

s As touching
doctrine.

t As touching
doctrine.

u As touching
doctrine.

v As touching
doctrine.

w As touching
doctrine.

x As touching
doctrine.

y As touching
doctrine.

z As touching
doctrine.

aa As touching
doctrine.

ab As touching
doctrine.

ac As touching
doctrine.

of God : but the woman is the * glorie of
the man.

8 For the man is not of the woman, but of
woman of the man,

9 * For the man was not created for the
womans sake : but the woman for the
mans sake,

10 Therefore ought the woman to haue power
on her head, because of the Angels.

11 Neuertheles, nether is the man with-
out the woman, nether the woman with-
out the man in the Lord.

12 For as the woman is of the man, so is the
man also by the woman : but all things
are of God.

13 Iudge in your selues, is it comelie that
a woman praye vnto God vncouered :

14 Doeth not nature it self teache you, if
a man haue long heere, it is a shame vn-
to him :

15 But if a woman haue long heere, it is a
praise vnto her : for her heere is giue her
for a couering.

16 But if any man luste to be contentious,
we haue no suche custome, nether the
Churches of God.

17 ¶ Now in this that I declare, I praise
[you] not, that ye come together, not with
profit, but with hurt.

18 For first of all, when ye come together
in the Church, I heare that there are dis-
fensions among you : and I beleue it to
be true in some parte.

19 For there must be heresies euen among
you, that they which are approued among
you, might be knowne.

20 When ye come together therefore in-
to one place, [this] is not to eat the Lords
Supper.

21 For euerie man when they shulde eat,
taketh his owne supper afore, and one is
hungrie, and another is drunken.

22 Haue ye not houses to eat & to drinke
in? dispise ye the Church of God, & shame
them? haue not? what shal I say to you?
shal I praise you in this? I praise you not.

23 For I haue receiued of the Lord that
which I also haue deliuered vnto you, [to
wit,] That the Lord Iesus in the night that
he was betrayed, toke bread :

24 * And when he had giuen thanks, he
brake it, and said, Take, eat: this is my bo-
die, which is broken for you, this do ye
in remembrance of me.

25 After the same maner also he toke the
cup, when he had supped, saying, This cup
is the Newe testament in my blood: this
do as oft as ye drinke it, in remembrance
of me.

26 For as often as ye shal eat this bread, &

drinke this cup, ye shewe the Lords death
till he come.

27 Wherefore, whosoever shal eat this
bread, and drinke the cup of the Lord
vnworthely, shalbe guiltie of the bodie &
blood of the Lord.

28 * Let a man therefore examine him self,
and so let him eat of this bread, & drinke
of this cup.

29 For he that eateth and drinketh vnwor-
thely, eateth and drinketh his owne dam-
nation, [because] he discerneth not the
Lords bodie.

30 For this cause many [are] weake, & sicke
among you, and many slepe.

31 For if we wolde iudge our selues, we
shulde not be iudged.

32 But when we are iudged, we are chaste-
ned of the Lord, because we shulde not
be condemned with the worlde.

33 Wherefore, my brethren, when ye come
together to eat, tary one for another.

34 And if any man be hungrie, let him
eat at home, that ye come not together
vnto condemnation. Other things wil
I set in order when I come.

CHAP. XII.

The diuersitie of the gifts of the holie Ghost ought to be used
to the edifying of Christs Church. 13 As the members
of mans bodie serue to the use one of another.

1 Now concerning spiritual [giftes],
brethren, I wolde not haue you ignorant.

2 Ye knowe that ye were Gentiles, & we-
re caryed away vnto the domine idoles,
as ye were led.

3 Wherefore, I declare vnto you, that no
man speaking by the Spirit of God, cal-
leth Iesus execrable: also no man can
say that Iesus is the Lord, but by the ho-
lie Ghost.

4 Now there are diuersities of giftes, but
the same Spirit.

5 And there are diuersities of administra-
tions, but the same Lord.

6 And there are diuersities of operations, but
God is the same, which worketh all in all.

7 But the manifestation of the Spirit is gi-
uen to euery man, to profit withall.

8 For to one is giuen by the Spirit the wor-
de of wisdom: and to another the wor-
de of knowledge, by the same Spirit :

9 And to another [is giuen] faith, by the
same Spirit : and to another the giftes of
healing, by the same Spirit :

10 And to another operations of great
workes: & to another, prophetic: and to
another, the discerning of spirits: and to
another, diuersities of tongues, & to ano-

ther, the interpreting of tongues. ¶ All these
workes shall be done by the Spirit, and
by the word, according to the measure of
the gift which is giuen vnto you, that ye
may knowe the mind of the Lord, and
that ye may be able to shew forth the
obedience of the Lord, in the manner
of the Lord, in the manner of the Lord.

q By peruer-
ting the true &
pure vse of the
same.

* 2. Cor. 13, 5.

r But as though
these holie
scries of the
Lords bodie
blood were
commune meats,
without reuer-
ence he com-
meth vnto this.
f Or, dya. Let
them loke to
their selues &
either adde or
take away from
the Lords in-
stitution.

a The Corin-
thians having
notable gifts,
seemed to haue
forgotten, of
whome, & for
what end they
had receiued
them.

b VWhich
ende not be-
cause your pray-
ers.

c By saying
gibberish.

* Mar. 9, 39.

d As some
that haue the
Spirit of God,
can blasphem
Christ, & wor-
ship idoles, &
none can ac-
knowledge
Christ for Lord
and God with-
out the same
Spirit.

* John. 1, 3, vsu
chap. 3, 6.

phil. 2, 10.

To wit, the
Church, which
is the whole
body.

That is, the
understanding
of the Scrip-
tures.

To do ope-
racles by
the Spirit.

To work
miracles again
Satan and hy-
pocrites, as was done
against Adamas, Elymas, &c.

f Meaning the dis-
tinction of Gods my-
steries.

k To the bodie of the
Church, & to the
persons.

ther the interpretation of tongues.

11 *And all these things worketh euen the self same Spirit, distributing to euery man severally as he wil.

12 For as ¹ bodie is one, and hath many membres, and all the membres of the bodie, ² is one, though they be many, [yet] are [but] one bodie: euen so is Christ.

13 For by one Spirit are we all baptized in to ¹ one bodie, whether [we be] Iewes or Grecians, whether [we be] bonde, or free, and haue bene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the fore wolde say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare wolde say, Because I am not the eye, I am not of the bodie, is it the refore not of the bodie?

17 If the whole bodie [were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling?

18 But now hath God disposed the membres euery one of them in the bodie at his owne pleasure.

19 For if they were all one member, where [were] the bodie.

20 But now [are] there manie membres, yet but ¹ one bodie.

21 And the eye can not say vnto the had, I haue no nede of thee: nor the head againe to the fete, I haue no nede of you.

22 Yea, muche rather those membres of ¹ bodie, which seme to be ² more feble, are necessarie.

23 And vpon those [membres] of the bodie, which we thinke moste vn honest, put we more ³ honestie on: and our vncomelie [partes] haue more comelines on.

24 For our comelie [partes] nede it not: but God hath tempered the bodie together, and hath giuen the more honour to that [parte] which lacked,

25 Lest there shulde be anie diuision in the bodie: but that the membres shulde haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the membres reioyce with it.

27 Now ye are the bodie of Christ, & membres ¹ for [your] parte.

28 *And God hath ordeined some in the Church: [as] first, Apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, ⁴ helpers, ⁵ gouernours, diuersitie of tongues.

29 Are all Apostles? are all prophetes: are

all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all speake with tongues? do all interpret?

31 But ¹ desire you the best gifts, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is ¹ fountaine and rule of edifying the Church, he setteth forth the nature, office and praise thereof.

1 ¹ Though I speake with the tongues of men and ² Angels, & haue not loue, I am [as] sounding brasse, or a tinkling cymbal.

2 And though I had the [gift] of prophecie, and knewe all secretes & all knowledge, yea, if I had ³ all faith, so that I colde remoue ⁴ mountaines, and had not loue, I were nothing.

3 And though I fede the poore with all my goods, and though I giue my bodie, that it be burned, and haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountiful: loue enuieth not: loue doeth not boast it self: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It suffreth all things: it beleueth ¹ all things: it hopeth all things: it endureth ² all things.

8 Loue doeth neuer fall away, though that prophecies be abolished, or the tongues cease, or knowledge vanish away.

9 For ³ we knowe ⁴ in parte, & wet prophecie in parte.

10 But when that which is perfite, is come, then that which is in parte, shal be abolished.

11 When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see through a glasse darkly: but then [shal we see] face to face. Now I knowe in parte: but then shal I knowe euen as I am ¹ known.

13 And now abideth faith, hope, & loue, [euen] these three: but the ² chiefest of these [is] loue.

CHAP. XIII.

1 He exhorteth to loue, commendeth the gift of tongues, & other spiritual gifts. 2 But chiefly prophecies. 3 He commandeth women to kepe silence in the Church. 4 And sheweth what good order ought to be obserued in the Church.

1 ¹ Followe after loue, and couet spiritual [gifts], and rather that ye maye ² prophecie.

Or, do you also desire the best gifts.

a If the Angels had tongues, &c. I had the vse thereof, and did not bestowe them to profite my neighbour, as were nothing but vaine babbling.

b Faith is here taken for the gift of doing miracles, & the wicked may haue, as Mat. 7, 22, & also for that faith (called historical) & be- leueth the mightie power of Christ, but can not apprehend Gods mercie through him & this deuils haue, I am, 2, 19: & therefore is separate from charitie, but the faith & iustifieth in effect can not, as 1. Iohn 2, 9.

c Not that it suffreth it self to be abused, but iudgeth others by all loue and humanitie.

d VVhich may be without offence of Gods worde.

e Knowledge it self shal be perfited in the worlde to come, & not abolished: but the manner of knowing & teaching shal cease, when we shal be before Gods presence, where we shal neither nede scholes nor teachers.

f That is, perfectly.

g The mysteries of God.

h Because it serueth both here & in the li- fe to come: but faith and hope apperteyne onely to this li- fe.

i That is, to ex- ponde the words of God to the edification of the Church.

Rom. 12, 3. Gal. 4, 8.

That we might be one with Christ, and the whole Church one Church: of the which coniunction Baptisme, & Lords Supper are effectual means: for by these we are ingreft into one Spirit, and by the Lords Supper we are incorporat into Christs bodie to be gouerned by the same Spirit.

And therefore is manifeste the necessitie of the profite to be com- mune and seru- to the edifica- tion of the Church.

VVhose vse is to be seruilla.

VVe are more comelie to conser- uen.

Euery one has office for the preseruati- on of the bodie.

For all Churches diffused through the worlde haue one mem- ber of one bodie.

Or, euery one for his par- te.

Gal. 4, 11. 1. Cor. 12, 13. As Elders,

b Vnderstandeth him.
c By the spiritual gift, which he hath receiued.

d For he profiteth none (saue him self).

e The prophetic expoundeth which God hath reueiled: & the doctrine teacheth that which he hath giuen vs to vnderstand.
f Or, flute.

g Your wordes shalbe losse: for ye shal neither glorifie God thereby, nor profit man.

h Or, as thing requirerh.

i That is, they may be able to be vnderstand.
k He condemneth the Corinthians of barbarousnes in thing, whereby they thought to haue attained so the greatest praise of eloquence.

l And doeth his parte.

m Not in respect of him, & praiech, but in respect of the Church, which is nothing edified thereby.

n Or, flute than kes by singing.
o One onely made the praier, and the rest of the people followed in heart his wordes. & when he had praied, they all said, Amen, signifying that they beleued assuredly that God wolde graunt their requests.

3 For he that speaketh [a strange] tongue, speaketh not vnto men, but vnto God: for no man^b heareth [him:] howbeit in^c the spirit he speaketh secret things.

4 But he that prophecieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

5 He that speaketh [strange] language, edifieth^d him self: but he that prophecieth, edifieth the Church.

6 I wolde that ye all spake [strange] languages, but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh [diuers] tongues, except he expounde it, that the Church may receiue edification.

7 And now, brethren, if I come vnto you speaking [diuers] tongues, what shal I profite you, except I speake to you ether by^e reuelation, or by knowledge, or by prophecyng, or by doctrine?

8 Moreouer things without life which giue a sounde, whether [it be] a pipe or an harpe, except they make a distinction in the sounds, how shal it be known what is piped or harped?

9 And also if the trumpet giue an vncertaine sounde, who shal prepare him self to battel?

10 So likewise you, by the tongue, except ye vtter wordes that haue signification, how shal it be vnderstand what is spoken? for ye shal speake in the^f ayre.

11 There are so manie kindes of voyces, (as it cometh to passe) in the world, & none of them^g is domme.

12 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh, a barbarian, and he that speaketh, shalbe a barbarian vnto me.

13 Euen so, for asmuche as ye couet spiritual [gifts,] seke that ye maye excel vnto the edifying of the Church.

14 Wherefore, let him^h that speaketh a [strange] tongue, praye, that he may interpret.

15 For if I pray [in] a [strange] tongue, my spiritⁱ praiech: but mine vnderstanding is without^k frute.

16 What is it then? I wil praye with the spirit, but I wil pray with the vnderstanding also: I wil^l sing with the spirit, but I wil sing with the vnderstanding also.

17 Els, when thou blest with the spirit, how shal he that occupieth the roume of the vnlearned, say^m Amen, at thy giuing of thanks, seing he knoweth not what thou saist?

18 For thou verely giuest thanks wel, but the other is not edified.

19 I thanke my God, I speake languages

more then ye all.

19 Yet had I rather in the Church to speakeⁿ five wordes with mine vnderstanding that I might also instruct others, then ten thousand wordes in a [strange] tongue.

20 Brethren, be not^o children in vnderstanding, but as concerning malicioufnes be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, ^pBy men of other tongues, & by other languages wil I speake vnto this people: yet so shal they not heare me, saith the Lord.

22 Wherefore [strange] tongues are for a^q signe, not to them that beleue, but to them that beleue not: but prophecyng, [serueth] not for them that beleue not, but for them which beleue.

23 If therefore, when^r the whole Church is come together in one, & all speake [strange] tongues, there come in they^s that are vnlearned, or they^t that beleue not, wil they not say, that ye are out of your wittes?

24 But if all prophetic, and there come in one that beleueth not, or one vnlearned, he is rebuked of^u all men, and is iudged of all.

25 And so are the secretes of his heart made manifest, & so he wil fall downe on his face and worship God, and say plainly that God is in you in dede.

26 What is to be [done] then, brethren: when ye come together, [according as] receiue one of you hath a psalme, [or] hath^v doctrine, [or] hath a tongue, [or] hath the reuelation, [or] hath the interpretation, let all things be done vnto edifying.

27 If anie man speake a [strange] tongue [let it be] by two, or at the^w most, by thre, and that by course, and let one interpret.

28 But if there be no interpreter, let him kepe silence in the Church, [which] speaketh languages, & let him speake to him self, and to God.

29 Let the Prophets speake two, or thre, & let the other iudge.

30 And if anie thing be reueiled to another^x that sitteth by, let the first holde his peace.

31 For ye may all prophetic one by one, & all may learne, & all may haue comfort.

32 And the^y spirits of the Prophets are^z subiect to the Prophetes.

33 For God is not^{aa} the author of confusion, but of peace, as [we see] in all^{ab} Churches of the Saintes.

34 Let your women kepe^{ac} silence in the Lord, as the Church kepe^{ad} silence in the Lord, which she herselfe subiect to himselfe, by the word of his mouth.

35 Iohn commandeth to trye the spirit whether they be of God.
36 1. Timot. 2. 11. x Because this disordre was in the Church, that women vsurped that which was pecullare to men, the Apostle here sheweth what is mete to be done, and what is not: and albeit he mentioned this abuse here, yet he referred it to this place to be reprovved, because these be brought in for another purpose.

n That is, more then fewe.

o Mat. 18. 3.

p Isa. 28. 11.

q deus. 2. 1. 4.

r ierem. 3. 1.

s ezech. 3. 6.

t He that is not the most sharply, that God wil punish the contemner of his wordes, and their contemner ignorance, for asmuche as to speake with knownen tongues is a signe of Gods curse towards the wicked.

u Of Gods curse when they are not vnderstand.

v By hearing his secret fauour ripe vp, & his finnes reprovved by Gods word, he is compelled by his owne conscience to praise God.

w VVhich expoundeth wordes of God.

x Paul beareth as yet without weakenes, because also they were the gift of God: but he sheweth that they shuld not passe this measure that first one, after another & so forth, most the thre shulde read as a strange language, which was to declare Gods miracle the gift of tongues: but chiefly he commandeth that nothing be done without interpretation.

y Or learning, & Gods Spirit moueth them to vtter.

z To the intent others may iudge of him, & haue comfort if he haue spoken the wordes of Gods will: wherefore

aa 1. Cor. 14. 33.

ab 1. Cor. 14. 33.

ac 1. Cor. 14. 34.

ad 1. Cor. 14. 34.

• Christ's death is not effectual, except he rise from death.

f For if Christ
be swallowed
vp of death, the
re remaineth
no hope of life
any more

8 As mortification, and remission of sinnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

**h You are not
forgiven nor
sanctified.**

Or, only for
this life.

* Colof. 1, 18.
rucl. 1, 5.

i As by the of
fring of the first
fract the whole

fruits is sancti-
fied, so by Christ
It is the first &
sacrificed - all have

ne assurance of
the resurrection.
k VVbo rose

First from the
dead to take pos-
session in our

1. To wit, the

*1. Theſ. 4, 13.
in Chriſt as he
is man & head

of the Church
is said to be sub-
ject to God but

in respect of the
worlds, is King
of heaven and
earth. This

kingdome sta-
deth in gover-
ning & faithfull

and, overcoming the adversities, even

death & chilef
w done, Chrift
being perfected

With all his
members, that
as he is man, so
head of the

Church, with
his felowe hei-
res deliver his

kingdome, and
be subiect to
God with who

me and the ho-
lie Gost in God
head he is e-
qual.

*Pfal. 110, 1.
act. 2, 30.
ebrc. 1, 110.

& 10, 11.
wp[2], 1, 7.
ebrc. 1, 1.

That is, a
be baptized be
ngdom and hi

Chapter sixteenth, for
to rise again
joy in the Lord

1. Regulation of the



11a. 22. 13.
wifilo. 2. 26.

* Menander in
Thaide.

f. There is one
substance as tou-
ching the flesh
bothe of man
and beast, but
the difference is
as touching the
qualitie.

s. Euen as the
sunne and the
moone being of
one substance
differ in digni-
tie: so in the re-
surrection our
bodies shal ha-
ue more excel-
lent qualities
then they haue
now.

u. For what is
more vile to lo-
ke vnto then
the dead car-
casses?

x. Not changing
the substance,
but made par-
taker of the di-
uine nature.

* Gen. 2. 7.
y. Christ bring-
eth vs from hea-
uen the Spirit
of life.

z. This is attri-
bute to Christ
as concerning
his diuinitie,
not in respect
of his humani-
tie, whose flesh
hath this glo-
rie by y power
of God who
dwelleth in it.

a. Bothe in sub-
stance & forme
we are earthlie.

b. This natural
bodie as it is
now, till it be
made newe by
the Spirit of
Christ.

c. VVhen the
Lord cometh
to iudgement,
some of the
Saintes shal be
aliue, whome
he will change
euen as if they
were dead, so
that this cha-
nge in dead: as
death to them.

* Mat. 24. 31.
1. thell. 4. 1. 6.

it me, if the dead be not raised vp? * let vs
eat & drinke: for to morowe we shal dye.

33 Be not deceived: * euil speakings cor-
rupt good manners.

34 Awake to [liue] righteously, and sinne
not: for some haue not the knowledge of
God. I speake this to your shame.

35 But some man wil say, How are y dead
raised vp? & with what bodie come they
forthe?

36 O foole, that which thou sowest, is not
quickened, except it dye.

37 And y which thou sowest, thou sowest
not y bodie that shal be, but bare corne,
as it falleth, of wheat, or of some other.

38 But God giueth it a bodie at his pleas-
ure, euen to euerie sede his owne bodie.

39 All flesh [is] not the same flesh, but the
re is one flesh of men, and another flesh
of beasts, and another of fishes, and ano-
ther of birds.

40 There [are] also heauenlic bodies, and
earthlic bodies: but the glorie of the hea-
uenlic [is] one, & [the glorie] of the earth-
lic [is] another.

41 There is another glorie of the sunne,
and another glorie of the moone, and ano-
ther glorie of the starres: for one starre
differeth from [another] starre in glorie.

42 So also [is] the resurrection of the dead.
[The bodie] is sown in corruption, [and]
is raised in incorruption.

43 It is sown in dishonour, [and] is raised
in glorie: it is sown in weakenes, [and]
is raised in power.

44 It is sown a natural bodie, [&] is raised a
spiritual bodie: there is a natural bodie,
[&] there is a spiritual bodie.

45 As it is also written, The first man * A-
dam was made a liuing soule: and the last
Adam [was made] a quickening Spirit.

46 Howbeit that [was] not first [made] w
is spiritual: but that [which is] natural, &
afterwarde that [which is] spiritual.

47 The first man [is] of the earth, earthlie: y
seconde man [is] the Lord * from heauen.

48 As [is] the earthlie, suche [are] they that
are earthlie: & as [is] the heauenlic, suche
[are] they also that are heauenlic,

49 And as we haue borne the image of y
earthlie, so shal we beare the image of the
heauenlic.

50 This say I, brethren, y flesh & blood ca
not inherit the kingdome of God, nether
doeth corruption inherit incorruption.

51 Beholde, I shew you a secret thing, We
shal not all slepe, but we shal all be chan-
ged,

52 In a momēt, in the twinkling of an eye
at the last trumpet: for the trumpet shal

blowe, and the dead shal be raised vp in
corruptible, and we shal be changed.

53 For this corruptible must put on incor-
ruption: & this mortal [must] put on im-
mortalie.

54 So when this corruptible hath put on
incorruption, & this mortal hath put on
immortalie, then shal be brought to passe
the saying that is written, * Death is swa-
lowed vp into victorie.

55 * O death, where [is] thy sting! o graue,
where [is] thy victorie!

56 The sting of death [is] sinne: and the
strength of sinne [is] the Law.

57 * But thanks [be] vnto God w hath
giuen vs victorie through our Lord Iesus
Christ.

58 Therefore my beloued brethren, be ye
stedfast, vnmoueable, abundant alwayes
in the worke of the Lord, for asmuche as
ye knowe, that your labour is not in vaine
in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for the
poore brethren at Ierusalem. 13. VVe must perseuere in
faith in the loue of Christ & our neighbour. 15. After his
commendations he wisheth to them all prosperitie.

1 Concerning the gathering for the
Saintes, as I haue ordeined in the
Churches of Galatia, so do ye also.

2 Euerie first [day] of y weke, let euerie one
of you put aside by him self, and laye vp
as God hath prospered him, y then the
re be no gatherings when I come.

3 And when I am come, whoso euer ye shal
alowe by letters, the wil I send to bring
your liberalitie vnto Ierusalem.

4 And if it be mete that I go also, they shal
go with me.

5 Now I wil come vnto you, after I haue
gone through Macedonia (for I wil passe
through Macedonia)

6 And it may be that I wil abide, yea, or
winter with you, that ye may bring me
on my way whither soeuer I go.

7 For I wil not se you now in my passage:
but I trust to abide a while with you, if
the Lord permit.

8 And I wil tary at Ephesus vntil Petecost.

9 For a great dore and effectual is opened
vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, se that he
be without feare with you: for he wor-
keth the worke of the Lord, euen as I do.

11 Let no man therefore despise him: but
conuaye him forthe in peace, y he may
come vnto me: for I loke for him with y
brethren.

12 As touching our brother Apollos, I
greatly desired him, to come vnto you w
the brethren: but his minde was not at all

11a. 22. 13.
wifilo. 2. 26.

* Menander in
Thaide.

f. There is one
substance as tou-
ching the flesh
bothe of man
and beast, but
the difference is
as touching the
qualitie.

s. Euen as the
sunne and the
moone being of
one substance
differ in digni-
tie: so in the re-
surrection our
bodies shal ha-
ue more excel-
lent qualities
then they haue
now.

u. For what is
more vile to lo-
ke vnto then
the dead car-
casses?

x. Not changing
the substance,
but made par-
taker of the di-
uine nature.

* Gen. 2. 7.
y. Christ bring-
eth vs from hea-
uen the Spirit
of life.

z. This is attri-
bute to Christ
as concerning
his diuinitie,
not in respect
of his humani-
tie, whose flesh
hath this glo-
rie by y power
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dwelleth in it.

a. Bothe in sub-
stance & forme
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c. VVhen the
Lord cometh
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some of the
Saintes shal be
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he will change
euen as if they
were dead, so
that this cha-
nge in dead: as
death to them.

* Mat. 24. 31.
1. thell. 4. 1. 6.

10

to come at this time: howbeit he will come when he shal haue conuenient tyme.

13 ¶ Watche ye: stand fast in f^aith: quite you like men, [and] be strong.

14 Let all your things be done in h^a loue.

15 Now, brethren, I beseeche you (ye knowe the house of Stephanas, that it is the first frutes of Achaia, and that they haue giuen them selues to minister vnto the Saintes)

16 That ye be obedient euen vnto such, & to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my f^aspirit and yours: acknowledge therefore suche men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in

their house, salute you greatly in the Lord.

20 All the brethren grete you. Grete ye one another with an h^aly kisse.

21 The salutation of [me] Paul with mine owne hand.

22 If any man loue not f^a Lord Iesus Christ, let him be had in execration, [tye], excommunicate] to death.

23 The grace of our Lord Iesus Christ [be] with you.

24 My loue [be] with you al in Christ Iesus, Amen.

The first [Epistle] to the Corinthians, written from^a Philippi, [and sent] by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Rom. 16, 16.

2. cor. 13, 12.

1. pet. 5, 19.

In token of mutual loue, & thing was obserued in the primitive Church whē the Lords Supper was ministered.

Or, Maranatha.

Or, as is most probable, from Ephesus.

THE SECOND EPISTLE OF PAUL TO THE CO- RINTHIANS.

THE ARGUMENT.

AS nothing can be written, ether so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and refuted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie & perfection of the doctrine, sheweth a loue towards them farre passing all naturall affections: & did not onely not profite all, but hardened the heartes of many to remaine in their stubbernes, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iuste occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplishe the works which he had begonne among them. First therefore he wisheth them wel in the Lord, declaring that albeit certayne wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrarie to his fatherly affection, he shulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their fault, as is now euident, bothe in that, that he pardoneth the trespasser, seeing he doeth repen: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which se not the brightness of the Gospel in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorowe which engendreth true repentance: to the which is ioyned mercy and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought onely to fill their bellies, where as he contrariwise sought them, and not their goods, as those ambitious persones slandered him: wherefore at his comming he menaceth suche as rebell against his autoritie, that he will declare by liuely example, f^a he is the faithful ambassadour of IESVS CHRIST.

CHAP. I.

4 He declareth the great profite that cometh to the faithful by their afflictions. 15, 17 And because they shulde not impute to lightnes, that he differed his comming contrary to his promes, he proueth his constancie, both by the synecrisis of his preaching, and also by the immurable treuth of the Gospel. 21 which treuth is grounded on Christ, & sealed in our hearts by the holy Gost.

PAUL an Apostle of IESVS CHRIST by the will of God, and [our] brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in all Achaia:

2 Grace [be] with you, and peace from God our Father, & [from] the Lord Iesus Christ.

3 ¶ Blessed [be] God euen the Father of our

Lord Iesus Christ, the Father of mercies, & the God of all comforte,

4 Which comforteth vs in all our tribulation, that we may be able to comforte the which are in any affliction by the comforte wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abunde in vs, so our consolation abundeth through Christ.

6 And whether we be afflicted, [it is] for your consolation and saluation, which is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, [it is] for your consolation & saluation.

which I suffer for Christ or the Christ suffereth in me, Rom. 7, 5 & 8, 3. col. 1, 14. d. Forseeing his indure so much they had occasion to be comforted in the Gospel. As God onely worketh all things in vs: so doeth he alise our saluation by his free mercy: & by such means as he hath left in this life for vs to be exercised in.

7 And our hope is stedfast concerning you, in as much as we knowe that as ye are partakers of the sufferings, so [shal] ye be also of the consolation.

8 For, brethren, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doubted, euen of life.

9 Yea, we received the sentence of death in our selues, because we shulde not trust in our selues, but in God, who raiseth the dead.

10 Who deliuered vs fro so great a death, and doeth deliuer [vs]: in whome we trust, that yet hereafter he will deliuer [vs].

11 So that ye labour together in prayer for vs, that for the gift [bestowed] vpon vs for manie, thanks may be giuen by many persones for vs.

12 For our reioycing is this, the testimonie of our conscience, that in simplicitie & godly purenes, [&] not in fleshlie wisdom, but by the grace of God we haue had our conuersation in the worlde, and moste of all to you wardes.

13 For we write none other things vnto you, the that ye read, or els that ye acknowledge, & I trust ye shall acknowledge vnto Christ.

14 Euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth towarde Iudea of you.

17 When I therefore was thus minded, did I vse lightnes: or minde I those things which I minde, according to the fleshe, that with me shulde be, Yea, yea, and Nay, nay?

18 Yea, God is faithful, that our worde towarde you was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, [that is] by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him [are] Yea, and [are] in him Amen, vnto the glorie of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts.

23 Now I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we haue dominion ouer your faith, but we are helpers of your ioye: for

by faith ye stande.

CHAP. II.

He sheweth his loue towardes them, 7 Requiring likewise that they wolde be fauorable to the incestuous adulterer, seeing he did repent. He also reioyeth in God for the efficacie of his doctrine. 17. Confuting thereby such quakers, as vnder pretence of speaking against his persone, fought nothing, but the overthrowe of his doctrine.

But I determined thus in my self, that I wolde not come againe to you in heauines.

2 For if I make you sorie, who is he that shulde make me glad, but the same which is made sorie by me?

3 And I wrote this same thing vnto you, lest when I came, I shulde take heauines of them, of whome I ought to reioyce: this confidence haue I in you all, that my ioye is the [ioye] of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye shulde be made sorie, but that ye might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorowe, the same hath not made me sorie, but partly [lest] I shulde more charge [him] you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to forgiue [him], and comforte [him], lest the same shulde be swallowed vp with ouer muche heauines.

8 Wherefore, I praye you, that you wolde confirme your loue towardes him.

9 For this cause also did I write, that I might knowe the profe of you, whether ye wolde be obedient in all things.

10 To whome ye forgiue any thing, [forgiue] also: for verely if I forgane any thing, to whome I forgane it, for your sakes [forgane I it] in the sight of Christ,

11 Lest Satan shulde circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas [to preache] Christs Gospel, & a dore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I founde not Titus my brother, but toke my leaue of them, and went away into Macedonia.

14 Now thanks [be] vnto God which alwayes maketh vs to triumphe in Christ, & maketh manifest the fauour of his knowledge by vs in euery place.

15 For we are vnto God the sweete fauour of Christ, in them that are saved, and in the which perish.

16 To the one [we are] the fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for geth death to them which onely consider Christs death as a common death, & be thereat offended, or els thinke it folie: and bringeth againe life to them in his death beholds their life. Rom. 11, 16.

And faith is not in subiect to man.

Which was giuen to Sara, but now doeth repent.

Which made you and him sorie in my father epistle.

After this adulterer did repent & amend.

Paul did so verely cast off all sorowe, that he denieth that in manner he was any whit soried.

And so shuld increase his sorowe which I wolde diminish.

The adulterer which once teined his mother in Law.

That at my intercession ye wolde deduce by the public content of the Church.

Embrace him as a brother: seeing he was excommunicate by some confesse.

That is, truly, and fro my heart, even as the presence of Christ.

By our rigorous punishment.

Or, in my minde.

Fro this place vnto 6. chap.

He entreateth onely of ministers, for he some tyme intermedleth.

Apperience to the whole church, as Ch. 3, 17, & 11.

Not onely to ministers, but in working mightly by him.

He maketh us partakers of his victorie & triumphe.

The prebend of y cross.

Commune death.

Commune death.

Commune death.

Commune death.

f Hereby he sheweth his owne infirmities: he might appeare how wonderfully Gods graces wrought in him.

g I was verely resolu'd in my self to dye.

h So many dangers of death.

i Rom. 15, 30.

j He rendereth a reason why they ought to pray vnto God for his recovery.

k Vnto y wisdom of God gaue me from heauen.

l Ye know partly my constancie both by my dwelling with you, & also my writing vnto you: and I trust ye shal knowe me to be f same to the very end.

m In that we haue taught you the Gospel so sincerely.

n Because we haue wone you to Christ.

o VVhich shall abolish all worldly glorie.

p VVhich is rashly to promys and not to performe.

q Now to affirme one thing, and then to deny it, which is a signe of inconstancie.

r He taketh God to witness that he preacheth the truth.

s He preached nothing vnto them but onely Iesus Christ, who is the most constant & infallible truth of the Father.

t They are made performed, & we are partakers onely by him, who is our Amen, in that he haue fulfilled them for vs.

u Eph. 3, 10.

v In that I say I came not because I wolde spare you, I came not because I haue authority to altere the religion, or to bind your consciences, but that I am Gods minister to confirme and comfort you.

these things?

17 *For we are not as manie, which make marchandise of the worde of God: but as offsynce, but as of God in the sight of God speake we in Christ.

¶ CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalt his Apostleship against the braggies of the false apostles. 7 He maketh comparison betwixt the Lawe and the Gospel.

1 **D**O we beginne to praise our selues againe? or nede we as some other, epistles of commendation vnto you, or letters of commendation from our hearts?

2 Ye are our epistle, written in our heartes, which is vnderstand and red of all men.

3 In that ye are manifest, to be the epistle of Christ, ministered by vs, and written, not with ynce, but with the Spirit of the liuing God, not in tables of stone, but in fleshe tables of the heart.

4 And such trust haue we through Christ to God.

5 Not that we are sufficient of our selues, to thinke anie thing, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministrations of death, written with letters & ingrauen in stones, was glorious so that the children of Israel coulde not beholde the face of Moses for the glorie of his countenance (which glorie is done away).

8 How shal not the ministration of the Spirit be more glorious?

9 For if the ministration of condemnation [was] glorious, much more doth the ministration of righteousness exceede in glorie.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glorie.

11 For if that which shulde be abolished, [was] glorious, much more that which remaineth, be glorious.

12 Seing then that we haue such trust, we vse great boldnes of speache.

13 And we are not as Moses, which put a vaile vpon his face, that the children of Israel shoulde not looke vnto the ende of that which shoulde be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vnto this day in the reading of Olde testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is red, the vaile is layed ouer their heartes.

16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe taken away.

17 Now the Lord is the Spirit, & where the Spirit of the Lord [is] there [is] libertie.

18 But we all beholde as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, as by the Spirit of the Lord.

¶ CHAP. IIII.

1 He declareth his diligence, and roundenes in his office. 8 And that which his enemies toke for his disadvantage, to win the croffe and afflictions which he endured, he turned it to his great advantage. 11 17 Shewing what profit cometh thereby.

1 **T**herefore, seing that we haue this ministerie, as we haue receiued mercie, we fainte not.

2 But haue cast from vs the clokes of shame, and walke not in craftines, nether handle we the word of God deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost.

4 In whome the God of this worlde hath blinded the mindes, [that is] of the infidels, that the light of the glorious Gospel of Christ, which is the image of God, shoulde not shine vnto them.

5 For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that commanded the light to shine out of darkenes, [is he] which hath shined in our heartes, to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.

7 But we haue this treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not in want: come of pouertie.

9 [We are] persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our bodies the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which line are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortalitie.

12 So then death worketh in vs, and life in you.

13 And because we haue the same Spirit of faith, according as it is written, I bele-

ue, they are made conquerours. 14 By our death you haue life: so afflictions conserue you. 1 The same faith by the inspiration of the Holy Ghost. Phil. 1:27.

in deliverig
from these
dangers, which
as were are
suing fro death
to life.
That I being
delivered & re-
stored to you
again, may see
only my self gi-
ue God thanks
for this infinite
benefite of deli-
verance, but also
you all, which
are bothe parta-
kers of mine af-
fliction & com-
forte, may abun-
dantly set forth
his glorie.
I Or, be corrup-
ted.
q. Growth
stronger.
p. Which is so
called in respect
of everlasting
life.

After this bo-
le shalbe disol-
ved, it shalbe
made incorru-
ptible and im-
mortal.

Or, if to be we
shalbe founde
clothed, & not
naked.
Revel. 16, 15
Or, is hein.

Not only
quiet in minde,
but also ready
to susteine all
giers: being as-
sured of the good
success thereof.
I Or, strangers
in the bodie.

For here on-
ly we beleue in
God, & in him-
self.

In this bodie.
Out of this
bodie to heavn.

That is, some
grace of theme
in the fearfull
judgement.

He proueth
the efficacy of
the faith which
we preach to them.

and therefore haue I spoken, we also
beleue, and therefore speake.

12. Knowing that he which hath raised vp
the Lord Iesus, shal raise vs vp also by Ie-
sus, and shal see vs with you.

13. For all things [are] for your sakes, & mosse
plenteous grace by the thanksgiuing of
many may redounde to the praise of God.

14. Therefore we faint not, but thogh our
outwarde man t perishe, yet the inward mā
is renewed daily.

15. For our light afflictio w is but for a mo-
ment, causeth vnto vs a farre mosse excellēt
[and] an eternall waight of glorie.

16. While we loke not on the things whiche
are sene, but on the things, whiche are not
sene: for the things which are sene, [are] tē-
porall: but the things which are not sene,
[are] eternall.

CHAP. V.

Paul proceedeth to declare the vilitie that cometh by the
crosse. 4. How we ought to prepare our selues vnto it. 8. By
whome. 9. And for what end. 14. 19. He seith for the
grace of Christ. 20. And the office of ministers, and al the
faithfull.

For we knowe that if our earthly house
of this tabernacle be destroyed, we ha-
ue a buylding [giuen] of God, [that is,] an
house not made with handes, [but] eternal
in heauens.

2. For therefore we sigh, desiring to be clo-
thed with our house, which is from heauen.

3. Because that if we be clothed, we shall
not be founde naked.

4. For in dede we that are in this tabernacle,
sigh and are burdened, because we wolde
not be unclothed, but wolde be clothed vpon,
that mortalitie might be swallowed vp
of life.

5. And he that hath created vs for this thing,
[is] God, who also hath giuen vnto vs the
earnest of the Spirit.

6. Therefore we are alway bold, thogh we
knowe that whiles we are at home in the
bodie, we are absent from the Lord.

7. (For we walke by faith, and not by sight)

8. Neuertheles we are bolde, & loue rather
to remoue out of the bodie, and to dwell
with the Lord.

9. Wherefore also we couer, & bothe dwell-
ling at home, and remouing from home,
we may be acceptable to him.

10. For we must all appere before the iud-
gement seat of Christ, that every man may
receiue the things which are [done] in his
bodie, according to that he hath done, whe-
ther it be good or euill.

11. Knowing therefore the terror of the
Lord, we persuade men, & we are made

manifest vnto God, and I trust also that we
are made manifest in your consciences.

12. For we praise not our selues againe vnto
you, but giue you an occasion to reioyce of
vs, that ye may haue [to answer] against the,
which reioyce in the face, and not in the
heart.

13. For whether we be out of our wit, [we
are it] to God: or whether we be in our
right minde, [we are it] vnto you.

14. For the loue of Christ constraineth vs:
because we thus iudge, that if one be dead
for all, then were all dead:

15. And he dyed for al, that thei which liue,
shulde not henceforth liue vnto them sel-
ues, but vnto him which dyed for them, &
rose againe.

16. Wherefore, henceforth we knowe we no
man after the flesh, yea thogh we had kno-
wen Christ after the flesh, yet now hence-
forth we knowe we [him] no more.

17. Therefore if any man [be] in Christ, [let
him be] a newe creature. * Olde things are
passed away: beholde, al things are become
newe.

18. And all things [are] of God, which hath
reconciled vs vnto him self by Iesus Christ,
and hath giuen vnto vs the ministerie of re-
conciliation.

19. For God was in Christ, and reconciled
the worlde to him self, not imputing their
singes vnto them, and hath committed to
vs the worde of reconciliation.

20. Now then are we ambassadours for
Christ, as thogh God did beseeche [you]
through vs, we praye you in Christs stede,
that ye be reconciled to God:

21. For he hath made him [to be] sinne for
vs, which knew no sinne, that we shulde be
made the righteousness of God in him.

CHAP. VI.

An exhortation to Christian life. 1. And to beare him
the afflictions of this world. 10. Also to kepe them sel-
um from all pollution of idolatrie bothe in bodie & soule,
and to haue none sequentes with idolaters.

1. So we therefore as workers together be-
lieve, that ye receiue not the gra-
ce of God in vaine.

2. For he saith, I haue heard thee in a syme
accepted, and in the day of saluation haue
I spoken, & do beholde now we accepted
time, beholde now the day of saluation.

3. We giue no cause of offence in any thing,
that [our] ministerie shalbe not be repre-
hended.

4. But in all things we approue our selues as
the ministers of God, in much patience,
in afflictions, in necessities, in distresses.

5. In stripes, in prisonnes, in tumultes, in la-
ibours,

6. By watchings, by fastings, by puritie,

As the which
more esteemed
outward thew
of wisdomes &
eloquence, the
true godlines.
As the aduer-
saries said, &
colde not abide
to heare them
praised.
m. Our folie
ueth to Gods
glorie.
n. Therefore
whosoever gi-
ueth place to
ambition or va-
ne glorie, is
dead, and liueth
not in Christ.
o. As the onely
faithful do in
Christ.

p. According to
the estimation
of the worlde:
as he is guided
by the Spirit of
God.

q. VVe do not
esteem, nor con-
mende: Chast
him self now,
as he was an
excellent man:
but as he was
Sonne of God,
partaker of his
glorie, and in
whome God

dwelled corpo-
rally, & do not
thinke I will
flatter my self,
or any man, in
ring forth his
gifts: I as who
I praise my mi-
nisterie, I com-
mend the power
of God, whom
command our
worthy faith.

I praise & as-
cribe the power
of God, set forth
by vs women
and stretch-
ers.

Let him be
generate and
doe: him
al, the rest
nothing.

Isa. 45, 19.
Therefore
our Christian
carier enioy
life everlasting,
not some of
God.

a. That is, a
service for him-
self. By imputa-
tion we shal be
clothed in Chast
justice.

Isa. 49, 1.
To wit, God
is our tryall,
rain he hath
powred forth
his infinite
love.

b. By fastings
if they fast
fruits come
reof.

c. Cor. 4, 1.
He deduc-
eth what
pious heret-
his afflictions

¶ Who is the efficient cause. ¶ Which is the final cause. ¶ By the Gospel, and the power of God, & his owne integrity, he ouerthrew Satan, & the worlde, as with weapons of euery side moste readie.

Signifying his moste vehement affection.

¶ Their iudgement was so corrupted, & they were not like to be affected towards him, as he was towards them. ¶ He shewe like affection towards me.

¶ He seemeth to lude to that which is writen Deut. 32, 10.

¶ Where the Lord commandeth ¶ to be not yoked together.

¶ He is not yoked together, as if he were equal: so if he were with full man.

¶ With the infidels, or els he had to do with them.

¶ Any thing vnfull, it is reprocured. Deut. 32, 21.

¶ Of the deuill. Cor. 3, 13.

¶ 6, 19.

¶ So called because he hathe a lonely life in himself, but giueth it also to his living creatures.

¶ Leuit. 26, 11.

¶ 11, 22, 11.

¶ 11, 24.

¶ Consider this, ye & serue your lordes, and yet make your consciences pure towarde God.

¶ And will one say I haue sinned you in your halfe.

¶ Of bodie & soule.

¶ That we may see the you.

¶ By grede co-operations.

by knowledge, by long suffering, by kindness, by the holie Golt, by loue vnfained,

7 By the worde of trueth, by the power of God, by the armour of righteounes on right hand and on the left,

8 By honour and dishonour, by cuil report & good reporte, as deceiuers, & [yet] true:

9 As vnknownen, and [yet] knowen: as dying, and beholde, we liue: as chastened, & [yet] not killed:

10 As sorowing, & [yet] alway reioycing: as poore, and [yet] make many riche: as hauing nothing, and [yet] possessing all things.

11 O Corinthians, our mouth is open vnto you: our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne bowelles.

13 Now for the same recompense, I speake as to [my] children, Be you also enlarged.

14 Be not vnequally yoked with the infidels: for what fellowship hath righteounes with vnrighteounes: and what communion hath light with darkenes?

15 And what concorde hath Christ wth Belial: or what parte hath the beleuer with the infidel?

16 And what agreement hath the Temple of God with idoles: for ye are the Temple of the liuing God: as God hath said, I will dwell among them, and walke there: and I will be their God, and they shalbe my people.

17 Wherefore come out from among the, and separate your selues, saith the Lord: & touche none vnclane thing, and I will receiue you.

18 And I will be a Father vnto you, and ye shalbe my sonnes and daughters, saith the Lord almightie.

CHAP. VII.

1 He exhorteth them by the promises of God to kepe them selues pure. 3, 7 Assuring them of his loue, 8, 13 And doeth not excuse his faultie towards them, but reioyceth thereat, considering what profit came thereby. 10 Of two sortes of sorowe.

1 Seeing then we haue these promises, dearly beloved, let vs cleanse our selues fro al filthines of the flesh and spirit, & growe vp vnto ful holines in the feare of God.

2 Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue defrauded no man.

3 I speake it not to [your] condemnatio: for I haue said before, that ye are in our hearts, to dye and liue together.

4 I vse great boldenes of speache towarde you: I reioyce greatly in you: I am filled wth comfort, and am exceeding ioyous in al our tribulation.

5 For when we were come into Macedonia our flesh had no rest, but we were troubled on euery side, fightings without, and troubles within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onelie, but also by the consolation wherewith he was comforted of you, when he tolde vs your great desire, your mourning, your feruent minde to me warde, so that I reioyced muche more.

8 For thogh I made you sorie with a letter, I repent not, thogh I did repent: for I perceiue that the same epistle made you sorie, thogh [it were] but for a season.

9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For godly sorowe causeth repentance vnto saluation, not to be repented of: but the worldlie sorowe causeth death.

11 For beholde, this thing that ye haue bene godlie sorie, what great care it hath wrought in you: yea, what clearing of your selues: yea, [what] indignation: yea, [what] feare: yea, [how] great desire: yea, [what] zeale: yea, [what] punishment: in al things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, thogh I wrote vnto you, I did not it for his cause that had done the wrong, nether for his cause that had the iniurie, but that our care towarde you in the sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather we reioyced muche more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spokē vnto you al things in trueth, euen so our boasting vnto Titus was true.

15 And his inwarde affection is more abundant towarde you, when he remembreth the obedience of you all, [and] how with feare and trembling ye receiued him.

16 I reioyce [therefore] that I may put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians. 9 And Christ he exhorteth them to continue in relieuing the poore. Saintes commending their good beginning. 23 After he commendeth Titus and his fellows vnto them.

1 VVe do you also to wit, brethren, of the grace of God bestowed

of God appeared in two things: first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next that being in great poverty, were yette liberal towards others.

e He had neither rest in bodie, nor spirit: & it seemeth he alludeth to that which is writen Deut. 32, 23. for the croffe to mans eye is comyn both to godly and to wicked, althogh to contrarie ends. f This ioye ouercame all my sorowes.

* 1. Pet. 2, 19.

g whose heart Gods Spirit doth touche, he is sorie for his finnes committed against so merciful a Father: & these are the frutes of his repentance, as witness Dauid and Peters teares: others which are sorie for their finnes onely for feare of punishment and Gods vengeance fall into desperation, as Cain, Saul, Achitophel & Iudas. h In asking God forgiveness.

i For in iudging and chastising your selues, you prouided Gods anger.

k The Greke words signifyeth his bowels, whereby is mee most great loue and tender affections.

l Both in thinking and reporting wel of you.

vpon the Churches of Macedonia,

2 Because in great tryall of affliction their ioye abunded, and their moſte extreme pouer^b abunded vnto their riche liberalitie.

3 For to [their] power (I beare recorde) yea, & beyonde their power, they were willing,

4 And prayed vs with great inſtance that we wolde receiue the grace and felowſhip of the miniſtring whiche is towarde the Saintes.

5 And [this they did,] not as we looked for: but gaue their owne ſelues, firſt to ^h Lord, and after vnto vs by the will of God,

6 That we ſhulde exhort^e Titus, that as he had begonne, ſo he wolde alſo accompliſh the ſame grace among you alſo.

7 Therefore, as ye abunde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towardes vs, [euē ſo ſe] that ye abunde in this grace alſo.

8 This ſay I not by commandement, but becauſe of the diligence of others: therefore proue I the naturalnes of your loue.

9 For ye knowe the grace of our Lord Ieſus Chriſt, that he being riche, for your ſakes became poore, that ye through his pouer^e might be made riche.

10 And I ſhew [my] minde herein: for this is expedient for you, w^h haue begonne not to do onely, but alſo to ^d will, a yere ago.

11 Now therefore perſorme to do it alſo, that as [there was] a readines to will, euen ſo ye may perſorme it of ^h which ye haue.

12 For if there be firſt a willing minde, it is accepted according to that a man hath, & not according to that he hath not.

13 Nether [is it] that other men ſhulde be caſed and you grieved.

14 But vpon like conditiō, at this tyme your abundance [ſupplieth] their lacke, that alſo their abundāce may be for your lacke, that there may be equalitie:

15 As it is writtē, ^a He that [gathered] much, had nothing ouer, and he that [gathered] little, had not the leſſe.

16 And thankes be vnto God, which hath put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the exhortation, yea, he was ſo carefull that of his owne accorde he went vnto you.

18 And we haue ſent alſo with him the brother, whoſe praiſe is ^h in ^h Goeſpel throughout al the Churches,

19 (And not ſo onely, but is alſo choſen of the churches to be a felowe in our iourney concerning this grace ^h is miniſtered by vs vnto the glorie of the ſame Lord, and [de-claratiō] of your prompt minde)

20 Auojdng this, that no man ſhulde bla-

me vs in this abundance that is miniſtered by vs,

21 ^a Prouiding for honeſt things, not onlie before the Lord, but alſo before men.

22 And we haue ſent with the our brother whome we haue oft tymes proued to be diligent in many things, but now much more diligent, for the great confidence, which I [haue] in you.

23 Whether [any do enquire] of Titus, [he is] my felowe and helper to you warde: or of our brethren, they are meſſengers of the Churches, [and] the ^k glorie of Chriſt.

24 Wherefore ſhewe towarde them, & before the Churches the profe of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cauſe of Titus and his companions comming to the. 6 He exhorteth to giue almes cherefully, 7 Shewing what frute wil come thereof.

1 ^FOr as touching the miniſtring to the Saintes, it is ſuperfluous for me to write vnto you.

2 For I know your readines of minde, where of I boalt my ſelf of you vnto them of Macedonia, [and ſay] that Achaia was prepared a yere ago, and your zeale hath prouoked manie.

3 Now haue I ſent the brethren, leſt our reioycing ouer you ſhulde be in vaine in this behalfe, that ye (as I haue ſaid) be readie:

4 Leſt if they of Macedonia come with me, & finde you vnprepared, we (I nede not to ſay, you) ſhulde be aſhamed in this my conſtant boaltng.

5 Wherefore, I thought it neceſſarie to exhort^e the brethren to come before vnto you and to finiſhe your beneuolence appointed afore, that it might be readie, [and come] as of beneuolence, and not as of ſparing.

6 This yet [remēber] that he which ſoweth ſparingly, ſhal reape alſo ſparingly, and he ^h ſoweth liberally, ſhal reape alſo liberally.

7 As euerie man wiſheth in his heart, [ſo let him giue,] nor ^a grudgingly, or of neceſſitie: ^a for God loueth a cherefull giuer.

8 And God is able to make all grace to abound^e towardes you, that ye alwayes haue ^a all ſufficiencie in all things, may abound^e in euerie ^b good worke,

9 ^a As it is writtē, ^a He hath ſparſed abroad and hath giuen to the poore: his beneuolence remaineth for euer.

10 Alſo he that findeth ſeede to the ſower, wil miniſter likewiſe bread for foode, and multiplie your ſede, and increaſe the frutes of your beneuolence,

11 That on all partes ye may be made riche vnto all liberalitie, which cauſeth through vs thankſgiuing vnto God.

12 For the miniſtration of this ſeruiſe not onelic

^b So ^a a moſte abundant river of riches flowed out of their pouer^e

^c So he calleth their liberalitie, ether becauſe they were be-flowers of gods graces or becauſe they receiued the of God freely, and ſo they deſired Paul to ſe to the diffribution ther: of,

^a Euerie man may do good ^b haue abilitie therunto, but ſo wil, and haue a minde to do good, cometh of perfect charitie.

^a That as you helpe others in their nede, ſo others ſhal releue your want:

^b That bothe you and others, as occaſion ſhal ſerue, may relieue the godlye according to their neceſſities

^c Exod. 16, 18.

^d And willingly offered him ſelf to gather your almes.

^e In preaching ^f Goeſpel. Some vnderſtand Luke others Barnabas.

^a Rom. 12, 17. His weldoing is approued before God and man.

^k That is; by whome Chriſts glorie is greatly advanced.

^a Psal. 112, 9.

^b Eccle. 35, 11. a Leſt they ſhulde giue but little, diſtruſting to impouerish the ſelues them by, he ſheweth that God wil bleſſe their liberal hearts, that bothe they ſhal haue ynough for them ſelues, and alſo to helpe others with all.

^c That ye may do good & helpe others at all tymes.

^d Psal. 112, 9. c David ſpeaketh of that which ſearcheth God & loueth his neighbour

onely supplieth the necessities of the Saintes, but also is abundant by the thanksgiving of manie vnto God,

13 (Which by the experimēte of this ministration praise God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And by^d their prayer for you, † desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore [be] vnto God for his vnspeakeable gift.

¶ CHAP. X.

¶ He toucheth the false Apostles and defendeth his autoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he useth it.

1 Now I Paul myself beseeche you by the mekenes, & gentlenes of Christ, which when I am present among you, [am]^a a base, but am bolde toward you being absent:

2 And [this] I require you, that I nede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, w^c esteeme vs as though we walked^b according to the flesh.

3 Neuertheles though we walke in the flesh, yet we do not warre after the flesh,

4 (For the weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, & euerie high thing^c is exalted against the knowledge of God, and bringing into captiuitie euerie thought to the obedience of Christ,

6 And hauing readie the vengeance against all disobedience, when your obedience is fulfilled.

7 Loke ye on things after the appearance: If anie man trust in him self that he is Christs, let him consider this againe of him self, that as he [is] Christs, euen so [are we] Christs.

8 For though I shulde boast somewhat more of our autoritie, which the Lord hath giuen vs for edification, and not for your destruction, I shulde haue no shame.

9 [This I say] † I may not seme as [it were] to feare you with letters.

10 For the letters, † saith he, are fore & strōg but his bodelie presence is weake, and his speache is of no value.

11 Let suche one thinke this, that suche as we are in worde by letters when we are absent, suche [will we be] also in dede, whē we are present.

12 For we dare not make our selues of the number, or to compare our selfs to them, which praise them selues: but they vnderstand not that they^a measure them selues w^c them selues, and compare them selues with them selues.

13 But we will not reioyce of things, which are not within [our] measure,^a but according to the^c measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyonde [our] measure, as though we had not attained vnto you: for euē to you also haue we come [in preaching] the Gospel of Christ,

15 Not boasting of things which are without [our] measure: [that is], of other mens labours: and we hope, when your faith shal increase, to be magnified by you according to our line abundantly,

16 And to preache the Gospel in those [regions] which [are] beyonde you: not to reioyce in^e another mans line, [that is] in the things that are prepared already.

17 *But let him that reioyceth, reioyce in^f the Lord.

18 For he^g praiseth him self, is not allowed, but he whome the Lord praiseth.

¶ CHAP. XI.

1 He declareth his affection towardes them, 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of^h false Apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne praises.

1 VV Olde to God, ye colde suffer a litle my^a foolishnes, & in dede^b ye suffer me.

2 For I am ielous ouer you, with godly ielousie: for^c I haue prepared you for one housband, to present you [as] a pure virgine to Christ:

3 But I feare lest as the^d serpēt beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.

4 For if he that cometh, preacheth another^e Iesus thē him whome we haue preached: or if ye receiue another^f spirit then that w^c ye haue receiued: ether another Gospel, then that ye haue receiued, ye might well haue suffred [him].

5 Verely I^g suppose that I was not inferior to the verie chief Apostles.

6 And though [I be]^h rude in speaking, yet [I am] not [so] in knowledge, but among you we haue bene made manifest to the vtmost in all things.

7 Haue I committed an offence, because I abased my self, that ye might be exalted, & because I preached to you the Gospel of God frely?

8 Iⁱ robbed other Churches and toke wages [of them] to do you seruice.

9 And when I was present with you, & had nede, I was^j not slothfull to the hinderance

his hands for his liuing, but in his extreme pouertie preached, burdening any man, or els waxing slothfull to do his duetie to euertie man.

* Ephes. 4, 8.

^c That is, the gifts and vocatio, which God had giuen him to winne others by.

^f God gaue the whole worlde to the Apostles to preache in, so that Paul here meaneth by this line his portion of the countre is where he preached.

^g Iere. 9, 14.

^h 1. Cor. 1, 3 1.

^a He calleth^h praising of him self doctage toⁱ which thing the arrogancie of^j false apostles called hi, who sought nothing els but to ouerthrow^k church by diminishing the autoritie of his ministerie.

^b To speake in myne owne commendation.

^c The minister marieth Christ

and his Church as housband & wife by^d preaching of^e Gospel.

^e Gen. 3, 4.

^f That is, more perfite doctrine concerning christ Iesus.

^g More excellent gifts of^h Spirit by other mens preaching.

^h They did not preache Christ more purely thā I did: for in this behalfe I was nothing inferior toⁱ chiefest Apostles.

ⁱ That is, vnto worldly eloquence.

^j Other churches relieved me.

^k He did not onelie labour w^c diligēty, without to euertie man.

^d Besides that by their liberallie God shall be praised, they also shalbe commended to God by their prayers whome they haue holpē, yea, & almen shal reuerence them, as being endued with an excellēt gift of God. Or, greatly affectioned towarde you.

^e These wordes his backbiters vsed, thinking thereby to diminish his autoritie, as verse 10.

^f As though we boasted of our selues by a carnall affection.

^g Meaning, a certeine man among them, w^c thus spake of Paul.

^h He that measureth any thing, must haue some line or measure to meure by: & not to measure a thing by himself: so these boasters must measure them selues by their worthie affect: and if they will compare with others, let them shewe what countreis, what times, & people they haue wōne to the Lord: for who will praise that souldier, which onelie at the table can finely talke ofⁱ warres, & whē he cometh to^j brunt, is neither valiant nor expert.

* Chap. 12, 13.
act. 20, 34.

k Let not the
truth of Christ
be thought to be
in me, if I suffer
my ioye to be
shut vp, which I
haue conceiued
of Grecia.

l To sclander
my ministerie, if
I shulde receiue
wages.
m By false apo-
stles here is not
ment suche as
teache false do-
ctrine (w^{ch} doubt-
les, they wolde
haue growen vn-
to) but suche as
were vaine glo-
rious, & did not
their due tie s^{er}-
uery.

n In his heart
he had respect
to the Lord, but
this facion of
boasting seemed
according to
man, whereun-
to they compelled
him.
o In outwards
things.

p I note this
dishonour w^{ch}
they do vnto
you.
q That is, ab-
lect, vile, misera-
ble, a craftsmaⁿ,
an idiot, & sub-
lect to a thou-
sand calamities,
which things f^{al}-
se apostles
obiected agaist
him, as most cer-
taine testimonies
of his vnwor-
thines.

* Philip. 3, 5.
r Put case ye
term it so, yet
it is true.
s In the present
dager of death.
t At these se-
ueral tymes, euery
time thins and
dies.

* Deut. 21, 3.
u Of the Ro-
maine Magi-
strates.
* Act. 1, 18.
* Act. 24, 19.
* Act. 27, 12.

of any man: for that which was lacking vn-
to me, the brethren which came from Ma-
cedonia, supplid, and in all things I kept
and will kepe my self that I shulde not* be
griuous to you.

10 k The truth of Christ is in me, that this
reioycing shall not be shut vp against me in
the regions of Achaia.

11 Wherefore? because I loue you not? God
knoweth.

12 But what I do, that will I do: that I may
cut away occasion from them which desire
occasion, that they might be founde like
vnto vs in that wherein they reioyce.

13 For such false^m apostles are deceitful wor-
kers, and trāsforme themselves into f^{al}s Apo-
stles of Christ.

14 And no marueile: for Satan him selfe is
transformed into an Angel of light.

15 Therefore it is no great thing, thogh his
ministers transforme them selues, as thogh
[they were] the ministers of righteounes,
whose end shalbe accordig to their workes.

16 I say againe, let no man thinke, that I am
foolish: or els take me euen as a foole, that I
also may boast my self a litle.

17 That I speake, I speake it not after the
Lord: but as [it were] foolishly, in this [my
great boasting.

18 Seing that manie reioyce* after the flesh,
I will reioyce also.

19 For ye suffer fooles gladly, because that
ye are wise.

20 For ye suffre euen if a man bring you in-
to bondage, if a man deuoure [you], if a mā
take [your goods], if a man exalt him self, if
a man smite you on the face.

21 I speake as concerning the reproche, as
thogh that we had bene⁹ weake: but whe-
rein anie man is bolde (I speake foolishly) I
am bolde also.

22 They are Ebrewes, * so am I: they are Is-
raelites, so am I: they are the fede of Abra-
ham, so am I:

23 They are f^{al}s ministers of Christ (I speake
as a foole) I am more: in labours more abū-
dant: in stripes aboute measure: in prison
more plenteously: in death oft.

24 Of the Iewes fise⁹ times receiued I fortie
[stripes] * saue one.

25 * I was thrise⁹ beaten with rodde: I was
* once stoned: I suffred thrise⁹ shipwracke:
night and day haue I bene in the depesca:

26 In iornaying [I was] oftē in perils of wa-
ters, in perils of robbers, in perils of mine
owne nation, in perils among the Gentils,
in perils in the cite, in perils in wildernes,
in perils in the sea, in perils amōgs false bre-
thren,

27 In wearines and painefulnes, in watching

often, in hunger and thirst, in fastings oftē,
in colde and in nakednes.

28 Beside the things which are outwarde, I
am combred daily, [and haue] the care of all
the Churches.

29 Who is weake, and I am not weake? who
is offended, and I burne not?

30 If I must nedes reioyce, I wil reioyce of
mine⁹ infirmities.

31 The God, euen the Father of our Lord
Iesus Christ, which is blessed for euermore,
knoweth that I lye not.

32 In * Damascus the gouerner of the peo-
ple vnder King Aretas, laide watche in the
cite of the Damascens, and wolde haue
caught me:

33 But at a windowe was I let downe in a
basket through f^{al}s wal, and escaped his hāds.

CHAP. XII.

1 He reioyeth in his preferment. 3-7 But chiefly in his hi-
blenes, 11 And layeth the cause of his boasting vpon the
Cōrinthians. 14 He sheweth what good will he beareth
them, 20 And promisseth to come vnto them.

1 T is not expedient for me no dout to re-
ioyce: for I wil come to visions and reue-
lations of the Lord.

2 * I knowe a mā* in Christ aboute fourtene
yeres agone, (whether [he were] in the bodie,
I can not tel, or out of the bodie, I can
not tel: God knoweth) which was taken vp
into the^b thirde heauen.

3 And I knowe suche a man (whether in the
bodie, or out of the bodie, I cā not tel: God
knoweth.)

4 How that he was taken vp into Paradise, &
hearde⁹ wordes which can not be spoken,
which are not possible for man to vtter.

5 Of such a man wil I reioyce: of my self wil
I not reioyce, except it be of mine infirmi-
ties.

6 For thogh I wolde reioyce, I shuld not be
a foole: for I wil say the truth, but I refrai-
ne, lest any mā shulde thinke of me aboute
he seed in me, or that he heareth of me.

7 And lest I shulde be exalted out of measu-
re through the abundance of reuelations,
there was giuen vnto me^d a pricke in the
flesh, the messenger of Satan to buffet me,
because I shulde not be exalted out of mea-
sure.

8 For this thing I besought the Lord * thrise,
that it might departe from me.

9 And he said vnto me, My grate is sufficiēt
for thee: for my power is made f^{er}perite
through weakenes. Very gladly therefore
wil I reioyce rather in mine infirmities, that
the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities,
in reproches, in necessities, in persecutions,
in anguish for Christs sake: for when I am

weake

x As in prison-
ment, bearing
honger, thirst,
colde, nakednes
and such like: w^{ch}
things f^{al}s aduer-
saries condēne
as infirme in
me.
* Act. 9, 14.

* Act. 9, 1.
a That is, a chri-
stian: or, I speake
it in Christ.

b That is to
say, into f^{er} high
est heauen.

c Mans infirm-
tie was not able
to declare thē,
neither were
they shewed vnto
him for that
end.

† Or, lawfull.

d The Greke
wordes signifi-
eth a sharpe
piece of wood,
as a pale or stake,
and also a
litle spilde or
sharpe thing w^{ch}
pricketh one as
he goeth
through bus-
shie and thicke
places, and cut-
ting into the
flesh, can not be
taken out, with-
out cutting of
the flesh: & that
was the rebel-
ling of the flesh
against the spir-
it, and warned
him that Satan
was at hand.

e That is to
say, fise⁹ times.

f It is knowne, &
evidently sen-
g He doeth not
only patiently
beare his afflict-
ions, but also ioy-
fully, and as
one that taketh
pleasure therein
for Christs sake.

weake, then am I strong.

11 I was a foole to boast my self: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferior vnto the verie chief Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, except that I haue not bene slothful to your hinderance: forgiue me this wrong.

14 Beholde the thirde tyme I am readie to come vnto you, and yet wil I not be slothful to your hinderance: for I seke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I will moste gladly bestowe, & will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: yet forasmuche as I was craftie, I toke you with guile.

17 Did I pill you by anie of them whome I sent vnto you?

18 I haue desired Titus, & with him I haue sent a brother: did Titus pill you of anye thing: walked we not in the self same spirit? [walked we] not in the same steppes?

19 Againe, thinke ye that we excuse our selues vnto you? we speake before God in Christ. But [we do] all things, dearly beloved, for your edifying.

20 For I feare lest when I come, I shall not finde you such as I wolde: and that I shall be founde vnto you such as ye wolde not, and lest [there be] strife, enuying, wrath, contentions, backbitings, whisperings, swellings [and] discorde.

21 [I feare] lest whē I come againe, my God shall abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannes, and fornication, and waronnes, which they haue committed.

CHAP. XIII.

1 He threatneth the obstinate. 2 And declareth what his power is by their owne testimony. 10 Also he sheweth what is the effect of this epistle. 11 After haue exhorted them to their dutie, he wisheth them al prosperitie.

1 This [is] the third time that I come vnto you. In the mouth of two or three witnessess shall euery worde stand.

2 I tolde you before, and tel you before: as though I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, & to al others, that if I come againe, I wil not spare,

3 Seing that ye seke experience of Christ, & speaketh in me, which towarde you is not weake, but is mightie in you.

4 For though he was crucified concerning [his] infirmities, yet liueth he through the power of God. And we no dout are weake in him: but we shall liue with him, through the power of God towarde you.

5 Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall knowe that we are not reprobates.

7 Now I pray vnto God & ye do none euill, not that we shulde seme approued, but that ye shulde do that which is honest: though we be as reprobates.

8 For we can not [do] any thing against the truth, but for the truth.

9 For we are glad when we are weake, and that ye are strong: this also we wishe for [euen] your perfection.

10 Therefore write I these things being absent, lest whē I am present, I shulde vse sharpnes, according to the power whiche the Lord hath giuen me, to edification, & not to destruction.

11 Finally brethren, fare ye well: be persite: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Grete one another with an holy kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communiō of the holy Gost be with you all, Amen.

The second epistle to the Corinthians, written from Philippi a citie in Macedonia, & sent by Titus and Lucas.

a His first coming was his dwelling among them: his second was his first epistle, & now he is ready to come the third time: & the third time he calleth his three witnesses.

* Deut. 19, 15. mat. 18, 16. iohn 8, 17. eb. 10, 28.

b In my first epistle, Chap. 2, 30.

c In that he blessed him self & toke vpon him the forme of a seruant.

d Christ as touching the fleshe in mans iudgement was vile & abiect: there fore we that are his members, are not to be otherwise esteemed:

but being crucified, he shewed him self verie God: so thinke that we whome ye contemne as dead men and castaways, haue through godd power to exerte against you: ye may see sensibly & we liue in Christ.

* 1. Cor. 11, 34.

e In mans iudgement who for the moste part reiecteth & best, and approacheth the world.

f Having abundance of grace of God.

g Commitment by your negligence that which is ordered to saluacion, mine to your destruction.

* Rom. 16, 16.

v. cor. 13, 10.

h. par. 9, 14.

i. Which was according to those countreys in those dayes both of the Iewes & of other nations.

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

THE ARGUMENT.

THE Galatians after they had bene instructed by S. Paul in the truth of the Gospel, gave place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the overthrow of mans saluation purchased by Christ: for thereby the light of the Gospell is obscured: the conscience burdened: the testaments confounded: mans grace established. And because the false teachers did pretend, as though they had bene sent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he proueth both: that he is an Apostle ordained by God, & also, that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their tyme had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the truth & the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, & not to haue their consciences shamed in the gennes of mans traditions: finally, he sheweth wherein this libertie standeth, and what exercises apperteyne thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered them selues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Law were necessarie to saluation, & And detesteth them that preache anie other wize then Christ purely. 13 He sheweth his owne conuersion, magnifieth his office and Apostleship, and declareth him self to be equal with the chief Apostles.

I A V L * an Apostle (not* of men, nether by mā, but by Iesus Christ, and God the Father w^h hath raised him from the dead) And all the breth^re whiche are with me, vnto the Churches of Galatia:

3 Grace [be] with you and peace from God the Father, & [from] our Lord Iesus Christ, 4 Which gaue him self for our finnes, that he might deliuer vs* from this* present euill worlde according to the will of God euen our Father, 5 To whome [be] glorie for euer and euer, Amen.

6 I marueile that ye are so sone remoued away vnto another Gospel, from him that had called you in the^d grace of Christ, 7 Which is not another [Gospel], I saue that there be some which trouble you, and intend to* peruert the Gospel of Christ.

8 But thogh that we, or an Angel from heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be^t accursed.

9 As we said before, so say I now againe, If any man preache vnto you otherwise, then that ye haue receiued, let him be accursed.

10 For now preache I mans [doctrine], or Gods? or go I about to please men? for if I shulde yet please men, I were not the seru^{ant} of Christ.

11 *Now I certifie you, brethren, that the Gospell which was preached of me, was not after^b man.

12 For nether receiued I it of man, nether was I taught it, but by the reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that I persecuted the Church of God extremely, and wasted it;

14 And profited in the Iewish religion aboue many of my companiōs of myne owne nation, and was much more zelous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called [me] by his grace)

16 To reuile his Sonne in me, that I shulde preache him* among the Gentiles, immediately I communicated not with^a flesh and blood:

17 Nether came I againe to Ierusalem to the which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 The after thre yer^s I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold, I write before God that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknown by face vnto the Churches of Iudea, which were in Christ.

22 But thei had heard onely [some say,] He which persecuted vs in tyme past, now preacheth^a faith, which before he destroyed. 23 And they glorified God for me.

1. Cor. 13, 1.

h. That is, doctrine inuenied by man, as by mans aueritie do I preache it.

i. By an extraordinary reuelation.

1. That is, of the Law of God was giuen to ancient fathers.

1. He moueth thre degrees in Gods eternall predestination: first his eternall counsell, the his appointing his mothers wombe, and thirde his calling.

1. Or, to me.

1. That is, any man, though I had made of his counsel to approve my doctrine.

1. And I would to god but arithmetically on this.

1. And I would to god but arithmetically on this.

1. And I would to god but arithmetically on this.

n. That is, the Gospel which is the doctrine of faith.

* Tit. 1, 3. a For God is the author of all ministry. b This prerogative was peculiar to the Apostles.

* Luke 1, 74. c Which is, a sort of life of man without Christ.

1. Or, doctrine. d. That is, to be partakers of the saluation offered freely by Christ.

1. For what is more contrary to our free iustification by faith, then the iustification by Law, or our workes?

1. Therefore to lose these eyes to gether, it is to lose light & darkness, death & life, & death & life.

1. If it were possible, that an Angel shulde so do whereby Paul declareth & certifieth of his preaching.

1. Or, abominable.

1. Since that of a Pharisee I was made an Apostle.

CHAP. II.

Confirming his Apostleship to be of God. 3 He sheweth why Titus was not circumcised. 6 And that he is nothing inferior to other Apostles. 11 Yea, and that he hath reproveth Peter the Apostle of the Jewes. 16 After he cometh to the principall point, which is to prove that iustification onely cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

Then fourtene yerres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went vp by reuelation, and communicated with them of the Gospel which I preache among the Gentiles, but particularly with them that were the chiefe, lest by any meanes I shulde runne, or had runne in vaine.

3 But nether yet Titus which was with me, though he were a Grecian, was compelled to be circumcised.

4 For all the false brethren that crept in: who came in priuily to spie out our libertie, & we haue in Christ Iesus, that they might bring vs into bondage.

5 To whome we gaue not place by subiection for an houre, that the truth of the Gospel might continue with you.

6 And of them which seemed to be great, [I was not taught] (whar they were in tyme passed, it maketh no matter to me: God accepteth no mans persone) neuertheles, they that are the chief, did communicate nothing with me.

7 But contrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as [the Gospel] ouer the Circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the right hands of fellowship, that we shulde preache vnto the Gentiles, and they vnto the Circumcision,

10 [Warning] onely that we shulde remember the poore: which thing also I was diligent to do.

11 And when Peter was come to Antiochia, I withstode him to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but whe thei were come, he withdrewe and separated him selfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in somuche that Barnabas was broght into their dissimulation also.

14 But when I sawe, that they went northe

right way to the truth of the Gospel, I said vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to do like the Iewes?

15 We [which are] Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ: euen we, (I say,) haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of Law no fleshe shalbe iustified.

17 If then while we seeke to be made righteous by Christ, we our selues are founde sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I buyld againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the Law, [and] that I might liue vnto God, I am crucified with Christ.

20 Thus I liue yet, not I now, but Christ liueth in me: & in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I do not abrogate the grace of God: for if righteousness [be] by the Law, then Christ dyed without a cause.

CHAP. III.

He rebuketh them sharply. 2 And proueth by diuers reasons that iustification is by faith. 6 As appeareth by the example of Abraham. 10. 19. 24. And by the office, and the end, both of the Law, 11. 25. And of faith.

Foolish Galatians, who hath bewitched you that ye shulde not obey the truth, to whome Iesus Christ before was described in your sight, [and] among you crucified?

2 This onely wolde I learne of you, Receiued ye the Spirit by the workes of Law, or by the hearing of faith [preached:]

3 Are ye so foolish, that after ye haue begonne in the Spirit, ye wolde now be made perfit by the flesh?

4 Haue ye suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministrereth to you Spirit, & worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith [preached:]

6 [Yea rather] as Abraham beleued God, & it was imputed to him for righteousness.

7 Knowe ye therefore, that they which are offaith, the same are the children of Abraham.

therunto. 8 And ceremonies of the Lawe? Gen. 15. ian. 2. 23.

† Greke, with a right fote. h In bringing their consciences into doute by thine example & autoritie? & here the Apostle cometh to his chief point.

† For so the Iewes called the Gentiles in reproche.

† Or man.

† Rom. 3. 19. phil. 3. 9.

k Except our fruites be agreeable to our faith, we declare that we haue not Christ.

l For he caused the not to sinne, but disclosed it, nether toke he away the righteousness of the Law, but shewed their hypocrisie: & were not able to performe it whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne.

n And seke his strength in me which kills sinne.

o Not as I was once, but regenerate, & changed into a new creature, in which I live and not in substance.

p In this mortal bodie.

q As did the false apostles & preached not faith in Christ.

† Or, for nothing.

r To whome Christ was so liuely preached as if his liuely image were set before your eyes, or as had bene crucified among you.

b Meaning the gifts of the Spirit.

c That is, the doctrine of satisfaction through faith in Iesus Christ, as chap. 1. 11.

d The false Apostles taught that Christ profited nothing except thei were circumcised, and that the Law was the perfect end, & Christ doctrine onely the rudiments.

6. roman. 4. 3.

8 For the Scripture foreseeing ¹ God wolde iustifie the Gentils through faith, preached before the Gospel vnto Abraham, [saying] ² In thee shall all the Gentils be blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are of the ³ workes of the Law, are vnder the curse: for it is written, ⁴ Cursed is euerie man that continueth not in all things, which are written in the booke of the Law, to do them.

11 And that no mā is iustified by the Lawe in the sight of God, it is euident: ⁵ for the iust shall liue by faith:

12 And the Law is not of faith: but ⁶ the man ⁷ shall do those things, shall liue in the.

13 Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, ⁸ Cursed is euerie one that hangeth on tre)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the ⁹ promes of the Spirit through faith.

15 Brethren, ¹⁰ I speake as men do, ¹¹ Though it be but a mans couenant when it is confirmed, [yet] no man doeth abrogate it, or ¹² addeth any thing thereto.

16 Now to Abraham and his sede were the promes made. He saith not, And to the sedes, as [speaking] of many: but, And to thy sede, as of one, which ¹³ is Christ.

17 And this I say, that the Law which was foure hundredth and thirtie yerres after, can not disanull the couenant that was confirmed afore of God in respect of Christ, that it shulde make the promes of none effect.

18 For if the inheritance [be] of the Law, [it is] no more by the promes: but God gaue it vnto Abraham by promes.

19 Wherefore the [serueth] the Law? It was added because of the ¹⁴ transgressiōs, till the sede came, vnto the which the promes was made: and it was ordeined by ¹⁵ Angels in ¹⁶ hand of a Mediatour.

20 Now a Mediatour is not [a Mediatour] of ¹⁷ one: but God is ¹⁸ one.

21 [Is] the Law then against the promes of God? God forbid: for if there had bene a Law giuen ¹⁹ w^{ch} colde haue giuen life, surely righteousness shuld haue bene by the Law.

22 But the Scripture hathe ²⁰ concluded ²¹ all vnder sinne, that the promes by the faith of Iesus Christ shulde be giue to the ²² beleue.

23 But before ²³ faith came, we were kept vnder the Law, & shut vp vnto the faith, which shulde afterwarde be reueiled.

24 Wherefore the ²⁴ Law was our scholemaster [to bring vs] to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder ²⁵ a scholemaster.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 ²⁶ For as many as are baptised into Christ, haue put on Christ.

28 There is nether Iewe nor Grecian: there is nether bonde nor fre: there is nether male nor female: for ye are all ²⁷ one in Christ Iesus.

29 And if [ye be] Christs, then are ye Abrahams sede, and heires by promes.

CHAP. III.

¹ He sheweth wherfore the ceremonies were ordeined. ² VVhich being shadowes must end when Christ is commeth. ³ He moueth them by certeine exhortations. ⁴ And confirmeth his argument with a strong example or allegorie.

¹ Then I say, that the ¹ heire as long as he is a childe, differeth nothing from a seruant, though he be Lord of all,

² But is vnder ² tutors and gouernours, vntill the tyme appointed of the father.

³ Euen so we, when we were children, were in bondage vnder the ³ rudiments of the worlde.

⁴ But when the fulnes of tyme was come, God sent forth his Sonne made of a woman, [and] made ⁴ vnder the Law,

⁵ That he might redeme them which were vnder the Law, that we ⁵ might receiue the adoption of the sonnes.

⁶ And because ye are sonnes, God hath sent forth the ⁶ Spirit of his Sonne into your heartes, which cryeth, ⁶ Abba, Father.

⁷ Wherefore, thou art no more ⁷ a seruant but a sonne: now if [thou be] a sonne, [thou art] also the heire of God through Christ.

⁸ But euen then, when ye ⁸ knewe not God, ye did seruiue vnto them, which by ⁸ nature are not gods.

⁹ But now seeing ye knowe God, yea, rather are known of God, how turne ⁹ ye againe vnto impotent and beggerlie rudimentes, whereunto [as] from the beginning ye will be in bondage againe?

¹⁰ Ye obserue ¹⁰ dayes, and moneths, and tymes, and yerres.

¹¹ I am in feare of you, lest I haue bestowed on you labour in vaine.

¹² Beye as ¹² I: for I am euen as you: brethren, I beseeche you: ye haue not hurt ¹² me at all.

began to be Christians, but by false apostles were turned backe againe to the Iewish ceremonies, and so in steede of going forward towards Christ, they ranne backwarde from him. ¹ Ye obserue dayes, as Sabbathes, newe moones &c. ye obserue moneths, as the first and seuerth moneth: ye obserue tymes, as Easter, VVintertide, the feast of Tabernacles: ye obserue yerres, as the Iubile, or yere of forgiveness, & beggerlie ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them backe into superstitious slaueirie. ² So friendfull to me, as I am affectionall towards you. ³ For I pardon you, if you repent.

¹ Not that doctrine of Law is a shadowe, but the substance of it is the life of the soule by faith. ² Rom. 6. 1. So that the tyme succeedeth Circumcision, and so through Christ both Iewe and Gentile is saved. ³ As all one man. ⁴ The Church of Israel was vnder the Law, as a pupill subiect to his tutor, vnto the tyme of Christ, when she waxed strong, and then her tutelage ended. ⁵ That is, the Law, which before he called a scholemaster, chap. 3. 24. ⁶ That is, vnder the Law, which was but an adoption, in respect of the Gospel. ⁷ That is, who was subiect vnto the Law. ⁸ Rom. 8. 11. ⁹ For our adoption vnto Christ is sealed by him. ¹⁰ He instructeth both Iewes & Gentiles to call God their Father in a sweet language, so that none are exempted. ¹¹ Which shall not vse thy libertie. ¹² VVhen you receiued the Gospel, ye were in later times: therefore it is shame for you to refuse libertie and become seruants, yea, and seeing Iewes desire to be out of their tutelage. ¹ Not in deed, but in opinion. ² The Galatians, of Paines. ³ He wardeth to beginne anew the Iewish ceremonies, and so in steede of going forward towards Christ, they ranne backwarde from him. ⁴ Ye obserue dayes, as Sabbathes, newe moones &c. ye obserue moneths, as the first and seuerth moneth: ye obserue tymes, as Easter, VVintertide, the feast of Tabernacles: ye obserue yerres, as the Iubile, or yere of forgiveness, & beggerlie ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them backe into superstitious slaueirie. ⁵ So friendfull to me, as I am affectionall towards you. ⁶ For I pardon you, if you repent.

¹ Gen. 12. 13. ² Habak. 2. 4. ³ Rom. 3. 29. ⁴ Deut. 27. 26. ⁵ Rom. 1. 17. ⁶ Ebr. 10. 3. ⁷ The Lawe pronounceth not the iuste, which beleue, but the workes, and so condemneth all them which in all pointes do not fulfill it. ⁸ Leuit. 24. 15. ⁹ Deut. 21. 25. ¹⁰ VVhich is the Gospel. ¹¹ I will vse a comune example that you may be ashamed to attribute lesse vnto God, then to suche couenants, which one mā maketh to another. ¹² Ebr. 9. 17. ¹³ No more is the promes or couenant of God abrogated by the Law, nor yet the Law added to the promes, so take any thing away, which was superfluous, or to supplie any thing that wanted. ¹⁴ VVhich declareth the Iewes and Gentiles are both partakers of the promes, because they are ioyned in Christ, which is this blessed seed. ¹⁵ That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne. ¹⁶ VVho as ministers gaue it to Moses by the autors of Christ. ¹⁷ But semeth to be for the Iewes & Gentiles to ioine them to God. ¹⁸ Constant & alwayes like him self. ¹⁹ Rom. 3. 9. ²⁰ Both men & all their workes. ²¹ The full reuelation of things which were hid vnder the shadowes of the Law. ²² Rom. 10. 4.

CHAP. V.

^a He laboureth to drawe them away from Circumcision, ¹⁷ And sheweth them the battell betwixt the spirit & the flesh, and the frutes of them bothe.

¹ Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

² Beholde, I Paul say vnto you, that if ye be^a circumcised, Christ shal profite you nothing.

³ For I testifie againe to euerie man, which is circumcised, that he is bounde to kepe the whole Law.

⁴ Ye are^a abolished from Christ: whosoever are iustified by the Law, ye are fallen from grace.

⁵ For we through the Spirit^b waite for the hope of righteousness through faith.

⁶ For in Iesus Christ nether Circumcision auaieth any thing, nether vncircumcisiō, but faith which worketh by loue.

⁷ Ye did runne wel: who did let you, that ye did not obeie the^c trueth?

⁸ [It is] not^d perſuasion of him that^d calleth you.

⁹ A litle^e leauen doeth leauen the^e whole lombe.

¹⁰ I haue trust in you through the Lord, that ye wil be none otherwise^f minded: but he that troubleth you, shal beare^g [his] condemnation, whosoever he be.

¹¹ And brethren, if I yet preache circumcision, why do I yet suffer persecution? Then is the^h slander of the crosse abolished.

¹² Wolde to God they were euen cut of, which do disquiet you.

¹³ For brethren, ye haue bene called vnto libertie: onely vie notⁱ [your] libertie as an occasion vnto the flesh, but by loue serue one another.

¹⁴ For^j all the Law is fulfilled in one worde, which is this, * Thou shalt loue thy neighbour as thy self.

¹⁵ If ye byte & deuoure one another, take hede lest ye be consumed one of another.

¹⁶ Then I say, * walke in the^k Spirit, and ye shal not fulfil the lustes of the flesh.

¹⁷ For the^l flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do^m the same things that ye wolde.

¹⁸ And if ye be led by theⁿ Spirit, ye are not vnder the Law.

¹⁹ Moreover the workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes,

²⁰ Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions,

Q. i.

¹³ And ye knowe, how through^o infirmitie of the flesh I preached the Gospel vnto you at the first.

¹⁴ And the tryal of me which was in my flesh, ye despised not, nether abhorred: but ye receiued me as an^p Angel of God, [yea,] as Christ Iesus.

¹⁵ What was then your felicitie? for I beare you recorde, that if it had bene possible, ye wolde haue plucked out your owne eyes, and haue giuen them to me.

¹⁶ Am I therefore become your enemy, because I tell you the trueth?

¹⁷ They are ielous ouer you^q amisse: yea, they wolde exclude^r you, that ye shulde altogether loue them.

¹⁸ But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

¹⁹ My litle children, of whome I trauaile in birth againe, vntil Christ be^s formed in you.

²⁰ And I wolde I were with you now, ^t I might change my voyce: for I am in doute of you.

²¹ Tell me, ye that wil be vnder the Law, do ye not heare the Law?

²² For it is written, that Abraham had two sonnes, * one by a seruant, & * one by a fre woman.

²³ But he which was of the seruant, was borne after the flesh: & he which was of the fre woman, [was borne] by promes.

²⁴ By the which things another thing is met: for these [mothers]^u are^v two Testaments, the one which is^w Agar of mount Sina, which gendreth vnto bondage,

²⁵ (For Agar [or] Sina is a mountaine in Arabia, & it answereth to Ierusalem w^x now is) and she is in bondage with her children.

²⁶ But Ierusalem, which is^y above, is free: which is the mother of vs all.

²⁷ For it is written, * Reioyce thou^z barre that bearest no children: breake forthe, & crye, thou that trauailest not: for the desolate hath many mo children, then she w^{aa} hath an housband.

²⁸ * Therefore, brethren, we are after^{ab} manner of Isaac, children of the promes.

²⁹ But as then he that was borne after the flesh, persecuted him^{ac} [was borne] after the spirit, euen so [it is] now.

³⁰ But what faith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shal not be heire with the sonne of the fre woman.

³¹ Then brethren, we are not children of the seruant, but of the^{ad} fre woman.

^a Act. 15, 1.

^a If you ioyns circumcision to the Gospel, as a thing necessary to saluation,

^b 1. Cor. 1, 7.

^b VVherein hope through that Spirit which causeth faith, & which is giuen to the faithful: we shulde by faith & not by the Law obtayne the crowne of glorie, which Christ giueth freely.

^c Then what soeuer is not the worde of God, & here he calleth trueth, is verie lies.

^d VVhich is God.

^e 1. Cor. 5, 6.

^e A litle corruption doeth destroy^f the whole doctrine.

^f That ye wil embrace^g the worde of God purely.

^g That is, the doctrine of the Gospel, which the worlde abhorred, as a scandalous thing, & therefore were offended.

^h Meaning the seconde table.

ⁱ Leuit. 19, 18.

^j mat. 22, 39.

^k mar. 12, 31.

^l ian. 2, 8.

^m Rom. 13, 14.

ⁿ 1. pet. 2, 10.

^o In the man regenerat.

^p That is, the natural man striueth against the Spirit of regeneration.

^q If you be guided by the Spirit of adoption, that which ye do, is agreeable to God although it be not perfect.

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They wolde

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And imprin

ted so in your

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loved one other.

That is, signi

Agar, and Si

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the Lawe: Sara

and Ierusalem

& the Jewish Syn

agogue, and

the Church of

Christ.

That is, out

of the land of

promes.

Or, he & hea

uennie.

Isa 54, 1.

Meaning Sa

ra.

Rom. 9, 8.

Gen. 21, 10.

For we are

in^{ad} Church of

Christ, which

is our mother,

& not of the Syn

agogue w^{ad} is a

seruant vnder

the Law.

By the libertie

wherewith

Christ hath

made vs free,

heresies,

21 Enuie, murthers, dronkenneſſe, glotronic, and ſuch like, whereof I tell you before, as I alſo haue tolde you before, that they which do ſuche things, ſhal not inherite the kingdome of God.

22 But the frute of the Spirit is loue, ioye, peace, long ſuffering, gentlenes, goodnes, faith,

23 Mekenes, temperantie : againſt ſuche there is no Law.

24 For they that are Chriſts, haue crucified the fleſh with the affections and the luſtes.

25 If we liue in the Spirit, let vs alſo walke in the Spirit.

26 Let vs not be deſirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vs gentlenes towards the weak, 2 And to ſhewe their brotherlie loue and modeſtie : 6 Alſo to provide for their miniſter, 9 To perfeure, 14 To reioyce in the croſſe of Chriſt, 15 To newnes of life, 16 And laſt of all wiſeth to them with the reſt of the faithfull all proſperitie.

Brethren, if a man be fallen by occaſion into any faule, ye which are ſpiritual, reſtore ſuche one with the ſpirit of mekenes, conſidering thy ſelf, leſt thou alſo be temptred.

2 Beare ye one anothers burden, and ſo fulfil the Law of Chriſt.

3 For if anie man ſeme to him ſelf, that he is ſome what, when he is nothing, he deceiueth him ſelf in his imagination.

4 But let euerie man proue his owne worke, and then ſhal he haue reioycing in him ſelf onely and not in another.

5 For euerie man ſhal beare his owne burden.

6 Let him that is taught in the worde, ma-

ke him that hath taught him, partaker of all [his] goods.

7 Be not deceiued : God is not mocked : for whatſoeuer a man ſoweth, that ſhal he alſo reape.

8 For he that ſoweth to his fleſh, ſhal of the fleſh reape corruption : but he that ſoweth to the ſpirit, ſhal of the ſpirit reape life euerlaſting.

9 Let vs not therefore be wearie of wel- doing : for in due ſeaſon we ſhal reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all men, but ſpecially vnto the, which are of the houſholde of faith.

11 ¶ Ye ſee how large a lettre I haue written vnto you with mine owne hand.

12 As many as deſire to make a faire ſhewe in fleſh, they conſtraine you to be circumciſed, onely becauſe they wolde not ſuffer perfecutiō for the croſſe of Chriſt.

13 For they them ſelues which are circumciſed, kepe not the Law, but deſire to haue you circumciſed, that they might reioyce in your fleſh.

14 But God forbid that I ſhoulde reioyce, but in the croſſe of our Lord Ieſus Chriſt, whereby the worlde is crucified vnto me, and I vnto the worlde.

15 For in Chriſt Ieſus nether circumciſion auaieth anie thing, nor vncircumciſion, but a new creature.

16 And as manie as walke according to this rule, peace ſhal be vpon them, and mercie, and vpon the Iſrael of God.

17 From hence forth let no man put me to buſineſſe : for I beare in my bodie the marks of the Lord Ieſus.

18 Brethren, the grace of our Lord Ieſus Chriſt [be] with your ſpirit, Amen.

Vnto the Galatians written from Rome.

THE EPISTLE OF PAVL TO THE EPHESIANS.

THE ARGUMENT.

Writte Paul was priſoner in Rome, there entred in among the Ephesians falſe teachers, who corrupted the true doctrine which he had taught them, by reaſon whereof he wrote this Epistle to confirme them in that thing, which they had learned of him. And firſt, after his ſalutation, he aſſureth them of ſalutation, becauſe they were thereunto predeſtinate by the fre election of God, before they were borne, and ſcaled vp to this eternal liſe by the holie Goſt, giuen vnto them by the Goſpel, the knowledge of the which myſterie he prayeth God to confirme towards them. And to the intent they ſhoulde not glorie in them ſelues, he ſheweth them their extreme miſerie, wherein they were plunged before they knewe Chriſt, as people without God, Gentiles to whom the promiſes were not made, and yet by the fre mercie of God in Chriſt Ieſus, they were ſaued, and he appointed to be their Apoſtle, as of all other Gentiles: therefore he deſireth God to lighten the Ephesians hearts with the perfect vnderſtanding of his Sonne, and exhorteth them likewiſe to be mindeſul of ſo great benefites, nether to be moued with the falſe apoſtles, which ſeke to ouerthrowe their faith, and trade vnder ſore the Goſpel, which was not preached to them, as by chance or fortune, but according to the eternal counſel of God : who by this meanes preferreth onely his Church. Therefore the Apoſtle commendeth his miniſterie, for in ſuche as God thereby reigneth among men, and cauſeth it to bring forth moſte plentiful frutes, as innocencie, holennes, with all ſuche offices appertaining to godli- nes. Laſt of all he declareth not onely in general what ought to be the liſe of the Chriſtians, but alſo ſheweth particularly what things concerne euery mans vocation.

e For ſhame not to provide for their corporall neceſſities, ſeefe our ſoules w the heauenly deities.

1. Cor. 9. 7. f. He promiſeth the miniſters ſhall be now- riſhed : for if men onely provide for worlde- lie things with- out reſpect of the liſe euerlaſting, then they procure to them ſelues death, & mocke God, who haſte gi- uen them his mi- niſters to teach them heauenly things.

2. Theſ. 3. 11. g. The frute of God hath pro- miſed. h. By the on- ward ceremonies.

i. That is, for preaching Chriſt crucified. k. That they haue made you leues.

l. By the worlde he meaneth all outward pompe, ceremonies, & things which pleaſe mens ſenſes.

m. VVhich is regenerate by faith. n. That is, vpon the leues, as Rom. 2. 13.

o. Let no man trouble my preaching from hence forth : for my marks are wit- neſſes how valiantly I haue fought.

p. VVhich is odious to the worlde, but glorious before God.

q. That is, Chriſt.

r. By the meanes whole body of the Church, which he deth into which au- heauen, them who in earth the faith which re- in earth, of the Ie- the Gent- To w- leues.

s. Though redeemed the bond- ſerued re- he haue

m. For they are vnder the Spirit, or grace.

n. Chriſt hath not onely remitted their finnes, but ſanctified them into newnes of liſe.

o. That being dead to ſinne & liuing to God, we may declare the ſame in holie nes & innocencie of liſe.

a. Either by reaſon of his fleſh, or Satan.

b. Chriſt exhorteth in ſondrie places to mutual loue, and therefore brotherlie loue is here called the Law of Chriſt, & his commandment, Iohn 13. 34. & 15. 12.

c. He ſheweth that man hath nothing of him ſelf whereof he ſhoulde reioyce.

d. For his reioycing is a teſtimonie of a good conſcience, 2. Cor. 1. 12.

e. wherein he may reioyce before God, but not before God.

f. 1. Cor. 3. 1.

CHAP. I.

After his salutation, ⁴ He sheweth that the chief cause of their saluation standeth in the free election of God through Christ. ¹⁶ He declareth his good wil towards them, giuing thanks and praying God for their faith. ²¹ The marcellie of Christ.



RAVL an Apostle of Iesus Christ, by the wil of God to [†] Saintes, which are at Ephesus, and to [†] faithful in Christ Iesus:

² Grace [be] w you, and peace from God our Father, & [fro] the Lord Iesus Christ.

³ *Blessed [be] God euen the Father of our Lord Iesus Christ, which hath blessed vs with all *spiritual blessing in heauenlie [†] things in Christ:

⁴ *As he hath ^b chosen vs in him, before [†] fundation of the worlde, [†] we *shulde be ^h holic, & without blame before hi in loue:

⁵ Who hath predestinate vs, to be ^d adopted through Iesus Christ vnto him self, according to the good pleasure of his wil,

⁶ To the ^e praise of the glorie of his grace, wherewith he hath made vs accepted in [his] beloued,

⁷ By whome we haue redemptio through his blood, [euen] the forgiuenes of sinnes, according to his riche grace:

⁸ Whereby he hath bene abundant toward vs in all wisdom & vnderstanding,

⁹ And hath opened vnto vs the mysterie of his wil according to his good pleasure, which he had purposed ^f in him,

¹⁰ That in the dispensation of the fulnes of the times he might gather together in one ^g all things, bothe which are in heauē and which are in earth, [euen] in Christ:

¹¹ In whome also we are chosen, when we were predestinate according to the purpose of him, which worketh all things after the counsel of his owne wil,

¹² That ^h we, which first trusted in Christ, shulde be vnto the praise of his glorie:

¹³ In whome also ye [haue trusted] after [†] ye heard the worde of trueth, [euen] the Gospel of your saluation, wherein also after that ye beleued, ye were sealed with the holic Spirit of promes,

¹⁴ Which is the earnest of our inheritance, vntil the redēption of the possession purchased vnto the praise of his glorie.

¹⁵ Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue toward all the Saintes,

¹⁶ I cease not to giue thanks for you, making mention of you in my prayers,

¹⁷ That [†] God of our Lord Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation through the knowledge of [†] him,

¹⁸ That the eyes of your vnderstanding may be lightened, [†] ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance [is] in the Saintes,

¹⁹ And what is [†] exceeding greatnes of his power toward vs, which beleue, * according to [†] working of his mightie power,

²⁰ Which he wrought in Christ, when he raised him from the dead, and [†] set him at his right hand in the heauenlie [places],

²¹ Farre aboue all principallitie, & power, & might, & domination, & euerie Name, that is named, not in this worlde onely, but also in that that is to come,

²² * And hath made all things subiect vnder his fete, & hath appointed him ouer all things [to be] the head to the Church,

²³ Which is his bodie, [euen] the ^m fulnes of him that filleth all in all things.

CHAP. II.

[†] To magnifie the grace of Christ, which is the onely cause of saluation. ¹¹ He sheweth them what maner of people they were before their conuersion. ¹⁸ And what they are now in Christ.

¹ **A**Nd [†] you [hath he quickened] [†]

² Wherein, in time past ye walked according to the course of this worlde, [&] after the [†] prince that ruleth in the aire, [euen] the spirit, that now worketh in the children of disobedience,

³ Among whome we also had our conuersion in time past, in [†] lustes of our flesh, in fulfilling the wil of the flesh, & of the minde, and were ^b by nature the children of wrath, as wel as others.

⁴ But God [†] is riche in mercie through his great loue wherewith he loued vs,

⁵ Euen when we were dead by sinnes, hath quickened vs [†] together [†] in Christ, [by whose] grace ye are saued,

⁶ And hath ^d raised vs vp together, and made vs sit together in the heauenlie [places] in Christ Iesus,

⁷ That he might shew in the ages to come the exceeding riches of his grace, through his kindnes toward vs in Christ Iesus,

⁸ For by grace are ye saued through faith, and that not of your selues: it [is] the gifte of God,

⁹ Not of workes, lest any man shulde boaste him self,

¹⁰ For we are [†] his workmanship created in Christ Iesus vnto good workes, which

Quij.

[†] Of Christ.

* Col. 2, 12.

* Chap. 3, 7.

¹ Made him

Gouernour of

all things both

in heauen & in

earth: so that

Christ's bodie is

now onely there,

or els it shul-

d not be a true

bodie and his

ascensio shulde

be but a fantasti-

cal thing and

onely imagined.

* Plat. 3, 8.

ebn. 3, 8.

^m This is the

great loue of

Christ toward

his Church

that he coun-

teeth not him

self perfect with

out vs which

are his mem-

bers: and there-

fore [†] Church

is also called

Christ, as 1.

Cor. 12, 12.

[†] Col. 2, 13.

* Chap. 6, 12.

a Meeping Sa-

tan.

^b Not by crea-

tion, but by A-

dams transgre-

ssion, and so by

birth.

^c Bothe Iewes

and Gentil.

[†] Or, with

Christ.

^d VVe that are

the members,

are raised vp

from death and

reigne with our

head Christ in

heauē by faith.

^e Here he mea-

neth, as concern-

ing grace, and

not by nature.

⁴ As with the knowledge of God in Christ, faith, hope, charitie and other gifts.

[†] Or, places.

[†] Cor. 1, 3.

[†] 1. Pet. 1, 3.

[†] 1. Tim. 1, 9.

[†] This election

to life euerlast-

ing can neuer

be changed: but

is temporal of

God.

[†] God

hath appoin-

ted for a certai-

n space, when

the terme is ex-

pired, he chan-

geth his electi-

on, as we see in

Paul and Iudas.

* Colof. 1, 22.

[†] VVhe Christ's

indie is impu-

rious.

[†] VVhere as

we were not [†]

natural childre

heretofore vs

by grace, and

made vs his

children.

[†] The princ-

ipal end of our

election is to

praise & glori-

fy the grace of

God.

[†] That is, in

Christ.

[†] By this he

meaneth the

whole bodie

of the Church,

which he diui-

deth into them,

which are in

heauen, and

them which are

in earth: also

the faithful

which remaine

in earth, stand

of the Iewes &

the Gentiles.

[†] To wit, the

Iewes.

[†] Though we be

redeemed from

the bondage of sin

by the death of Christ, Rom. 6, 22, yet we hope for this

seconde redempti-

on, which shalbe when we shal possesse our inheritance in

the heauens, whereof we haue the holic Ghost for a gage, as Chap. 4, 30.

f He sheweth here that the further the Gentiles were of from the grace of God, the greater deterrers they are now to the same.

* 1. Sam. 17, 26. eze. 44, 7.

* Rom. 9, 4.

g It was but one covenant, but because it was diuers times confirmed & established, therefore here he calleth them Covenants.

h VWhere no promises is, there is no hope.

i Or, Acheiffment. That is, the cause of the diuision that was betwene the Iewes & the Gentiles.

k For in Christ all things were accomplished, which were prefigurate in the Law.

l For of the Iewes and the Gentils he made one flocke.

† Or, death.

* Rom. 5, 2.

God hath ordeined, that we shulde walke in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, [&] called * vncircumcision of them, which are called circumcision in the flesh, made w hands,

12 That ye were, [I say,] at t time without Christ, & were aliantes from the comune welth of Israel, & were * strangers fro the covenants of promes, & had no h hope, & [were] † without God in the worlde.

13 But now in Christ Iesus, ye which once were farre of, are made nere by the blood of Christ.

14 For he is our peace, which hath made of bothe, one, & hath broken the i stoppe of the partition wall,

15 In abrogating through his k flesh the hatred, [that is,] the Law of comandements [which standeth] in ordinances, for to make of twaine one newe man in him self, [so] making peace,

16 And that he might reconcile bothe vnto God in one l bodie by [his] † crosse, and slaye hatred thereby,

17 And came, & preached peace to you w were a farre of, & to them that were nere.

18 * For through him we bothe haue an entrance vnto the Father by one Spirit.

19 Now therefore ye are no more strangers & foreners: but citzens with t Saintes, and of the housholde of God,

20 And are buylt vpon the fundation of the Apostles and Prophetes, Iesus Christ him self being the chief corner stone,

21 In whome all the buylding coupled together, groweth vnto an holie Temple in the Lord,

22 In whome ye also are buylt together to be the habitation of God by the Spirit.

¶ CHAP. III.

1 He sheweth the cause of his imprisonment: 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

1 **F**OR this cause, I Paul [am] the * prisoner of Iesus Christ for you Gentiles, 2 If ye haue heard of the b dispensation of the grace of God, which is giuen me to you warde,

3 [That is,] that God by reuelation hath shewed this mysterie vnto me (as I wrote a about in fewe wordes,

4 Whereby, when ye read, ye may knowe mine vnderstanding in the mysterie of Christ)

5 Which in other ages was d not opened vnto the sonnes of men, as it is now reueiled vnto his holie Apostles and Prophetes by the Spirit,

6 That the Gentiles shulde be inheriters

also, and of the same bodie, and partakers of his promes in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto me * through the working of his power.

8 * Euen vnto me the least of all Saintes is this grace giuen, that I shulde preache among the * Gentiles the vnsearcheable riches of Christ,

9 And to make cleare vnto all men what the felowship of the * mysterie is, which from the beginning of the worlde hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent, that now vnto * principalities and powers in heauenlie [places] might be knowen by the Church the manifolde wisdom of God,

11 According to the eternal purpose, w he wrought in Christ Iesus our Lord.

12 By whome we haue boldnes & entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole s familie in h heauen and in earth)

16 That he might grante you according to the riches of his glorie, t ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your i hearts by faith, that ye, being rooted and grounded in loue,

18 May be able to comprehend with all Saintes, what is the k breadth, and length, and deapth, and height:

19 And to knowe the loue of Christ, w passeth knowledge, that ye may be filled with all l fulnes of God,

20 * Vnto him therefore that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power t worketh in m vs,

21 [Be] praise in t Church by Christ Iesus, throughout all generatiōs for euer, Amē.

¶ CHAP. IIII.

He exhorteth them vnto mekenes, long suffering, vnto loue and peace, 3 Euerie one to serue and edifie another with the gift that God hath giuen him, 14 To beware of strange doctrine. 22 To lay aside the olde conuersation of grieued lustes, and to walke in a newe life.

1 **I** THEREFORE, being prisoner in t Lord, I praye you that ye walke worthie of the vocation whereunto ye are called,

2 With all humblenes of minde, and mekenes, with long suffering, supporting one another through loue.

3 Endenoring to kepe the vnitie of the Spirit in the bonde of peace.

4 There [is] h one bodie, & one c Spirit, e

* Chap. 1, 19.

* 1. Cor. 15, 9.

* Gal. 1, 16.

* Rom. 16, 26.

2. tim. 1, 10.

tit. 1, 2.

2. pet. 1, 20.

e The Angels

f The Church being gathered of so many kindes of people, is an example, or a glasse for the Angels to behold the wisdom of God in, who hath turned their particular discorde into an vniuersal concord, & of the Synagogue of bondage hath made the Church of freedom.

g He that is not of the bodie of Christ, is in death.

h The faithful which dyed before Christ came, were adopted by him, and make one familie w the Saints which yet remaine alioe.

i For we confesse that, w we beleue.

k All perfectio one euerie side is in him.

l That all the graces of God may abound in you.

* Rom. 16, 26.

m In that w felle Christ is vs.

* Phil. 1, 27.

col. 1, 10.

1. thess. 2, 13.

a For t Loue cause.

b VWhich by diffensions you separate asunder.

c So that ye can not dissent one from another, seeing the Spirit, which ioyneth you in one bodie, can not dissent from him self.

a He reioyeth in that he suffered imprisonment for the maintenance of Christs glorie.

b VWhich was his vocation to preache vnto t Gentiles.

c That is, in the first chap. of this Epistle ver. 9.

d Although the Gentiles had reuelations certaine, yet it was not in coparison of that abundance which was shewed when t Gentiles were called: neither yet was the time, nor the manner knowne.

uen as ye are called in one hope of your vocation.

5 [There is] one Lord, one Faith, one Baptisme,

6 *One God & Father of all, which is aboue all, and through all, & in you all.

7 *But vnto euerie one of vs is giuen grace, according to the measure of the gift of Christ.

8 Wherefore he saith, *When he ascended vp on hie, he led captiuitie captiue, and gaue giftes vnto men.

9 (Now, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth?

10 He that descended, is euen the same y ascended, farre aboue all heauens, that he might fill all things)

11 *He therefore gaue some [to be] Apostles, and some Prophetes, & some Euangelistes, & some Pastours, and Teachers,

12 For the gathering together of Saints, for the worke of the ministerie [and] for the edification of the bodie of Christ,

13 Til we all mete together (in vnitie of faith & knowledge of the Sonne of God) vnto a perfite man, [&] vnto the measure of the age of the fulnes of Christ,

14 That we henceforth be no more children, wauering & caryed about with euerie winde of doctrine, by the deceit of me, and with craftines, whereby they laye in waite to deceiue.

15 But let vs followe the truth in loue, & in all things growe vp into him, which is the head, [that is] Christ,

16 By whome all the bodie being coupled and knit together by euerie ioynt, for the furniture [thereof] (according to the effectual power, [which is] in the measure of euerie parte) receiueith increase of the bodie, vnto the edifying of it self in loue.

17 This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde,

18 Hauing their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardenes of their heart:

19 Which being past feling, haue giuen them selues vnto wantonnes, to worke all vncleannes, [euen] with griedines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue bene taught by him, as the truth is in Iesus,

22 [That is,] *that ye cast of, concerning the conuersion in time past, the olde man, which is corrupt through the deceivable

lustes,

23 And be renewed in the spirit of your minde,

24 *And put on the new man, which after God is created in righteousness, and true holines.

25 *Wherefore cast of lying, & speake euerie matreuth vnto his neighbour: for we are members one of another.

26 *Be angry, but sinne not: let not the sunne go downe vpon your wrath,

27 *Nether giue place to the deuil.

28 Let him that stole, steale no more: but let him rather labour and worke with his hands the thing which is good, y he may haue to giue vnto him that needeth.

29 *Let no corrupt communication proceede out of your mouths: but that which is good, to the vse of edifying, that it may minister grace vnto the hearers.

30 And *griue not the holie Spirit of God, by whome ye are sealed vnto the day of redemption.

31 Let all bitterness, and angre, and wrath, crying, and euil speaking be put away from you, with all malicioufnes.

32 *Be ye courteous one to another, & tender hearted, forgiving one another, euen as God for Christs sake forgaued you.

CHAP. V.

1 He exhorteth them vnto loue, 3 Varneth them to beware of vncleannes, couetousnes, foolish talking, and false doctrine, 17 To be circumspecte, 18 To auoide drunkennes, 19 To reioyce and be thankful towards God, 21 To submit them selues one to another. 12 He treateth of corporal mariage and of the spiritual betwixt Christ and his Church.

1 **B**E ye therefore followers of God, as be children.

2 *And walke in loue, euen as Christ hath loued vs, and hath giuen him self for vs, [to be] an offering and a sacrifice of a sweet smelling sauour to God.

3 *But fornication, & all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saintes,

4 Nether filthines, nether foolish talking, nether iesting, which are things not comelie, but rather giuing of thanks.

5 For this ye knowe, that no whoremonger, nether vncleane persone, no couetous persone, which is an idolater, hath an inheritance in the kingdome of Christ & of God.

6 *Let no man deceiue you with vaine wordes: for for suche things cometh the wrath of God vpon the children of disobedience.

7 Be not therefore companions with the

8 For ye were once darkened, but are now

d. Either in excusing sinne, or in mocking at the menaces of God.

*Rom. 6, 4
col. 3, 8
ebre. 12, 21
1. pet. 2, 11
& 4, 2.

*VWhich is created according to the image of God.

*Zacha. 8, 16.
*Psal. 4, 5.
*If so be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but by some appeale.

*Iam. 4, 7.
*Chap. 5, 31
col. 4, 6.

u And cause them to profe in godlines.

*So behaue your selues that the holie God may willingly dwell in you, & giue him no occasion to departe for sorrow by your abusing of Gods graces.

*Col. 3, 19.

*Iohn 13, 24.
& 15, 12.
1. iohn 3, 23.

*Alluding to the perfumes & incensing in the Law.

*Mar. 7, 21.
chap. 4, 19.
col. 3, 5.

2. thess. 2, 17.

*VWhich is either vaine, or els by example and euil speaking, may hurt your neighbour: for other wise there be diuers examples in the Scriptures of pleasant talke, & is also goodly, as 1. King 11, 27.

*Because he sheweth that his life standeth in his robe.

*Mar. 24, 4.
mar. 13, 33
luk 21, 34.

2. thess. 1, 11
and judgement.

e Soing God
hath adopted
you for his, that
ye shulde be
holie.

f And make
them knowen
by your honed
and godlie life
g The wordes
of God disco-
uereth the vice
which were in
before.

h God thus
speakech by his
seruants to dra-
we the infidels
from their blind-
denes.

i Selling all
worldeie plea-
sures to bye
time.

k In these pe-
rilous dayes &
crafte of the ad-
uersaries, take
hede how to
bye againe the
occasions of
godlines, which
the worlde hath
taken from
you.

* Rom. 12, 2.
1. thes. 4, 3.
† Or, songs of
praise and than-
kgiuing.

l And not one-
ly with tongue
m Except our
friendship be
ioyned, & knit
in God, it is not
to be esteemed.

* Col. 3, 18.
tit. 2, 5.
1. pet. 3, 1.

* 1. Cor. 11, 3.
n The Church
so the houshold
ought to norish,
gouerne and de-
tend his wife
from perils.

* Col. 3, 19.

o Baptisme is
a token that
God hath con-
secrated the

Church to him-
self, and made it
holie by his
word: that is,
his promes of
fre iustificacion,
and sanctifica-
cion in Christ.

p Because it is
couered and
cloed with
Christis iustice
and holines.

q This our
conduccion
Christ must be
considered as
Christ is the
household, and
we the wife,
which are not only
ioyned to him by
nature, but also
by the communion
of substance, through
the helie Gost, and
by faith: the scale
and testimonie
thereof is the Supper

light in the Lord: walke as ° children of
light,

9 (For ¶ frute of the Spirit[is] in all good-
nes and righteousnes, and trueth)

10 Approouing that which is pleasing to
the Lord.

11 And haue no fellowship with the vnfru-
teful workes of darkenes, but euē ¶ repro-
ue them rather.

12 For it is shame euē to speake of ¶ things,
which are done of them in secret.

13 But all things when they are reprov-
ed of the light, are manifest: for it is light ¶
maketh all things manifest.

14 Wherefore he saith, ^h Awake thou that
sleepest, and stand vp from the dead, and
Christ shall giue the light.

15 Take hede therefore that ye walke cir-
cumspectly, not as fooles, but as * wise,

16 ⁱ Redeming the time: for the ^k dayes are
euil.

17 * Wherefore, be ye not vnwise, but vn-
derstand what the wil of the Lord is.

18 And be not drunke with wine, wherein
is excess: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalms,
and hymnes, and spiritual songs, singing,
and making melodie to the Lord in your
hearts,

20 Giuing thākes alwaie for all things vn-
to God euē, the Father, in the Name of
our Lords Iesus Christ,

21 Submitting your selues one to another
in the ^m feare of God.

22 ¶ * Wiues, submit your selues vnto your
housebands, as vnto the Lord.

23 * For the houseband is the wiues head,
euē as Christ is the head of the Church,
& the same is the sauour of his ⁿ bodie.

24 Therefore as the Church is in subiec-
tion to Christ, euē so let the wiues be to
their housebands in euerie thing.

25 ¶ * Housebands, loue your wiues, euē
as Christ loued the Church, & gaue him-
self for it,

26 That he might sanctifie it, & cleanse it by
the ° washing of water through ¶ worde,

27 That he might make it vnto him self a
glorious Church, not hauing ¶ spot or
wrinkle, or anie such thing: but that it
shulde be holie and without blame.

28 So ought men to loue their wiues, as
their owne bodies: he ¶ loueth his wife,
loueth him self.

29 For no man euer yet hated his owne
flesh, but nourisheth & cherisheth it, euē
as the Lord [doeth] the Church.

30 For we are members of his bodie, & of
his flesh, and of his bones,

his flesh, and of his bones.

31 * For this cause shall a man leaue father
& mother, & shall cleaue to his wife, and
they twaine shall be one flesh.

32 This is a great secret, but I speake con-
cerning Christ, & concerning the Church.

33 Therefore euerie one of you, [do ye
so:] let euerie one loue his wife, euē as
him self, & [let] the wife [be] that she fea-
re her houseband.

¶ CHAP. VI.

1 How children shulde behaue them selues towardes their
fathers and mothers, 4 Likewise parents towardes their
children, 5 Seruants towardes their masters, 9 Masters
towardes their seruants. 13 An exhortation to the spiri-
tual battel and what weapons the Christians shulde fight
with all.

1 Children, * obey your parents in the
Lord: for this is right.

2 * Honour thy father and mother (which
is the first commandment with a promise)

3 That it may be wel with thee, and that
thou maist liue long on earth.

4 And ye, fathers, prouoke not your chil-
dren to wrath: but bring them vp in ° in-
struction and information of the Lord.

5 * Seruants, be obedient vnto them that
are [your] masters, according to the flesh,
with feare and trembling in singleness of
your hearts, as vnto Christ.

6 Not with seruice to the eye, as men plea-
sers, but as the seruants of Christ, doing
the wil of God from the heart,

7 With good wil seruing the Lord, and
not men.

8 And knowe ye that whatsoever good
thing any man doeth, that same shall he re-
ceiue of the Lord, whether [he be] bonde
or fre.

9 And ye masters, do the same things vnto
them, putting away threatning: & knowe
that euery your master also is in heauē, ne-
ther is there * respect of person wth him.

10 ¶ Finally, my brethren, be strong in the
Lord, and in the power of his might.

11 Put on the whole armour of God, that
ye may be able to stand against the assaults
of the deuil.

12 For we wrestle not against flesh and
blood, but against * principalities, against
powers, [¶] against the worldeie gouer-
nours, [the princes] of ¶ darkenes of this
worlde, against spiritual wickedneses,
[which are] in the hie places.

13 For this cause take vnto you the whole
armour of God, that ye may be able to re-
sist in the euil daye, & hauing finished all
things, stand fast.

14 Stand therefore, and your loines girde
about with veritie, & hauing on the brest
plate of ° righteousnes,

* Gen. 2, 24.
mat. 19, 5.
mar. 10, 7.
1. cor. 6, 16.

* Colof. 3, 18.
Exod. 20, 12.
deut. 5, 16.
eccl. 3, 10.
mat. 15, 4.
mar. 7, 10.

4 This is the
first command-
ment of the
seconde table
and hath the
promes with
condition.

5 By sufferin-
g. That they be
not brought vp
in wantonnes,
but in the feare
of the Lord.

* Col. 3, 22.
tit. 2, 9.

1. pet. 2, 18.
d VWhich hath
dominion ouer
your bodies, but
not ouer the
soules.

† Or, bothe
yours & their
master.

* Deut. 10, 17.
2. chro. 19, 7.
Iob 34, 19.

wisdo. 6, 1.
eccl. 3, 16.
act. 10, 34.
rom. 2, 11.
gal. 2, 6.
col. 3, 25.

1. pet. 1, 17.
e VWhether he
be seruant or
master.

† Or, compleat
harnesse.

f The faithfull
haue not onely
to striue against
men and their
selues, but a-
gainst Satan the
spiritual enemi-
nie, who is our
ste dangerous
for he is ouer
our heades so
that we can not
reache him,
but he must be
resisted by Gods
grace.

* Chap. 1, 10.

g Innocencie
& godlie life

That ye may
be ready to suf-
fer all things
for the Gospel.

11. 59, 17.
1. thel. 5, 8.
The saluation
purchased by
Iesus Christ.
Col. 4: 3.

1. Thel. 3, 1.

15 And your fete shod with the^a prepara-
tion of the Gospel of peace.
16 About all, take the shield of faith, whe-
re with ye may quench all the fyrie dartes
of the wicked,
17 * And take the helmet of saluation: &
the sworde of the Spirit, which is the wor-
de of God.
18 And pray alwaise w^t all maner prayer
& supplication in the Spirit: and * watch
thereunto with all perseuerance and sup-
plication for all Saintes,
19 * And for me, that vtterance may be gi-
uen vnto me, that I may open my mouth
boldely to publish the secret of the Gos-
pel,

20 Whereof I am the ambassadour in bon-
des, that therein I may speake boldly, as
I ought to speake.
21 ¶ But that ye may also knowe mine af-
fares, & what I do, Tychicus [my] deare
brother & faithfull minister in the Lord,
shal shewe you of all things.
22 Whome I haue sent vnto you for ^a same
purpose, that ye might knowe mine affai-
res, & that he might comfort your hearts.
23 Peace [be] with the brethren, & loue w^t
faith from God the Father, and [from] the
Lord Iesus Christ.
24 Grace [be] w^t all them which loue our
Lord Iesus Christ, to [their] ^a immortali-
tie, Amen.

Written from Rome vnto the Ephesians,
[& sent] by Tychicus.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

THE ARGVMENT.

PAVL being warned by the holie Ghost to go to Macedonia, planted first a Church at Philippi a cite of the same coun-
trei: but because his charge was to preache the Gospel vniuersally to all the Gentiles, he trauielled from place to place
till at the length he was taken prisoner at Rome, whereof the Philippians, being aduertised, sent their minister Epaphro-
ditus with relief vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he com-
mendeth them that they stode manfully against the false apostles, putting them in minde of his good will towards them, and
exhorteth them ^t his imprisonment make them not to shrink: for the Gospel thereby was confirmed & not diminished: espe-
cially he desirerh them to flee ambition, and to embrace modestie, promising to send Timotheus vnto them, who shulde in-
struct them in matters more amply: yea, and that he him self wolde also come vnto them, adding likewise the cause of their
ministers so long abode. And because there were to greater enemies to the crosse then the false apostles, he confuteth their
false doctrine, by prouing onely Christ to be the end of all true religion, with whome we haue all thing, and without whome
we haue nothing: so that his death is our life, and his resurrection our iustification. After this followe certeine admoni-
tions both particular & general, w^t testification of his affection towards them, and thankful accepting of their beneuolence.

¶ CHAP. I.

1 S. Paul discouereth his heart towards them. 3 By his
thankes giuing. 4 Prayers. 8 And wishes for their faith
and saluation. 7. 12. 20. He sheweth the frute of his
crosse. 15. 27 And exhorteth them to vnitie, 28 And
patience.

PAVL & Timothe-
us the seruants of Ie-
sus Christ, to all the
Saintes in Christ Ie-
sus w^t are at Philip-
pi, w^t the ^a Bishshops,
and Deacons:

Grace [be] w^t you,
and peace from God our Father, & [fro]
the Lord Iesus Christ.

3 * I thanke my God [hauing] you in per-
fect memorie,

4 (Alwaise in all my prayers for all you,
praying with gladnes)

5 Because of the ^b fellowship, which ye ha-
ue in the Gospel, from the ^c first day vnto
now.

6 And I am perswaded of this same thing
that he ^d hath begone [this] good worke
in you, wil performe it vntil the ^e day of
Iesus Christ.

7 As it becometh me so to iudge of you
all, because I haue you in remembrance
* that bothe in my bandes, and in [my] de-
fense, & confirmation of the Gospel you
all were partakers of my ^f grace.

8 For God is my recorde, how I long after
you all from the verie heart rote in Iesus
Christ.

9 And this I pray, that your loue may abu-
de yet more and more in knowledge, &
in all iudgement,

10 That ye may discerne things that ^g dif-
fer [one from another], that ye may be pu-
re, and ^h without offence, vntil the day of
Christ.

11 Filled with the frutes of ⁱ righteousness,
which are by Iesus Christ vnto the glorie
and praise of God.

12 ¶ I wolde ye vnderstode, brethren, that
the things which [haue come] vnto me, a-
re returned rather to the furthering of the
Gospel,

13 So that my bandes in ^j Christ are fa-
mous thoroughout all the ^k iudgemēt hall
and in all other [places],

Q. iiii.



1 By bishops
here he mea-
neth them that
had charge of
the worde and
gouerning, as
pastours, do-
ctors, elders:
by deacons, su-
perior as had charge
of the distri-
bution, & of
the poore and
like.
1. Thel. 1, 2.
Vvith other
Churches.
That ye re-
member the
Gospel.

Vvhen you
shal receive the
wordes of glo-
rie

It was a sure
token of their
loue, that they
did helpe him
by all means
possible, when
he was absent,
and in prison,
even as if they
had bene pri-
soners with
him.
f Of this pecu-
liar benefite to
suffer for
Christe (saie,
10) are excel-
lent.
g That you sh
increase in god-
lines that not
onely ye can
put difference
betweene good
& euil: but also
shew ye profit
more and more
without slip-
ping backe, or
standing in a
staye.
h Righteous-
nes is the tree
good workes
the frute.
i Vvich I Iu-
stine the
Christe calle
k That is, in
the court of Pa-
lath of the Em-
perour Nero.

Christ our gaine: To the Philippians. Christ humbled him self.

l Or, profess the Gospel, considering my confidence.

m But with a corrupt minde.

† Or, lie in bandes.

n Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition & enuie, thinking to disgrace Paul and preferre themselves.

o To liue in the flesh is to liue in this brittle bodie, til we be called to liue euertlastingly: but to liue according to the flesh or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in carnall concupiscences of the flesh. † Or, bodie.

* Ephes. 4. 1. col. 1. 10. 1. theil. 2. 12. † Or, stand. p. The more I tyrant rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe constant perseverance, for Christs sake is an euident signe of saluation. q. God sheweth by his escapes of hearing the crocke who are his, and who are not. † Or, Christs cause.

a If you follow me, you shall also follow me, and I will comfort you.

14 In so much that many of the brethren in the Lord are boldned through my bandes, and dare more frankly speake words.

15 Some preache Christ eue through enuie and strife, and some also of good wil.

16 The one parte preacheth Christ of contention & not purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defense of the Gospel.

18 What then? yet Christ is preached all maner wayes, whether it be vnder a pretence, or sincerely: & I therein ioye yea, and wil ioye.

19 For I knowe that this shal turne to my saluation, through your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartely loke for, and hope, that in nothing I shalbe ashamed, but that with all confidence, as alwayes, so now Christ shal be magnified in my bodie, whether it be by life or by death.

21 For Christ [is] to me bothe in life, and in death aduantage.

22 And whether to liue in the flesh [were] profitable for me, and what to chose I know not.

23 For I am greatly in doute on bothe sides, desiring to be losed and to be with Christ, which is best of all.

24 Neuertheles, to abide in the flesh [is] more nedeful for you.

25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioye of [your] faith,

26 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

27 * Onely let your conuersatio[n] be, as it becometh the Gospel of Christ, that whether I come and se you, or els be absent, I may heare of your matters that yet continue in one Spirit, [&] in one minde fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a token of perdition, & to you of saluation, and that of God.

29 For vnto you it is giuen for Christ, that not onely ye shulde beleue in him, but also suffer for his sake,

30 Having the same fight, which ye sawe in me, and now heare [to be] in me.

CHAP. II.

He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained. 1. Promising that he and Timotheus wil speedely come vnto them. 2. And excuseth the long tarrying of Epaphroditus.

1 If [there be] therefore any consolation in Christ, if any confort of loue, if any fellowship of the Spirit, if any compassion

and mercie,

2 Fulfil my ioye, that ye belike minded, hauing same loue, being of one accord, and of one iudgement:

3 That nothing be done through contention of vaine glorie, but that in meeknes of minde, euerie man esteeme other better then him self.

4 Loke not euerie man on his owne things, but euerie man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Iesus,

6 Who being in forme of God, thought it not robbery to be equal with God:

7 * But he made him self of no reputation, and toke on him the forme of a seruant, and was made like vnto men, & was founde in shape as a man.

8 * He humbled him self, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euerie name,

10 * That at the Name of Iesus shulde euerie knee bowe, [bothe] of things in heauen, and things in earth, and things vnder the earth,

11 * And that euerie tongue shulde confesse that Iesus Christ [is] the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue alwaie obeyed, not as in my presence onely, but now muche more in mine absence, [so] make an end of your owne saluation with feare and trembling.

13 For it is God which worketh in you bothe the wil & the dede, [euen] of [his] good pleasure.

14 Do all things without murmuring & reasonings,

15 That ye may be blameles, and pure, [&] the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as lights in the worlde,

16 Holding forth the true worde of life; I may reioyce in the day of Christ, that I haue not runne in vaine, nether haue labored in vaine.

17 Yea, and thogh I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus, to send

the night set forth a candle to giue light to others. m The worde signifieth to poure ou, as the drinke offering was powred on the sacrifice. o To confirme you in your faith.

b From the consent of wils and mindes he proceedeth to the agreement in doctrine, as a true might befall and perfect concord. * Rom. 12. 10.

c If Christ being verie God equal with the Father, laid aside his glorie, & being Lord, became a seruant, and willingly submitted him self to most shameful death, shal we which are nothing but vile slaues, through arrogancie treade downe our brethren, & preferre our selues? d For he that was God, shulde haue done none iniurie to the Godhead. * Mat. 20. 28.

e The poore and weake nature of man. f He was sent and heard of men, so that his behauiour and persone declared that he was as a miserable man. * Ebre. 2. 9.

* Rom. 14. 11. 11a. 45. 23. g VVorship, & be subiect to him. * John 13. 13. 1. cor. 9. 6. & 12. 3.

h Runne forward in that race of righteousness, wherein God hath first placed you through Iesus Christ, and conuerteth you his children by his Spirit to waite in good works, and so to make your vocation sure. * VVhich may make you careful & diligent. * VVhich is his free grace. 1. Pet. 4. 9. Mar. 5. 19.

i Arthey in Gospel. was powred on the sacrifice.

THerefore, my brethren beloued and longed for, [my ioy and my crowne,

100

continue in the Lord, ye beloved.

2 I pray Euodias, & beseeche Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beseeche thee, faithful yokefellowe, helpe those [women,] w^h laboured with me in ^{the} Gospel, with Clemente also, and with other my fellowe labourers, whose names [are] in the *a boke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knowne vnto all men. The Lord [is] b at hand.

6 *Be nothing careful, but in all things let your requestes be shewed vnto God in prayer and supplication with giuing of thanks.

7 And the peace of God which passeth all vnderstanding, shal c preferue your hearts and mindes in Christ Iesus.

8 Furthermore, brethre, whatsoeuer things are true, whatsoeuer things [are] honest, whatsoeuer things [are] iust, whatsoeuer things [are] pure, whatsoeuer things [are] perteine to loue, whatsoeuer things [are] of good reporte, if there [be] anie vertue, or if there [be] anie praise, thinke on these things,

9 Which ye haue bothe learned and receiued, and heard, and sene in me: those things do, and the God of peace shalbe with you.

10 Now I reioyce also in the Lord greatly, that now at the last ye are d reuined againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of e want: for I haue learned in whatsoeuer state I am, the-

rewith to be content.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongerie, & to abunde, and to haue want.

13 I am able to [do] all things through the helpe off Christ, which strengtheneth me.

14 Notwithstanding ye haue wel done, f ye did communicate to mine affliction:

15 And ye Philippians knowe also that in the s beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the h matter of giuing and receiuing, but ye onely.

16 For euen [when I was] in Thessalonica, ye sent once, & afterwarde againe for my necessitie,

17 Not that I desire a gift: but I desire the frute which may further your reckening.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which [came] from you, an odour that smelleth swete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father [be] praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are w me, grete you.

22 All the Saintes salute you, and mozte of all they which are of i Cefars householde.

23 The grace of our Lord Iesus Christ [be] with you all, Amen.

Written to the Philippians from Rome,
[& sent] by Epaphroditus.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

THE ARGUMENT.

IN this Epistle S. Paul putteth difference betwene the liuelie, effectual and true Christ, and the fained, counterfeit and imagined Christ, whome the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite towards them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forasmuche as the false brethren wolde haue mixed the Law with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Colossians to staye onely on Christ, without whome all things are but mere vanitie. And as for circumcision, abstinence from meates, external holines, yeshipping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stande in mortification of the flesh, newnes of life, with other like offices appertaining bothe generally, and particularly to all the faithful.

*Psal. 69, 18.

Luk 10, 16.

reuel. 3, 5. &

10, 8. & 21, 27.

a This boke E-

zekiel calleth

writing of the

house of Israel

& the secret of

the Lord, Chap.

13, 9.

b To succour

you.

*Mat. 6, 25.

c From Satan

who seeketh to

take from vs.

this peace of

conscience.

d That is, be-

ginne anew to

helpe me.

e That I was

not able to en-

dure my power-

tie.

f Not of his
owne vertue
fre will.

g VWhen I first
preached the
Gospel vnto
you.

h He had gi-
uen of his part
in communica-
ting which the
spiritual things,
but he receiued
nothing of the,
which ought at
least to haue re-
lieued him in
his necessitie.
† Or, abunde
towards your
counts.

i Of such as
did belong to
Emperour Ne-
ro.

CHAP. I.

He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Praieth for the increase of their faith. 13 He sheweth vnto the true Christ, and discouereth the counterfeit Christ of the false apostles. 25 He approueth his authoritie & charge, 28 And of his faithful executing of the same.



RAVL an Apostle of Iesus Christ, by the wil of God, & Timotheus [our] brother, To them, w̄ are at Colosse, Saintes & faithful brethren in Christ: Grace [be] with you, & peace from God our Father, and [from] the Lord Iesus Christ.

We giue thanks to God euen the Father of our Lord Iesus Christ, alwayes praying for you,

4 Since we heard of your faith ^b in Christ Iesus, & of your loue toward all Saītes, 5 For the hopes sake, which is layd vp for you in heauen, whereof ye haue heard before by the worde of truth, [which is] ^f Gospel.

6 Which is come vnto you, euē as [it is] vnto all the worlde, & is fruteful, as [it is] also among you, from the day that ye heard and truly knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe seruant, w̄ is for you a faithful minister of Christ:

8 Who hathe also declared vnto vs your loue, [which ye haue] ^c by the Spirit.

9 For this cause we also, since the daye we heard [of it,] cease not to pray for you, & to desire that ye might be fulfilled with knowledge of ^d his wil, in all wisdome, & spiritual vnderstanding,

10 *That ye might walke worthie of the Lord, and please [him] in all things, being ^e fruteful in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, & long suffering with ioyfulness,

12 Giuing thanks vnto the Father, which hathe made vs mete to be partakers of the inheritance of the Saintes in light:

13 Who hathe deliuered vs from ^f power of darkenes, and hathe translated vs into the kingdome ^g of his deare Sonne.

14 In whome we haue redemption through his blood, [that is,] ^h forgiveness of offences,

15 Who is the ⁱ image of the inuisible God, the ^j first borne of euerie creature.

16 *For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether [they be] Thronets, or Dominions, or

Principalities, or powers, all things were created by him and for him.

17 And he is before all things, and in him all things consist.

18 And he is the head of the bodie of the Church: he is the beginning, ^k [&] the first borne of the dead, that in all things he might haue the preeminence.

19 *For it pleased [the Father,] that in him shulde all ^l fulnes dwell,

20 And by him to reconcile ^m all things vnto him self, and to set at peace through the blood of his crosse bothe ⁿ things in earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because [your] mindes [were set] in euil workes, hathe he now also reconciled,

22 In the bodie of his flesh through death, to make you ^o holie, and vnblameable, & without faute in his sight,

23 *If ye continue, grounded & stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to euerie creature which is vnder heauen, whereof I Paul am a minister.

24 Now reioyce I in my sufferings for ^p you, and fulfil ^q the rest of the afflictions of Christ in my flesh, for his bodies sake, w̄ is the Church.

25 Whereof I am a minister, according to the dispensation of God, w̄ is giuen me vnto youwarde, to fulfil the ^r worde of God,

26 [*Which is] the mysterie hid since the worlde began, & from [all] ages, but now is made manifest to his ^s Saintes,

27 To whome God wolde make known what is the riches of this glorious mysterie among the Gentiles, [which riches] is Christ in you, ^t the hope of glorie,

28 Whome we preache, admonishing euerie man, and teaching euerie man in all wisdome, that we may present euerie mā perfect in Christ Iesus:

29 Whereunto I also labour and strue, according to his working which worketh in me mightely.

CHAP. II.

1 Having protested his good wil toward them. 4 He admonisheth them not to turne backe from Christ. 1 To the seruice of angels or any other inuention, or of ceremonies of the law. 17 VVhich haue finished their office, and are ended in Christ.

FOR I wolde ye knewe what great fighting I haue for your sakes, & for them of Laodicea, and for as many as haue not sene ^u my persone in the flesh,

2 That their hearts might be comforted & they knit together in loue, and in all riches of the ful assurance of vnderstanding,

*1. Cor. 15, 20.

reuel. 1, 5.

8. He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a new birth.

*John 1, 14.

chap. 2, 9.

h That the Church, which is his bodie, might receiue of his abundant

ce. i That is, the whole Church.

*Luk 1, 75.

1. cor. 1, 2.

ephe. 1, 4.

tit. 2, 11.

*John 15, 6.

k Or your commodity.

l As Christ hathe once suffered in him self to redeem his Church, and to sanctifie it:

so doeth he daily suffer in his members, as partakers of their infirmities, and therefore a reuenger of their injuries.

m VVhich is the promises of Christ, and of the calling of the Gentiles.

*Rom. 16, 25.

ephe. 3, 9.

2. tim. 1, 10.

tit. 1, 2.

1. pet. 1, 20.

n VVhome he hathe elected and consecrated to him by Christ.

*1. Tim. 1, 1.

o Or, peine and care.

a Me present in bodie.

to knowe the mysterie of God euen the Father, and of Christ :

3 In whome are hid all [†] treasures of wisdom and knowledge.

4 And this I say, lest any mā shulde beguile you with enticing wordes.

5 *For thogh I be absent in the ^b flesh, yet am I with you in the ^c spirit reioicing, & beholding your ordre, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, [so] walke in him,

7 Roted and buylt in him, and stablished in the faith, as ye haue * bene taught, abiding therein with thanks giuing.

8 Beware lest there be anie man that spoile you through ^d philosophic, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 *For in him dwelleth all the fulnes of [†] Godhead [†] bodely.

10 And ye are compleate in him, which is the head of all Principalitie and power :

11 In whome also ye are circumcised with ^{*}circumcision made without hāds, by putting of [†] sinful bodie of the flesh, through the circumcision ^f of Christ,

12 In that ye are * buried wth him through baptism, in whome ye are also raised vp together through * the faith ^g of the operation of God which raised him from the dead.

13 *And ye which were dead in sinnes, & in the vncircumcision of your flesh, hath he quickened together wth him, forgiuing [†] you all [your] trespasses.

14 And putting out the * [†] hand writting of ordinances that was against vs, wth was contrarie to vs, he euen toke it out of the way, & fastened it vpon the crosse,

15 And hath ⁱ spoiled the Principalities and Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same [crosse.]

16 Let no man therefore condemne you in meat & drinke, or in respect of an * holie day, or of the new moone, or of the Sabbath [dayes,]

17 Which are [but] a shaddowe of things to come: but the bodie is in Christ.

18 *Let no man [†] at his pleasure beare rule ouer you by humblenes of minde, & worshipping of Angels, aduancing himself in those things which he neuer sawe, rashly puffed vp with his fleshly minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encrease with the increasings of God.

20 Wherefore if ye [be] dead with Christ from the ordinances of the worlde, why, as thogh ye liued in [†] worlde, are ye burdened with traditions?

21 [As,] Touche not, Taste not, Handle not.

22 Which all ^m perish with the vsing, [and are] after the commandements & doctrines of men.

23 Which things haue in dead a shewe of wisdom, in ⁿ voluntarie religion & humblenes of minde, and in not sparing [†] bodie: ⁿether haue they it in any estimation to satisfie the ^o flesh.

CHAP. III.

1 He sheweth where we shuld seke Christ. 5 He exhorteth to mortification. 10 To put of the olde man and to put on Christ. 13 To the which he addeth exhortations, bothe general and particular to charitie & humilitie.

1 If ye then be * risen with Christ, seke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, [and] not on things, which ^b are on the earth.

3 For ye are * dead, & your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glorie.

5 * ^d Mortifie therefore your members wth are on the earth, fornicatio, vncleanes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

6 For the which things takes the wrath of God cometh on the children of disobedience,

7 Wherein ye also walked once, when ye liued in them.

8 * But now put ye away euen all these things, wrath, angre, malicioufnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, feigning that ye haue put of the olde man with his workes,

10 And haue put on the newe, which is renewed in knowledge * after the image of him that created him,

11 Where is nether Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things.

12 * Now therefore as [†] elect of God * holie & beloued, put on [†] tender mercie, kindnes, humblenes of minde, meekenes, long suffering.

13 Forbearing one another, and forgiuing one

* 1. Cor. 5. 3.
b In bodie.
c In minde.

* 1. Cor. 1. 5.

d Teaching you vaine speculations, as worshiping of Angels, of blinde ceremonies and beggerlie traditions: for now they haue none v^e seing Christ is come.
e Chap. 1. 19.
f In saying [†] the Godhead is really in Christ, he sheweth that he is verie God, also saying, in him, he declareth two distincte natures, and by this wordes, dwelleth, he pro- ueth [†] it is there for euer.
† Or, essentially.

* Rom. 2. 19.

f Made by the Spirit of Christ.

* Rom. 6. 4.

* Ephe. 1. 19.

g In beleuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

* Ephe. 2. 1.

† Or, v^e all our.

* Ephe. 2. 13.

† Or, obligati- on.

h The ceremonies, and rites were as it were a publike profession, and hand writting of the miserable state of man kinde: for circum- cision did decla- re our natural pollution: the purifying, and washing, signi- fied the filth of sinne: the sacrifices testified that we were guilty of death, which were all taken away by Christ's death.

i At Satan & his Angels from whom he ha- the taken all power.

k Or, distinction, as to make difference betwixt dayes.

* Mat. 23. 4.

Meaning, that the hypocrites led them at their pleasure into all superstition and error.

† Or, defraude you of your profit.

m And appea- teints nothing to the king- dome of God.
n Suche as haue chosen ac- cording to their owne fantasie.
† Or, but they are of no valie fane for the fil- ling of the flesh.
o They pnde and defraude their bodie as shewe them sel- ues greater op- portunitie.

a After that ye haue bene dead to beggerlie ce- remonies.

b VVhich e- ther serue but for a time, or els are invented by men.

c VVith Christ.

* Ephe. 5. 3.
d Extinguish all the strength of the corupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in the flesh.

* Rom. 6. 4.
ephe. 4. 25.
ebre. 12. 2.
1. pet. 3. 1.
& 4. 1.

* Gene. 1. 26.
& 5. 1.
& 9. 6.

* Ephe. 6. 11.
a He sheweth what frutes are in them that are dead to the worlde and are risen againe with Christ.
† Or, the benefi- els of mercie.

one another, if any man haue a quarel to an other: euen as Christ forgave you, euen so do ye.

14 And aboue all these things [put on] loue, which is the bonde of perfectnes.

15 And let the peace of God ^frule in your hearts, to the which ye are called in one bodie, and be ye ^famiable.

16 Let the ^sworde of Christ dwel in you plēteously in all wisdome, teaching and admonishing your owne selues, in ^bpsalmes, and hymnes, and spirituall songs, singing with a [†]grace in your heartes to the Lord.

17 *And whatsoever ye shal do, in worde or deed, [do] all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

18 ¶ *Wiues, submit your selues vnto your hous bands, as it is comelie in the Lord.

19 *Hous bands, loue your wiues, and be not bitter vnto them.

20 ¶ *Children, obey your parentes in ⁱall things: for that is well pleasing vnto the Lord.

21 Fathers, ^kprouoke not your children to anger, lest they be discouraged.

22 ¶ *Seruants, be obedient vnto them that are [your] masters according to the fleshe in all things, not with eye seruice as men please, but in singlenes of heart, fearing God.

23 And whatsoever ye do, do it heartely, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.

25 But he ⁱthat doeth wrōg, shal receiue for the wrong that he hath done, and there is no ^mrespect of persones.

¶ CHAP. III.

3 He exhorteth them to be feruent in prayer, 5 To walke wisely toward e the ^that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them al prosperitie.

1 **Y**E masters, do vnto your seruants that which is iuste, & equall, knowing that ye also haue a master in heauen.

2 *Continue in prayer, and wathe in the fame with thanks giuing,

3 *Praying also for vs, that God may open vnto vs the ^adore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

4 That I may vter it, as it becometh me to speake.

5 ¶ *Walke ^bwisely toward e them that are without, and ^credeme the tyme.

6 [Let] your speache [be] gracious alwaies, and powdred with ^dsalt, that ye may know how to answer euery man.

7 ¶ Tychicus [our] beloued brother, & faithfull minister, and felowe seruāt in the Lord, shal declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might knowe your state, & might comforte your hearts,

9 *With Onesimus a faithfull and a beloued brother, who is one of you. Thei shal shewe you of al things here.

10 Aristarchus my prison felowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued comandements, If he come vnto you, receiue him)

11 And Iesus which is called Iustus, whiche are of the Circumcision. These ^eonely are my ^fworkefellowes vnto the kingdome of God, which haue bene vnto my cōsolatiō.

12 Epaphras the seruāt of Christ, which is one of you, saluteth you, & alwaies strineth for you in prayers, that ye may stande perfite, and full in all the will of God.

13 For I beare him recorde that he hathe a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 *Luke the beloued physiciō greteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this epistle is red of you, cause that it be red in the Church of the Laodiceans also, and that ye likewise read the epistle [written] from Laodicea.

17 And say to Archippus, Take hede to the ministerie, ^ythou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bādes. Grace [be] with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

R.j.

THE

^a Ephes. 5, 15.
^b To the commoditie of your neighbours.
^c Bestowe the tyme wel, which the malice of me euery where plucketh from you, & causeth you to abuse it.
^d Pertaining to edification, and mixt with no vanity.

^e Phil. 1. 9.

^e If they onely did helpe him to preache the Gospell at Rome, where was Peter: or those fine and sweet yeres that they saue he abode at Rome.
^f In preaching the Gospell.

^g 1. Tim. 4, 11.

^g Either to Paul or els: & they walde write as an answer to this epistle sent to the Colossians.

^f Let it guide al your doings.
[†] Or, gracious, or thankfull.
^g The doctrine of the Gospell.
^h Psalmes properly containe complaints to God, narrations, and exhortations: hymnes, onely thāts giuing: sonnets, onely praising, and thankes giuing, but not largely and simply, as hymnes do.

ⁱ Ephes. 4, 19.
[†] Or, thankes giuing.

^k 1. Cor. 10, 31.

^l Ephes. 5, 22.

^m Pet. 3, 1.

ⁿ Ephes. 6, 1.

^o Which are in the Lord.

^p By to muche labour.

^q Ephes. 6, 5.

^r 1. Pet. 2, 18.

^s 1. Pet. 2, 18.

^t 1. Pet. 2, 18.

^u 1. Pet. 2, 18.

^v 1. Pet. 2, 18.

^w 1. Pet. 2, 18.

^x 1. Pet. 2, 18.

^y 1. Pet. 2, 18.

^z 1. Pet. 2, 18.

^{aa} 1. Pet. 2, 18.

^{ab} 1. Pet. 2, 18.

^{ac} 1. Pet. 2, 18.

^{ad} 1. Pet. 2, 18.

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^{at} 1. Pet. 2, 18.

^{au} 1. Pet. 2, 18.

^{av} 1. Pet. 2, 18.

THE FIRST EPISTLE OF PAUL TO THE THESS- SALONIANS.



THE ARGVMENT.

After that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as moste careful for them) sent Timothy to strengthen them, who some after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, whiche by mouing vaine and curious questions to ouerthrowe their faith, taught falsely, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seke curiously to knowe the tymes, willing them rather to watche lest the sudden coming of Christ come vpon them at vnwares: and so after certeine exhortations, &c his commendations to the brethren, he endeth.

CHAP. I.

3 He thanketh God for them, that they are so stedfast in faith and good workes, 6 And receiue the Gospel with such earnestnes, 7 That they are an example to all others.

PAUL and Siluanus, and Timothy, vnto the Church of the Thessalonians, [which is] in * God the Father, and in † Lord Iesus Christ: Grace [be] with you, and peace from God our Father, and [from] the Lord Iesus Christ.

2 * We giue God thanks alwayes for you all, making * mention of you in our prayers 3 Without ceasing, remembring your be-
fectual faith, and * diligent loue, and the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God. 5 For our Gospel was not vnto you in worde onely, but also in power, and in the holie Gost, & in muche assurance, as ye knowe after what maner we were among you for your sakes.

6 And ye became followers of vs, and of the Lord, and receiued the worde in muche affliction, with * ioy of the holie Gost, 7 So that ye were as † ensamples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lord, not in Macedonia and in Achaia onely, but your faith also which is toward God, spread abroad in al quarters, that we neded not to speake any thing.

9 For they them selues shewe of you what maner of entring in we had vnto you, and howe ye turned to God from idoles, to serue the † liuing and true God, 10 And to loke for his Sonne from heauen,

whome he raised from the dead, [euen] Iesus which deliuereth vs from the h wrath to come.

CHAP. II.

1 To the intent they shulde not faint vnder the crosse, 2 He commendeth his diligence in preaching, 3 And theirs in obeying. 4 He excuseth his absence, that he coulde not come and open his heart to them.

For ye your selues knowe, brethren, that our entrance in vnto you was not in * vaine,

2 But euen after that we had suffred before, and were shamefully entreated at * Philippi (as ye knowe) we were bolde b in our God, to speake vnto you † Gospel of God with muche struiuing.

3 For our exhortatiō was not by deceit, nor by vnclennes, nor by guile.

4 But as we were allowed of God, that the Gospel shulde be committed [vnto vs,] so we speake, not as they that * please men, but God, which trieth our hearts.

5 Neither yet did we euer vse flattering wordes, as ye knowe, nor colored couetousnes, God is recorder.

6 Nether sought we praise of men, nether of you, nor of others,

7 When we might haue bene † chargeable, as the Apostles of Christ: but we were gentle among you, eue as a † nource cherisheth her children:

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deo vnto vs.

9 For ye remember, brethren, * our labour and travail: for we laboured day and night, because we wolde not be chargeable vnto any of you, and preached vnto you the Gospel of God.

h which he shal execute vpon wicked.

a Not in ourwarde shewe &c in pompe, but in trauel and in y feare of God. * A.C. 16, 23. b By his helpe and grace.

c VVhich declareth a naughty conscience.

† Or, in auaritie.

d He humbled him self to supporte al things without al respect of lucre: euen as the tender mother w nourceth her children, and thinketh no office to vile for her childrens sake.

* A.C. 20, 34. 1. cor. 4, 14. 2. thes. 3, 8.

a For there is no Church w is not ioyned together in God.

* 2. Thess. 1, 3. * Philip. 1, 3.

b VVhich declareth it self by most liuely frutes.

c whereby you declared your selues moste ready and painefull to helpe the poore.

d The effectual preaching of the Gospel is an euident toke of our election.

e To beleue, &c to be fully persuaded to haue the gifts of the holie Gost, and joyfully to suffer for Christs sake, are moste certeine signes of our election. † Or, patrons.

f To wit, al the faithful.

g For idoles are dead things, &c onely fained fantasies.

10 Ye [are] witnesses, & God [also] how holily and iustly, and vnblameably we behaued our selues among^a you that beleue.

11 As ye knowe how that we exhorted you, and comforted, and besought euerie one of you (as a father his children)

12 That ye^a wolde walke worthie of God, who hath called you vnto his kingdome & glorie.

13 For this cause also thanke we God without ceasing, that when ye receiued of vs the worde of the preaching of God, ye receiued it not as the worde of men, but as it is in dede the worde of God, which also worketh in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because ye haue also suffred the same things of your owne country men, euen as they [haue] of the Iewes,

15 Who bothe killed the Lord Iesus and their owne Prophetes, and haue persecuted vs, and God they please not, and are contraries to all men,

16 And forbid vs to preache vnto the Gentiles, that they might be saued, to^b fulfill their sinnes alwaies: for the wrath [of God] is^c come on them, to the vtmoste.

17 Forasmuche brethren, as we were kept from you for a season, concerning fight, but not in the heart, we^a enforced the more to se your face with great desire.

18 Therefore we wolde haue come vnto you (I Paul, at least once or twise) but Satan hindered vs.

19 For what is our hope or ioye, or crowne of reioicing? are^a not euen you it in the presence of our Lord Iesus Christ at his comming?

20 Yes, ye are our glorie and ioye.

CHAP. III.

2 He sheweth how greatly he was affectioned towards the bothe in that he sent Timotheus to them, 10 And also prayed for them.

Wherefore since we colde no longer forbear, we thought it good to remaine at Athenes^a alone,

2 * And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man shulde be moued with these afflictions: for ye your selues knowe, that we are appointed thereunto.

4 For verely, when we were with you, we tolde you before that we shulde suffer tribulations, euen as it came to passe, and ye knowe it.

5 Euen for this cause, when^b I colde no longer forbear, I sent [him]^c I might knowe of your faith, lest the^c tempter had tempted

you in any sorte, and that our labour had bene in vaine.

6 But now lately when Timotheus came fro^a you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to se vs as we also [do] you,

7 Therefore, brethren, we had consolation in you, in all our affliction and necessitie through your faith.

8 For now are we^d aliue, if ye^e stand fast in the Lord.

9 For what thakes can we recompense to God againe for you for all the ioye wherewith we reioyce for your sakes before our God,

10 Night & day^a praying exceedingly that we might se your face, & might^b accomplishe that which is lacking in your faith?

11 Now God him self, euen our Father, and our Lord Iesus Christ, guide our iorney vnto you,

12 And the Lord increase you, & make you abunde in loue one towards another, and towards all me, eu^c as we [do] toward you:

13 * To make your heartes stable and vnblameable in holynes before God euen our Father, at the comming of our Lord Iesus Christ with al his Saints.

CHAP. III.

1 He exhorteth them to holynes, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

And furthermore we beseeche you, brethren, and exhorre you in the Lorde Iesus, that^a ye increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God.

2 For ye knowe what^b commādements we gaue you by the Lord Iesus.

3 * For this is the wil of God [euen] your sanctification, [&] that ye shulde abstaine fro^c fornication,

4 That euerie one of you shulde know, how to possesse his^d vessel in holines & honour,

5 [And] not in the lust of concupiscence, euen as the Gentiles which know not God:

6 * That no man oppresse or defraude his brother in any matter: for the Lord [is] a venger of all suche things, as we also haue tolde you before time, and testified.

7 * For God hathe not called vs vnto vncleannes, but vnto holines.

8 He therfore that despiseth^e [these things], despiseth not man, but God who hath euen giuen^a you his holy Spirit.

9 But as touching brotherlie loue, ye nede not that I write vnto you: * for ye are taught of God to loue one another.

10 Yea, and that thing verely ye do vnto all the brethren, which are throughout al Macedonia: but we beseeche you, brethren, that

R.ij.

^a For it is not possible to auoide the reproches of the wicked, which euer haue good do-

^b Ephel. 4, 1.
^c Phil. 1, 27.
^d Col. 1, 10.

^e In his Name, and vnder his protection.

^f And wolde hinder all men from their saluation.

^g And heape up the measure, Mat. 23, 32.

^h The meaneth not this of all towns in general: but of certain of them particularly which had put Christ to death to persecute his worde, and his ministers.

ⁱ Rom. 1, 11.
^j Therefore I wolde not forget you, except I wolde forget my self.

^k Rather seeking your commoditie, then mine owne in sending of Timotheus to you.

^l Act. 16, 1.

^m His great affection toward his female flocke. Meaning Sa-

ⁿ If ye remaine constant in faith & true doctrine I shal thinke that all mine afflictions befo many pleasures, and shalbe restored from death to life.

^o If you perseuere in faith.

^p Rom. 1, 10.

^q & 15, 23.
^r VVhich must daily growe from faith to faith.

^s Chap. 5, 23.

^t 1. Cor. 1, 3.

^u And as it were, overcome your felities.

^v The Greke word significth such commādements as one receiueth from some ma to giue them in his name to others.

^w Rom. 12, 3.

^x Ephel. 5, 17.

^y That is, that you shalde dedicate your selues wholly vnto God.

^z That is, his bodie which is prophaned by such filthy things.

^{aa} 1. Cor. 6, 3.

^{ab} 1. Cor. 7, 3.

^{ac} By these precepts of godly life in appearance what the commādements which Paul gaue vnto them.

^{ad} 1. Cor. 7, 40.

^{ae} John 13, 34.

^{af} & 15, 12.

^{ag} 1. John 3, 3.

^{ah} & 4, 21.

^a 2. Thes. 3, 7.
^f And not be idle.

^g As strangers and infidels.
^h But that ye may be able by your diligence to supplie your want and neede.

ⁱ He doeth not condemne all kinde of sorrow, but that we proceedeth of infidelitie.

^k Or, haue continued constant in the faith of Christ.

^l By raising their bodies out of the graue.

^m VVhich is in the Name of the Lord, and as he shulde speake him self.

ⁿ 1. Cor. 15, 23.
^o Mat. 24, 31.

^p 1. cor. 15, 53.
^q Meaning the which shalbe founde a liue.

^r In this suddē taking vp, there shalbe a kinde of mutation of the qualities of our bodies w^h shalbe as a kinde of death.

^s So muche the more we ought to beware of all dreames & fantasies of men w^h auerie them selues and others.

^t In searching out curiously the times that the Lord shal appeare, alledging for this selues a raine.

^u prophesie, and moſte falsely ascribed to Elias that 1000 yere before the Law, 1000 yere after the Law, the worlde shal endure.

^v Mat. 24, 44.
^w 2. pet. 3, 10.

^x 2. pet. 3, 10.
^y 2. pet. 3, 10.

^z That is suddēly and vniuersally.

^a Here sleepers taken for contempt of saluation, when men doth we in sinnes and will not awake to godlines.

^b And not be overcome with the curse of the worlde.

^c And not be overcome with the curse of the worlde.

^d And not be overcome with the curse of the worlde.

^e And not be overcome with the curse of the worlde.

^f And not be overcome with the curse of the worlde.

^g And not be overcome with the curse of the worlde.

^h And not be overcome with the curse of the worlde.

ⁱ And not be overcome with the curse of the worlde.

ye increase more and more,

11 *And that ye studie to be quiet, and to medle with your owne busines, & to worke with your owne hands, as we commaunded you,

12 That ye may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 I wolde not, brethren, haue you ignorant concerning them which are a slepe, that ye sorrowe not euen as other w^h haue no hope.

14 For if we beleue that Iesus is dead, and is risen, euen so them which slepe in Iesus, wil God bring with him.

15 For this say we vnto you by the wordes of the Lord, that we which liue, and are remaining in the coming of the Lord, shall not preuent them which slepe.

16 For the Lord him self shall descend from heaue with a showte, & with the voyce of the Archangel & with the trūper of God: and the dead in Christ shal rise first.

17 Then shal we which liue and remaine, be caught vp with them also in the cloudes, to mete the Lord in the ayre: & so shall we euer be with the Lord.

18 Wherefore comforte your selues one another with these wordes.

CHAP. V.

1 He enformeth them of the daye of iudgement and coming of the Lord, 6 Exhorting them to watche, 12 And to regard such as preache Gods worde among them.

1 **B**ut of the times & seasons, brethren, ye haue no nede that I write vnto you.

2 For ye your selues knowe perfectly, that the day of the Lord shall come, euen as a thefe in the night.

3 For when they shal say, Peace, and safetie, then shal come vpon them sudden destruction, as the trauail vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that daye shulde come on you, as it were a thefe.

5 Ye are all the children of light, and the children of the day: we are not of the night nether of darkenes.

6 Therefore let vs not slepe as do other, but let vs wathe and be sober.

7 For they that slepe, slepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on the brest plate of faith & loue, & of the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtene saluation by the meanes of our Lord Iesus Christ,

10 Which dyed for vs, that whether we wake or slepe we shulde liue together w^h him.

11 Wherefore exhorte one another, & edifie one another, euen as ye do.

12 Now we beseeche you brethren, that ye knowe them, which labour among you, & are ouer you in the Lord, & admonish you,

13 That ye haue them in singular loue for their workes sake. Be at peace among your selues.

14 We desire you, brethren, admonish them that are vniuersal: comforte the feble minded: beare with the weake: be patient toward all men.

15 Se that none recompense euill for euill vnto any man: but euer followe that which is good, bothe toward your selues, and toward all men.

16 Reioyce euermore.

17 Pray continually.

18 In all things giue thanks: for this is the wil of God in Christ Iesus toward you.

19 Quenche not the Spirit.

20 Despise not prophesying.

21 Trye all things, & kepe that w^h is good.

22 Absteyne from all appearance of euill.

23 Now the verie God of peace sanctifie you throughout: & I pray God that your whole spirit and soule and bodie may be kept blameles vnto the coming of our Lord Iesus Christ.

24 Faithful is he which calleth you, which wil also do it.

25 Brethren, pray for vs.

26 Grete al the brethren with an holic kisse.

27 I charge you in the Lord, that this epistle be red vnto all the brethren the Saintes.

28 The grace of our Lord Iesus Christ be with you, Amen.

The first epistle vnto the Thessalonians written from Athenes.

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That is, lighted by the Gospel.

112. 59, 17.
ephes. 6, 17.

f Here it is taken onelie as dye, & is ment of the faithfull.

g As the flocke is bounde to loue & shepherde, so is it his duty to teache the

h VVhere this cause ceaseth, thei worke not, the honour also ceaseth, & they must be expelled as wolues out of the flocke.

* Prou. 17, 19.
* 16, 22.

mat. 5, 39.
rom. 12, 17.

1. pet. 3, 9.
i Haue a quiet minde & conscience in Christ

which shal make you reioyce in the middes of sorowes, Ro.

5, 3. 2. cor. 6, 10.
* Luke 18, 1.

ecclie. 15, 12.
colof. 4, 3.

k God hath giuen his Spirit to his elect, will neuer suffer it to be quenched

but hath reuelled by what means it may be maintained, that is, by such exhortations as these, and by continual increas in godlines.

l The preaching of the wordes of God.

* Chap. 3, 11.
1. cor. 1, 1.

m Then is a man fully sanctified and perfect, when his minde thinketh nothing: his soule, that is, his vnderstanding

and wil, conserue nothing: neither his bodie exerciseth any thing contrary to the will of God.

* 1. Cor. 1, 1.

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* 1. Cor. 1, 1.

THE SECOND EPISTLE OF PAUL TO THE THES-

SALONIANS.

THE ARGUMENT.

Lest the Thesalonians shoulde thinke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them, and exhorteth them to patience and other frutes of faith, neither to be moued with that vaine opinion of such as taught that the coming of Christ was at hand, forasmuch as before that day there shoulde be a falling away from true religion, euen by a great parte of the worlde, and that Antichrist shoulde reigne in the Temple of God: finally commending him selfe to their prayers, and encouraging them to constancie, he willet them to correcte such sharply, as lawfully of other mens labours, whome if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue & patience. 11 He prayeth for the increase of the same, 12 And sheweth what frute shal come thereof.

PAUL and Siluanus, & Timotheus vnto the Church of the Thesalonians, [which is] in God our Father, and in the Lord Iesus Christ:

Grace [be] w you, and peace from God our Father, and [fro] the Lord Iesus Christ.

3 *We ought to thanke God alwayes for you, brethren, as it is mete, because that your faith groweth exceedingly, and the loue of euerie one of you towarde another abundeth,

4 So that we our selues reioice of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffre,

5 * [Which is] a token of the righteous iudgement of God, that ye may be counted worthie of the kingdome of God, for the which ye also suffre.

6 For it is a righteous thing with God to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs, * when the Lord Iesus shall shewe him selfe from heauen with his mightie Angels,

8 In flaming fyre, rendring vengeance vnto them, that do not knowe God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shalbe punished with euerlasting perdition, from the presence of the Lord, & from the glorie of his power,

10 When he shal come to be glorified in his Saintes, and to be made manueilous in all them that beleue (because our testimonie towarde you was beleued) in that day.

11 Wherefore, we also praye alwayes for you, that our God may make you worthie of [this] calling, and fulfill all the good pleasure of [his] goodnes, & the worke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lord shal not come, till the departing from the faith come first, 9 And the kingdome of Antichrist. 15 And therefore he exhorteth them not to be deceiued, but to stand steadfast in the things that he hath taught them.

Now we beseeche you, brethren, by the coming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from [your] minde, nor troubled, nether by spirit, nor by worde, nor by letter, as [it were] from vs, as thogh the daye of Christ were at hand.

3 * Let no man deceiue you by any meanes: for [that day shal not come,] except there come a departing first, and that that man of sinne be disclosed, [euen] the sonne of perdition,

4 Which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him selfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things:

6 And now ye knowe what I withholdeth, that he might be reueiled in histyme.

7 For the mysterie of iniquitie doeth alreadye worke: onely he which now with-

holdeth, as he destroyeth others, so shal he be destroyed him selfe. f Remember the false apostles had perswaded after a sorte the Thesalonians that the daye of the Lord was nere, and so the redemption of the Church, Paul teacheth them to loke for this horrible disipation before, and therefore rather to prepare the selues to patience, then to rest and quietnes: for as yet there was a let, that the Gospel shoulde be preached throughout al, Mat. 24. 14. g To wit, priuily and is therefore called a mysterie because it is secret. h VVhich shal stay for a time.

e The fre ben uolice of Gods goodnes, cōpse hendeth his purpose, his predilection & vocation: y worke of faith contineth our iustification, to the which God addeh glorification: and al this he worketh of his mere grace through Christ. f Faith is Gods wonderful worke in vs. g As the head with the bodie.

a As false reuelation or dreames. b VVhich are spoken or written. c Ephes. 1. 6. d A wonderful departing of y moste parte fro the faith. e This wicked Antichrist comprehendeth the whole succession of the persecutors of church and al that abominable kingdome of Satan, whereof foure were beares, some lyōs, others leopordes, as Daniel describeth them, and is called the man of sinne because he setteth him self vp against God.

h VVhich shal stay for a time.

* 1. Th. 1. 4.
i That is, with
his worde.

le Meaning the
wholytyme &
he shal remaine

l Satans power
is limited that
he ca not hurt y
elect to their
destruction.

m Delicid i fals
doctrines.

n The comforte
of our electio
& loue of God
the satisfactio
of y spirit, & be
leuing y truth
are y electio
of y same electi
o.

o Before the fir
datis of y worl
de.

q And y electi
d By our pre
aching.

r That is y do
ctrine, y. Th. 1.
2. 1. chap. 3. 6.

s That is by pre
aching of the
Gospel.

* Eph. 6. 18.
col. 4. 3.

a Although the
hoast them
b From flayth
of Satan.

holdeth, [shall] u he be taken out of the way.

8 And then shal the wicked mā be reueiled; *whome the Lord shal consume with the Spirit of his mouth, & shal abolish with the brightnes of his comming, [Euē him] whose coming is by the working of Satan, with all power and signes, & lying wonders,

10 And in al deceiueablenes of ynrighteousnes, among them that perish, because they receiued not the love of the truth that they might be saved: And therefore God that sendeth them into delusion, that they shulde beleue lies,

12 That all they might be damned w beleued not the truth, but had pleasure in ynrighteousnes.

13 But we ought to giue thanks alway to God for you, brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluatio, through sanctification of the Spirit, and the faith of truth,

14 Whereunto he called you by Tour Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the instructions, w ye haue bene taught, ether by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord, & our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolati-on and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and good worke.

CHAP. III.

1 He desired them to pray for him, that the Gospel may prosper, 6 And giue them warning to reprove the ydle,

16 And so wisheth them al wealth.
1 Furthermore, brethren, * pray for vs, that the worde of the Lord may haue free passage, and be glorified, euen as [it is] with you,

2 And that we may be deliuered from vn-reasonable and euill men: for al men haue not faith.

3 But the Lord is faithfull, which shall stablish you, and kepe you from euil.

4 And we are perswaded of you through y

Lord, that ye both do, & wil do the things which we commande you.

5 And the Lord guide your heartes to the loue of God, and the wearing of Christ.

6 We commande you, brethren, in the Name of our Lord Iesus Christ, that ye with-drawe your selues from euerie brother that walketh inordinately, and not after the instruction which he receiued of vs.

7 For ye your selues knowe *how ye ought to followe vs: *for we behaued not our selues inordinately among you.

8 Neither toke we bread of anye man for nocht, but we wrought with labour and trade night and day, because we wolde not be chargeable to any of you.

9 Not but that we had autoritie, * but that we might make our selues an ensample vnto you to followe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not worke, that he shulde not eat.

11 For we heard that there are some whiche walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, we commande & exhorte by our Lord Iesus Christ, that they worke with quietnes and eat their owne bread.

13 *And ye, brethren, be not wearie in wel doing.

14 If any man obey not our sayings, note him by a lettre, *and haue no companie w him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace giue you peace alwayes by all meanes. The Lord [be] with you all.

17 The salutation of me Paul, with mine owne had, which is the tokē in euēie Epistle: so I write,

18 The grace of our Lord Iesus Christ [be] with you all, Amen.

The seconde [Epistle] to the Thessalonians, written from Athens.

By y worde of God.

d which is to trauail, if he wil ent, Chap. 2. 15

* 1. Cor. 4. 12.
1. Th. 4. 11.
* Act. 20. 34.
1. Cor. 4. 12.
1. Th. 2. 9.

* 1. Cor. 11. 1.

e Then by the worde of God none ought to liue idely, but ought to giue himself to some vacation, to get his liuing by, & to do good to others.

* Gal. 6. 1.

* Mat. 18. 27.
1. Cor. 5. 9.

f The end of communication is not to draw from y Church such as haue fallen, but to winne them to the Church by amendment. g whether they be mine Epistles or others mens.

h The end of communication is not to draw from y Church such as haue fallen, but to winne them to the Church by amendment.

i The end of communication is not to draw from y Church such as haue fallen, but to winne them to the Church by amendment.

j The end of communication is not to draw from y Church such as haue fallen, but to winne them to the Church by amendment.

k The end of communication is not to draw from y Church such as haue fallen, but to winne them to the Church by amendment.

l The end of communication is not to draw from y Church such as haue fallen, but to winne them to the Church by amendment.

m The end of communication is not to draw from y Church such as haue fallen, but to winne them to the Church by amendment.

n The end of communication is not to draw from y Church such as haue fallen, but to winne them to the Church by amendment.

THE FIRST EPISTLE

OF PAUL TO TIMO-

THE V.S.

For if any can not rule his owne house, he cannot rule the Church of God. For if any can not rule his owne house, he cannot rule the Church of God.

In writing this Epistle Paul feared not onely to haue respect to teache Timothy, but chiefly to keepe others in awe, who had rebelled against his authority. And therefore he doth argue his authority against those ambitious questioners, which were presumes to dispute with the Law, and to dispute with the Law, and to dispute with the Law. And as for himself, he so commendeth his vworthinges, that he sheweth to what end he hath the grace of God hath bestowed him, and therefore he willett puer to be made for a degree and forme of man, because that God by offering his Gospel and Christ his Sonnes them al, is indifferet to euery sorte of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left the mystery of the Sonnes of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shal susteine, but specially in the latter dayes, when as vnder pretence of religion men shal teach things contrarie to the worde of God. This done he teacheth what widdowes shulde be receiued or refused to minister to, & what Elders ought to be chosen into office, exhorting him nether to be hasty in admitting, nor in judging able: also what is the due tie of seruants, the nature of false teachers, of vaine speculations, of conuenticul, of idle men, and of such things as charge him to be a false doctrine.

CHAP. I.

He exhorteth Timothy to walke vpon his office, namely to teache that nothing be taught but Gods worde, &c. Declaring that faith, with a good conscience, shal leade to a life of holines, and admonisheth of Hymeneus and Alexander.



Paul an Apostle of Iesus Christ, by the commandment of God our Saviour, and of our Lord IESVS CHRIST our hope.

Vnto Timothy his natural sonne in the faith: Grace, mercie, and peace fro God our Father, & from Christ Iesus our Lord.
As I besought thee to abide still in Ephesus, when I departed into Macedonia, [to do,] that thou maiest commande some, that they teache none other doctrine,
Nether that they giue hede to fables & genealogies, [which are] endles, which brede questions rather then godly edifying, which is by faith.
For the end of the commandement is loue out of a pure heart, and of a good conscience, and of faith vnfaimed.
From the which things some haue erred, and haue turned vnto vaine iangling.
They wolde be doctours of the Law, and yet vnderstand not what they speake, nether whereof they affirme.
And we knowe, that the Law is good, if a man vse it lawfully,
Knowing this, that the Law is not giuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodly, and to sinners, to the vnholie, & to the prophane, to murderers of fathers and mothers, to

manlayers, to whoremongers, to buggers, to meeleaders, to liars, to the perjured, and if there be any other thing, that is contrarie to wholesome doctrine,
[Which is] according to the glorious Gospel of the blessed God, which is committed vnto me,
Therefore I thank him, which hath made me fre, [that is] Christ Iesus our Lord: for he counted me, faithfull, and put me in his seruice,
When before I was a blasphemer, and a persecutor, and an oppressor: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.
But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.
This is a true saying, and by all meanes worthie to be receiued, that Christ Iesus came into the worlde to saue sinners, of whome I am chief.
Notwithstanding for this cause was I receiued to mercie, that Iesus Christ shulde first shewe on me all long suffering, vnto the ensample of them, which shal in time to come beleue in him vnto eternall life.
Now vnto the King euerlasting, immortal, inuisible, vnto God onely wise, be honour & glorie for euer, and euer, Amen.
This commandement cometh I vnto thee, sonne Timothy, according to the prophecies, which went before vpon thee, that thou by them shuldest fight a good fight,
Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.
Of whome is Hymeneus, and Alexander,

The great myſterie.

2. pet. 3, 3.
ind. 18.

a False teachers
b boast them
c felues that they
have the reuela
tion of the holy
Gost.
d Their dulcō
sciences first wa
red harde, then
after canker &
corruptio bred
therein, last of
all it was burnt
of with an hote
yron, so that he
meaneth suche
as haue no con
science, Ephes.
4. 19.
e Vnto vs, w
reuerie it, as at
Gods handis.

*Chap. 1. 4.
& 6. 20.
1. tim. 3. 16.
& 23.
& 319.
a Meaning to
be given to cere
monies and to
suche things as
delite the fanta
sie of man.
b That is, he
hath faith and a
good conscience,
promised to
use all things
necessarie for
his life, and to
his life eter
nall.
c The goodnes
of God decla
red in his ser
uice to al men,
but chiefly to
ward the faith
ful by preserv
ing them here he
meaneth not of
his euertlasting.
d In godly real
ty of the
gifts of the
holie
e And reuel
ation of the holy
Gost.
f Vnder this na
me he cōteineth
the whole mini
serie of the
Church which
was at Ephesus
1. Or, y al may
be how thou
profrest.
g Thou shalt
faithfully do
thy duetie, w
is an assurance of
thy saluation.

from the faith, and shal giue hede vnto ^a spi
rits of error and doctrines of deuils,
2 Which speake lyes through hypocrisie, &
haue their ^b consciences burned with an ho
te yron,
3 Forbidding to marie, [& commanding] to
absteine from meates whiche God hath
created to be receiued with giuing thanks
of them which beleue and knowe ^c truth.
4 For euerie creature of God [is] good, and
nothig [ought] to be refused, if it be receiued
with thanksgiuing.
5 For it is ^d sanctified by the worde of God,
and prayer.
6 If thou put the brethren in remembrance
of these things, thou shalt be a good mini
ster of Iesus Christ, which hath bene nour
ished vp in the wordes of faith, & of good
doctrine, which thou hast continually fol
lowed.
7 * But cast away prophane and olde wibes
fables, and exercise thy self vnto godlines.
8 For ^e bodilie exercise profiteth litle: but
^f godlines is profitable vnto all things, w
hath the promes of the life present, and of
that that is to come.
9 This [is] a true saying, and by all meanes
worthie to be receiued.
10 For therefore we labour & are rebuked,
because we trust in the liuing God, whiche
is the ^g Sauour of all men, specially of those
that beleue.
11 These things commande and teache.
12 Let no man despise thy youth, but be vn
to them that beleue, an ensample, in worde,
in conuersation, in loue, in ^h spirit, in faith,
[and] in purenes.
13 Til I come, giue attendance to reading, to
exhortation, [and] to doctrine.
14 Despise not the gift that is in thee, which
was given thee ⁱ by prophecie with the
laying on of the hands of the companie of
the Eldership.
15 These things exercise, [and] giue thy self
vnto them, that it may be sene how thou
profrest among all men.
16 Take hede vnto thy self, and vnto lear
ning: continue therein: for in doing this,
thou ^k shalt bothe saue thy selfe, and them
that heare thee.

¶ CHAP. V.

1 He teacheth him how he shall behaue him self in rebuking
all degrees. 2 An ordre concerning widowes. 17 The
establishing of ministers. 23 The gouernance of his bo
die. 24 And the iudgement of finnes.

1 **R**ebuke not an elder, but exhort him as
a father, [and] the yonger men as bre
thren,
2 The elder women as mothers, the yonger

as sisters, with all purenes.

3 * Honour widowes, which are widowes
indeed:
4 But if any widowe haue children or ne
phewes, let ^b them learne first to shewe god
lines towarde their owne house, and to re
compense their kinned: for that is an honest
thing and acceptable before God.
5 And she that is a widowe ^c in dede & left
alone, trusteth in God, and continueth in
supplications and prayers night and day,
6 But she that liueth in pleasure, is ^d dead,
while she liueth.
7 These things therefore commande, that
they may be blameles.
8 If there be any that provideth not for his
owne, and namely for them of his hous
holde, he denieth the faith, and is worse
then an infidel.
9 Let not a widowe be taken into the num
ber vnder threcore yere olde: ^e hath bene
the wife of ^f one housband,
10 And wel reported off for good workes: if
she haue nourished her children, if she haue
lodged the strangers, if she haue washed the
Saintes fete, if she haue ministered vnto them
which were in aduersitie, if she were conti
nually giuen vnto euerie good worke.
11 But refuse the yonger widows: for whe
they haue begonne to waxe ^g swart on against
Christ, they will marie, ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
12 Hauing ^l damnation, because they haue
broken the ^m first faith.
13 And likewise also being ydle they learne
to go about from house to house: yea, [they
are] not onely ydle, but also prattlers and
busibodies, speaking things which are not
comelie.
14 I wil therefore that the yonger women
marie and beare children, and gouerne the
house, [and] giue none occasion to the ad
uersarie to speake euil.
15 For certeine are already turned backe af
ter Satan.
16 If any faithfull man, or faithfull woman
haue widowes, let them minister vnto the,
& let not ⁿ the church be charged, that there
may be sufficiēt for them that are widowes
indeed.
17 ¶ The Elders that rule well, are worthie
of ^o double honour, specially they whiche
labour in the worde and doctrine.
18 For the Scripture saith, * Thou shalt not
mouel the mouth of the oxe that treadeth
out the corne: & * The labourer is worthie
of his wages.
19 Against an Elder ^p receiue none accusa
tion, but vnder two or thre witnesses.
20 Them that sinne, ^q rebuke openly, that the
rest also may feare.

a Take care
for them.

b Paul willeth
that the wid
owes put the
Church to no
charge whiche
haue either chil
dren or kinfol
kes that are able
to relieue them,
but that ^c chil
dren nourish
their mother or
kinsfolkes ac
cording as na
ture bindeth
them, ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
which haue
been maried
worldlie becom
me so holpe her
self with ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
utterly vnprof
itable.

e He meaneth
such widowes
which being
iustly diuorced
from their first
housbands, ma
ried againe to
felander of the
Church: for
els he doeth not
reproue the wi
dowes, ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
haue bene often
maried then
once.

f Forgetting
their vocacion.
g Not satis
fied with the
Church in lea
sing their charge,
but hate for
faken their reli
gion, & there
fore shalbe pu
nished with e
uertlasting
death.

h They haue
not onely done
dishonour to
Christ in lea
ving their voca
tion, but also
haue broken
their faith.

i Which are
without all min
isterie and suc
cour.

* Deut. 19. 13.
* Deut. 19. 14.

1. cor. 9. 9.
Mat. 10. 10.

* Luke 10. 7.
k Except that
he which doeth
accuse him, ha
ue at least two
witnesses w
pre
messe with the
accuser, to pro
ue that ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
lay to his charge.

l Chiefly the
ministers & to
all others.

* Chap. 6. 13.
† Or, without
hastie iudgement

† Or, without
hastie iudgement

m In admitting
them without
sufficient trial.
n From iustice
offence.

o As Simon &
sorcerer,

p Their sinnes
followe, which
for a time haue
deceiued & god-
lie, and after are
detected, as Sa-
ul, Iudas, and
other hypocri-
tes.

* Ephes. 6. 5.
col. 3. 22.
1. pet. 2. 18.

a That is, of
grace of God,
as their seruants
are, and hauing
the same adop-
tion.

* Chap. 1. 4.

b They that
measure religio-
by riches, are
here taught, &
only religion
is & true riches.
* Iob 1. 21.
prou. 17. 26.
eccles. 5. 14.

c That set their
felicitie in ri-
ches.

21 ¶ I charge thee before God and the Lord Iesus Christ, & the elect Angels, that thou obserue these things without preferring one to another, and do nothing partially.

22 Lay handes suddenly on no man, neither be partaker of other mens sinnes: kepe thy self pure.

23 Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.

24 Some mens sinnes are open before hand, and go before vnto iudgement: but some mens followe after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, can not be hid.

¶ C H A P. V I.

1 The duetie of seruants towards their masters. 3 Against such as are not satisfied with the wordes of God. 6 Of true godlines, and contentatiō of munde. 9 Against couetousnes. 11 A charge giuen to Timothee.

1 **L**et as many seruants as are vnder the yoke, counte their masters worthie of al honour, that the Name of God, and [his] doctrine be not euill spoken of.

2 And they which haue beleuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithful, and beloved, and partakers of the benefite. These things charge & exhort.

3 If any man teache otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puffed vp, and knoweth nothing, but doteth about questions and strife of wordes, whereof cometh enuie, strife, railings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlines: from suche separate thy self.

6 But godlines is great gaine, if a man be content with that he hath.

7 For we brought nothing into the worlde, [and] it is certaine, that we can carie nothing out.

8 Therefore when we haue fode & raiment, let vs therewith be content.

9 For they that will be rich, fall into tenta-

tion and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of al euil, which while some lusted after, they erred from the faith, and perced them selues through with many sorowes.

11 But thou, o man of God, flee these things, and followe after righteousness, godlines, faith, loue, patience, [and] mekenes:

12 Fight the good fight of faith: laye holde of eternall life, whereunto thou art also called, and hast professed a good professiō before many witnesses.

13 I charge thee in the sight of God, who quickeneth all things, & before Iesus Christ, which vnder Pontius Pilate witnessed a good confession,

14 That thou kepe [this] commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shal shewe, that is blessed and prince onely, the King of kings, and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can atteine vnto: whome neuer man sawe, nether can se, vn- to whome [be] honour and power euerslast- ing, Amen.

17 Charge the that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the li- uing God, (which giueth vs abundantly all things to enioye,)

18 That they do good, [and] be rich in good workes, [and] readie to distribute, and communicate,

19 Laying vp in store for the selues a good fundatiō against the time to come, that they may obtaine eternal life.

20 O Timotheus, kepe that which is committed vnto thee, and auoide profane [and] vaine bablings, and oppositions of science falsely so called,

21 Which while some professe, they haue erred concerning the faith. Grace [be] with thee, Amen.

The first [epistle] to Timotheus written from Laodicea, which is the chiefest cite of Phrygia Pacaciana.

d For they are
neuer quiet to-
ther in soule,
nor bodie.
e, whome god
Spirit doeth re-
le.

* Chap. 1. 13.

* Mat. 27. 11.
Iohn 18. 37.

* Chap. 1. 13.
reuel. 17. 14.
and 19. 14.

e By this might
the power of
God the faith-
ful are admo-
nished boldlie
to stide in their
vocation alough
the worlde, Sa-
tan and his rage
against them.
* Iohn 1. 13.
f In things per-
teining to this
life.

* Mar. 4. 19.
Iuke 22. 15.

* Mat. 6. 19.
Iuke 6. 9.

The gift of
God for the
line of church
* Chap. 1. 4.
& 4. 7.

h As who
question engaged
question.

THE

THE SECOND EPISTLE OF PAUL TO TIMO- THEVS

THE ARGUMENT.

THE Apostle being now ready to confinde that doctrine with his blood, which he had professed, and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospel, and in the constant and sincere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attende the yssue, as do husband men, which at length receiue the frutes of their labours, and to cast of al feare and care, as souldiers do, which seke onely to please their capteine: shewing him briefly the summe of the Gospel, which he preached, commanding him to preache y same to others, diligently taking hede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie: considering that the examples of Hymeneus and Philetus, which subuerred the true doctrine of the resurrection were so horrible. And yet to the intent that no man shulde be offended at their fall, being men of autoritie and in estimation, he sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie that the euill must dwell among the good til Gods triall come: yet he referueth them whome he hath elected, euen to the end. And that Timotheus shulde not be discouraged by the wicked, he declareth what abominable men, and dangerous times shal follow, willing him to arme him self with the hope of the good yssue that God will giue vnto his, and to exercise him self diligently in the Scriptures, bothe against the aduerfaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him, 12 VVherof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

I AVL an Apostle of IESVS CHRIST, by the will of God, according to the promes of life, which is in Christ Iesus,

P 2 To Timotheus [my] beloued sonne: Grace, mercie, [and] peace from God the Father, and [from] Iesus Christ our Lord.

3 I thanke God, whome I serue from [mine] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to se thee mindeful of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfaigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that [it dwelleth] in thee also.

6 Wherefore, I put thee in remembrance that thou stirre vp the giste of God which is in thee, by the putting on of mine handes.

7 For God hath not giuen to vs the Spirit of feare, but of power, and of loue, and of a sounde minde.

8 Be not therefore ashamed of the testimonie of our Lord, nether of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs, and called vs with an holy calling, not according to our workes but according to his owne purpose & grace which was giuen to vs through Christ Ie-

sus before the world was,

10 But is now made manifest by the appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles,

12 For the whiche cause I also suffre these things, but I am not ashamed: for I knowe whome I haue beleued, and I am perswaded that he is able to kepe that whiche I haue committed to him against that day.

13 Kepe the true paterne of the wholesome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That worthie thing, which was committed to thee, kepe through the holy Ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of whiche sorte are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out verie diligently, and founde [me.]

18 The Lord grant vnto him, that he maye finde mercie with the Lord at that day. and in how manie things he hath ministered vnto me at Ephesus, thou knowest verie well.

CHAP. II.

1 He exhorteth him to be constant in trouble, to suffer manlie, & to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 19 And the marke thereof.

THOU therefore, my sonne, be strong in the grace that is in Christ Iesus,

*Rom. 16, 25. ephel. 3, 9. col. 1, 26.

tir. 1, 2.

1. pet. 1, 20.

f He speaketh here of his first coming, whiches though it seemed poore and contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp fro the consideration of worldlie things, to contemplate & manieue thereof.

*1. Tim. 2, 7.

g VVhich is my self.

h The graces of the holy Ghost.

Being sent of God to preache the life which is in Christ Ie-

*Act. 22, 3.

Following the steps of mine ancelles, as Abraham, Isaac, Iacob, &c others of whome I am come, and of whome I receiued the true religion by successi-

The gift of God is a certain liuely flame kindled in our heartes, which Satan and y fleshe labour to quench, & therefore we must nourish it, and stirre it vp.

VVith y rest of the Elders of Ephesus, 1. Timoth. 4, 14.

As though God wolde de-roy vs.

*1. Cor. 1, 2.

ephe. 1, 3.

Tit. 3, 5.

^f or, in the presence of manie witnesses.
^a So that the truth of God may remaine persue.

^b As with his household, and other ordinarie affaires.

^c So that the paine must go before the recompense.

^d Notwithstanding myne imprisonment the worde of God hath it race, and increaseth.
^e 2. Cor. 1. 4. col. 1. 24.

^e To confirme their faith, more esteeming the edification of the Church than himself.

^f Rom. 6. 9.
^g Mat. 10. 33. mar. 8. 38.
^h Rom. 3. 3. & 9. 6.

ⁱ Giving to euery one his iuste portion, wherein he aludeth to the Priests of the olde Law win their sacrifice gave to God his parte, toke their owne part & gave to him that brought the sacrifice, his due tie.

^j 1. Tim. 4. 7. & 6. 20. tit. 3. 9.

^k He groundeth vpon Gods election and mans faith.

^l Because the wicked shulde not couer them selues vnder the Name of the Church, he sheweth by this similitude, that bothe good & bad may be therein.

^m That is, bothe separate him self fro the wicked, and also purge his natural corruption by Gods Spirit.

2 And what things thou hast heard of me, ^f by many witnesses, the same deliuer to faithful men, which shalbe able to ^a teache other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him self with ^b the affaires of [this] life, because he wolde please him that hath chosen him to be a souldier.

5 And if any man also strue for a masterie, he is not crowned, except he strue as he oght to do.

6 The housband man ^c must labour before he receiue the frutes.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ [made] of the sede of Dauid, was raised againe from the dead according to my Gospel,

9 Wherein I suffer trouble as an euill doer, euen vnto bondes: but the worde of God is not ^d bounde.

10 Therefore I suffer al things, for ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

11 It is a true saying, For if we be ^k dead ^l w^h him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: ^m if we denie him, he also will denie vs.

13 If ⁿ we beleue not, [yet] ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

14 Of these things put them in remembrance, and protest before the Lord, that they strue not about wordes, which is to no profit, [but] to the peruerting of the hearers.

15 Studie to shewe thy self approued vnto God, a workman that nedeth not to be ashamed, ⁿ diuinding ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl}

14 But continue thou in the things which thou hast learned, and art persuaded [thereof], knowing of whome thou hast learned [them:]

15 And that thou hast knowen the holic Scriptures of a childe; which are able to make thee wise vnto saluation through ffaith which is in Christ Iesus.

16 *For the whole Scripture [is] given by inspiration of God, and [is] profitable to teache, to improve, to correct [and] to instructe in righteounes,

17 That the man of God may be absolute, being made perfite vnto all good workes.

CHAP. III.

1 He exhorteth Timotheus to be feruent in the worde, and to suffer aduersitie. 6 Maketh mention of his owne death, 9 And biddeth Timothee come vnto him.

I Charge [thee] therefore before God, & [before] the Lord Iesus Christ, w^h shal iudge the quicke and dead at his appearing, and in his kingdome,

2 Preache the worde: be instant, in season and out of season: improve, rebuke, exhort with all long suffering and doctrine.

3 For ftime wil come, when they wil not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes get them an heape of teachers,

4 And shal turne their eares fro the trueth, and shal be giuen vnto fables.

5 But watch thou in all things: suffer aduersitie: do the worke of an Euangelist: make thy ministerie fully knowne.

6 For I am now ready to be offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 [For] hence forth is laid vp for me the crowne of righteounes, which the Lord, the righteous iudge shal giue me at that day: and not to me onely, but vnto all the also that loue his appearing.

9 Make spede to come vnto me at once.

10 For Demas hath forsaken me, & hath embraced this present worlde, and is departed vnto Thessalonica. Crescens [is] gone to Galatia, Titus vnto Dalmatia.

11 *Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus. 13 The cloke that I left at Troas w^h Carpus, whē thou comest, bring with thee, & the booke, but specially the parchments.

14 Alexander the copper smith hath done me muche euil: the Lord & rewarde him according to his workes.

15 Of whome be thou ware also: for he withstode our preaching fore.

16 At my first answering no man assisted me, but all forsoke me: [I praye God,] that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully knowne, and that all the Gentiles shulde heare, and I was deliuered out of the mouth of the lion.

18 And the Lord wil deliuer me from euery euil worke, and wil preserve me vnto his heauenlie kingdome: to whome [be] praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, & the household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make spede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

22 The Lord Iesus Christ [be] with thy spirit. Grace [be] with you, Amen.

The seconde Epistle, written from Rome vnto Timotheus the first bishoppe elected of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

*Colof. 4, 19. Hereby it is manifest that Peter as yet was not at Rome, & if euer he was there it is vncertaine. Some reade cofre: others, booke. For Paul fauours him manifest signes of reprobation. If S. Peter had bene there he wolde not haue forsaken him.

Out of the great danger of Nero.

That I commit nothing vnto this man, office, vnto the

*Chap. 1, 16.

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THE EPISTLE OF

PAYE TO TITVS.

THE ARGVMENT.

When Titus was left in Crete to finish that doctrine which Paul had there begonne, Satan stirred vnto him which went about not onely to overthrow the gouernement of the Church, but also to corrupt the doctrine: for some by ambition wolde haue thrust in their owne names: others, vnder pretext of Moses Law brought in many things. Against the same sort of men Paul amonish Titus: first teaching him what manner of ministers he ought to chuse, chusing that they be men of sounde doctrine to the intent they might rebite the subtillties, and amongst other things he teacheth the Titus which put a certaine holines in mans life, such outward ceremonies, teaching them what are the true duties of a Christian life, & what things appertaine to euery mans vocation. Against the which if any man rebelle or disobey, he will shew him to be a voyde.

Sj.

CHAP. I.

5 He aduerteth Titus touching the gouernement of the Church. 7 The ordonances and office of ministers. 12 The nature of y^e Cretians, & of them which sowe abroad Iewish fables and innentions of men.

† Or, minister.

A That is, to preache y^e faith, to increase their knowledge, to teach them to knowe godly that as length they may obtaine eternall life.

b. Hatherwillingly, and of his mee libe- litle promised without fore- seing our faith or workes as a cause to moue him to this first mercie.

* Rom. 16, 25.

e. phe. 3, 9.

col. 1, 26.

2. tim. 1, 10.

1. pet. 1, 20.

Gal. 1, 11.

c. VVho bothe

gueth life, and

preserueth life.

d. In respect

of faith which

was commune

to them bothe,

so that hereby

they are bre-

thren: but in re-

spect of the mi-

nistrie Paul

begate him as

his sonne in

faith.

* 1. Tim. 3, 3.

e. That is,

without all in-

fame whereby

his autoritie

might be dimi-

nished.

f. VVho hath

the dispensa-

tion of his

gifts.

† Or, self willy.

† Or, good men.

g. Towarde

men.

h. Towarde

God.

i. VVhich we

re not onely the

Iewes, but also

the Hebion-

es, & Cheri-

thias heretikes,

which taught

that the Law

must be loyned

with Christ.

k. He calleth

Ephorus the

Philosopher, or

Poet, whose ver-

be he was yel-

low, a Paphlag:

because the Cretians so esteemed him: and as Lactius writ-

eth, that sacrific-

e was vnderstand-

PAVL a t^r servant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, & the knowledge of the truth, which is according to godlines,

2 Vnder the hope of eternal life, which God that can not lie, hath promised before the world began:

3 But hath made his worde manifest in due time through the preaching, which is committed vnto me, according to the commandement of God our Saviour:

4 To Titus [my] natural sonne according to the commune faith, Grace, mercie [&] peace from God the Father, & [from] the Lord Iesus Christ our Saviour.

5 For this cause left I thee in Creta, that thou shuldest continue to redresse the things that remaine, and shuldest ordeine Elders in euerie citie, as I appointed thee,

6 If any be vnreprovable, the housbad of one wife, hauing faithful children, w^h are not slandered of riote, nether are disobedient.

7 For a bishop must be vnreprovable, as Gods stewarde, not frowarde, not angrie, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodness, wife, righteous, holie, temperate,

9 Holding fast the faithful worde according to doctrine, that he also may be able to exhorre with wholesome doctrine, and improve them that say against it.

10 For there are manie disobedient & vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,

11 Whose mouths must be stopped, w^h subuert whole houses, teaching things, which they ought not, for filthy lucre sake.

12 One of them selues, [euen] one of their owne prophetes said, The Cretians [are] alwaies liars, euil beastes, slowe belyes.

13 This witnes is true: wherefore rebuke them sharply, that they may be sounde in the faith,

14 And not taking hede to Iewish fables and commandements of men, that turne

to shew them times it cometh to this, that they are not obedient to the word of God, but to the tradition of men. * 1. Tim. 4, 4.

from the truth.

15 Vnto the pure [are] all things pure, but vnto them that are defiled, and vnbeleuing, [is] nothing pure, but even their mindes and consciences are defiled.

16 Thei professe that they knowe God, but by workes thei denie [him,] and are abominable and disobedient, and vnto euerie good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholesome doctrine, and telleth him how he shal teache all degrees to behaue them selues. 11 Through the benefite of the grace of Christ.

BVt speake thou the things which become wholesome doctrine,

2 That the Elder men be sobre, honest, discrete, sounde in the faith, in loue, & in patience:

3 The Elder women likewise, that they be in suche behauiour as becometh holines, not false accusers, not giuen to muche wine, [but] teachers of honest things,

4 That they may instruct the yong women to be sobre minded, that they loue their housbands, that they loue their children,

5 [That thei be] discrete, chaste, keeping at home, good, and subiect vnto their housbands, that the worde of God be not euil spoken of.

6 Exhorre yong men likewise, that thei be sobre minded.

7 About all things shewe thy self an example of good workes with vncorrupt doctrine, with grauitie, integritie,

8 [And] with the wholesome worde, which cannot be reproued, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euil of.

9 Let seruants be subiect to their masters, and please [them] in all things, not answering againe,

10 Nether pykers, but that they shewe all good faithfulness, that thei may adorne the doctrine of God our Saviour in all things.

11 For the grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs that we shulde denie vngodlings, & worldlie lustes, & that we shulde liue sobrely and righteously, and godly in this present worlde,

13 Loking for the blessed hope, & appearing of the glorie of the mightie God, & of our Saviour Iesus Christ,

14 Who gave him self for vs, that he might redeme vs from all iniquitie, and purge vs [to be] a peculiar people vnto him self, zealous of good workes.

15 These things speake, and exhorre, and rebuke with all autoritie. Se that no man despice

* Rom. 14, 12.

1 Forasmuch as they stay at things of nothing, and not for that that are of importance, they giue them selues to all wickednes.

a. VVhen our soules are fed & maintained in holie things.

b. Not running to & fro without our necessarie occasions, w^h is a signe of lightenes.

* Ephes. 5, 10.

c. That is, a shew of good workes.

d. Ephes. 6, 1.

colos. 3, 12.

1. pet. 3, 11.

e. 1. Cor. 1, 3.

colos. 1, 22.

f. Of what condition or state

louer that be.

g. 1. Cor. 1, 3.

colos. 1, 22.

h. Of what condition or state

louer that be.

i. 1. Cor. 1, 3.

colos. 1, 22.

j. Of what condition or state

louer that be.

k. 1. Cor. 1, 3.

colos. 1, 22.

l. Of what condition or state

louer that be.

m. 1. Cor. 1, 3.

colos. 1, 22.

n. Of what condition or state

louer that be.

o. 1. Cor. 1, 3.

colos. 1, 22.

p. Of what condition or state

louer that be.

q. 1. Cor. 1, 3.

colos. 1, 22.

r. Of what condition or state

louer that be.

s. 1. Cor. 1, 3.

colos. 1, 22.

t. Of what condition or state

louer that be.

u. 1. Cor. 1, 3.

colos. 1, 22.

despice thee.

CHAP. III.

1 Of obedience to such as be in authority. 2 He warneth Titus to beware of foolish & vnprofitable questions. 3 Concluding with certaine priuate matters. 4 And salutations.

Put them in remembrance that they

be subiect to the Principallities and Powers, [&] that they be obedient, [&] readie to euerie good worke.

2 That they speake euil of no man, that they be no fighters, (but) softe, shewing all mekenes vnto all men.

3 For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes & diuers pleasures, liuing in maliciousnes and enmie hateful, [&] hating one another.

4 But when the bountifullnes and loue of God our Sauour towards man appeared,

5 Not by the workes of righteousness, which we had done, but according to his mercie he saued vs, by the washing of the new birth, and the renewing of the holie Ghost,

6 Which he shed on vs abundantly, through Iesus Christ our Sauour,

7 That we, being iustified by his grace, shulde be made heires according to the hope of eternal life.

8 This [is] a true saying, and these things I

will thou shouldest affirme, that they which haue beleued in God, might be careful to shewe for the good workes. These things are good and profitable vnto men.

9 But stay foolish questions, and genealogies, and contentions, and brawlings: both the Law: for they are vnprofitable and vaine.

10 Reiect him that is an heretike, after once or twice admonition.

11 Knowing that he that is such, is peruerter, & sinneth being damned of his owne self.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas, the expounder of the Law, and Apollos on their journey diligently, that they lacke nothing.

14 And let ours also learne to shewe for the good workes for necessarie uses that they be not vnfruitful.

15 All that are with me, salute thee. Grete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first bishoppe of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF

PAVL TO PHILEMON.

THE ARGVMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witness, and a declaration of the same. For farre passing the basenes of his matter, he speaketh as it were vnto heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whome Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardone, with moste waightie arguments prouing the dutie of one Christian to another, and so with salutations endeth.

9 He reioyceth to heare of the faith and loue of Philemon, 10 Whome he desireth to forgive his seruant Onesimus, and louingly to receiue him againe.

PAVL a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our dere friend, & fellow helper.

2 And to our dere sister Apphia, and to Archippus our felowe souldier, & to the Church that is in thine house.

3 Grace [be] with you, & peace from God our father, & [from] Lord Iesus Christ.

4 I giue thanks to my God, making mention alwaies of thee in my prayers,

5 (When I heare of thy loue and faith, w

thou hast towards the Lord Iesus, and towards all Saintes)

6 That the felowship of thy faith may be made fruteful, and that whatsoeuer good thing is in you through Christ Iesus, may be knowne.

7 For we haue great ioye and consolation in thy loue, because by thee, brother, the Saintes hearts are comforted.

8 Wherefore, though I be verie bolde in Christ to commande thee that which is convenient,

9 Yet for loues sake I rather beseeche thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ,

10 I beseeche thee for my sonne Onesimus.

S.ij.

1. Tim. 1, 4, & 4, 7. 2. Tim. 2, 23.

This commendement is given to the minister, & so particularly to all magistrates, whome the word is not discontinued, but the magistrate, whose chief office is maintaining Gods peace in his Church, ought to censure all such as are infectious members from the body. So that there is no hope of amendment. VVhat is written. It is probable, that he was an interpreter of the Law of Moses, as Apollos, &c.

a Thy benediction towards the Saintes, & prouideth of a kinde and effectual faith. b That exhortation may be such, that you are the more bound to Iesus Christ. c Minding Onesimus as a person towards whom thou hast affection, and that thou mayest haue a charge of him.

* Col. 3, 12.

whome I haue begotten in my bondes,
1 Which in time past was to thee vnprofitable, but now profitable bothe to thee and to me,

2 Whome I haue sent againe: thou therefore receiue him, for he is mine owne bowels,
3 Whome I wolde haue retained w me, that in thy stede he might haue ministered vnto me in the bondes of the Gospel:

4 But without thy minde wolde I do nothing, that thy benefite shulde not be as it were of necessitie, but willingly.

5 It may be that he therefore departed for a season, that thou shuldest receiue him for euer,

6 Not now as a seruant, but as one a seruant, [euen as] a brother beloued, special ly to me: how muche more then vnto thee, bothe in the flesh, and in the Lord:

7 If therefore thou counte our things commune, receiue him as my self.

8 If he hath hurt thee, or oweth thee ought, that put on mine accountes.

9 I Paul haue written [this] with mine owne hand: I wil recompense it, albeit I do not say to thee, that thou owest vnto me euen thine owne self.

10 Yea, brother, let me obtaine this pleasure of thee in the Lord: comforte my bowels in the Lord.

11 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.

12 Moreover also prepare me lodging: for I trust through your prayers I shalbe giuen vnto you.

13 Thiere salute thee Epaphras my fellow prisoner in Christ Iesus.

14 Marcus, Aristarchus, Demas, & Luke, my fellowe helpers.

15 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon,
& sent by Onesimus a seruant.

THE EPISTLE TO

THE HEBREWES.

THE ARGVMENT.

Forasmuche as diuers, bothe of the Greke writers and Latines witnesse, that the writer of this Epistle for iuste cause wolde not haue his name knowen, it were curiositie of our parte to labour muche therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authoritie, although we knowe not with what penne he wrote it. VWhether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuaide vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, & vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an end: forasmuche as his doctrine was the conclusion of all the propheties, and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord; but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through him self: for he is that eternal Priest, whereof all the Leuitical Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the seuenth chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whom all the Prophetes in time past witnessed, as is declared from the 12. chapter, verse 18. to the twentie and siue verse of the same chapter: yea, and is the King to whom all things are subiect, as appeareth from that verse 25. to the beginning of the last chapter. VWherefore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wildome, and governed by his power, we may steadfastly and courageously perseuere euen to the end in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises, that we may bothe be thankfull to God, and duefull to our neighbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 About the Angels, 7 And of their office.



In sondrie times & in diuers maners God spake in olde time to our fathers by the Prophetes:

In these last dayes he hath spoken vnto vs by his Sonne,

whome he hath made heire of all things, by whome also he made the worldes,

Who being the brightnes of his glorie,

& the ingraued forme of his persone, & bearing vp all things by his mightie worde, hath by him self purged our sinnes, and sitteth at the right hand of the maiestie in the highest places,

And is made so muche more excellent then the Angels, in as muche as he hath obtained a more excellent name then they.

For vnto which of the Angels said he at any time, Thou art my Sonne, this day begate I thee: & againe, I wil be his Father, and he shal be my Sonne.

And againe when he bringeth in [his] first begotten Sonne into the world, he saith, And let all the Angels of God worship him.

7 And

a God, who is ever constant, and merciful to his Church, declared his will in time past, not all at once, or at one time, but from time to time, and in sondrie places: but now last of all he hath fully declared all truth to vs by his Sonne.
b So that now we may not create any new traditions after him. c He exhorteth here of Christ, both as touching his persone, which is verie God, and verie man, by whome all things are made, and also as touching his office, whereby he is King, Prophet and Priest. * Vnde. 7. 16. col. 1. 4.

d The liuelli image and patterne, so that he that seeth him, seeth the Father. Iohn 14. 9. For els the person of the Father is not sene, but prehended by faith.
e So that our sinnes can be purged by no other means. f Muche more then then all other things created.
* Psal. 2. 7. chap. 5. 9. ad. 13. 13.
g Because he was at the appointed dede to the world.
* 1. Sam. 7. 14. 3. chro. 23. 13.
* Psal. 97. 4.

7 And of the Angels he saith, * He maketh the Spirits his messengers, & his ministers a flamme of fyre.

8 But vnto the Sonne he saith, * O God, thy throne [is] for euer & euer; the scepter of thy kingdome [is] a scepter of righteousness.

9 Thou hast loued righteousness and hated iniquitie. Wherefore God, [euē] thy God, hath anointed thee with oyle of gladnes about thy fellows.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shal perish, but thou doest remaine: and they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same, and thy yeres shal not faile.

13 Vnto which also of the Angels said he at anie time, * Sit at my right hand, til I make thine enemies thy fote stole.

14 Are they not all ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmities and lowe degree of Christ, 10 Because it was necessarie for our sakes he shulde take suche an humble state vpon him, that he might be like vnto his brethren.

Wherefore we ought diligently to giue hede to the things w we haue heard, lest at anie time we shulde let the slippe.

2 For if the worde spoken by Angels was stedfaste, and euery transgression and disobedience receiued a iuste recompense of rewarde,

3 How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and [afterwarde] was confirmed vnto vs by them that heard him,

4 * God bearing witness thereto, bothe w signes and wōders, and with diuers miracles, and giftes of the holie Gost, according to his owne wil:

5 For he hath not put in subiection vnto the Angels the worlde to come, whereof we speake.

6 But * one in a certeine place witnessed, saying, * What is man, that thou shouldest be mindeful of him! for y sonne of man that thou woldest consider him!

7 Thou madest him a litle inferior to the Angels: thou crownedst him with glorie and honour, and hast set him above

the worlde to come, where they shal enioye with him the prince all these things w now they haue onely but in parte. 8 In making him followe heire with Christ.

the workes of thine hands.

8 * Thou hast put all things in subiection vnder his fete. And in that he hath put all things in subiection vnder him, he left nothing that shulde not be subiect vnto him. * But we yet se not all things subdued vnto him.

9 But we se Iesus * crowned with glorie & honour, which was made a litle inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whome [are] all things, & by whome [are] all things, seeing that he broght manie children vnto glorie, that he shulde consecrate the Prince of their saluation through afflictions.

11 For he that sanctifieth, & they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren.

12 Saying, * I wil declare thy Name vnto my brethren: in the middes of the Church wil I sing praises to thee.

13 And againe, * I wil put my trust in him. And againe, * Beholde, here am I, & the children which God hath giuen me.

14 Forasmuche then as the children were partakers of fleshe & bloode, he also himself likewise toke parte with them, that he might destroye * through death, him that had the power of death, that is the deuill. 15 And that he might deliuer all them, w for feare of death were all their life time subiect to bondage.

16 For he in no sorte toke the Angels, but he toke the seed of Abraham.

17 Wherefore in all things it became him to be made like vnto his brethren, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in y he suffred, and was tempted, he is able to sucker them that are tempted.

of all ministers. * Hose. 13, 14. 1. cor. 15, 55. 1 And God the nature of Angels, but of man. 1 Not onely as touching qualities, onely in respect. 2 Forasmuche as he is exercised in our miseries, we may be assured, that at all times in our tentations he wil sucker vs.

CHAP. III.

1 He requireth them to be obedient vnto y worde of Christ, 3 VWho is more worthy then Moses. 12 The punishment of such as wil harden their hearts, and not believe that they might haue eternal rest.

Therefore, holie brethren, partakers of the heauenlie vocation, consider the Apostle and high Priest of our profession Christ Iesus:

2 Who was faithful to him that hath appointed him enen as * Moses was in all his house.

3 For this man is counted worthy of more glorie then Moses, inasmuche as he

* Mat. 21, 11. 1. cor. 15, 37. phil. 2, 11.

h To them, who object that they se not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine who leadeth him to the same glorie with him.

i To man, as he is of Christ. k By the virtue which most manifestly appeareth in the Church.

l Iesus Christ by humbling himself & taking vpon him the forme of a seruant, which was out flesh, & mortalitie, giueth vs assurance of our saluation.

m Therefore we by afflictions are made like to the Sonne of God.

n The head & the members are of one nature: so Christ who sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh.

* Psal. 22, 25. o This proneth Christ's humanity.

p Meaning, that Christ touching his humanity put his trust in God.

q If I speak this of him self, & his disciples, but properly it is applied to Christ the head.

r Not nature, but also in our miseries.

a Take heed to his wordes and remember him. b Of that doctrine which we beleue, and ought to asseverate. c To be the ambassador of high Priest. * Nomb. 13, 7.

^a Moses was
the first of the
Church who
was of the
stones, but
Christ buylded
it, & layd the
stones, therefore
he deserueth
more praise.
^b That is Christ
for Christ is the
foundation, and
head of his
Church: he is
our brother, &
Lord: he is the
Sonne of God,
and vnto God,
working all
things by his
owne power.
^c For in obey-
ing the Sonne
we are made of
house of God.
*Psal. 95, 1.
chap. 4, 7.
^d As when ye
prouoked God
anger in Massa
and Meriba,
Exod. 17, 7.
^e Meaning by
this othe that
they shulde not
enter.
^f As disobeying
God, they in ol-
de time were de-
barred from the
quietnes of the
land of Chana-
an, so they w^d do
not obey christ
shal not enter
into the hea-
uenly rest.
^g VVhich is all
that time whe-
rein God doeth
call vs: while he
therefore spea-
keth, let vs hea-
re.
^h VVhich is by
faith to embrace,
and holde
fast the true do-
ctrine of Iesus
Christ.
ⁱ Or, fundacion
of our assuranc-
ce.
^j To wit, the
Lord.
*Nomb. 14, 37.
^k Or, bodies &
members.

hathe buylded the house, ^a hathe more
honour then the house.

4 For euery house is buylded of some mā,
& he that hath buylded all things, [is] ^b God.

5 Now Moses verely was faithful in all his
house, as a seruant, for a wimes of the
things which shulde be spoken after.

6 But Christ [is] as ^c Sonne, ouer his owne
house, whose ^d house we are, if we holde
fast the confidence, and the reioycing of
the hope vnto the end,

7 Wherefore, as the holie Gost saith, ^e To
day if ye shal heare his voyce,

8 Harden not your hearts, as in the ^f pro-
uocation, according to the day of the ten-
tation in the wildernes,

9 Where your fathers ^g tēpted me, proued
me, & sawe my workes fortie yeres long.

10 Wherefore I was grieved with ^h gene-
ration, & said, They erre euer in [their] he-
art, nether haue they knowen my wayes.

11 Therefore I sware in my wrath, ⁱ if they
shal enter into my ^j rest.

12 Take hede, brethren, lest at anie time
there be in anie of you an euil heart, and
vnfaithful, to departe away from the li-
uing God.

13 But exhorte one another daily, while it
is called ^k To day, lest any of you be har-
dened through ^l deceitfulnes of sinne.

14 For we are made partakers of Christ, if
we kepe sure vnto the ^m end ⁿ & ^o beginning,
wherewith we are vpholden,

15 So long as it is said, To day if ye heare
his voyce, harden not your hearts, as in
the prouocation.

16 For some when they heard, prouoked
him to angre: howbeit, not all that came
out of Egypt by Moses.

17 But with whome was he displeased for
tie yeres? Was he not displeased with the
that sinned, ^p whose ^q carkeises fell in the
wildernes?

18 And to whome sware he that they shul-
de not enter into his rest, but vnto them,
that obeyed not?

19 So we se that they coulde not enter in,
because of vnbeliefe.

CHAP. IIII.

¹ The worde without faith is vnprofitable. ² The Sab-
bath or rest of the Christians. ³ Punishment of vnbele-
uers. ⁴ The nature of the worde of God.

Let vs feare therefore, lest at any time
by forsaking the promes of entring
into his rest any of you shulde seme to be
deprived.

2 For vnto vs was the Gospell preached as
also vnto them: but ^a worde that they
heard, profited not, because it was not
^b mixed with faith in those that heard it.

3 For we haue beleued, do enter into
rest, as he said [to] ^c other, ^d As I haue swor-
ne in my wrath, If ^e they shal enter into
my rest: althogh ^f the workes were fini-
shed from the fundacion of the worlde.

4 For he spake in a certeine place of the
seuenth day on this wise, ^g And God did
rest the seuenth day from all his workes.

5 And in this place againe, If they shal en-
ter into my rest.

6 Seing therefore it remaineth that some
must enter thereinto, and they to whome
it was first preached, entred not therein
for vnbeleues sake:

7 Againe he appointed ^h in Dauid a cer-
teine day by To day, after so long a time,
saying, as it is said, ⁱ This day if ye heare
his voyce, harden not your hearts.

8 For ^j if Iesus had giuen them rest, then
wolde he not after this day haue spoken
of another.

9 There remaineth therefore a rest to the
people of God.

10 For he that is entred into his rest, ^k ha-
the also ceased from his owne workes, as
God [did] from his,

11 Let vs studie therefore to entre into ^l rest,
lest anie man fall after the same en-
sample of disobedience.

12 For the worde of God [is] liuelie, and
mightie in operation, & sharper then any
two edged sworde, & ^m entreth through
euen vnto the diuiding a sonder of the
ⁿ soule & the ^o spirit, and of the ioynts, &
the ^p marie, & is a discerner of the thogh-
tes and the intentes of the heart.

13 Nether is there anie creature, which is
not manifest in his sight: but all things
[are] naked & ^q open vnto his eyes, ^r with
whome we haue ^s to do.

14 Seing then ^t we haue a great hie Priest,
which is entred into heauen, [euen] Iesus
the Sonne of God, let vs holde fast our
profession.

15 For we haue not an hie Priest, w^c can
not be touched with the feling of our in-
firmities, but was in all things tempted
in like sorte, [yet] without sinne.

16 Let vs therefore go boldly vnto ^u thro-
ne of grace, that we may receiue mercie,
& finde grace to helpe in time of neede.

CHAP. V.

¹ To compare Iesus Christ with the Levitical Priests, shew-
ing wherein they either agree or dissent. ² Afterward
he reprooueth the negligence of the Iewes.

For euery hie Priest is taken from a-
mong men, & is ^a ordeined for men,
in things pertaining to God, that he may
offer bothe ^b giftes & ^c sacrifices for sinnes,

2 Which is able sufficiently to haue com-
passion

*Psal. 95, 11.
^b Although that
God by his rest
after the crea-
tion of his wor-
kes, signified the
spiritual rest of
the faithful, yet
he swaie to
giue rest in Chana-
an, which
was but a figure
of the heaue-
ly rest, and do-
red but for a time.
^c The perfe-
ction of Gods
workes, and so
his rest signifi-
our heauenly
rest.
*Gene. 2, 2.
deut. 3, 14.
^d That is, in
the psalmes.
*Chap. 3, 7.
^e Meaning
Ioshua.
^f Hathe cast
his appetites,
mourned his
flesh, renounced
him self, and fol-
loweth God.
^g For it mortally
woundeth
the rebellious,
and in the end
it killeth the
do man that
they shulde liue
vnto God.
^h VVhere the
affections are.
ⁱ VVhich con-
taineth wil and
reason.
^j Or, merch.
^k As ^l thing
which is clea-
funder euen
through the
middles of the
backe, and so
made open that
it may be seen
throughout.
^m Or, concern-
ing whome
we speake.
ⁿ Therefore whi-
we heare his
worde, we must
tremble, know-
ing thereby that
God foundeth
our hearts.

^a He sheweth
that man can
haue none ac-
cess to God without
an hie Priest, be-
cause that of
him self he is
profane and
unholy.
^b VVhich was
of things with-
out life.
^c As, ^d flesh
which are kil-
led.

^a He compa-
reth the prea-
ching of the
Gospel, as it was
to wit, while
not if we will
saie, that he
heare & vnder-
stand with pro-
fite, we must
temper our min-
de with faith.

That is, of
sinners.

passion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmities.

3 And for the sames sake he is bound to offer for sinnes, as wel for his owne parte, as for the peoples.

4 *And no man taketh this honour vnto him self, but he that is called of God, as [was] Aaron.

5 So likewise Christ toke not to him self this honour, to be made hie Priest, but he that said vnto him, *Thou art my Sonne, this day begate I thee, [gaue it him.]

6 As he also in another place speaketh, *Thou art a Priest for euer after the order of Melchi-sedec.

7 Which in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, & was also heard in that which he feared.

8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate was made the author of eternal saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 Of whome we haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye nede againe that we teache you the first principles of the worde of God: and are become suche as haue nede of milke, & not of strong meat.

13 For euerie one that vseth milke, is inexperienced in the worde of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of age, which through long custome haue their wittes exercised, to discern bothe good and euil.

CHAP. VI.

1 He proceedeth in reproofing them, and exhorteth them not to faint, 12 But to be stedfast & patient, 13 Forasmuch as God is sure in his promises.

1 Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptisnes, & laying on of hands, & of the resurrection from

the dead, and of eternal iudgement.

3 And this wil we do if God permit.

4 *For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Ghost,

5 And haue tasted of the good worde of God, and of the powers of the worlde to come,

6 If they fall away, shulde be renewed againe by repentance: seing they crucifie againe to them selues the Sonne of God & make a mocke of him.

7 For the earth which drinketh in the raine that cometh ofte vpon it, and bringeth forth the herbes mete for them by whome it is dressed, receiueith blessing of God.

8 But which beareth thornes & briars, [is] reprobued, & is nere vnto cursing, whose end [is] to be burned.

9 But beloued, we haue perswaded our selues better things of you, & suche as accompanie saluation, though we thus speake.

10 For God [is] not vnrighteous, he shulde forget your worke, & labour of loue, which ye shewed toward his Name, in that ye haue ministred vnto the Saintes, and [yet] minister.

11 And we desire that euerie one of you shewe the same diligence, to the fulfil assurance of hope vnto the end,

12 That ye be not slothful, but followers of them, which through faith and patience, inherite the promises.

13 For when God made the promes to Abraham, because he had no greater to sweare by, he sweare by him self,

14 Saying, *Surely I wil abundantly bless thee, and multiplie the maruiculously.

15 And so after that he had taried patiently, he enioyed the promes.

16 For men verely sweare by him that is greater [than] them selues, and an othe for confirmation is among them an end of all strife.

17 So God willing more abundantly to shewe vnto the heires of promes the stabilitie of his counsel, bound him self by an othe.

18 That by two immutable things, wherein it is vnpossible that God shulde lye, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, bothe sure and stedfast, & it entrencheth into that which is within the vaile,

20 Whether the forerunner is for vs etred in, [even] Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

S. iij.

It is Gods singular gift to increase in knowledge, & to go forward in the vnderstanding of Gods worde. Mat. 13. 49. 2. pet. 3. 18. chap. 10. 26.

They which are apostates, & sinne against the holie Ghost, hate Christ, crucifie & mocke him, but to their owne destruction, & therefore fall into desperation, and can not repent.

Vvhereby it may appeare, that you are fully perswaded of life euilasting. As the holie fathers, Prophets & martyrs, that were before vs.

Gen. 12. 3. & 17. 4. & 22. 16.

Because of mans wickednes, which wil not beleue God except he sweare.

Gods worde & othe, are two things in him vnchangeable. He returned to the comparison betweene Christs Priesthode & the Leuitical which he had begon in the 4. chap.

Vvwhich in heauen wher Christ is gone before us prepa

Leui in Abrahams loines. To the Ebrewes. Christs eternal Priesthode.

CHAP. VII.

He compareth ¹ Priesthode of Christ vnto Melchi-sedec.
 11 Also Christs Priesthode with the Leuites.

¹ Gen. 14. 18.

FOr this Melchi-sedec ¹ [was] King of Salem, the Priest of ¹ most hie God, who met Abraham, as he returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretatiō King of righteousness: after ¹ ¹ [he is] also King of Salem, that is, King of peace,

3 Without ¹ father, without mother, without kindred, & hath the nether beginning of [his] dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider how great this man [was,] vnto whome euen the ¹ Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthode, haue ¹ ¹ cōmandement to take, according to ¹ Law, tithes of the people (that is, of their brethren) though they ¹ came out of the loynes of Abraham.

6 But he whose kindred is not counted among them, ¹ receiued tithes of Abrahā, and blessed him that had the promises.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men that dye, receiue tithes: but there he [receiue] them, of whome it is witnessed, that he ¹ liueth.

9 And to say as the thing is, Leui also ¹ receiue tithes, payed tithes in Abrahā.

10 For he was yet in ¹ loines of his father [Abraham,] whē Melchi-sedec met him.

11 If therefore perfection hath bene by ¹ Priesthode of the Leuites (for vnder it the Law was established to the people) what neded it furthermore, that another Priest shulde rise after the order of Melchi-sedec, & not to be called after the order of Aaron?

12 For if the Priesthode be changed, then of necessitie must there be a change of the ¹ Law.

13 For he of whome these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprang out of Iuda; concerning the which tribe Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 Which is not made [Priest] after ¹ Law of the carnal cōmandement, but after

the power of the endles life.

17 For he testifieth [thus,] ¹ * Thou art a Priest for euer, after the order of Melchi-sedec.

18 For the cōmandement that went afore, is disanulled, because of the weakenes thereof, and vnprofitablenes.

19 For the Law made nothing perfite, but ¹ ¹ bringing in of a better hope [made perfite,] whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he [is made] with an othe by him ¹ said vnto hi, * The Lord hath sworn, & wil not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so muche is Iesus made a suretie of a better ¹ Testament.

23 And among them many were made Priests, because they were not sufficed to endure, by the reason of death.

24 But this man, because he endureth euer, hath an ¹ euerlasting Priesthode.

25 Wherefore, he is able also ¹ perfite to saue them that come vnto God by him, seing he euer liueth, to make intercession for them.

26 For suche an hie Priest it became vs to haue, [w¹is] holie, harmeles, vndefiled, separate from sinners, and made hier then the heauens:

27 Which neded not daily, as those hie Priests, to offer vp sacrifice, ¹ first for his owne sinnes, and then for the peoples: for that did he ¹ once, when he offered vp him self.

28 For the Law maketh men hie Priests, w¹ haue infirmities: but the worde of the othe that was ¹ since the Law, [maketh] ¹ Sonne, who is consecrated for euermore.

CHAP. VIII.

6 He proueth the abolishing aſwel of the Leuitical Priesthode, as of the olde Cōuenant by the spiritual & euerlasting Priesthode of Christ, 8 And by the new Cōuenant.

NOW of the things which we haue spoken, [this is] the summe, that we haue suche an hie Priest, that sitteth at the right hand of the throne of the maiestie in heauens,

2 And [is] a minister of the ¹ Sanctuarie, & of the true ¹ Tabernacle which the Lord pight, and not ¹ man.

3 For ¹ euerie hie Priest is ordained to offer bothe giftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer.

4 For he were not a Priest, if he were on ¹ earth, seing there are Priests that according to the Law offer giftes,

5 Who serue vnto the paterne & shadowe of hea-

¹ Pſal. 110. 4. chap. 5. 6.

i For the Law hath no vertue nor profit, vnto a man be come to Christ.
 † Or, it was an introduction of a better hope.

¹ Pſal. 110. 4.
 † Or, cōuenant.
 k Therefore all others are blasphemous, that either make the selues his successeors, or pretend any other sacrifice.

l The fruit of his Priesthode is to saue & satisfie fully, not by supplying that ¹ wanteth, but by taking away the Law which is vnperfite by reason of our infirmities.

¹ Leu. 16. 3. m. And can not without blasphemie be said to be offered againe, or els, by any creature: for none coulde offer him, but him self.
 n Not that it was first made after the Law was giuen: but because the declaration of eternal othe was then renewed to the world.

a So called, because that Moses maketh no mention of his parents or kindred, but as he had bene suddenly sent of God into the worlde to be a figure of Christs our euerlasting Priest, & shortly taken out of the world againe: so Christ as touching his humanity had no father, & concerning his diuinitie, no mother.
 b That is, the chief of fathers.
 * Nom. 18. 19. deu. 18. 1. iosh. 14. 1.

c The Leuites had cōmandement to receiue that, which Abraham gaue freely to Melchi-sedec.
 d Vvas begotten of Abraham.

e The Leuites receiued tithes of their brethren, but Melchi-sedec of Abrahā, the patriarke: therefore his Priesthode is more excellent then the Leuitical.

f Because the Law was made after death.

g The Lawe and the Priesthode are bothe of one condition: so that both the Aarons and Moses office pertaine to Christ, which is Priest & Law maker.

h VWhich standeth outwards, and is spiritual ceremonies.

a That is, heauen.
 b VWhich is the bodie of Christ.
 c For els it shulde be corruptible.
 d He proueth that Christ is the true Tabernacle, & that he must needs be made man, to the intent that he might haue a thing to offer, was his bodie.

Gal. 3, 13
renewed in
the death of
Christ by Pa-

Christ once offered. To the Hebrewes. How we are sanctified.

Exod. 24, 8.

1st. of 50th.

q. Albeit there is but one sacrifice, & Christ him selfe once offered, yet because this true & eternal sacrifice is compared with all those which were figurative, & is more sufficient, then all the other, therefore he calleth it in plural nomber, sacrifices. For, patterns. Therefore to make any other offering or sacrifice for sinne after that Christ bodie was once offered, is blasphemie. V. Which is the latter daies when Christ came. Rom. 5, 1. 1. pet. 3, 18. Of the elect. That is, without a sacrifice for sinne: or sinne abolished.

Leu. 16, 14.

a. V. Which was as it were the first draught & pourtain of the liuelie pattern to come. b. V. Which are eternal. c. Of substance. d. Or, make perfect. e. Leu. 16, 14. f. When Christ was made man. g. Plal. 43, 7. h. In the hebrewe it is shew halpced. mine eyes toward, that is, shall mine eyes be prompt & ready to see, & in 3. ke, thou shalt make me a bodie, that is, to obey alme, which is the purpose.

with water and purple wolle and hyssope, and sprinkled bothe the boke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, & all the ministering vessels.

22 And almost all things are by the Law purged with blood, & without the shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heauenlie things shulde be purified wth such things: but the heauenlie things them selues [are purified] with better sacrifices then are these.

24 For Christ is not entred into the holie places that are made with hands, which are similitudes of the true [Sanctuarie:] but [is entred] into verie heauen, to appeare now in the sight of God for vs,

25 Not that he shulde offer him selfe often, as the hie Priest entred into the Holie place euerie yere with other blood,

26 (For then muste he haue often suffred since the fundation of the worlde) but now in the end of the worlde hathe he appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shal once dye, and after that [commeth] the iudgement,

28 So Christ was once offered to take away the sinnes of many, and vnto them that loke for him, shal he appeare the seconde time without sinne vnto saluation.

CHAP. X.

The olde lawe had no power to cleanse away sinne. 10 But Christ did it with offering of his bodie once for all. 11 An exhortation to receiue the goodnes of God thankfully wth patience and stedfast faith.

For the Lawe hauing the shadowe of good things to come, and not the very timage of the things, can neuer with those sacrifices, which they offer yere by yere continually, sanctifie the commers thereunto.

For wolde they not then haue ceased to haue bene offered, because that offerers once purged, shulde haue had no more conscience of sinnes?

But in those sacrifices, there [is] a remembrance againe of sinnes euerie yere.

For it is impossible that the blood of bulles & goates shulde take away sinnes.

Wherefore when he commeth into the worlde, he saith, Sacrifice & offering thou woldest not: but a bodie hast thou ordeined me.

In burnt offerings, & sinne offerings thou

hast had no pleasure.

7 Then I said, Lo, I come (In the beginning of the booke it is written of me) that I shulde do thy wil, O God.

8 Aboue, when he said, Sacrifice & offering, and burnt offerings, & sinne offerings thou woldest not haue, neither hadst pleasure [therein] (which are offered by the Law)

9 Then said he, Lo, I come to do thy wil, O God. He taketh away the first, & he may establish the seconde.

10 By which wil we are sanctified, [even] by the offering of the bodie of Iesus Christ once [made.]

11 And euerie Priest appereth daily ministering, and oft times offereth one manner of offering, which can neuer take awaye sinnes.

12 But this man after he had offered one sacrifice for sinnes, sitteth for euer at the right hand of God,

13 And from hence forth tarieth, til his enemies be made his fote stole.

14 For with one offering hathe he consecrated for euer them that are sanctified.

15 For the holie Ghost also beareth vs recorde: for after that he had said before,

16 * This [is] the Testament that I wil make vnto them after those daies, saith the Lord, I wil put my Lawes in their heart, and in their mindes I wil write them:

17 And their sinnes and iniquities wil I remember no more.

18 Now where remission of these things [is,] there [is] no more offering for sinne.

19 Seing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holie place,

20 By the new and liuing way, which he hathe prepared for vs, through the vaile, that is, his flesh:

21 [And seing we haue] an hie Priest, [who is] ouer the house of God,

22 Let vs drawe nere with a true heart in assurance of faith, sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water.

23 Let vs kepe the profession of our hope without waivering (for he is) faithful that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the felowship that we haue among our selues, as the manner of some [is:] but let vs exhort one another, & that so muche the more, because ye see that the day draweth nere.

26 * For if we sinne willingly after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for

e. Or rolle and folding: for in olde time they used to folde bookes like rolles.

f. That is, sacrifice.

g. V. Which is, I will. God as stande among with Christ sacrifice.

h. Chap. 1, 11.

i. Plal. 110, 1. cor. 15, 25. chap. 1, 3.

k. That is, sanctified to God and made perfect.

l. Jerem. 31, 34. chap. 1, 8.

m. Rom. 11, 27.

n. V. Where there remaine no sinnes to be forgiven, there is no more sacrifice: seing therefore, if onely Christ death hath washed away all sinnes, and doeth euer a fresh when sinners do repent, there can be no other sacrifice but that, and it can be no more reiterated.

o. For the offering of thanksgiving, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiving & an offering vp of our selues and good for the time. V. V. by Christ haue we liberty & the ancient fathers, could not haue by the Law.

p. The blood of Christ is alwaies fresh and liuelie before the father to sprinkle and quicken vs. n. That is, by using our heare made pure.

q. Of Christ conde coming. Chap. 6, 14.

r. That is, Iesus Christ as Iudas, Saul, Arrius, Iulian apostat did.

for finnes,

27 But a feareful looking for of iudgement, & violent fyre, which shal deuoure the aduersaries.

28 He that despiseth Moyses Law, dyeth without mercie, vnder two, or thre witnesses.

29 Of how muche forer punishment suppose ye shal he be worthie, w^h treadeth ynder foote the Sonne of God, and counteth the blood of the Testament as an ynholie thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 For we knowe him that hathe said, *Vengeance [belogeth] ynto me: I wil recompense, faith the Lord. And againe, The Lord shal iudge his people.

31 It is a feareful thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partely while you were made a gazing stocke bothe by reproches & afflictions, and partely while ye became companions of them which were so tossed & tro.

34 For bothe ye sorowed with me for my bondes, and suffred with ioye the spoyleing of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hathe great recompense of rewarde.

36 For ye haue nede of patience, that after ye haue done the wil of God, ye might receiue the promises.

37 *For yet a verie litle while, and he that shal come, wil come, and wil not tario.

38 Now the iust shal liue by faith: but if [anie] withdrawe him self, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but [followe] faith vnto the conseruation of the soule.

CHAP. XL

¶ What faith is, & a commendation of the same. ¶ Vnto what faith we can not please God: 106 The firste of the fathers in old tyme.

Now faith is the gronde of things, which are hoped for, and the euidence of things which are not sene.

For by it [our] elders went wel reported of.

*Through faith we vnderstand that the worlde was ordeined by the worde of God, so that the things which we see, are not made of things, which did appeare

4 By faith Abel *offred vnto God a greater sacrifice then Cain, by the which he obtayned witnes, that he was righteous. God testifying of his gifts: by the which [faith] also be being dead, yet speaketh.

5 By faith was *Enoch taken away, that he shulde not se death: neither was he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please [him]: for he that cometh to God, must beleue that [God] is, and that he is a rewarder of them that seke him.

7 By faith *Nor being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his household, through the which [Arke] he condemned the worlde, and was made heire of the righteousnes, which is by faith.

8 By faith *Abraham, when he was called, obeyed [God], to go out into a place, wher he shulde afterwarde receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promises, as in a strange country, as one that dwelleth in tentes with Isaac and Iacob heires with him of the same promises.

10 For he looked for a citie hauing a foundation, whose buylde & maker is God.

11 Through faith *Sara also receiued strength to conceiue seld, and was deliuered of a childe when she was past age, because she iudged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was dead, [to manie] as the starrs of the heaue in multitude, & as the sand of the seashore which is innumerable.

13 All these dyed in faith, and receiued not the promises, but sawe them a farre off, and beleneed them, & receiued them thankfully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say suche things, declare plainly that they seke a country.

15 And if they had bene mindful of that [country], from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is, an heauenlie: wherefore God is not ashamed of them to be called their God: for he hathe prepared for them a citie.

17 By faith *Abraham offred vp Isaac, wher he was tryed, and he that had receiued the promises, offred his onely begotten sonne.

18 [To whome it was said, *In Isaac shal

*Gen. 4. 4. c. Meaning, faith.

*Mat. 23. 35. d. Because God receiued him to mercie, therefore he imputed him righteous. e. That is, liueth.

*Gen. 5. 24. e. For Enoch & Elias taking vp was suche a thing, as is spoken of, 1. Cor. 15. 51. & 1. thes. 4. 15.

g. First God must finde vs before we can seke him: then we must seke him with a pure heart in Christ, who is reueiled in his worde: & thereby we learne to beleue Gods fre mercie towards vs in his Sonne, through whome we obtaine the rewarde of his promise, and not of our deserit. *Gen. 22. 1. e. For all things in the worlde are subject to corruption. *Gen. 17. 19. & 21. 1.

h. For all things in the worlde are subject to corruption. *Gen. 17. 19. & 21. 1.

i. Euen as dead. *Eccles. 44. 22.

k. Which was the enioying of the land of Canaan.

l. With f eyes of faith.

m. And therefore put not their confidence in things of this worlde. n. That is, of Mesopotamia.

o. For a more firme to the faith than the worlde.

*Gen. 22. 1. e. For a more firme to the faith than the worlde.

*Gen. 22. 1. e. For a more firme to the faith than the worlde.

*Gen. 22. 1. e. For a more firme to the faith than the worlde.

Gen. 27, 28.
Gen. 49, 19.
Gen. 47, 29.
Gen. 50, 19.
Exod. 1, 16.
Exod. 1, 17.
Exod. 1, 18.
Exod. 1, 19.
Exod. 1, 20.
Exod. 1, 21.
Exod. 1, 22.
Exod. 1, 23.
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Exod. 1, 98.
Exod. 1, 99.
Exod. 1, 100.

thy sede be called)
19 For he considered γ God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.
20 By faith γ Isaac blessed Iacob and Esau, concerning things to come.
21 By faith γ Iacob when he was a dying, blessed bothe the sonnes of Ioseph, and γ cleaning on the end of his staffe, worshipped γ God.
22 By faith γ Ioseph when he dyed, made mention of the departing of the children of Israel: & gaue commandement of his bones.
23 By faith Moses when he was borne, was hid thre moneths of his parents, because they sawe he was a proper childe, neither feared they the Kings γ commandement.
24 By faith γ Moses when he was come to age, refused to be called the sonne of Pharaos daughter.
25 And chose rather to suffer aduersitie with the people of God, then to enioy γ pleasures of sinnes for a season.
26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.
27 By faith he forsoke Egypt, and feared not the fiergnes of the King: for he endured, as he sawe him which is inuincible.
28 Through faith he ordeined the γ Passouer, and the effusion of blood, lest he that destroyed the first borne, shulde touche them.
29 By faith they γ passed through the red sea as by drye land, which was the Egyptians had assaied to do, they were drowned.
30 By faith the γ wallles of Iericho fell downe, after they were compassed about seuen dayes.
31 By faith the harlot γ Rahab perished not with them γ obied not, when she had receiued the spies peaceably.
32 And what shall I more saye for the time wolde be no short for me to tell of γ Gedeon of Barac, & of Sampson, & of Iephthah, also of γ Dauid, and Samuel, & of the Prophets.
33 Which through faith subdued kingdomes, wrought righteousnes, obtained the promises, stopped the mouthes of lions.
34 Quenched the violence of fyre, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of γ aliance.
35 The women receiued their dead rais-

sed to life: other also were racked, and wolde not be deliuered, that they might receiue a better resurrection.
36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes and prisonment.
37 They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sword, they wandered vp & downe in shepes skinnes, and in goates kinnes, being destitute, afflicted, γ tormented.
38 Whome the worlde was not worthie of: they wandred in wildernesses & mountaynes, & denyes, & caues of the earth.
39 And these all through faith obtined good reporte, & receiued not γ promes, 40 God prouiding a better thing for vs, that they without vs shulde not be made perfit.
CHAP. XII.
1 An exhortation to be patient and stedfast in trouble and aduersite, vpon hope of euertlasting rewarde. 2 A commendation of the new Testament about the olde.
2 Wherefore, let vs also, seing that we are compassed with so great a cloude of witnesses, cast away euerie thing that γ presseth downe, and the sinne that γ hangeth so fast on: let vs runne wth patience the race that is set before vs.
3 Looking vnto Iesus the autor and finisher of our faith, who for the ioye that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.
4 Consider therefore him that endured such speaking against of sinners, lest ye shulde be wearied & fainte in your mindes.
5 Ye haue not yet resisted vnto blood, struggling against sinne.
6 And ye haue forgotten the consolation, which speaketh vnto you as vnto children.
7 My sonne, despiſe not the chastening of the Lord, neither faint when thou art rebuked of him.
8 For whom the Lord loueth, he chasteneth, and he scourgeth euerie sonne that he receiueth.
9 If ye endure chastening, God offreth himself vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?
10 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not γ sonnes.
11 Moreover we haue had the fathers of our γ bodies which corrected vs, and we gave them no reverence: shulde we not much rather be in subiection vnto the Father of spirits, that we might liue?

Thei had not such: there is light of Christ as we: for they looked for that which we haue: therefore it were shame for us, if at least we haue not as great confidence as they.
For we are all one bodie together.
Rom. 6, 4.
ephe 4, 23.
colos 3, 1.
1 pet. 3, 1.
1 Or, multitude.
Assichey, carres and such like, and so to become Christs disciples, by denying our selues, and taking our crosse to follow him.
1 Or, so easily compasseth vs about.
b As being our marks.
c. VWhich by reason of our conuersion, abilitate vs on all sides.
Prou. 3, 11.
reue. 3, 17.
d He condeigneth that they which refuse the crosse, deny to be of the number of Gods children, but are bastards.
e VWhich haue naturally begotten vs.
f As he hath created our flesh without any worldlie matter, so he doth indurde & maintaine vs by the word of his Spirit.

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he [chasteneth vs] for our profit, & we might be partakers of his holines.

11 Now no chastising for present semeth to be ioyous, but grievous: but afterwarde it bringeth the quiet fruite of righteousnes vnto them which are thereby exercised.

12 Wherefore lift vp [your handes] hang downe, and your weake knees,

13 And make straight steppes vnto your feete; lest that which [is] halting, be turned out of the way, but lett it rather be healed.

14 Followe peace with all men, and holines without the which no man shall se the Lord.

15 Take hede, that no man fall away fro the grace of God: let no^a roote of bitternes spring vp and trouble [you], lest thereby many be defiled.

16 Let there be no fornicator, or prophane persone as *Esaus, which for a portion of meat folde his byrth right.

17 For ye knowe how that afterwarde also whē he wolde haue inherited the blessing, he was reiectēd: for he founde no place to repentance, thogh he sought [the blessing] with teares.

18 For ye are not come vnto the^a mounte that^a might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest,

19 Nether vnto the founde of a trumpet, & the voyce of wordes, which they that heard it, excused them selues, that the word shuld not be spoken to them any more.

20 (For they were not able to abyde that w^a was commanded, *Yea, thogh a beast touche^a mountaine, it shalbe stoned, or thrust throwe with a darte:

21 And so terrible was the sight which appeared, that Moyses said, I feare & quake.)

22 But ye are come vnto the mounte^a Sion, and to the cite of the liuing God, the^a celestiall Ierusalem, and to the companie of innumerable^a Angels,

23 And to the congregation of the first borne, which are written in heauen, & to God the iudge of al, and to the spirits of iust and perfite men,

24 And to Iesus the Mediator of the newe Testament, and to the blood of sprinkling that speaketh better things then that of^a Abel.

25 Se that ye despise not him that speaketh: for if they escaped not which refused him, that spake on^a earth: muche more shall we [not escape], If we turne away fro him, that [speaketh] from heauen.

26 Whose voyce then shoulke the earth, and now hath declared, saying, * Yet once more wil I shake, not the earth onely, but also heauen.

27 And this [worde,] Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made [with hands,] that the things which are not shaken, may remaine.

28 Wherefore seing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may forserue God, & we may please him with reuerence and feare.

29 For^a euen our God [is] a consuming fyre.

CHAP. XIII.

1 He exhorteth vs vnto loue; 2 To be hospitall; 3 To thinke vpo such as be in aduersitie. 4 To mainteine wedlocke. 5 To auoide conetousnes. 6 To make miche of them that preache Gods worde; 7 To beware of strange learning. 8 To be content to suffer rebuke with Christ. 9 To be thankful vnto God, 10 And obedient vnto our gouernours.

1 Let^a brotherlie loue continue.

2 Be not forgetfull to lodge strangers: for thereby some haue^a receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as thogh ye were bounde with them: & them that are in affliction, as if ye were also [afflicted] in the bodie.

4 * Mariage [is] honorable among al, and the bed vndefiled: but whoremungers and adulterers God wil iudge.

5 Let your conuersation be without conetousnes, and be content with those things that ye haue: for^a he hath said, * I will not faile thee, nether forsake thee:

6 So that we may boldly say, * The Lorde [is] mine helper, nether wil I feare what ma^a can do vnto me.

7 Remember them which haue the ouerfight of you, which haue declared vnto you the worde of God: whose faith followe, considering what hath bene the end of their conuersation.

8 Iesus Christ^a yestier day, and to day, the same also [is] for euer.

9 Be not caryed about with diuers^a [strange] doctrines: for it is a good thing that the heart be stablished with grace, [&] not with^a meates, which haue not profited the that haue bene occupied therein.

10 We haue an altar whereof they haue no autoritie to^a eate which serue in the Tabernacle.

11 For the bodies of those beastes whose blood is brought into the Holy place by the hie Priest for sinne, are^a burnt without the campe.

12 So that the Priests had no piece thereof.

Hag. 2, 7.

* Deut. 4, 24. p To destroye them that resist him.

* Rom. 12, 10.

1. pet. 4, 9.

* Gen. 18, 3.

& 19, 3.

* As in conuersione is a difference of degrees, so marriage is ordered by the fire mercede of God to all manner of men without respect. b The Lord. * Ioh. 1, 9. * Psal. 118, 6.

c He was, & shalbe the foundation of the Church for euer.

d VWhatsoever doctrine is not according to the simple teach of Gods worde, is strange.

e By reprobating them which superstitiously put difference betwixt meates, he condemneth all the seruice w^a shode in carnall rites, comparing it with the spiritual worship of the newe Testament. f Thei that the ke to the conuersione of the world, can not be perfect in this life, and not be perfect in the next.

Hof. 14, 3.

h Thanksgiv-
ing and doing
good are our
only sacrifices
which please
God.

*Thats, writ
to no one man,
either country,
but to al the
Iewes generally,
being now dis-
persed.

Or, afflictions
by which faith
is tried
b Our patient
suffering
by which
faith is tried
by which
faith is tried

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.
13 Let vs go forth therefore out of the campe, bearing his reproche.
14 For here haue we no continuing citie: but we seeke one to come.
15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the fruite of the lippes, which confesse his Name.
16 To do good, & to distribute forget not: for with such sacrifices God is pleased.
17 Obey them that haue the oversight of you, and submit your selues: for they watch for your soules, as they that must giue accountes, that they may do it with ioye, and not with grief: for that is vnprofitable for you.
18 Pray for vs: for we are assured that we haue a good conscience in al things, desiring to liue honestly.
19 And I desire you somewhat the more ear-

nestly, that ye so do, that I may be restored to you more quickly.
20 The God of peace that brought againe fro the dead our Lord Iesus, the great shepherd of the shepe, through the blood of the everlasting Couenant,
21 Make you perseute in all good workes, to do his will, working in you that whiche is pleasant in his sight through I E S U S C H R I S T, to whome [be] praise for euer and euer, Amen.
22 I beseeche you also, brethren, suffre the wordes of exhortation: for I haue written vnto you in fewe wordes.
23 Knowe [that] our brother Timotheus is deliuered, with whome (if he come shortly) I wil see you.
24 Salute al them that haue the oversight of you, and al the Saintes. They of Italic salute you.
25 Grace [be] with you al, Amen.

i Read Act. 15, 23. & ioh. 19, 11.

Written to the Hebrewes from Italic, [and sent] by Timotheus.

THE GENERAL EPISTLE OF IAMES.

THE ARGUMENT.

IAMES the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were converted to Christ, but dispersed throughout diuers countreis, and therefore he exhorteth them to patience and prayer, to embrace the true words of God, and not to be partial, neither to boast of an ydle faith, but to declare a true faith by liuely frutes, to auoide ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vnder their fautes when they haue offended, to praye one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

1 He exhorted to reioyce in trouble, 6 To be seruant in prayer with stedfast belief, 17 To looke for al good things from above, 21 To forsake al vice, and thankfully to receive the words of God, 22 Not only hearing it, & speaking of it, but to do thereafter in dede, 27 What true religion is.

IAMES a seruant of God, and of the Lord Iesus Christ, to the twelve Tribes, which are scattered abroad, salutation.

My brethren, counte it exceeding ioye, when ye fall into diuers tentations,
Knowing that the trying of your faith bringeth forth patience.
And let patience haue [her] perseute worke, that ye may be perseute and endur, lacking

nothing.

5 If any of you lacke wisdom, let him aske of God which giueth to al me liberally, & reprocheth no man, & it shal be giue him.
6 But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tossed of the winde, and caryed away.
7 Nether let that man thinke that he shal receive any thing of the Lord.
8 A wauering minded man [is] vnstable in all his wayes.
9 Let the brother of lowe degree reioyce in that he is exalted:
10 Again he that is riche, in that he is made lowe: for as the flower of the grasse, shal he vanish away.
11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth

c To endur patiently what soeuer God layeth vpon him.
* Mar. 7, 7.
mar. 11, 24.
Iuke 11, 9.
Ioh. 14, 13.
& 16, 23.

d Doubting in doctrine, or of Gods will.
† Or, doubting.
e That he is exalted to the companie of Christ and his Angells.
f Or, commendable to the worlde.
* Ecc. 1, 2.
Ist. 46, 5.
1. pet. 1, 6.

my faith by my workes.
 19 Thou beleeuest that there is one God: thou dost saye: the devils also beleeue, & tremble.
 20 But wilt thou vnderstand, & thou vaine man, that the faith which is without workes, is dead?
 21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the Altar?
 22 Seest thou how the faith wrought with his workes? and through the workes was faith made perfecte.
 23 And the Scripture was fulfilled which saith, * Abraham beleued God; and it was imputed vnto him for righteousness: & he was called the friend of God.
 24 Yese then how that of workes a man is iustified, and not of faith onely.
 25 Likewise also was not * Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?
 26 For as the bodie without the spirit is dead, euen so the faith without workes is dead.

CHAP. III.

1 He forbiddeth all ambitio to seke honour aboute our brethren. 2 He describeth the proprietie of the tongue, 3 & 4 And what difference there is betwixt the wisdom of God, and the wisdom of the worlde.

MY brethren, be not manie masters, knowing that we shall receiue the greater condemnation.
 2 For in manie things we finne all. If any man sinne not in worde, he is a perfecte man, and able to bridle all the bodie.
 3 Beholde we put bits into the horses mouthes that they shulde obey vs, and we turne about all their bodie.
 4 Beholde also the shippes, whiche though they be so great, and are driuen of fierce windes, yet are they turned about with a verie small rudder, whether soeuer the gouerner listeth.
 5 Euen so the tongue is a litle member, and boasteth of great things: beholde, how great a thing a litle fyre kindleth.
 6 And the tongue is fyre, & yet a worlde of wickednes: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fyre the course of nature, & it is set on fyre of hel.
 7 For the whole nature of beastes, and of birdes, and of creeping things, and things of the sea is tamed and hath bene tamed of nature of man.
 8 But the tongue can no man tame. [It is] an vntrulie euill, full of deadlie poyson.
 9 Therewith blesse we God euen the Fa-

ther, and therewith curse we men, which are made after the similitude of God.
 10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.
 11 Doeth a fountaine send forth at one place swete water, and bitter?
 12 Can the figge tree, my brethren, bring forth oliues, or a vine, figges? so can no fountaine make bothe salte water and swete.
 13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in mekenes of wisdom.
 14 But if ye haue bitter enuying and strife in your hartes, reioyce not, neither be liers against the truth.
 15 This wisdom descendeth not fro aboue, but is earthly, sensuall, and diuclish.
 16 For where enuying and strife [is], there [is] sedition, and all maner of euill workes.
 17 But the wisdom that [is] from aboue, is first pure, then peaceable, gentle, easie to be entreated, full of mercie and good frutes, without iudging, and without hypocricie.
 18 And the frute of righteousness is sown in peace, of them that make peace.

CHAP. III.

1 Having shewed the cause of al wrong, and wickednes, & also of all graces & goodnes, 4 He exhorteth them to loue God, 7 And submit them selues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods prouidence.

From whence [are] warres and contentions among you? are they not hence, [euen] of your lustes, that fight in your members?
 2 Ye luste, and haue not: ye enuie, and haue indignation, and can not obtaine: ye fight and warre, and get nothing, because ye aske not.
 3 Ye aske, and receiue not, because ye aske a misse, that ye might consume it on your lustes.
 4 Ye adulterers and adulteresses, knowe ye not that the amitie of the worlde is the inimicie of God? Whosoeuer therefore wilbe a friend of the worlde, maketh himself the enemye of God.
 5 Do ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?
 6 But [the Scripture] offereth more grace, [&] therefore saith, * God resisteth the proude, and giueth grace to the humble.
 7 * Submit your selues to God: resist the deuill, and he will flee from you.
 8 Drawe nere to God, and he will drawe nere to you. Cleave your hands, ye sinners, & purge your hartes, ye wauering minded.
 9 Suffer

1 So that faith was not idle. 2 The more his faith was declared by his obedience and good workes, 3 more was it knownen to me to be perfecte, as the goodnes of a tre is knownen by her good frutes, otherwise no man can haue perfectio in this worlde: for euerie man must pray for remission of his finnes, and increase of faith.
 * Gen. 15, 6.
 Rom. 4, 5.
 gal. 3, 6.
 4 Is to knowen and declared to man.
 5 Of that bare and dead faith, whereof ye boast.
 * Ioh. 2, 1.
 6 Meaning hereby al them that were not iewes and were receiued to grace.
 7 wherefore we are iustified onely by that liuely faith, which doeth apprehende the mercie of God towards vs in Iesus Christ.
 8 A Viper not through ambition and avarice ouer your brethren.
 9 Or, fromble.
 10 He that well considereth himself, shall not be rigorous toward his brethren.
 * Eccl. 14, 1.
 & 15, 16.
 & 15, 11.
 11 He that is able to moderate his tongue, hath attained to an excellent vertue.
 12 Or, matter.
 13 An heape of full measure of all iniquitie.
 14 The intemperance of the tongue is as a flame of hel fyre.

11 He is not idle. 12 The more his faith was declared by his obedience and good workes, 13 more was it knownen to me to be perfecte, as the goodnes of a tre is knownen by her good frutes, otherwise no man can haue perfectio in this worlde: for euerie man must pray for remission of his finnes, and increase of faith.
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 11 He that is able to moderate his tongue, hath attained to an excellent vertue.
 12 Or, matter.
 13 An heape of full measure of all iniquitie.
 14 The intemperance of the tongue is as a flame of hel fyre.

¶ The Greke worde signifieth that heauines, which is boynd with a certaine shamefastnes, as appeareth in the countenance.
*1. Pet. 5, 6.

¶ In vsurping authority of iudging, which is due to Law.

¶ He sheweth this seuer iudging of others to deprive God of his autoritie.
*Rom. 14, 4.
*VVe ought to submit our selues to the prouidence of God.

¶ Act. 19, 21.
*8. Cor. 4, 19.

¶ He answereth to them, & said they knewe what was good for they wolde not do it.

¶ He menaceth them with the vengeance of God, & shal not make the to wepe, but to howle and despaire.
*And kindle the wrath of God against you.
*Rom. 2, 5.
*To suffice till the end of the worlde.

¶ which were the dayes of the sacrifices or feastes when they used to banker & fide more abundantly then other dayes.

¶ Suffer afflictions, and forweye, and wepe: let your laughter be turned into mourning, and [your] ioye into heauines.

¶ 10 *Cast downe your selues before Lord, and he wil lift you vp.

¶ 11 Speake not euill one of another, brethre. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and condemneth the Law: & if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

¶ 12 There is one Law giuer, which is able to saue, & to destroye. *Who art thou that iudget another man?

¶ 13 Goto now ye that say; *To day or to morowe we will go into suche a citie, and continue there a yere, and bye and sel, and get againe.

¶ 14 (And yet ye can not tel what [shalbe] to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanissheth away.)

¶ 15 For that ye ought to say, *If the Lord wil, and, If we liue, we wil do this or that.

¶ 16 But now ye reioyce in your boastings: al such reioycing is euill.

¶ 17 Therefore, to him that knoweth how to do wel, & doeth it not, to him it is sinne.

CHAP. V.

¶ 1 He threatneth the wicked rich men, 7 Exhorteth vnto patience, 12 To beware of swearing. 16 One to knowlege his fautes to another. 20 And one to labor to bring another to the truth.

¶ 1 **G**O to now, ye rich men: wepe, and howle for your miseries that shal come vpon you.

¶ 2 Your riches are corrupt: & your garnets are motheaten.

¶ 3 Your golde and siluer is cankered, and the rust of them shal be a witnes against you, and shall eat your flesh as it were fyre. *Ye haue heaped vp treasure for the last dayes.

¶ 4 Beholde the hye of the laborers, whiche haue reaped your fields. (whiche is of you kept backe by fraude) cryeth, and the cries of them which haue reaped are entred into the eares of the Lord of hostes.

¶ 5 Ye haue liued in pleasure on the earth, and in wantonnes. Ye haue nourished your hartes, as in a day of slaughter.

¶ 6 Ye haue condemned [and] haue killed the iuste, and he hath not resisted you.

¶ 7 Be patient therefore, brethren, vnto the comming of the Lord. Beholde, the husband man waiteth for the precious frute of the earth, and hath long patience for it, vntil he receiue the former, and the latter raine.

¶ 8 Be ye also patient therefore & seide your hartes: for the comming of the Lord draweth nere.

¶ 9 *Grudge not one against another, brethre lest ye be condemned: beholde, the iudge standeth before the dore.

¶ 10 Take my brethren, the Prophetes for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

¶ 11 Beholde, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knownen what end the Lord [made.] For the Lord is verie pitiful & mercifull.

¶ 12 But before al things, my brethre, *swear not, nether by heauen, nor by earth, nor by anie other othe: but let your yea, be yea, and [your] naye, naye, lest ye fall into condemnation.

¶ 13 Is anie among you afflicted? Let hi pray. Is anie merie? Let him sing.

¶ 14 Is anie sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the Name of the Lord.

¶ 15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shal be forgien him.

¶ 16 Acknowledge your fautes one to another, & praye one for another, that ye maye be healed: for the prayer of a righteous man auaileth muche, if it be feruent.

¶ 17 *Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six moneths.

¶ 18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her frute.

¶ 19 Brethren, if anie of you hath erred from the truth, & some man hath couerted him,

¶ 20 Let him knowe that he which hath couerted the sinner from going astraye out of his way, shal saue a soule from death, and shal hide a multitude of sinnes.

¶ e VWhich is when the corne is sown, and a litle before it is mowen.

¶ f Be not grieved nor alke vengeance.

¶ *Mat. 5, 34.

¶ g That must be affirmed, as firme it simply & wout other: likewise that must be denied by this he taketh not from the magistates his autoritie who may require an othe for maintenance of iustice, judgement, & truth. Or, hypocrite h The gift of healing was this in the Church.

¶ *Mat. 6, 13.
i VWhich in those dayes was a signe of gift of healing, but now the gift beinge tak away, the signe is to no vte.

¶ k In calling on the Name of Lord.

¶ l Open that if greuous you, a remedie may be founde: and this is couerted bothe for him that complaceth, & for him that heareth. The one shalbe shewe to the other.

¶ *1. Klog. 1, 2.
*Eccle. 4, 13.
*Luke 4, 38.

¶ *Rom. 12, 10.
*1. Tim. 5, 1.
*1. Tim. 5, 4.
*1. Tim. 5, 10.
*1. Tim. 5, 12.
*1. Tim. 5, 14.
*1. Tim. 5, 16.
*1. Tim. 5, 18.
*1. Tim. 5, 20.
*1. Tim. 5, 22.
*1. Tim. 5, 24.
*1. Tim. 5, 26.
*1. Tim. 5, 28.
*1. Tim. 5, 30.

THE

THE FIRST EPISTLE

GENERAL OF

PETER.

THE ARGUMENT.

Herewith the faithful to deny themselves, and to contemne the world, they being delivered from all carnall affections and impediments, they may more speedie attaine to the heauenlie kingdome of Christ, wherunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, & are therein confirmed by holynes of life. And to the intent this faith shulde not faile, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testify that he shulde be the stonning stone to the reprobate and the sure foundation of saluation to the faithful: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he treateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselves. And because it is appointed for all that are godlie, to suffer persecutions, he sheweth them what good yf they their afflictions shal haue, and contrarie wyl what punishment God reuereth for the wicked. Last of all he teacheth how the ministers ought to behaue themselves, forbidding them to vsurpe autoritie ouer the Church: also that yong men ought to be modest, and apt to learn, and to each with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope. 7 And how faith must be tried. 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhorteth them to a godlie conuersation, forasmuch as they are now borne a new by the worde of God.

PETER an Apostle of Iesus Christ, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the foreknowledge of God the Father unto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 Blessed be the God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuelie hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserved in the heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last times.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heauines, through manifold tentations,

7 That the trial of your faith, being muche more precious then golde that perisheth, (though it be tryed with fyre) might be founde vnto (your) praise, and honour and glorie at the appearing of Iesus Christ:

8 Whome ye haue not sene, and yet loue him, in whome now, though ye se him not, yet do you beleue, and reioyce with ioye vnspcakable and glorious,

9 Receiuing the end of your faith, [euen] the saluation of your soules.

10 Of the which saluation the Prophetes haue inquired and searched, which prophesied of the grace that shulde come vnto you,

11 Searching when or what tyme the Spirit which testified before of Christ which was in them, shulde declare the sufferings [that] shulde come vnto Christ, & the glorie that shulde followe.

12 Vnto whome it was reueiled, that not vnto them selves, but vnto vs they shulde minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holie Ghost sent downe from heauen, the which things the Angels desire to beholde.

13 Wherefore, giue vp the loynes of your minde be sober, and wait perfectly on the graces that are brought vnto you, by the reuelation of Iesus Christ, as obedient children, not fashioning yourselves vnto the former lustes of your ignorance:

14 But as he which hath called you, is holie, so be ye holie in all manner of conuersation,

15 Because it is written, *Be ye holie, for I am holie.

16 And if ye call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

17 Knowing that ye were not redeemed with corruptible

Or, rewards.

i Their ministration was more profitable to vs then to them: for we se the things accomplished which their prophesied.

k Prepare yourselues to the Lord. * Luke 12, 35.

l Vntil his second coming.

m VWhen you were in ignorance, and knew not Christ. * Luke 1, 75.

* Leuit. 11, 44. & 19, 2. & 25, 7.

* Deut. 10, 17. rom. 2, 11. galat. 3, 6. n According to the sincerities of the heart.

a which were Iewes to whom he was appointed to be an Apostle. b The first election of God is efficient cause of our saluation. c material cause. d Christ obedient to the Father, our affectional calling is the formal cause, & the final cause is our sanctification. e Or, vnto obedience. f To wit, of Christ. g 1. Cor. 1, 1. h For it is but dead and vaine hope which is without Christ. i Therefore they ought to looke for no earthly kingdom of the Malice. k At the day of judgement. l And he doth requite vs, when it pleaseth God to try his crosse vpon us, for to draw them fro earthly things & make them partakers of his heauenly graces. m At his second coming.

corruptible things, [as] silver and golde, fro your vaine conuersation, receiued by the traditions of the fathers,

19 *But with the precious blood of Christ, as of a Lambe vndeified, and without spot.

20 Which was ordeined before the foundation of the worlde, but was declared in the last times for your sakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith and hope might be in God.

22 Seing your soules are purified in obeying the truth through the spirit, to loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne a newe, not of mortall seede, but of immortall, by the worde of God, who liueth and endureth for euer.

24 For al flesh [is] as grasse, and all the glorie of man [is] as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde whiche is preached among you.

¶ CHAP. II.

1 He exhorteth them to lay aside all vice, 4 Shewing that Christ is the fundacion whereupon they buylde, 9 The excellent estate of the Christians, 11 He prayeth them to absteyne fro fleshelie lustes, 13 To obey the rulers, 18 How seruants shulde behaue them selues towards their masters, 20 He exhorteth to suffer after the example of Christ.

1 Wherefore, *laying aside all maliciounes, and all guile and dissimulation, and enuie, and all euill speaking,

2 As newe borne babes desire the sincere milke of the worde, that ye may growe thereby,

3 If so be that ye haue tasted how bountifull the Lord [is].

4 To whome ye come as vnto a liuing stone disallowed of men, but chosen of God, [and] precious,

5 And ye as liuelie stones, be made a spiritual house, and holie *Priesthode to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contayned in the Scripture, Beholde, I put in Sion a chief corner stone, elect and precious: and he that beleueth therein, shal not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the stone which the buylders disallowed, the same is made the head of the corner,

8 And a stone to stumple at, and a rocke of offence, euen [to them] which stumple at the worde being disobedient, vnto the thing they were euen ordeined,

9. But ye are a chosen generation, a royall *Priesthode, an holie nation, a peculiar people, that ye shulde shewe forth the vertues of him that hath called you out of darkenes into his marueilous light,

10 *Which in tyme past were not a people, yet [are] now the people of God: which in tyme past were not vnder mercie, but now haue obtained mercie.

11 Derely beloved, I beseeche you, as strangers and pilgrims, *absteyne from fleshelie lustes, which fight against the soule,

12 *And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euil doers, may by [your] *good workes which they shall see, glorifie God in the day of the visitation.

13 *Submit your selues vnto all maner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superior,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, & for the praise of them that do wel.

15 For so is the wil of God, that by wel doing ye may put to silence the ignorance of the foolish men,

16 As fre, and not as hauing the libertie for a cloke of maliciounes, but as the seruants of God.

17 Honour all men: *loue brotherlie fellow ship: feare God: honour the King.

18 *Seruants, be subiect to your masters w al feare, not onelie to the good and courteous, but also to the frowarde.

19 *For this is thankeworthie, if a man for conscience towards God endure grief suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your fautes, ye take it patiently: but and if when ye do wel, ye suffer wrong, & take it patiently, this is acceptable to God.

21 For herunto ye are called for Christ also suffered for vs, leauing vs an ensample that ye shulde followe his steppes.

22 *Who did no sinne, nether was there guile founde in his mouth.

23 Who when he was reuiled, reuiled not againe: when he suffered, he threatened not, but committed it to him thatudgeth righteously.

24 *Who his owne selfe bare our sinnes in his bodie on the tre, that we being deliuered from sinne shulde liue in righteounes: by whose stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bisshope of your soules.

d That is, partakers of Christes Priesthode & kingdome. *Exod. 19.6. reuel. 1.10. †Or, gotten by purchase. *Hosea 2.23. rom. 9.25.

*Gal. 5.17. rom. 13.14. *Chap. 3.16.

*Mar. 5.16. e Your good conuersation shalbe as a preparatiue against that day y God shal shewe mercie vnto them & turne them. †Rom. 13.1. †Or, publike gouernement.

*Chap. 1.22. rom. 13.10. f VVith them which acknowledge lodge one selfe Father in heauen. *Ephes. 6.5. col. 3.22. g Inal obedience this must be before our eyes, that we obey in f Lord: for if as he commaunde things against God, then let vs stand. It is better to obey God than men. *2 Cor. 7.10. h Knowing that God laeth this charge vpo him. *Isa. 53.9. 1 John 3.12.

*Isa. 53.5. mat. 8.17. i Now heretofore ye were as shepe without a shepherd: but now ye haue returned vnto the shepherd and bisshope of your soules. *Isa. 53.9.

Read Ezek. 25.18.

1 Cor. 6.20, & 7.27. ebr. 9.14. 1 Joh. 1.7. reuel. 1.6.

Rom. 16.25. ephes. 3.9.

colof. 1.26. 2 Tim. 1.10.

Tit. 1.2.

p when Christ appeared vnto the world, & when y Gospel was preached.

Rom. 12.10. ephes. 4.2. chap. 2.17.

Therefore we must renounce our former nature.

Isa. 40.6. ecclie. 1.2. 12. iam. 1.10.

Rom. 6.4. ephes. 4.23. colof. 3.8. ebr. 12.2.

a In this their infancie & new comming to Christ he wil let them to take hede lest for the pure milke, which is the first beginnings of learning the sincere worde, they be not deccied by them which chenge it, & geue poison in stead thereof. †Or, the milke of vnderstanding which is without deccit.

Rom. 1.6.

Isa. 28.16.

rom. 9.33.

h meaning, y God hath appointed Christ to be chief and head of his Church.

Gal. 1.12.

mat. 23.42.

i The Priests, Doctors, & Ancients of y people.

Isa. 53.9. rom. 9.33.

CHAP. III.

How wiues ought to order them selues towards their housbands. 3 And in their apparel. 7 The duetie of men towards their wiues. 1 He exhorteth al men to vnite and loue. 14 And patiently to suffer trouble by the example and benefite of Christ.

*Col. 3, 18.
ephe. 5, 12.

*1. Tim. 2, 9.

*Gene. 18, 12.

† Or maister.
a But willingly do your duetie: for your condition is not ^{to} w^orse for your obedience.

b By nether keeping them to f^leste, nor in giuing them too much libertie.
c Taking care, and prouiding for her.

*1. Cor. 7, 1.

d Man ought to loue his wyfe, because they lead their lyfe together, also for ^{that} she is the weaker vessel, but chiefly because ^{that} God hath made them as it were fellowe heims together of lyfe and euil.

e For they can not pray when they are affliction.

*Eph. 1, 6.

f God hath made vs when we were his enemies, heims of his kingdom, and that not we forgiove our brethren: a finale.

*Prou. 17, 11.

& 20, 22. mat.

3, 19. rom. 12,

17, 1. thes. 5, 15

*Psal. 33, 13.

g To take vengeance on him.

*Mat. 5, 10.

h That is, whi

thei thinke to

make you a-

ffraid by their

threatnings.

*1. Ths. 5, 1.

i Cise him

with, & dep^ond

on him.

*Chap. 3, 12.

Likewise *let the wiues be subiect to their housbands that euen they which obey not the worde, may without ^{the} worde be wonne by the conuersation of ^{the} wiues;

2 While they beholde your pure conuersation, which is with feare.

3 *Whose apparelling let it not be outwarde, [as] with broyded heere, and golde put about, or in putting on of apparel.

4 But let the hid man of the heart be vncorrupt, with a meke and quiet spirit, which is before God a thing much set by.

5 For euen after this maner in tyme past did the holic women, which trusted in God, tier them selues, and were subiect to their housbands.

6 As Sarra obeyed Abraham, and *called him† Syr: whose daughters ye are, whiles ye do wel, not being * afraid of anie terror.

7 *Likewise ye housbands, dwel with them as men of ^b knowledge, ^c giuing honour vn to the wom^e, as vn to the weaker vessel, euē as they which are ^d heires together of the grace of life, that your ^e prayers be not interrupted.

8 Finally, be ye all of one minde: one suffre with another: loue as brethren: [be] pitiful: [be] courteous,

9 *Not rendring euil for euil, nether rebuke for rebuke: but contrarie wise blesse, knowing that ye are thereunto called, ^{that} ye shulde be ^f heires of blessing.

10 *For if anie man long after life, and to se good daies, let him refraine his tongue fro euil, and his lippes ^{that} they speake not guile.

11 *Let him elchewe euil and do good: let him seke peace, and follow after it.

12 For the eyes of the Lord [are] ouer the righteous, and his cares [are] open vn to their prayers: and the face of the Lord [is] vpon them that do euil.

13 And who is it that wil harme you, if ye followe that which is good?

14 *Notwithstanding blessed [are ye,] if ye suffer for righteoufnes sake. Yea ^b feare not their feare, nether be troubled.

15 *But ^f sanctifie the Lord God in your hearts: & be readie alwayes to giue an answer to euerie mā that asketh you a reason of the hope that is in you,

16 [And that] with mekenes and reuerēce, hauing a good conscience, that when they speake euil of you as of euil doers, thei may be ashamed; which blame your good con-

uersation in Christ.

17 For [it is] better (if the wil of God be so) ^{that} ye suffer for wel doing, the for euil doing.

18 *For Christ also hath once suffred for sinnes, the iust for the vniust, that he might bring vs to God, & was pur to death concerning ^{the} flesh, but was quickened in ^{the} ^h spirit.

19 By the which ^{that} he also went, & preached vn to the spirits that were in prison.

20 Which were in tyme passed disobedient, whē once the long suffering of God abode in the dayes of * Noe, while the arke was preparing, wherein few, that is, eight ^{that} soules were saued in the water.

21 To the which also the figure that now sa ueth vs, [euen] Baptisme [agreeth] (not the putting away of the filth of the fleshe, but in ^{that} a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is * at the right hād of God, gone into heauen, to whome the Angels and Powers, and might are subiect.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice, 7 To be sober and apt to praye, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euil doer, 16 But as a Christian man, and so not to be ashamed.

Forasmuche then as Christ hath suffred for vs in the flesh, arme your selues likewise with the same ^a minde, [which is] that he which hath suffred in the flesh, hath ceased from sinne,

2 That he hence forwarde shulde liue (as muche time as remaineth in the ^h flesh) not after ^{the} lustes of mē, but after ^{the} wil of God.

3 *For it is sufficient for vs that we haue spent the tyme past of the life, after the lust of the Gentiles, walking in wantonnes, lustes, drō kennes, in glottonie, drinkings and in abominable idolatries.

4 Wherein it semeth to them strāge that ye runne not with them vn to the same excessse of yote: [therefore] speake they euill of [you]

5 Which shal giue accountes to him, that is readie to iudge quicke and dead.

6 For vn to this purpose was ^{the} Gospel preached also vn to the ^h dead, that they might be condemned, according to men, in the fleshe, but might liue, according to God, in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboute al things haue feruent loue among you: * for loue ^c couereth the multitude of sinnes.

9 Be ye ^h herberous one to another, without grudging,

*Rom. 13, 6.

1. Cor. 9, 15.

k By the power of God.

l Christ being

from ^{the} begin-

ning head and

gouernour of

his Church, ca-

me in ^{the} daies of

Noe, not in bo-

dy ^{that} he had

not, but in spirit

and preached

by ^{the} mouth of

Noe for ^{the} space

of 120 yeres to

^{the} disobedient,

who would not re-

pent, & there-

fore are now in

prison referred

to ^{the} last iudge-

ment.

† Or persones.

* Gen. 6, 14.

mat. 24, 38.

luk. 17, 26.

* Ebr. 1, 3.

† Or the taking

to witness of a

good conscience.

a Our sanctifi-

cation standeth

in two points,

in dyg to sinne

& liug to God

† Or bodie.

* Ephes. 4, 25.

b Although the

wicked thinke

this Gospel

newe, & vnto

you ^{that} imbrace

it, yet hath it

bene preached

to them in tyme

past, which

now are dead

to the intent ^{that}

thei might haue

bene conuincid,

or dedeto sinne

in the flesh, & al

so might haue

liued to God in

the spirit, which

two are the ef-

fect of ^{the} Gos-

pel.

* Prou. 10, 12.

c As haue mo-

ueth vs to reue-

che our brother

when he offend

eth vs: so loue

hideth and par-

doneth the fau-

tes, which be of

mercy against

vs, thei may be

reuered to ma-

nie.

* Rom. 12, 13.

1. Cor. 13, 2.

Rom. 12, 6.
philip. 2, 14.

10 Let euery man as he hath receiued the gifte, minister the same one to another, as good disposers of the manifolde grace of God.

11 If any man speake, [let him talke] as the wordes of God. If any mā minister, [let him do it] as off abilitye which God ministreth, that God in all things maye be glorified through Iesus Christ, to whome is praise & dominion for euer and euer. Amen.

12 Dearly beloued, thinke it not strange concerning the fyrie trial, which is among you to proue you, as thogh some strange thing were come vnto you.

13 But reioyce, in almuch as ye are partakers of Christs sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 * If ye be railed vpon for the Name of Christ, blessed [are ye] for the Spirit of glorie and of God resteth vpon you: [which] on their parte is euilspoke of: but on your parte is glorified.

15 But let none of you suffer as a murtherer, or [as] a thefe, or an euil doer, or as a busibodie in other mens matters.

16 But if any man suffer [as] a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the tyme [is come] that iudgement must beginne at the house of God. If it first [beginne] at vs, what shal the end be of the which obey not the Gospel of God?

18 * And if the righteous scarcely be saued, where shal the vngodly and the sinner appeare?

19 Wherefore let them that suffer accordig to the will of God, commit their soules [to him] in wldoing, as vnto a faithfull Creator.

CHAP. V.

The duetie of Pastours is to fede the flocke of Christ, and what reward they shal haue if they be diligent. 5 He exhorteth yong perones to submit them selues to the elders, 8 To be sober, and to watche that they may resist the enemy.

The elders which are amog you, I beseeche, which am also an elder, and a

witnes of the sufferings of Christ, and also a partaker of the glorie that shalbe reueiled,

2 Fede the flocke of God, which I dependeth vpon you, caring for it, not by constraint, but willingly: not for filthy lucre, but of a readie minde:

3 Not as thogh ye were lords ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chief shepherde shal appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man one to another: decke your selues inwardely in lowlines of minde: for God resisteth the proude and giueth grace to the humble.

6 Humble your selues therefore vnder the mightichad of God, that he may exalt you in due tyme.

7 Cast al your care on him for he careth for you.

8 Be sober and watch: for your aduersarie the deuill as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethre which are in the world.

10 And the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesus, after ye haue suffered a litle, make you perfect, confirme, strengthen and stablish [you].

11 To him [be] glorie and dominiō for euer and euer, Amen.

12 By Siluanus a faithful brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 [The Churche] that is at Babylō elected together with you, saluteth you, & Marcus my sonne.

14 Grete ye one another with the kysse of loue: Peace [be] with you all which are in Christ Iesus. Amen.

* Or, Christ.
* Or, which is comit vnto you or, as much as in you lyeth.

* Rom. 12, 10.
* 1am. 4, 6.

* 1am. 4, 10.

* Psal. 54, 23.
* wisd. 12, 13.
* mat. 6, 25.
* luke 12, 22.
* Luke 22, 31.

b Nothing cometh vnto vs, we be not to asperitoe to the rest of Christs members: and therefore we ought not to refuse that commendation which is com- mune to all the Saints.

* Which was a famous cite in Assyria where Peter then was & Apostle of the circumcision.

* Rom. 16, 16.
* 1 Cor. 16, 10.
* 2 Cor. 13, 13.

THE

THE SECOND EPISTLE

GENERAL OF PETER

He effect of this Epistle here is to exhort them which haue once professed the true faith of Christ, to stande to the same, and to the last breath: also that God by his effectual grace towards men, moueth them to holines of life, in punishing

the wicked, and rewarding the good: and in the godly life, by godly life he being now almost at death's dore, exhorteth them to approve their vocation, not setting their affections on worldlie things, as he had oft

written vnto them, but lifting their eyes towards heauen, as they be taught by the Gospel, whereof he is a cleare witnes, chiefly in that he had oft written vnto them, that Christ was proclaimed from heauen to be the Son of God, as likewise the Prophets testified. And lest they shoulde promise to them selves quietnes by professing the Gospel, he warneth them, both of troubles which they shoulde susteine by the false teachers, and also by the mockers and contempters of religion, whole maners and trade he busily stirreth forward, as a rebell, to discomfite the faithfull, not only to be shamed by the Christ, but also to beholde presently the day of his coming, and to preserve them selves vnspotted against the same.

to make your calling & election sure: for if ye do these things ye shall neuer fall.

11 For by this means an entering shall be ministered vnto you abundantly into the everlasting kingdome of our Lord and Saviour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwaies in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it mete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance:

14 Seeing I knowe that the time is at hande that I must laye downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I will endeavour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 For we followed not feneuieable fables when we opened vnto you the power, and coming of our Lord Iesus Christ, but with our eyes we sawe his maiestie:

17 For he receiued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, thus is my beloued Sonne, in whome I am wel pleased.

18 And this voyce we heard when it came from heauen, being with him in the holie mounte.

19 We haue also a moste sure worde of the Prophetes, to the which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntil the day dawne, and the day starre arise in your hearts.

20 So that ye first knaue this, that no prophetic in the Scripture is of any priuate motion.

21 For the Prophecie came not in olde time by the wil of man: but holie men of God spake as they were moued by the holie Ghost.

Forasmuche as the power of God hath given them all things pertaining vnto life, he exhorteth them to flee the corruption of the world, and to make their calling sure with good workes, and frutes of faith. 14. He maketh mention of his owne death, 17. Declaring the Lord Iesus to be the true Son of God, as he him self had said vpon his mounte.

Imon Peter a seruant and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the righteousness of our God and Saviour Iesus Christ:

Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

According as his godlie power hath egiuen vnto vs all things that pertaine vnto life and godlines, through the knowledge of him that hath called vs vnto glorie & vertue.

Whereby moste great and precious promises are giuen vnto vs, that by them ye shoulde be partakers of the godlie nature, in that ye flee the corruption, which is in the worlde through lust.

Therefore giue euen all diligence therein to: ioyne moreouer vertue w your faith: and with vertue, knowledge:

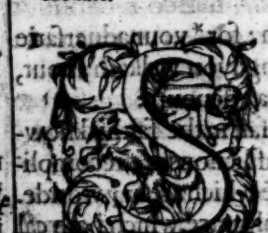
And with knowledge, temperance: and w temperance, patience: and with patience, godlines:

And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.

For if these things be among you, and a bundle, they will make you that ye nether shall be idle, nor vnfruitful in the knowledge of our Lord Iesus Christ.

For he that hath not these things, is blinde and can not se farre of, and hath forgotten that he was purged from his olde finnes.

Wherefore, brethre, giue rather diligence



Or Christ.
Of which
and vnto
as vnto
as vnto

Forasmuche
as the power
of God hath
giuen them
all things
pertaining
vnto life,

1. In that he
declared him
self Iesus
Christ, and
shall in accom
plishing his pro
mises, by Christ.
2. He speaketh
of Christ as he
is God and Sa
uiour.

3. That is, salu
ation.
4. The summe
of our saluatio
n and religion
is to be led by
Christ to the Fa
ther, who cal
leth vs in his Son
ne.

5. Or, through
his glorie.
6. We are made
partakers of the
diuine nature,
in that we flee
the corruption
of the worlde:
or as Paul writ
eth are dead to
sinne, & are not
in the fleshe.

7. Godly ma
ners.

8. The Greke
word signifieth
him that natu
rally can not se,
except he hol
deth nere his ey
es: So Peter cal
leth such as can
not se heauenly
things which
are farre of, pur
re blinde or
land blinde.

h. Albeit it be
sure in it self,
forasmuch as
God can not
change: yet we
must confirme
it in our selues
by the frutes
of the Spirit,
knowing that
the purpose of
God electeth,
calleth, sancti
feth, & iustifieth
vs.
i. For God will
euer vpholde
you.
k. In this bodie,
1. Cor. 5, 3.
l. John 21, 19.

1. Cor. 1, 17,
& 2, 1.
† Or, sophistical
and craftie.

* Mat. 17, 5.

offerable vnto
the Father by
Christ, as the
presence in
the Father
is the Father
in the Son.
n. A perfiter
knowledge th
vnder the Law.
o. Meaning,
Christ & summe
of iustice, by his
Gospel.
p. Cometh not
of men.
† Or, interpreta
tion.

CHAP. II.

¶ He prophesieth of false teachers, and sheweth their punishment.

1 **B**Vt there were false prophetes also among the people, euen as there shalbe false teachers among you: whiche priuely shal bring in damnable heresies, euen denying the Lord, that hath bought them, & bring vpon them selues swift damnation.

2 And manie shal followe their† damnable wayes, by whome the way of trueth shalbe euill spoken of,

3 And through couetousnes shall they with fained wordes make* marchandise of you, whose iudgement long agoe is not farre of, and their damnation slepeth not.

4 For if God spared not the* Angels, that had sinned, but cast them downe into hell and deliuered them into chaines of darke-nes, to be kept vnto damnation:

5 Nether hath spared the olde worlde, but saued* Noe the eight[persone] a preacher of righteousness, & brought in the flood vpo the worlde of the vngodlie,

6 And* turned the cities of Sodome & Gomorre into the ashes, condemned them & ouerthrewe them, and made them an ensample vnto them that after shulde liue vngodlie:

7 *And deliuered iuste Loth vexed with the vnclenlie conuersation of the wicked, 8 (For he being righteous, and dwelling among them, in seing and hearing, vexed his righteous soule from day to day with their vnlawful dedes)

9 The Lord knoweth to deliuer the godlie out of tentation, and to reserue the vniust vnto the day of iudgement to be punished: 10 And chiefly them that walke after the flesh, in the lust of vnclennes, & despise the gouernement, [which are] presumptuous, and stand in their owne conceite, and feare not to speake euill of them that are in dignitie.

11 Where as the Angels which are greater bothe in power and might,* giue not railing iudgement against them before the Lord.

12 But these as* brute beasts, led with sensualitie and made to be taken, & destroyed, speake euill of those things w they knowe not, and shal perish through their owne corruption.

13 And shal receiue the wages of vnrighteousnes, as they which counte it pleasure to liue deliciouly for a season. Spottes [they are] and blottes, deliting them selues in their deceiuings, in feasting with you,

iudgement, so they fall into the snares of Satan to their destruction. d For in your holie feasts they sit as members of y Church, where in dede they be but spotted, and so deceiue you, said Iude 17.

14 Having eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue heartes exercised with couetousnes, cursed children,

15 Which forsaking the right waye, haue gone astraye, following the way of* Balam [the sonne] of Bosor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquitie: [for] the domme asse speaking with mans voyce, forbade the foolishnes of the Prophet.

17 *These are welles without water, [and] *cloudes caryed about with a tempest, to whome the blacke darkenes is reserued for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnes through the lustes of the flesh them that were cleane escaped from them which are wrapped in error,

19 Promising vnto them libertie, and are them selues the* seruants of corruption: for of whome soeuer a man is overcome, euen vnto the same is he in bondage.

20 *For if they, after they haue escaped from the filthines of the worlde, through the knowledge of the Lord, & of the Sauour Iesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them then the beginning.

21 For it had bene better for them, not to haue knowen the way of righteousness, the after they haue knowen it, to turne fro the holie commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, *The dogge is returned to his owne vomit: and, The sowe that was washed, to the wallowing in the myer.

CHAP. III.

¶ He sheweth the impietie of them which mocke at Gods promises. 7 After what force the ends of the worlde shalbe. 8 That they prepare them selues thereunto. 16 VVho they are which abuse the writings of S. Paul, and the rest of the Scriptures. 18 Concluding with eternall thanks to Christ Iesus.

1 **T**His seconde Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

2 To call to remembrance† wordes, which were tolde before of the holie Prophetes, and also the commandement of vs the Apostles of the Lord and Sauour.

3 *This first vnderstand, that there shal come in the last dayes, mockers, which will walke after their lustes.

4 And say, Where is the promes of his coming: for since the fathers dyed, all things continue a like from the beginning of the creation.

5 For this they willingly knowe not, that the heauens were of olde, and the earth

*Act. 20, 29.
1. tim. 4, 2.
Iude 11.

† Or, insolent
and wanton.

* This is evidently sene in y Pope and his Priests, which by lies and flatteries sel mens soules, so that it is cerete that he is not y succour of Simo Peter, but of Simon Magus.
* Job 4, 18.
Iude 6.
* Gen. 7, 1.
* Gen. 19, 24.

* Gen. 19, 16.

* 1. King. 22, 23
Iob 1, 12.

¶ Albeit y Angels condemne cheyces & iniquities of wicked magistrates, yet they blame not the auctoritie and power which is giuen of God. As beasts without reason or wit followe whether nature leadeth them: so these wicked and despitue of the Spirit of God, onely seke to fulfill their sensualitie, and as they are vessels made to destruction & appointed to this iudgement, so they fall into the snares of Satan to their destruction. d For in your holie feasts they sit as members of y Church, where in dede they be but spotted, and so deceiue you, said Iude 17.

* Nomb. 22, 29.
Iude 11.

* Iude 12.

* They haue some appearance outward, but within they are dris and banes, or as moles: the cause hereof is pcc.

* Iohn 8, 34.
Röm. 6, 30.

* Mat. 23, 45.
Iude 6.
Iude 10, 16.
f VVhich cometh by hearg the Gospel preached.

† Or, doctrine.

* Prou. 29, 11.

* For we fall quickly asleep and forget that which we are taught.

* 1. Tim. 4, 1.
Iude 11.

¶ He commandeth that which had beene promised Christ, that he should come againe to comfort the elect, and to punish the wicked.

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Pal. 90. 4.

Esai. 33. 13.
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Mat. 24. 14.
reuel. 3. 3. & 6.
15.

that was of the water and by the water, by the worde of God.

Wherefore the worlde that the was, perished, ouerflowed with the water.

But the heavens & earth, which are now, are kept by the same worde in store, and reserved vnto fyre against the day of iudgement, and of the destruction of vngodlie men.

Derely beloued, be not ignorant of this one thing, that one day is with the Lord as a thousand yeres, & a thousand yere, as one day.

The Lord is not slacke concerning his promes (as some men count slackenes) but is patient towarde vs, and wolde haue no man to perish, but wolde al men to come to repentance.

But the day of the Lord will come as a thief in the night, in the which the heavens shal passe away with a noyce, and the elements shal melt with heate, and the earth w the workes, that are therein, shalbe burnt vp.

Scing therefore that al these things must be dissolued, what maner persones ought ye to be in holie conuersation and godlines,

Loking for, and hasting vnto the com-

ming of the day of God, by the which the heavens being on fyre, shalbe dissolued, & the elements shal melt with heat.

But we loke for new heavens, & a newe earth, according to his promes, wherein dwelleth righteousness.

Wherefore, beloued, seing that ye loke for such things, be diligent that ye may be founde of him in peace, without spotte & blameles.

And suppose that the long suffring of our Lord is saluation, euen as our beloued brother Paul, according to the wisdom giuen vnto him wrote to you,

As one that in all [his] Epistles speaketh of these things: among the whiche some things are hard to be vnderstand, whiche they that are vnlearned and vnstable, peruert, as they [do] also other Scriptures vnto their owne destruction.

Ye therefore beloued, seing ye knowe these things before, beware, lest ye be also plucked away with the error of y wicked, and fall from your owne stedfastnes.

But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him [be] glorie bothe now & for euer more. Amen.

Isa. 65. 17. & 66. 22.
reuel. 21. 1.

Terquius cōtēto.

Rom. 2. 4.

Albeit his epistles were vnto peculiar Churches, yet thei cōtaine a generall doctrine appertaining to all men.
As no man cōdemneth the brightness of y sūne because his eye is not able to susteine the clearenes therof so y hardenes of we can not from time compass or perfectly vnderstande in y scriptures, ought not to take away from vs y vse of y scriptures.
t. Or, wrailes.

THE FIRST EPISTLE GENERAL OF IOHN.

THE ARGVMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist only in Christ, lest that any man shoulde thereby take a boldenes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeavour him selfe to kepe his commandments, which thing being done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to crye the spirits. Lafe of all he doeth earnestly exhorte them vnto brotherlie loue, and to beware of deceiuers.

Iohn 8. 12.
The frutes of our faith must declare whether we be in God or no. For God being y true puritie and light wil not haue fellowship with them w lie in sinne & darkenes
In an euil conscience, & wout y feare of God.
Thar is, Christ v. & we w our selues
Ebr. 9. 14.
1. pet. 1. 19.
reuel. 1. 6.
1. King. 1. 46.
2. chro. 6. 36.
pro. 10. 9.
ecclie. 7. 20.
If ye be not ashamed earnestly & openly to acknowledge our selues before God as sinners.

CHAP. I.

True witness of the euertlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.



That which was from the beginning, which we haue heard, w we haue sene w our eyes, which we haue looked vpon, and our hands haue handled of the Worde of life,

(For the life appeared, and we haue sene it, and beare witness, and shew vnto you the eternal life, which was with the Father, & appeared vnto vs)

That, [I say] which we haue sene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellowe-

ship also may be with the Father and with his Sonne Iesus Christ.

And these things write we vnto you, that your ioye may be full.

This then is the message whiche we haue heard of him, and declare vnto you, that God is light, and in him is no darkenes.

If we say y we haue fellowship with him, & walke in darkenes, we lye, & do not truly.

But if we walke in the light as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from al sinne.

If we say that we haue no sinne, we deceiue our selues, and truth is not in vs.

If we acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes.

That is, Christ God eternal.
That is, Christ being man.

which giueth life and had it from the Father.
The effect of the Gospel is y al being toynd together in Christ, shoulde haue fellowship with vs, and that our fellowe-

10. doctrine.

10. If we say we haue not finned, we make him a lier, and his word is not in vs.

CHAP. II.

1. Christ is our Aduocate. 10. Of true loue, & how it is tried. 11. To beware of Antichrist.

1. **M**Y babes, these things write I vnto you, that ye sinne not: & if any man sinne, we haue an Aduocat with the Father, Iesus Christ, the Iust.

2. And he is the reconciliation for our sinnes: and not for ours onely, but also for [the sinnes] of the whole worlde.

3. And hereby we are sure that we knowe him, if we kepe his commandments.

4. He that saith, I knowe him, and kepeth not his commandments, is a lier, and the trueth is not in him.

5. But he that kepeth his worde, in him is the loue of God perfite in dede: hereby we knowe that we are in him.

6. He that saith he remaineth in him, ought euen so to walke, as he hath walked.

7. Brethren, I write no newe commandement vnto you: but an olde commandement, which ye haue had from the beginning: the olde commandement is this worde, which ye haue heard from the beginning.

8. Againe, a newe commandement I write vnto you, that which is true in him, & also in you: for the darkenes is past, and the true light now shineth.

9. He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

10. He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11. But he that hateth his brother, is in darkenes, & walketh in darkenes, & knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12. Little children, I write vnto you, because your sinnes are forgiven you for his Names sake.

13. I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, yong men, because ye haue overcome the wicked.

14. I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, & the worde of God abideth in you, & ye haue overcome the wicked.

15. Loue not the worlde, neither things that are in the worlde. If any man loue the worlde, the loue of the Father is not in him.

16. For all that is in the worlde, (as luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

17. And the worlde passeth away, and the luste thereof: but he that fulfilleth the wil of God abideth euer.

18. Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

19. They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But [this] commeth to passe, that it might appeare, that they are not all of vs.

20. But ye haue an ointement from him, & is holie, & ye haue knowen all things.

21. I haue not written vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lie is of the trueth.

22. Who is a lier, but he that denyeth that Iesus is Christ: the same is Antichrist that denyeth the Father and the Sonne.

23. Whosoever denyeth the Sonne, the same hath not the Father.

24. Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continewe in the Sonne, & in the Father.

25. And this is the promes that he hath promised vs, euen eternal life.

26. These things haue I written vnto you, concerning them that deceiue you.

27. But the anointing which ye receiued of him, dwelleth in you: and ye neede not that any man teache you: but as the same Anointing teacheth you of all things, & it is true, & is not lying, and as it taught you, ye shal abide in him.

28. And now, little children, abide in him, that when he shal appeare, we may be bolde, and not be ashamed before him at his coming.

29. If ye knowe that he is righteous, know ye he which doeth righteously, is borne of him.

CHAP. III.

1. The singular loue of God towards vs. 2. And how we ought to loue one another.

1. **B**Eholde, what loue the Father hath shewed on vs, that we shoulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2. Dearly beloved, now are we the sonnes of God, but yet it doeth not appeare what we shal be: & we knowe that when he shal appeare, we shal be like him: for

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we shal se him as he is.

3 And euerie man that hath this hope in him, purgeth him self, euen as he is pure.

4 Whosoever committeth sinne, transgresseth also the Law: for sinne is transgression of the Law.

5 And ye knowe that he appeared, that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not sene him, neither hath knowen him.

7 Litle children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

8 He that committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose appeared the Sonne of God, that he might lase the workes of the deuil.

9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.

10 In this are the children of God knowen, and the children of the deuil: whosoever doeth not righteousnes, is not of God, neither he that loueth not his brother.

11 For this is the message, that ye heard from the beginning, that we shulde loue one another,

12 Not as Cain which was of the wicked, and slewe his brother: & wherefore slewe he him: because his owne workes were euil, and his brothers good.

13 Marueile not, my brethren, though the worlde hate you.

14 We knowe that we are translated from death vnto lyfe, because we loue the brethren: he that loueth not his brother, abideth in death.

15 Whosoever hateth his brother, is a murtherer: and ye knowe that no manslayer hath eternal life abiding in him.

16 Hereby haue we perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 And whosoever hath this worldes good, and seeth his brother haue neede, & shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My litle children, let vs not loue in word, neither in tongue only, but in dede and in truth.

19 For thereby we knowe that we are of truth, & shal before hi assure our hearts.

20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldenes toward God.

22 And whatsoever we aske, we receiue of him, because we kepe his commandments, and do those things which are pleasing in his sight.

23 This is then his commandment, That we beleue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandment.

24 For he that kepeth his commandments, dwelleth in him, and he in him: & hereby we knowe that he abyedeth in vs, [eue] by the Spirit which he hath giuen vs.

CHAP. III.

1 Difference of spirits. 2 How the Spirit of God may be known from the spirit of errour. 7 Of the loue of God and of our neighbours.

1 Dearly beloued, belue not euerie spirit, but trye the spirits whether they are of God: for many false Prophetes are gone out into the worlde.

2 Hereby shal ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus

3 And euerie spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the [spirit] of Antichrist, of whome ye haue heard, how that he shulde come, & now already he is in the worlde.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of truth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, & knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 In this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 No man hath sene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfite in vs.

13 Hereby knowe we, that we dwell in him, and he in vs, because he hath giuen vs

Iohn 1, 7, & 16, 23. mar. 2, 21, chap. 3, 24.

Iohn 6, 29, & 17, 3.

Iohn 14, 24, & 15, 10.

a Them which boast that they haue the spirit to preach or prophesie.

b VVho being very God came from his Father and took vpon him our flesh. He that confesseth or preacht this truth, hath the spirit of God, else not.

c He began to buyde the mystrie of iniquitie, d Satan the prince of the worlde.

Iohn 8, 47.

e VVith pure affection & cleanness.

f Truth is, that God hath declared his loue in many other things, but herein hath passed all other.

g By his onely death.

Iohn 1, 18. 1. tim. 6, 16.

d That is, in whome sinne doeth reigne, so that he seeketh not to be sanctified.

e Iai 55, 9. 1. pet. 2, 22.

f Iohn 8, 44. e As appeared by Adam,

g VVhich is the holie Ghost.

h He can not be vnder the power of sinne because the Spirit of God correcteth his euil and corrupt affections.

i He descendeth from the first table of the commandments to the seconde.

John 13, 34. & 15, 12.

k Gen. 4, 8.

i This loue is the special fruite of our faith, and a certaine signe of our regeneration.

Chap. 2, 9. leuit. 19, 17.

John 13, 35. ephes. 5, 21.

l Luk. 12, 49.

k VVhich is

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14 And we haue sene, and do testifie, that the Father sent the Sonne to be the Sauiour of the worlde.

15 Whosoeuer^b confesseth that Iesus is^c Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen and beleued the loue that God hathet^d in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfite in vs, that we shulde haue boldenes in the day of iudgement: for as he is, euen so are we in this worlde.

18 There is no^e feare in loue, but perfect loue casteth out feare: for feare hath painefulnes: & he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 Ifanie man say, I loue God, and hate his brother, he is a lyer: for, how can he that loueth not his brother whome he hath sene, loue God whome he hath not sene?

21 And this commandement haue we of him, that he which loueth God, shulde loue his brother also.

CHAP. V.

1. 10. 13 Of the frutes of faith. 14. 20 The office, autoritie, & diuinitie of Christ. 21 Against images.

WHosoeuer beleueth that Iesus is the Christ, is^a borne of God, & euerie one^b loueth him, which begate, loueth him also w^c is begotten of him.

2 In this we knowe that we loue the children of God, when we loue^d God, & kepe his commandements.

3 For this is the loue of God, that we kepe his commandements: & his^e commandements are not^f grievous.

4 For all^g is borne of God, ouercometh the worlde: & this is the victorie that ouercometh the worlde, euen our faith.

5 Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by d^h water & blood, not by water onely, but by water and blood: and it is theⁱ spirit, y^j beareth witnes: for the Spirit is^k trueth.

7 For there are thre, which beare recorde

in heauen, the Father, the Worde, & the holie Gost: and these thre are one.

8 And there are thre, which beare recorde in the earth, the spirit, and the water, and the blood: and these thre agre in one.

9 If we receiue the witness of men, the witness of God is greater: for this is the witness of God, that he hath sent his Sonne.

10 He that beleueth in the^l Sonne of God, hath the witness^m in him self: he that beleueth not God, hath made him a lyer, because he beleued not the recorde, that God witnesseth of his Sonne.

11 And this is the recorde that God hath giuen vnto vs eternal life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: & he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance that we haue in him, that if we aske any thing according to his wil, he heareth vs.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him.

16 If any man se his brother sinne a sinne, that is not vnto death, let him askeⁿ God, and he shal giue him life. To them I say^o that sinne not^p vnto death. There is a sinne^q vnto death: I say not that thou shuldest praye for it.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

18 We knowe that whosoeuer is borne of God, sinne^rth not^s, but he that is begotten of God, kepeth him self, and the wicked^t toucheth him not.

19 We knowe that we are of God, & the whole worlde^u lyeth in wickednes.

20 But we knowe that the Sonne of God is^v come, and hath giuen vs a minde to knowe him, which is true: and we are in him that is true, that is, in his Sonne Iesus Christ: this same is verie^w God, and eternal life.

21 Babes, kepe your selues from idols, Amen.

John 3, 37.
of God.

John 3, 37.
of God.

John 3, 37.
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THE SECONDE

EPISTLE OF IOHN.

He writeth vnto a certaine ladie, & Reioyng y her children
11 Walke in the truth, y And exhorteth them vnto loue,
12 Y Vnto them to beware of such deceiters as denie y
Iesus Christ is come in the flesh, y Praieth them to conti-
nue in the doctrine of Christ, y And to haue nothing
to do with them that bring not the same doctrine of Christ
Iesus our Saviour.

I He Elder to the I elect La-
die, and her children, who-
me I loue in the truth, &
net I onely, but also all that
haue knowne the truth.

2 For the truths sake, which dwelleth in
vs, and shalbe with vs for euer :

3 Grace be with you, mercie & peace from
God the Father, and from the Lord Iesus
Christ the Sonne of the Father, with truth
and loue.

4 I reioyced greatly, that I founde of thy
children walking in truth, as we haue
receiued a commandement of the father.

5 And now beseeche I thee, Ladie, (nor as
writing a new commandement vnto thee,
but that same which we had from the be-
ginning) that we loue one another.

6 And this is the loue, that we shulde walke
after his I commandements. This com-

mandement is, that as ye haue heard from
the beginning, ye shulde walke in it.

7 For manie deceiuers are entred into the
worlde, which confesse not Iesus Christ
is come in the flesh. He that is such one,
is a deceiter and an Antichrist.

8 Take to your selues, that we lose not y
things, which we haue done, but that we
may receiue a full rewarde.

9 Whosoever transgresseth, and abideth
not in the doctrine of Christ, hath not
God. He that continueth in the doctrine
of Christ, he hath both the Father and
the Sonne.

10 If there come anie vnto you, and bring
not this doctrine, receiue him not to hou-
se, nether bid him, God speede.

11 For he that biddeth him, God speede, is
partaker of his euil dedes. Although I had
manie things to write vnto you, yet I wol-
de not [write] with paper & ynce: but I
trust to come vnto you, & speake mouth
to mouth, that our ioye may be full.

12 The sonnes of thine I elect sister grete
thee, Amen.

THE THIRD EPI

STLE OF IOHN.

He is glad of Gaius that he walketh in the truth, & Ex-
horteth the to be loving vnto the poore Christians in their
persecution, y Sheweth the vnkinde dealing of Diotre-
phes, y And the good reporte of Demetrius.

I He Elder vnto the
beloued Gaius, who-
me I loue in y truth.

Beloued, I wish
chiefly that thou pro-
speredst and farest
wel, as thy soule pro-
spereth.

2 For I reioyced greatly when the brethre
came, and testified of the truth that is in
thee, how thou walkest in the truth.

3 I haue no greater ioye then this, [that
is,] to heare that my sonnes walke in ve-
ritic.

4 Beloued, thou doest faithfully whatsoe-
uer thou doest to the brethren, & to strā-
gers,

5 Which bare witnes of thy loue before

the Churches. Whome if thou bringest
of their iourney as it becometh according
to God, thou shalt do wel,

7 Because that for his Names sake thei wet
forthe, and toke nothing of the Gentiles.

8 We therefore ought to receiue such, that
we might be helpers to the truth.

9 I wrote vnto the Church: but Diotre-
phes which loueth to haue the preemi-
nence among them receiueth vs not.

10 Wherefore if I come, I wil declare his
dedes which he doeth, prating against
vs with malicious wordes, and not there-
with content, nether he him self recei-
ueth the brethren, but forbiddeth them
that wolde, and thrusteth them out of the
Church.

11 Beloued, folowe not that which is euil,
but that which is good: he y doeth wel, is
of God: but he that doeth euil, hath not
fene God.

12 Deme-

† Or, worthe
& noble.

a According
to godlines and
not with anie
worldlie af-
fection.

b VVe can not
receiue the gra-
ce of God, ex-
cept we haue
the true know-
ledge of him, of
y which know-
ledge loue pro-
cedeth.

c According to
Gods worde.

d John 15, 17.

e 10. de. 12.

f 10. de. 12.

g 10. de. 12.

h 10. de. 12.

i 10. de. 12.

j 10. de. 12.

k 10. de. 12.

l 10. de. 12.

m 10. de. 12.

n 10. de. 12.

o 10. de. 12.

p 10. de. 12.

q 10. de. 12.

r 10. de. 12.

s 10. de. 12.

t 10. de. 12.

u 10. de. 12.

v 10. de. 12.

w 10. de. 12.

x 10. de. 12.

y 10. de. 12.

z 10. de. 12.

d By suffering
our selues to be
seduced.

e He that
feeth the liming
of purg. 12.

f Rom. 14, 17.
g Haue nothing
to do with him
neither salueth
him aniehow
of familiaritē
or acquaintance.

† Or, worthe

c If thou findest
them y
necessities to-
wardes their
journey know-
ing that y Lord
saith, He that
receiveth you,
receiveth me.

† Or, knowen

12 Demetrius hath good reporte of all men, and of the truth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.

13 I haue manie things to write: but I wil

not with yacke and pen write vnto thee. 14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace [be] with thee. The friends salute thee. Grete the friends by name.

THE GENERAL

EPISTLE OF IUDE.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take hede of deceivers which go about to drawe awaye the hearts of the simple people from the truth of God, & willet them to haue no societie with such, whome he setteth forthe in their liuelie colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them; finally he comforteth the faithful and exhorret them to perseuere in the doctrine of the Apostles of Iesus Christ.



IVDE a seruant of Iesus Christ, & brother of Iames, to them which are called & sanctified * of God the Father, and b reserued to Iesus Christ,

Mercie vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to write vnto you of the commune saluation, it was nedeful for me to write vnto you to exhorte you, that ye shulde earnestly contende for [the maintenance] of the faith, which was a once giuen vnto the Saintes.

For there are certeine men crept in w were before of olde * ordeined to this cōdemnation: vngodlie men [they are] w turne the grace of our God into wantonnes, and denye God the onelie Lord, & our Lord Iesus Christ.

I wil therefore put you in remembrance, forasmuche as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, * destroyed them afterwarde which beleued not.

The * Angels also which kept not their first estate, but left their owne habitation he hath reserued in euerlasting chaines vnder darkenes vnto the iudgement of the great daye.

As * Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed strage flesh, are set forthe for an ensample, and suffer the vengeance of eternal fyre.

Likewise notwithstanding these dreamers also defile the flesh, and despise gouernement, and speake euil of them * are in auctoritie.

Yet * Michael the Archangel, when he

stroue against the deuill, and disputed about the bodie of Moses, durst not blame him with cursed speaking, but saith, ¹The Lord rebuke thee.

But these speake euil of those things which they knowe not: and whatsoever things thei knowe naturally, as beastes, which are without reason, in those things they corrupt them selues.

Wo [be] vnto them: for they haue followed the way * of Cain, & are cast away by the deceite * of Balaams wages, and perish in the * gaine saying * of Core.

These are spotted * in your feasts of charitie when they feast with you, without all feare, feeding them selues: cloudes [they are] without water, caryed about of windes, corrupt trees, & without frute, twise dead, [and] plucked vp by the rootes.

[They are] the raging wauies of the sea, foming out their owne shame: [they are] wandring starres, to whome is reserued the blackenes of darkenes for euer.

And Enoch also the seuenth from Adam, prophesied of such, saying, * ¹Beholde, the Lord cometh with thousands of his Saintes,

To giue iudgement against all men, and to rebuke all the vngodlie among them of all their wicked dedes, which they haue vngodly committed, & of all their cruel speakings, which wicked sinners haue spoken against him.

These are murmurers, complainers, walking after their owne lustes: * whose mouths speake proude things, hauing mens persones in admiration, because of a vantage.

But, ye beloued, remember the wordes

so many are left as are able to instruct vs in the faith of Iesus Christ, to Iohn 20, 31.

* In vngodlines and iniquities. ¹Psal. 16, 10.

In Zacharie

3, 2. Christ vnder

the name of

the Angel rebuked

Satan al

knowing that

he went about

to hinder the

Church: but he

re we are admitt

mitted not to

take to reuenge

our selues by

euil speaking,

but to resiste

thing to God.

By their carnal

iudgement.

* Gen. 4, 8.

* Nom. 22, 23.

For as Core,

Dathan & Abi-

ron rose vp and

spoke against

Moses, so do the

se against them

that are in au-

thoritie.

* Nom. 16, 1.

2. per. 2, 16.

These were

general feastes

which the faith

ful kept, partly

to protest their

brotherlie loue,

& partly to re-

lieue the ordie,

Tertull. in Apo-

loges. chap. 19.

Either of

God, or of his

Church.

* Reuel. 1, 7.

This saying

of Enoch might

for the worthi-

nes thereof ha-

ue bene as a

commune say-

ing among men

of all times, or

els haue bene

written in some

of those booke

which

maine

by the ordie

demerit

1. Tim. 4. 1.
2. Tim. 1. 1.
3. pet. 3. 3.

2 Of regenera-
tion.

which were spoke before of the Apostles
of our Lord Iesus Christ.

18 How that they tolde you that there
shulde be mockers in the last time, which
shulde walke after their owne vngodlie
lustes.

19 These are makers of sectes, fleshlie, ha-
uing not the Spirit.

20 But, ye beloued, edifie your selues in
your most holie faith, praying in the ho-
lie Ghost,

21 And kepe your selues in the loue of God,
loking for the mercie of our Lord Iesus

Christ, vnto eternal life.

22 And haue compassion of some, in put-
ting difference.

23 And other saue with feare, pulling the
out of the fyre, and hate euen the gar-
ment spotted by the flesh.

24 Now vnto him that is able to kepe you,
that ye fall not, and to present you faultles
before the presence of his glorie with
ioye,

25 [That is,] To God onely wise, our Sau-
our, [by] glorie, & maiestie, & dominion,
& power, bothe now and for euer. Amen.

f Some may be
wonne w gen-
tleness, other by
sharpenes.
1 By sharpe re-
probes: drawe
them out of
danger.
2 He willett
not onely to cut
of the euil but
to take away all
occasions which
are as prepara-
tives, & acces-
sories to the
same.

THE REVELATION

OF IOHN THE DIVINE.

THE ARGUMENT.

IT is manifest, that the holie Ghost wolde as it were gather into this moste excellent booke a summe of those prophetes
which were written before, but shulde be fulfilled after the coming of Christ, adding also suche things as shulde be ex-
pendent, alvise to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against o-
thers. Herein therefore is liuely set forth the Diuinitie of Christ, and the testimonies of our redemption: what things the
Spirit of God alloweth in the ministers, and what things he reproyeth: the prouidence of God for his elect, and on the
glorie and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ
shal be destroyed, but the Lambe Christ shal defende them which beare witnes to the truth, who in despite of the beast &
Satan wil reigne ouer all. The liuelie description of Antichrist is set forth, whose time and power notwithstanding is li-
mited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their
bodies: and at length he shal be destroyed by the wrath of God: when as the elect shal giue praise to God for the victorie
nevertheless for a season God wil permit this Antichrist, and strompet vnder colour of faire speache and pleasant doctrine to
deceiue the worlde: wherefore he aduerseth the godlie (which are but a small portion) to auoide this hatfull flatteries, and
braggies, whose ruine without mercie they shal feele, and with the heauynlie companies sing continual praise: for the Lambe
is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is now cast w his ministers into
the pit of fyre to be tormented for euer: where as contrariwise the faithful (which are the holie Citie of Ierusalem, & wife of
the Lambe) shal enioye perpetual glorie. Read diligently: iudge soberly: and call earnestly to God for the true vnderstan-
ding hereof.

CHAP. I.

1 The cause of this reuelation. 3 Of them that read it.
4 Iohn writeth to the seuen Churches. 5 The maiestie
and office of the Sonne of God. 20 The vision of the
candelstickes and starres.

THE reuelation of
Iesus Christ, which
God gaue vnto hi,
to shewe vnto his
seruants things which
must shortly be do-
ne: which he sent,
and shewed by his
Angel vnto his seruant Iohn,

2 Who bare recorde of the worde of God,
and of the testimonie of Iesus Christ, and
of all things that he sawe.

3 Blessed [is he] that readeth, and they that
heare the wordes of this propheticke, and
kepe those things which are written ther-
in: for the tyme is at hand.

4 Iohn, to the seue Churches which are
in Asia, Grace be with you & peace fro hi
Which is, & Which was, and Which is to

be. Church vniuersal. *Exod. 3. 14.

come, and from the seuen Spirits which
are before his Throne,

5 And from Iesus Christ, which is a faith-
ful witnes, & the first begotten of the dead,
and Prince of the Kings of the earth, vnto
him that loued vs, & washed vs, fro our
sinnes in his blood,

6 And made vs Kings and Priestes vnto
God euen his father, to him be glorie, &
dominion for euermore, Amen.

7 Beholde, he cometh with cloudes, and
euery eye shal see him: yea, euen they w
haue pierced him through: and al kinreds of
the earth shal waile before him, Euen so,
Amen.

8 I am Alpha & Omega, the beginning
and the ending, saith the Lord, Which is
& Which was, & Which is to come, [eu]er
the almightie,

9 I Iohn, euen your brother, & companio
in tribulation, & in the kingdome and pa-
ted him, and put him to death, shal then acknowledge him.
*Chap. 1. 6. & 12. 13. 1 Alpha and Omega are the first and last letters
of the a b c. of the Grekes.

g That is from
the holie Ghost
or these seuen
Spirits were mi-
nisters before
God the Father
& Christ, who
me after he cal-
leth the hornes
& eyes of the
Lambe, chap. 6.
In a like
phrase Paul de-
scribeth God, and
Christ, and the
Angels to wit-
nes, 1. Tim. 5.
21.

*Psal. 1. 9. 13.
*1. Cor. 15. 20.
*colof. 1. 18.
*Ebre. 9. 14.
1. pet. 1. 21.
1. Iohn 1. 9.
1. pet. 3. 5.
*Mat. 24. 13.
*Iude 14.

h They that
continued
Christ & most
cruelly persecu-
ted him, and put
him to death, shal
then acknowledge
him.
*Or, for him
of the a b c. of the
Grekes.

tiencie

a Of things
which were hid
before.
b Christ recei-
ued this reuelation
out of his
father, as his owne do-
ctrine, but it
was hid in re-
spect of vs to I-
Christ as Lord
and God reuei-
led it to Iohn
his seruant by
the ministerie
of his Angel, to
the edification
of his Church.
c To the good
edification.
d Which ex-
presseth the
new prophetes,
and sheweth
what shal come
to passe in the
new testament.
e And began
euen then.
f Meaning the

ence of Iesus Christ, was in the ycleal-
led Patmos, for the worde of God, and
for the witnessing of Iesus Christ.

10 And I was [raunished] in spirite on the
Lords day, and heard behinde me a great
voyce, as it had bene of a trumpet.

11 Saying, I am Alpha & Omega, the first
& the last, and that which thou seest, write
in a booke, and send it vnto the seuen
Churches which are in Asia, vnto Ephe-
sus, & vnto Smyrna, & vnto Pergamus, &
vnto Thyatira, and vnto Sardi, and vnto
Philadelphia, and vnto Laodicea.

12 Then I turned backe to se the voyce,
that spake with me: & when I was turned,
I sawe seuen golden candlestickes,

13 And in the middes of the seuen candle-
stickes, one like vnto the Sonne of man,
clothed with a garment & downe to the
fete, and girde about the pappes with a
golden girdle.

14 His head and heerres [were] white as
white woll, [and] as snowe, and his eyes
[were] as a flame of fyre.

15 And his fete like vnto fyne brasse, bur-
ning as in a furnace: and his voyce as the
founde of many waters.

16 And he had in his right hand seuen
starres: and out of his mouth went a
sharpe two edged sworde: and his face
[shone] as sunne shineth in his strength.

17 And when I sawe him, I fell at his fete
as dead: then he laid his right hand
vpon me, saying vnto me, Feare not: I am
the first and the last,

18 And am a liue, but I was dead: and be-
holde, I am a liue for euermore, Amen: &
I haue the keyes of hel and of death.

19 Write the things which thou hast sene,
and the things which are, and the things
which shal come hereafter.

20 The myserie of the seue starres which
thou sawest in my right hand, and the se-
uen golden candlestickes, [is this,] The
seuen starres are the Angels of the seuen
Churches: and the seuen candlestickes [v]
thou sawest, are the seuen Churches.

VVhich are the pastors of the Churches. 2 This swor-
de signified his worde and the vertue thereof, as is declared, Ebr. 4. 12.

3 To comfort me, Isa. 41. 4. & 44. 6. b Equal God w my
Father, and eternal. c That is power ouer them. d In the latter dayes.

e In my protection. f That is, the ministers, Mal. 3. 3.

CHAP. II.

He exhorteth foure Churches, 5 To repentance, 10 To
perseuerance, patience and amendement, 5. 14. 20. 23
As wel by threatnings, 7. 10. 17. 20 As promises of re-
ward.

Vnto the Angel of the Church of
Ephesus write, These things saith he
that holdeth the seuen starres in his

right hand, and he that walketh in the midst of the
candlestickes, to knowe thy works, and thy laboure, and
thy patience, and how thou canst not
forbeare them which are euill, and hast
examined them which say they are Apo-
stles, and are not, and hast founde them
liars.

3 And thou hast suffered, and hast patience
and for my Names sake hast laboured, and
hast not fainted.

4 Neuertheles, I haue some what against
thee, because thou hast left thy first loue.

5 Remember therefore from whence thou
art fallen, and repent, and do the first wo-
rkes: or els I wil come against thee shortly,
and wil remoue thy candlesticke out of
his place, except thou amend.

6 But this thou hast, that thou hatest
the workes of the Nicolaitans, which I also
hate.

7 Let him that hath an eare, heare what
the Spirit saith vnto the Churches, To
him that ouercometh, I wil giue to cate
of the tree of life which is in the middes
of the Paradise of God.

8 And vnto the Angel of the Church of
the Smyrnians write, These things saith
he that is first, and last, Which was dead
and is aliue,

9 I know thy workes and tribulation, and
pouertie (but thou art riche) & I know
the blasphemie of them, which say they
are Iewes and are not, but are the Syna-
gogue of Satan.

10 Feare none of those things, which thou
shalt suffer: behold, it shal come to passe,
that the deuill shal cast some of you into
prison, that ye may be tryed, and ye shal
haue tribulation ten dayes: be thou faith-
ful vnto the death, and I wil giue thee the
croune of life.

11 Let him that hath an eare, heare what
the Spirit sayeth to the Churches. He that
ouercometh, shal not be hurt of the second
death.

12 And to the Angel of the Church which is
at Pergamus write, This saith he which
hath the sharpe sworde with two edges.

13 I knowe thy workes & where thou dwel-
lest, [cu] where Satans throne is, & thou
kepest my Name, & hast not denied my
name, when thou wast in the synnycourt
of Domitian. m In spiritual treasures. n They are not Abrahames
children according to the faith. o Here he nameth the author of all but
carnallie, incouraging vs manfully to fight against him, in persecuting vs
theorie. p The end of affliction is that we may be tried and not destroyed.
q Signifying manie times, as Genes. 22. 1. nom. 14. 12. although there shal
be comfort and relief. r The first death is the natural death of the body,
the seconde is the eternal death: from the which all are free that believe in
Iesus Christ, Iohn 5. 24. f The worde of God is the sworde with two
edges, Ebr. 4. 12. All towres and countreies wher the Gods worde, & good
living is banished, are the thrones of Satan, and also those places wher the
worde is not preached sincerely, nor manerly taught & defended.

1. In the vnt
best of perfec
tion. A daugh
ter of the Mar
tyrs they con
quered in the pa
st faith, and
therefore are
commended al
so a forme.
2. In the vnt
the children of
to Balaam, &
for luche persua
de to idolatrie
or whoredome.
3. Nom. 24. 14.
& 25. 1.
4. And not
commune to
all.
5. Suche a sto
ne was vnto
be giuen to the
that had gotten
vnto victorie ou
gates, in fight
of honour, and
therefore it is
written here is
token of Gods
fauour and gra
ce. yf thou wast a
signe that one
was cleared in
iudgement.
6. The newe
name also signi
fies remouance
and honour.
7. Or, aluaine.

b To helpe the
Saints.

1. King. 16. 31
c As that nar
lor Iezabel
maintained stra
ge religi. n and
exercised cruel
tye against the
seruants of God,
so are there a
mong them y
ghe like.
d They that
consent to ido
latrye and false
doctrine, com
mit spiritual
whoredome,
whereof folo
weh corporal
whoredome.
Hof. 4. 13.
e Them that
followe her
wayes.
f. Sams. 16. 7.
psal. 7. 10.
Ierem. 11. 29.
& 17. 10.
g The false
teachers termed
their doctrine
in their name, as
though it con
tained the most
pure and vnto
of heauenly
things, & was
the waye to
heauen. Now the
Anabaptists, Laberriers, Papists, Arrians, &c. vie to beautifie
their monstrous

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2. In the vnt
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to Balaam, &
for luche persua
de to idolatrie
or whoredome.
3. Nom. 24. 14.
& 25. 1.
4. And not
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be giuen to the
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vnto victorie ou
gates, in fight
of honour, and
therefore it is
written here is
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workes vnto the end,* to him wil I giue
power ouer nations.

27 And he shal rule them with a rodde of
yron: [&] as the vessels of a potter, shal
they be broken.

28 Euen as I receiued of my Father, so wil
I giue him the morning starre.

29 Let him that hathe an eare, heare what
the Spirit saith to the Churches.

CHAP. III.

He exhorteth the Churches or ministers to the true professi
on of faith and so watching. 12 VVith promises to them
that perseuere.

1 And write vnto the Angel of the
Church w is at Sardi, These things
saith he y hathe the seuen Spirits of God,
and the seuen starres, I know thy workes:
for thou hast a name that thou * liuest, but
thou art dead.

2 Be awake & strengthen the things which
remaine, that are readie to dye: for I ha
ue not founde thy workes perfite before
God.

3 Remember therefore, how thou hast re
ceiued and heard, and holde fast, and re
pent.* If therefore thou wilt not watch, I
wil come on thee as a thefe, & y shalt not
knowe what houre I wil come vpon thee.

4 [Notwithstanding] thou hast a fewe na
mes yet in Sardi, which haue not b defiled
their garments: and they shal walke with
me in white: for they are worthie.

5 He that ouercometh, shal be clothed in
white araye, & I wil not put out his na
me out of the * boke of life, but I wil con
fesse his name before my Father, & befo
re his Angels.

6 Let him that hathe an eare, heare, what
Spirit saith vnto the Churches.

7 And write vnto the Angel of y Church
which is of Philadelphia, These things
saith he that is Holie and True, which ha
the the * keye of David, which openeth
and no man shutteth, and shutteth and no
man openeth,

8 I knowe thy workes: beholde, I haue
set before thee an open dore, & no man
can shut it: for thou hast a litle strength
and hast kept my worde, and hast not de
nied my Name.

9 Beholde, I wil make them of the synago
gue of Satan, & call them selues Iewes &
are not, but do lye: beholde, [I say,] I wil
make them, that thei shal come and * wor
ship before thy fete, and shal knowe that
I haue loued thee.

10 Because thou hast kept y worde of my
patience, therefore I wil deliuer thee from
the houre of tentation, which wil come
vpon al the worlde, to trye them that
dwell

* Pal. 1. 9.

a The rainie
much when he
bringeth forth
good fruite, &
he is dead.

* Chap. 16. 15.
1. theff. 5. 2.
2. per. 3. 10.
3. Or, persons.
b Either by co
sensing to ido
latrye, or els pul
luting their
conscience with
any euil.
* Chap. 20. 12.
& 21. 27.
philip. 4. 4.

* Isa. 23. 23.
Job 22. 14.
c VVhich sig
nifieth that Chri
st hathe all the
power ouer the
house of Da
uid, which is the
Church, so that
he may ether re
taine or put out
whome he wil.
d VVhich is so
aduance the
kingdome of
God.
e I wil cauli
che in thy fight
to hille them
selues, & to gi
ue due honou
to God, and to
his Sonne
Christ.

dwelt upon the earth, &c.

11 Beholde, I come shortly: holde þ which thou hast, that no man take thy crowne.

12 Him that ouercometh, wil I make a pillar in the Temple of my God, and he shall go no more out : & I wil write vpon him the Name of my God, & the name of the citie of my God, [which is] the new Ierusalem, which cometh downe out of heauen from my God, and [I wil write vpon him] my new Name.

13. Let him that hath an eare, heare what
the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith
 3 Amen, the faithful and true witnes, the
 b beginning of the creatures of God,

15 I knowe thy workes, that thou art ne-
ther colde nor hote: I wolde thou werest
colde or hote.

16 Therefore, because I art luke warme,
and nether colde nor hote, it wil come
to passe, that I shal spewe thee out of my
mouth.

17 For thou saist, I am ⁱ riche & increased
with goods, & haue^k nede of nothing, &
knowest not how ^p art wretched, & mise-
rable, and poore, and blinde and naked.

18 I counsell thee to bye of me golde tryed
by the fyre, that thou maieft be made ri-
che, & white raiment, that thou maieft be
clothed and that thy filthie nakednes do
not appeare: and¹ anoint thine eyes with
eye salue, that thou maieft se.

19 As manie as I loue, I* rebuke & chaften:
be^m zealous therefore and amende.

20 Beholde, I stand at the dore, and knocke. If any man heare my voyce & open the dore, I wil come in vnto him, and wil suppe with him, and he with me.

21 To him that ouercometh, wil I grante
to sit wth me in myⁿ throne, euen as I ouer
came, & sit wth my Father in his throne.

22 Let him that hathe an eare, heare what
the Spirit saith vnto the Churches.

CHAP. III.

The vision of the maiestic of God. 2 He seeth the throne, and one sitting vpon it. 8. And 14 seates about it with 24. elders sitting vpon them, and foure beastes praising God day and night.

After this I looked, & beholde, a^r dore
was open in heaven, and the first
voyce which I heard, was as it were of a
trumpet talking with me, saying, Come
vp hither, and I wil shewe thee things &
muste be done hereafter.

And immediatly I was [transified] in the spirit, & beholde, a throne was set in heauen, and one sat vpon the throne.

And ^b he that fate, was to loke vpon, like

vnto a iasper stone, and a sardine, & there
[was] a raine bowe rounde about the thro
ne in sight like to an emeraude.

4 And rounde about þe throne were foure
and twentie seates, and vpon the seates I
sawe foure and twentie Elders sitting,
clothed in white raiment, & had on their
heads crownes of golde.

And out of the throne^d proceeded^e lightnings, and thundrings, and voyces, & there were seuen lampes of fyre, burning before the throne, which are the seuen spirits of God;

6 And before the throne there [was] a^a sea
of glasse like vnto crystal: and in the mid-
des of the throne, & rounde about þ^b thro-
ne [were] foure^b beastes full of eyes befo-
re and behinde.

7 And the first beast [was] like a lion, & the
seconde beast like a calfe, and the third
beast had a face as a man, and the fourthe
beast [was] like a flying eagle.

8 And the foure beasts had eche one of them six wings about him; and they were full of eyes within, & they ceased not day nor night, saying, * Holie, holie, holie Lord God, almightie, Which was, and Which is, and Which is to come.

And when those beasts gaue glorie, and
honour, and thanks to him that fate on
the throne, which liueth for euer and e-
uer.

to The foure and twentie elders fell down before him that sate on the throne, & worshipped him, that liueth for euer more,^k & cast their crownes before the throne, saying,

11 Thou art* worthie, O Lord, to receiue
glorie and honour, & power: for thou hast
created all things, and for thy willes sake
they are, and haue bene created.

¶ CHAP. V.

1 He seeth the Lambe opening the booke, **3.** 14 And there-
fore the foure beasts, the 24 elders, and the Angels praise
the Lambe, & do him worship, **9** For their redemption
and other benefites.

AND I sawe in the right hand of him
that satte ypon the throne, ^a a Booke
written within, and on the backside, sea-
led with ^b seven scales.

And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the booke, and to loſe the ſcales thereof:

3 And no man in heauen, nor in earth, ne-
ther vnder the earth, was able to open the
Booke, neither to looke thereon.

Then I wept much, because no mā was
founde worthe to open, and to reade the
Boke, nether to loke thereon.

5 And

c By these are
meant all y^e ho-
lye companie of
the heauens.

From the throne of the Father, and the Sonne proceedeth the holie Ghost, who hauing all but one throne, declare the vnitie of the Godhead.

e The holie
Gost is as a light
ning vnto vs
that beleue, and
as a fearful
thunder to the
disobedient.

If The world
is compared to
a sea because of
the changes and
instability.

g It is as clea-
re as crystal be-
fore the eyes of
God, because
there is nothing
in it so little that
is hid from him
† Or, under the
throne.

h They are
called Cheru-
bins, Eze. 10, 20
i VVe are here
by taught to gi-
ue glorie to
God in all his
workes.
* Iſa. 6, 3.

* They will challenge no authority, honour nor power before God.

* Chap. 5, 12a

a A familie
taken of earth-
lie princes, &
judge by booke
& writings: &
here it doeth sig-
nifie all the
counsels & in-
gements of God,
which are oon-
ly knowne to
Christ the Son
of David,
ver. 5.
b That they

1944

Gen. 49.9.

k This vision confirmeth the power of our Lord Iesus, who is the Lambe of God that taketh away the sinne of the worlde.

d That is, manifold power. **e** Signifying the fulnes of the Spirit, which Christ powreth vpon all.

f The Angels honour Christ, he is therefore God.

g This declarerth how the prayers of the faithful are agreeable vnto God, read Acts 10.4. Chap. 3.3. **h** Our Saviour Iesus hathe redeemed his Church by his blood shedding & gathered it of all nations.

i 1. Pet. 2.8. **l** Not corporally.

Dan. 7.10.

Chap. 4.11.

a The opening of the scale is the declaration of Gods will, & the executing of his iudgements.

b Signifying that there was manifold things to come.

c The white horse signifieth innocencie, victorie, & felicitie which shalde come by the preaching of the Gospel.

5 And one of the elders said vnto me, Wepe not: beholde, the ^alion which is of the tribe of Iuda, the rote of Dauid, hath obtained to open the Boke, & to lofe the seven seales thereof.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beasts, & in ^f middes of the elders, stode a Lambe as though he had bene killed, & had ^d seven hornes, & seven eyes, which are the seven spirits of God, sent into all the worlde.

7 And he came, and toke the Boke out of the right hand of him that sat vpon the throne.

8 And when he had taken the Boke, ^f foure beasts and the foure and twentie elders fell downe before ^f Lambe, having euerie one harpes and golden viales full of odours, which are the ^g prayers of the Saintes.

9 And they sung a new song, saying, Thou art worthie to take the Boke, and to open the seales thereof, because thou wast killed, and hast ^h redeemed vs to God by thy blood out of euerie kinred, and tongue, & people, and nation,

10 And hast made vs vnto our God ^k kings and Priests, and we shal ⁱ reigne on the earth.

11 Then I behelde, & I heard the voyce of manie Angels rounde about the throne and [about] the beasts and the elders, and there [were] ^k thousand thousands,

12 Saying with a loude voyce, worthie is the ^k lambe that was killed to receiue power and riches, & wisdom, and strength, and honor, and glorie, and praise.

13 And al ^f creatures which are in heauē, and on the earth, and vnder the earth, & in the sea, & all that are in them, heard I, saying, Praise and honor, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euer more.

14 And the foure beasts said, Amen: and the foure and twentie Elders fel downe, and worshipped him that liueth for euer more.

CHAP. VI.

The Lambe openeth the sixe scales, and manie things follow the opening thereof, so that this containeth a general prophetic to the end of the worlde.

A Frer, I behelde when ^f Lambe had opened one ^k of the scales, & I heard one of the foure beasts say, as [it were] the ^b noyce of thunder, Come and se.

Therefore I beheld, and lo, there [was] a white horse, and he that ^d sat on him, had a bowe, and a crowne was giuen vnto

him, and he went forth conquering that he might ouercome.

him, and he went forth conquering that he might ouercome.

3 And when he had opened the seconde scale, I heard the second beast say, Come and se.

4 And there went out another horse that was ^k red, & power was geuin to him that ^f sat thereon to take peace from the earth, and that they shulde kil one another, and there was geuin vnto him a great sworde.

5 And when he had opened the third scale, I heard the third beast say, Come and se. Then I behelde & lo a blake horse, and he that sat on him, had balances in his hand.

6 And I heard a voyce in the middes of ^f foure beasts say, A ^k measure of wheat for a penie, and thre measures of barlie for a penie, and oyle, and wine hurt thou not.

7 And when he had opened the fourth scale, I heard the voyce of the fourth beast say, Come and se.

8 And I looked, & behelde, a ^k pale horse, & his name that sat on him was Death, and ^h Hel followed after him, and power was giuen vnto them ouer the fourth parte of the earth, to kil with sworde, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the ^k fift scale, I sawe vnder the altar ^m the soules of them that were killed for the worde of God, & for ^f testimonie which they maintained.

10 And they cryed with a lowde voyce, saying, How long, Lord, holie and true! doest thou iudge & auenge our blood on them that dwel on the earth?

11 And long white robes were giuen vnto euerie one, & it was said vnto them, ^f they shulde rest for a litle season vntil their felowe seruants, and their brethren that shulde be killed euen as they were, were fulfilled.

12 And I beheld when he had opened the sixt scale, and lo, there was a great ^k earthquake, and the ^o sunne was as blacke as ^p sacke cloth of heere, and the ^q moone was like blood.

13 And the ^k starnes of heauen fel vnto the earth, as a figge tree casteth her grene figges, when it is shaken of a mightie winde.

14 And ^k heauen departed away, as a scrole when it is rolled, and euerie mountaine & yle were moued out of their places.

15 And the Kings of the earth, & the great men, and the riche men, and the chief captaynes, and the mightie men, and euerie bondman, and euerie fre man, hid the selues in denes, and among the rockes of the mountaines,

Signifying the cruel warres that ensued when the Gospel was refused.

f VWho was Satan.

g This signifieth an extreme famine, and want of all things.

h The Grete wordes signifieth thus, measure which was ordinarily giuen to seruants for their portion of flack of measure for one day.

i VWhen a mounted about foure pence halfe penie.

k VWherein ment sickness, plagues, pestilence, & death of man & beast.

l Or, the continual periculus of the Church noted by the fift scale.

m The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauen.

n Which signifieth the change of the true doctrine, & the greatest use of motion and troubles to come to the worlde.

o That is, the brightness of the Gospel.

p The traditions of men.

q The Church miserably deluded with idolrie & afflicted by tyrants.

r Doctors & preachers that departe from the truth.

s The kingdom of God is hid, and withdrawn from men, & appereth not.

16 And said to the mountaines & rockes,
"Fall on vs, and hide vs fro the presen-
ce of him that sitteth on the throne, & from
the wrath of the Lambe.

17 For the great day of his wrath is come,
and who can stand?

Such men afterwarde, of what estate soeuer they be, shalbe desperate, and
unable to susteine the wright of Gods wrath, but shal continually feare his
iudgement.

CHAP. VII.

9 He seeth the seruants of God sealed in their foreheades
out of all nations and people, 15 Which though they suffer
trouble, yet the Lambe feedeth them; leadeth them to
the fountaines of liuing water, 17 And God shal wipe
awaye all teares from their eyes.

1 And after that, I sawe foure Angels
stand on foure corners of the earth,
holding the foure windes of the earth,
the windes shulde not blowe on the earth,
nether on the sea, nether on anie tre.

2 And I sawe another Angel come vp fro
the East, which had the seale of the liuing
God, and he cryed with a loude voyce to
the foure Angels to whome power was
giuen to hurt the earth, and the sea,

3 Saying, Hurt ye not the earth, nether the
sea, nether the trees, til we haue sealed the
seruants of our God in their foreheades.

4 And I heard the number of them, which
were sealed, and there were sealed an
hundred and foure and fortie thousand
of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue
thousand. Of the tribe of Ruben were sea-
led twelue thousand. Of the tribe of Gad
were sealed twelue thousand.

6 Of the tribe of Aser, were sealed twelue
thousand. Of the tribe of Nephthali we-
re sealed twelue thousand. Of the tribe of
Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twel-
ue thousand. Of the tribe of Leui were
sealed twelue thousand. Of the tribe of
Issachar were sealed twelue thousand. Of
the tribe of Zabulon were sealed twelue
thousand.

8 Of the tribe of Ioseph were sealed twel-
ue thousand. Of the tribe of Benjamin
were sealed twelue thousand.

9 After these things I behelde, & lo, a great
multitude, which no man coulde number,
of all nations & kinreds, and people, and
tongues, stood before the throne, & before
the Lambe, clothed with long white
robes, and palmes in their hands.

10 And they cryed with a loude voyce, say-

ing, Saluation cometh of our God, that
sitteth vpon the throne, & of the Lambe.

11 And all the Angels stode rounde about
the throne, and about the Elders, & the
foure beastes, & they fell before the thro-
ne on their faces, and worshiped God,

12 Saying, Amen. Praise and glorie, & wil-
dome, & thanks, and honour, & power,
and might, be vnto our God for euer-
more, Amen.

13 And one of the Elders spake, saying vnto
me, What are these which are arrayed in long
white robes? and whence came they?

14 And I said vnto him, Lord, thou know-
est. And he said to me, These are they,
which came out of great tribulation, and
haue washed their long robes, & haue ma-
de their long robes white in the blood
of the Lambe.

15 Therefore are they in the presence of
the throne of God, and serue him day &
night in his Temple, and he that sitteth
on their throne, wil dwell among them.

16 They shal hunger no more, nether
thirst anie more, nether shal the sunne
light on them, nether anie heat.

17 For the Lambe, which is in the mid-
des of the throne, shal gouerne them; and
shal lead them vnto the liuelie fountai-
nes of waters, and God shal wipe away
all teares from their eyes.

CHAP. VIII.

1 The seventh scale is opened: there is silence in heauen.
6 The foure Angels blowe their trumpettes, and great pla-
gues follooue vpon the earth.

1 And when he had opened the se-
uenth scale, there was silence in hea-
uen about halfe an houre.

2 And I sawe the seven Angels, which sto-
de before God, and to them were giuen
seven trumpettes.

3 Then another Angel came & stode be-
fore the altar hauing a golden censur, and
much odours was giuen vnto him, & he
shulde offre with the prayers of all Sain-
tes vpon the golden altar, which is befo-
re the throne.

4 And the smoke of the odours with the
prayers of the Santes, went vp before
God, out of the Angels hand.

5 And the Angel toke the censur, & filled
it with fyre of the altar, and cast it into
the earth, and there were voyces, and
thundrings, and lightnings, and earth-
quake.

6 Then the seven Angels, which had the

presentment our prayers, which remaine yet in earth, before the altar, and
the mercie of God. 3 He meaneth by fyre the grace of God, whereby we
are purged & made cleane, Isa. 6.6. 4 He powreth the prayers of the holie
God into the heauens of the faithful. 5 VVhen this grace is offered, man-
ious rebellions arise against it by reason of the wicked, which can neither
to heare their sinnes touched, nor mercie offered.

seven

All that are
lauded attribute
their saluation
vnto God onely
& to his Christ
& to none other
thing.

There is no
punishment nor
mercy, but by the
blood of Christ
onely, w pur-
get our sinnes
& so make us
white.

That, of
the multitude of
God the father,
the Sonne, and
the holie Ghost.
p Meaning con-
tinually: for els
in heauen there
is no night.

For all mis-
erie and mis-
erie shalbe then
taken away.
They shal
haue no more
grief and paine,
but stil joy and
consolation.

Jesus Christ
the mediator &
redemer.
VVhich is va-
rie God.

He shal giue
them life, and
conserue them
in eternall glo-
rie.

Isa. 43.1.
chap. 11.4.

Under the
sixth scale he tou-
ched in general
the corruption
of the doctrines
but vnder the se-
uenth he shew-
eth the great
danger there-
of, & what trou-
bles, fetters and
heresies harbe
bene & shalbe
brought into the
Church there-
by.

That the
heavens might
be more atten-
tine.

He sheweth
the onely reme-
die in our af-
flictions, to wit,
to appeare be-
fore the face of
God by the
mercy of Iesus
Christ, who is
the Angel, the
sacrifice, & the
Priest, which

presenteth our prayers, which remaine yet in earth, before the altar, and
the mercie of God. 3 He meaneth by fyre the grace of God, whereby we
are purged & made cleane, Isa. 6.6. 4 He powreth the prayers of the holie
God into the heauens of the faithful. 5 VVhen this grace is offered, man-
ious rebellions arise against it by reason of the wicked, which can neither
to heare their sinnes touched, nor mercie offered.

He meaneth by fyre the grace of God, whereby we
are purged & made cleane, Isa. 6.6. 4 He powreth the prayers of the holie
God into the heauens of the faithful. 5 VVhen this grace is offered, man-
ious rebellions arise against it by reason of the wicked, which can neither
to heare their sinnes touched, nor mercie offered.

That is, pro-
claiming against
the Church and
troubles by fal-
se doctrine, and
to seduce them
to wandre.
That is, the
muche paine of
them were sedu-
ced.
Euen the ve-
rie elect were
fore tried and
proven.
Diuers sectes
of heretikes we
re sored abroad
in the worlde.
Meaning the
shipmañs, and
so them that
had anie gouer-
nement.
That is, so-
me excellent
minister of the
Church, which
shal corrupt the
Scriptures.
VWhich here
signifie false &
corrupt doctrine.
That is, of
Christ who is
the sunne of iu-
stice, meaning
that men by
boasting of the
re workes and
merites, ob-
scure Christ and
spread his death
vnder fete.
That is, of
the Church.
Of the mi-
nisters & tea-
chers, which ha-
ue not taught
as they ought to
do.
These are
plagues for the
contempt of the
Gospel.
Horrible
threatnings a-
gainst the infi-
deles & rebelli-
ous persons.

That is, the
bishops & mi-
nisters, which
forake the wor-
de of God, & so
fall out of hea-
uen, & become
Angels of dar-
kenes.
This auto-
ritie chiefly is
committed to
the Pope, in his
name whereof he
beareth the ke-
y in his ar-
mour.
Abundance of
the Gospel.
False and de-
ceivable doctrine,
which is pleasant to the flesh.
That
is, secretly per-
fide the facion of the
hypocrites.

seuen trumpettes, prepared them selues to blowe the trumpettes.

So the first Angel blew trumpet, & there was haile & fyre, mingled w blood, and they were cast into the earth, and the third parte of trees was burnt, & al grene grasse was burnt.

And the seconde Angel blew the trumpet, and as it [were] a great mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

And the third parte of the creatures, w were in the sea, and had life, dyed, & the third parte of shippes were destroyed.

Then the third Angel blew the trumpet, & there fell a great starre from heauen burning like a torche, and it fell into the third parte of the riuers, and into the fountaines of waters.

And the name of the starre is called wormewood: therefore the third parte of the waters became wormewood, and manie me dyed of the waters, because thei were made bitter.

And the fourthe Angel blew trumpet, and the third parte of the sunne was smitten, & the third parte of the moone, and the third parte of the starres, so that the third parte of them was darkened: and the day [was smitten,] that the third parte of it colde not shine, and likewise the night.

And I behelde, & heard one Angel flying through the middes of heauē, saying with a lowde voyce, Wo, wo, wo to the inhabitants of the earth, because of the foundes to come of the trumpet of the thre Angels, which were yetto blowe the trumpettes.

CHAP. IX.

The fift and sext Angel blowe their trumpettes: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is paste. 14 The four Angels that were bounde, are loosed, 15 And the third parte of men is killed.

And the fift Angel blew the trumpet, & I sawe a starre fall from heauen vnto the earth, and to him was given the keye of the bottemles pit.

And he opened the bottemles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, and the aye were darkened by the smoke of the pit.

And there came out of the smoke Locustes vpon the earth, and vnto them was given power, as the scorpions of the

heretikes and errors, which couer with darkenes. Christ and locustes are false teachers, heretikes, & worldlie subtil Priests, Cardinals, Pastors, Archbishops, bishops, Doctors, Ratcheles and misters which forsake Christ to mainteine false doctrine.

False and deceivable doctrine, which is pleasant to the flesh. That is, secretly per- fide the facion of the hypocrites.

earth haue power.

And it was commanded them, that they shulde not hurt the grasse of the earth, nether any grene thing, nether anie tree: but onely those men which haue not feale of God in their foreheades.

And to them was commanded that thei shulde not kil them, but that thei shulde be vexed fyue moneths, and that their paine shulde be as the paine that cometh of a scorpion, when he hath stung a mā.

Therefore in those daies shal men feke death, and shal not finde it, and shal desire to dye, and death shal see fro them.

And the forme of the locustes [was] like vnto horses prepared vnto battel, & on their heades [were] as it [were] crownes, like vnto golde, & their faces [were] like the faces of men.

And they had heere as the heere of women, and their teeth were as the teeth of lions.

And they had habbergions, like to habbergions of yron: & the founde of their wings [was] like the founde of charrets when manie horses runne vnto battel.

And thei had tailles like vnto scorpions, and there were stings in their tailles, & their power was to hurt me fyue moneths.

And they haue a King ouer them, w is the Angel of the bottemles pit, whose name in Hebrew [is] Abaddon, and in Greke he is named Apollyon.

One wo is past, [and] beholde, yet two woes come after this.

Then the sixt Angel blew the trumpet, & I hearde a voyce from the foure hornes of the golden altar, which is before God,

Saying to the sixt Angel, which had trumpet, Lose the foure Angels, w are bounde in the great riuier Euphrates.

And the foure Angels were loosed, w were prepared at an houre, at a day, at a moneth, & at a yere, to slay the third parte of men.

And number of horsemen of warre were twentie thousand tymes ten thou-

o They pretend a certaine title of honour, which in dede becometh nothing vnto them, as the Priests by thire crownes and strange apparell declare.

That is, thei pretend great gentleness & loue: they are wise, politicking subtil, eloquent & in worldlie craftines passe all in all their doings.

Signifying their oppression of the poore & crueltie against Gods children.

Which signifie their hardenes of heart & obstinacion in thire errors, with thire assuurance to defende thei of aspidelapinces.

For as thei had wings, so are they lifted up aboue the commune sort of men & deemed more holie and do all things with rage & fiercenes.

Which is Antichrist the Pope, king of hypocrites & Satans ambassador.

That is, destroyer of the house of penitencion, destroyer of penitence, & false doctrine, and the whole worlde w fyre & sword.

Meaning the enemies of the East countrey, shulde assaile the Church of God, as did the Arabians, Saracines, Turkes & Tartarians.

This signifie the great readines of the enemies

For the ful-
fillment of the
elect, but
suche as are
ordained to
perdition.

That is, the
infidels whome
Satan blin-
deth with the
efficacie of
error, 2. Thess.
2, 11.

Thogh the
elect be hurt,
yet thei can
not perish.

The elect
for a certain
space and in
times are in
trouble: for the
grahoppers
endure but from
April to Sep-
tember, which
is fyue moneths.

For at the
gining of
thei of their
conscience
seemeth as
nothing, but
cepe they
sense
felle temole,
they perish.
Ist. 2, 19.
hose. 10, 8.
luk 23, 30.
chap. 6, 16.

Suche is the
terror of the
vndebeuling
conscience, which
hath no as-
suurance of
mercie,
but feleth the
iudgement of
God against
when men
imbrace error
and refuse the
simplicitie of
Gods worde.
Vvild. 16, 9.

VWhich
signifie that the
Pope, dergie
shal be proud,
ambitious, bo-
de stout, rash,
rebellious, sub-
bern, cruel, in-
churous & ac-
tors of warre
and destruc-
tion of the
children of
God.

To intice
& kil with
thei venomous
doctrine.

For as thei
had wings, so
are they lifted
up aboue the
commune sort
of men & de-
emed more
holie and do
all things with
rage & fier-
cenes.

Which is
Antichrist the
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That is,
destroyer of
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false doctrine,
and the whole
worlde w fyre
& sword.

Meaning
the enemies
of the East
countrey,
shulde assaile
the Church of
God, as did
the Arabians,
Saracines,
Turkes &
Tartarians.

This
signifie the
great readi-
ness of the
enemies

land;

land: for I heard the number of them.

17 And thus I sawe the horses in a vision, & them that sate on them, hauing fyrie habbergiōs, and of Iacinth, and of brimstone, & the heads of the horses were as heads of lyons: and out of their mouthes went forthe fyre and smoke and brimstone.

18 Of these thre was the third parte of me killed, [that is,] of the fyre, & of the smoke, and of the brimstone, which came out of their mouths.

19 For their power is in their c^hmouthes, & in their tails : for their tails were like vnto serpents, and had heads, wherewith they hurte.

20 And the remnant of þ men which were
not killed by these plagues, ^d repented not
of þ workes of their hands, that thei shulde
not worship deuils, and * idols of golde, &
offiluer, and of brasse, and of stone, & of
wood, wth neither cā se, neither heare nor go.

21 Also they repented not of their murder,
and of their fornicarie, nether of their forni-
cation, nor of their thefte.

CHAPTER X.

1 The Angel hath the booke open. 6 He sweareth there
shalbe no more ryme. 9 He giueth the booke vnto Iohn,
which eateth it vp.

ANd I ſawe another mightie Angel
come downe from heauen, clothed
with a cloude, and the^b raine bowe vpon
his head, and his face was as the^c ſunne, &
his^d fete pillars of fyre.

2 And he had in his hand a little boke open,
and he put his right fote vpon the sea, and
[his] left on the earth,

3 And cryed with a floude voyce, as when
a lyon roareth; and when he had cryed, se-
uen thousandes vttered their voyces.

4 And when the seven thondres had vttered their voyces, I was about to write: but I heard a voyce from heauen saying vnto

me,*^h Seale vp those things which the se-
uen thondres haue spokē,& write the not,

And the Angel which I sawe stand vpon
the sea and vpon the earth, lift vp his hand
to heauen,

6 And ſwareⁱ by him that liueth for ever-
more, which created heauen,& the things
that therein are,& the earth and the things
that therein are, and the ſea & the things
w^h therein are, that time ſhulde be no more.

7 But in the dayes of the voyce of the ſe-
uēth Angel, whē he ſhal beginne to blowe

9 So I went vnto the Angel, & said to him,
Giue me the litle^a booke. And he said vnto
me, * Take it, & ^a eat it vp, and it shal make
thy bellie bitter, but it shalbe in thy mouth
as swete as honie.

10 Then I toke the litle boke out of the Angels hand, and ate it vp, and it was in my mouth as ^pswete as honie: but when I had eaten it, my bellie was bitter.

ii And he said vnto me, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

Ч С Н А Р. X I.

1 The Temple is measured. 3 Two witnesses raised up by the Lord, are murdered by the beast, 11 But after received to glorie. 15 Christ is exalted, 16 And God praised by the xxiiiij. elders.

Then was given me a rede, like vnto a
rodde, & the Angel stode by, saying,
Rise and^a mette the temple of God, & the
altar, and them that worship therein.

2 But^b the court which is without the Temple cast out, and mette it not: for it is giuen vnto the Gentiles, and the holie^c cite shal they treade vnder fote^d two and fourtie moneths.

3 But I will giue power vnto my^e two wit-
nesses, & they shall prophecie a^t thousand
two hūdreth, and threſcore dayes, clothed
in s^acke cloth.

4 These are two^h oliue trees, & two candel-
sticks, standing before γ God of γ earth.

5 And if any man will hurte them, fyre procedeth out of their mouths, & deuoureth their enemies: for if any man wolde hurte them.^k thus must he be killed.

6 These haue power to shut^h heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into^m blood, and to smite the earth with al maner plagues as often as thei wil.

7 And when they haue finished their testi-
monie, the^a beast that cometh out of the
bottomles pit, shal make warre against the,
and shal * ouercome them. & kill them.

of these two later, the first is said to be cast out, because as it is neglected when the Temple is measured, and yet it adu-
boast y^e they are in the Temple, & none are of the Temple, but
is the Church of God. d Meaning a certaine time: for Gods
the tyme of Antichrist tyranie. e By two witnesses he meaneth
that shulde buyde vp Gods Church, alluding to Zecharia
thua which were chiefly appointed for this thing, and also to
mouche of two witnesses standeth euerie word. f Signifi-
cance: for when God giueth strenght to his ministers, their pe-
but as it were for a day or two. g In poore and simple ap-
are signified the excellent graces of them which beare witnes-
l who hath the dominion ouer the whole earth. k By Gods
by his ministers discomfit the enemies. l These denounce
against the wicked that they can not enter into heauen,
in clare and procure Gods vengeance. n That is y^e pope which
out of hel and cometh thence. o He sheweth how the Pope
horie, not by Gods worde, but by crual warre.

X.

e which signifieth their false doctrine and hypocrisie.

And therefore
were iustly de-
stroyed.
Psal. 115, 4. &
133, 15.

a which was Ie
sus Christ that
came to comfort
his Church a-
gainst & furious
assaultes of Satan
and Antichrist:
so & in all their
troubles, & faith-
full are sure to
 finde consolati-
 on in him.
 b Iesus Christ
 beareth & testi-
 monie of Gods
 love towards

It overcame
all the darkenes
of the Angell of
the bottomles

• Straight strong
• pure from all
• impurities

Meaning the
gospel of Christ
wherewith christ can
not hide, being

Christ bringeth
it open I haue had
f which decla-
reth hat in de-
fence of a pri-

christ be Gos-
pel sholde be
preached thro-
ugh al the wor

Id: so that the
enemie shalbe
astonish
g The whole
grace of Gods

Spirit bent the
 selves against
 Antichrist.
 Dan. 12, 7.

And their corpses shall lie in the stretes of the great cite, which spiritually is called Sodom and Egypt, where our Lorde also was crucified.

And they of the people and kinreds, and tonges, and Gemiles shall see their corpses thre dayes and an halfe, and shall not suffer their carkeises to be put in graues.

And they that dwell vpon the earth, shall reioyce ouer them, and be glad, and shall send giftes one to another: for these two Prophetes vexed them that dwelt on the earth.

But after thre dayes and an halfe, the spirit of life [comming] from God shall enter into them, and they shall stand vp vpon their fete: and great feare shall come vpon them which sawe them.

And they shall heare a great voyce from heauen, saying vnto them, Come vp hither, And they shall ascend vp to heauen in a cloude, and their enemies shall see them.

And the same houre shall there be a great earthquake, and the tenth parte of the citie shall fall, and in the earthquake shall be slaine in number seuen thousand: and the remanant shall be afraid, and giue glorie to the God of heauen.

The second wo is past, [and] beholde the thirde wo wil come anone.

And the seuenth Angel blew the trumpet and there were great voyces in heauen, saying, The kingdomes of this worlde are our Lords, and his Christs, and he shall reigne for euermore.

Then the foure & twentie Elders, which sat before God on their seates, fel vpon their faces, and worshipped God,

Saying, We giue thee thanks, Lord God almighty, Whi art, and Whiche wast, & Whi art to come: for thou hast receiued thy great might, & hast obtained thy kingdom.

And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be iudged, and that thou shuldest giue rewarde vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, to small and great, & shuldest destroye the, & destroy the earth.

Then the Temple of God was opened in heauen, and there was sene in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thondings, and earthquake, and much haile.

CHAP. XII

There appeareth in heauen a woman clothed wth sunne.

Michael fighteth wth the dragon, & persecuteth the womā.

The victorie is giuen to the comfort of the faithfull.

And there appeared a great wonder in heauen: A woman clothed with

the sunne, & the moone [was] vnder her fete, and vpon her head a crowne of twelue starres.

And she was with childe and cryed trauiailing in birth, and was pained readie to be deliuered.

And there appeared another wonder in heauen: for beholde, a great red dragon hauing seuen heades, and ten hornes, and seuen crownes vpon his heades:

And his taile drue the third parte of the starres of heauen, and cast the to the earth. And the dragon stode before the woman, which was readie to be deliuered, to deuoure her childe when she had brought it forth.

So she brought forth a mā childe, which shulde rule all nations with a rod of yron: and her sonne was taken vp vnto God and to this throne.

And the woman fled into a wilderness where she hath a place prepared of God, where they shulde fede her there a thousand, two hundred and thre score dayes.

And there was a battel in heauen. Michael & his Angels fought against the dragon, and the dragon fought and his Angels.

But they preuailed not, nether was their place founde anie more in heauen.

And the great dragon, that olde serpent, called the deuill and Satan, was cast out, & deceiueth all the worlde: [and] cast into the earth, and his Angels were cast out with him.

Then I heard a loud voyce, saying, Now is saluation in heauen, and strength & the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

But they overcame him by the blood of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death.

Therefore reioyce, ye heauens, & ye dwell in the. Wo to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath the great wrath knowing that he hath but a short time.

And when the dragon sawe that he was cast vnto the earth, he persecuted the womā which had brought forth the man [childe]

But to the woman were giuen two winges of a great eagle, that she might flie into the wilderness, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

And the serpent cast out of his mouth water like flood, to quench the fire which the Lord had kindled against the Church. And he persecuted the woman which was clothed with the sunne, & the moon, & the twelve starres.

Church which is compassed about with Iesus Christ & sonne of righteousness is persecuted of Antichrist.

The Church treadeth vnder fete what soeuer is mutable, and inconstant, & all corrupt affections & such like.

which signifye God and his worde.

The Church euer with a moite seruient desire longed for Christ shuld be borne, & the faithful might be regenerate by his power.

The deuill & all his power burneth wth furie and is red wth the blood of the faithful.

For he is prync of this worlde & almoste hath the vniuersal gouernement.

By his flatteries & promises he gaineth manie of the excellent ministers & honorable persons & bringeth them to destruction.

Which is Iesus Christ the first borne among manie brethren who was borne of a virgine Marie as of a special member of the Church.

Psal. 2. 9.

The Church was remoued from among Jewes to the Gentiles, which were as a ban in wilderness, & so it is persecuted to and fro.

Iesus Christ & his members as Apostles, Martyrs and rest of the faithful.

For the dragon was deuiled of all his dignitie, and had no more place in the Church.

Thy put their liues in danger so lit as nee required.

Meaning that as giuen to the world of fitheliusters.

And was overcome of

Which the Lord had appointed for her. q God giueth meanes to his Church to escape the fury of Satan making his creatures so seru to the support thereof.

They which
soules capti
, go them
green, & bring
to perdition,
illines, craft, tru
some, & theref
oyed before him
with him self one
Roprows, and the

And I behelde another beast coming
vp out of the sea, which had two hor-
neshornes into exaltation. p As the kingdomes of Christ is from
men thither: so the Popes kingdom is of the earth & is
and is begonne and established by ambition, couerousnes,
rauen & tyrannye. q VVhich figuris the Priesthood and
fore he beareth in his armes two keys, & hath two swordes
So Boniface the eight which first ordeined the Iubile, the
day in apparel as a Pope and the next day in harness arde
two hornes in the bishops mitre are figures herof.

CHAP. XIII

And they sung as it were, a new long be-
fore the throne, & before the foure beastes
in their faith. d Signifying the number of the
tribes, & that they shulde speake boldly, and stande, and singe

elus Christ
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14 And the first of the seven Angels came out of the Temple, saying, ^a Blessing be the name of the Lord, who made the heaven and earth.

15 These are they which are not defiled with women: for they are virgines: these follow the Lambe: whether soeuer he go, these are bought from men, being the firstfruits vnto God, and to the Lambe. And in their mouths was founde no guile: for they are without spot before the throne of God.

16 Then I sawe another Angel flee in the middes of Heauen, hauing an euermlasting Gospel, to preache vnto them, that dwell on the earth, and to euery nation, and kindred, and tongue, and people.

17 Saying with a loude voyce, ¹ Feare God, & giue glorie to him: for the houre of his iudgement is come: and worship him that made ² heauen and earth, and the sea, and the fountaines of waters.

18 And there followed another Angel, saying, ³ It is fallen, it is fallen, ⁴ Babylon the great citie: for shee made al nations to drinke of the wine of the ⁵ wrath of her fornication.

19 And the thirde Angel followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue this marke in his forehead, or on his hand, 20 The same shall drinke of the wine of the wrath of God yea, of ⁶ pure wine, which is powred into the cuppe of his wrath, and he shall be tormented in fyre and brimstone before the holie Angels, and before the Lambe.

21 And the smoke of their torment shall ascende euermore: and they shall haue no rest day nor night, which worshippinge the beast and his image, and whosoever receiueth ⁷ print of his name.

22 Here is the patience of ⁸ Saintes: here are they that keepe the commandements of God, and the faith of Iesus.

23 Then I heard a voyce from heauen, saying vnto me, Write, ⁹ Blessed [are] the dead, which hereafter dye in the Lord. Euen so saith the Spirit, for they rest from their labours, and their workes followe them.

24 And I looked, & beholde, a white cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golde crowne, & in his hand a sharpe sickle.

25 And he said, I will reape: for the time is come, that hee shall reape. And hee reaped with a sickle. And another Angel came out of the Temple, saying, ¹⁰ Thrust in thy sickle, and reape: for the time is come to reape: for the haruest of the earth is ripe.

15 And another Angel came out of the Temple, crying with a loude voyce to him that sat on the cloude, ¹¹ Thrust in thy sickle, and reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And he that sat on the cloude, ¹² thrust in his sickle on the earth, & the earth was reaped.

17 Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the ¹³ altar, whiche had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, & cast them into the great wine presse of ¹⁴ the wrath of God.

20 And the ¹⁵ wine presse was troden without the citie, & blood came out of the wine presse, vnto the ¹⁶ horse bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

¹ Seven Angels haue the seuen last plagues. ² The song of them that overcome the beast. ³ The seuen vials full of Gods wrath.

1 And I sawe another ¹ signe in heauen great & marueilous, ² seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as it were ³ a glassie sea, mingled with fyre, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God.

3 And they sung the song of Moses the ⁴ seruant of God, and the song of the Lambe, saying, Great & marueilous [are] thy workes, Lord God almightie: iuste and true [are] thy ⁵ wayes, King of Saintes.

4 ⁶ Who shall not feare thee, O Lord, and glorifie thy Name! for thou onelie [art] holie, and all nations shall come & worshippinge before thee: for thy iudgements are made manifest.

5 And after that, I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple which had the seuen plagues, clothed in pure and ⁷ bright linnen, and hauing their ⁸ breastes girded with golden girdles.

7 And

¹ Joel 3, 13. ² mar. 13, 39. ³ The ouerthrowe of the people is compared to an haruest. ⁴ Isa. 19, 11. also to a vineyarde. ⁵ Isa. 6, 3. ⁶ This is spelt familiarly for our capacite, alluding vnto an housband man who suffereth him self to be aduertised by his seruants wher his haruest is ripe, and not Christ hath neede to be tolde when he shal come to iudgement for the comfort of his church and destruction of his enemies.

⁷ This was Christ, who is also the altar, Priest and sacrifice.

⁸ That is, a certaine place appointed & not in the heauen.

⁹ By this simile he declarereth his horrible confusion of tyrants and infidels, & delinquit nothing but warres, slaughters, persecutions, and effusion of blood.

¹⁰ This is the fourth vision, which containeth the doctrine of Gods iudgements for destruction of the wicked, and comfort of good. ¹¹ Meaning an infinite number of Gods ministers, which infinite multitude & sortes of ornaments.

¹² Signifying the blessed & happy state wher they mix with him that is, trouble and affliction, but the Saints of God be not affected with any thing diuine vnto God by whose power they get the victorie.

¹³ Exod. 13, 1.

¹⁴ Psal. 145, 1.

¹⁵ Or, adiectiues.

¹⁶ Iere. 20, 16.

¹⁷ Which declare the iudgements of God.

¹⁸ cleare, iust, without spot.

And the four beasts which are round about the throne of God, will willingly serve him for the punishment of the infidels.

God giueth vs full entrie into his Church by destroying his enemies: for the Saints can not clearly knowe al Gods iudgements before the full ende of al things.

This was like the sixe plague of Egypt, which was looses and boiles upon the Egyptians, and this plague of the Egyptians, which was looses and boiles upon the Egyptians, and this plague of the Egyptians, which was looses and boiles upon the Egyptians.

This was like the sixe plague of Egypt, which was looses and boiles upon the Egyptians, and this plague of the Egyptians, which was looses and boiles upon the Egyptians, and this plague of the Egyptians, which was looses and boiles upon the Egyptians.

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This was like the sixe plague of Egypt, which was looses and boiles upon the Egyptians, and this plague of the Egyptians, which was looses and boiles upon the Egyptians, and this plague of the Egyptians, which was looses and boiles upon the Egyptians.

And one of the four beasts gaue vnto the seven Angels seven golden vials full of the wrath of God, which liueth for euer more.

And the Temple was full of the smoke of the Glorie of God and of his power, and no man was able to enter into the Temple: till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

The Angels powred their vials full of wrath, & what plagues follow thereof. 15 Admonition to take heed and watche.

And I herd a great voyce out of the Temple saying to the seven Angels, Go your waye and powre out the [seven] vials of the wrath of God vpon the earth.

And the first went, and powred out his vial vpon the earth: and there fel a noysome and a grievous sore vpon the men, which had the marke of the beast, and vpon them which worshiped his image.

And the seconde Angel powred out his vial vpon the sea, & it became as the blood of a dead man, and euerie liuing thing dyed in the sea.

And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became blood.

And I heard the Angel of the waters say, Lord, thou art iust, Which art, and Which wast, and Holy, because thou hast iudged these things.

For they shed the blood of the Saintes, & Prophets: and herefore hast thou giuen the blood to drinke: for they are worthy.

And I heard another out of the Sanctuary say, Even so, Lord God almighty, true and righteous are thy iudgements.

And the fourth Angel powred out his vial on the sunn, and it was giuen vnto him to torment men with heat of fyre.

And men boyld in great heat, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

And the fifth Angel powred out his vial vpon the throne of the beast, and his kingdom waxed dark, and they gnawe their tongues for ore.

And blasphemed the God of heaven for their paine and by their sores, and repented not of their workes.

And the sixth Angel powred out his vial vpon the great riuier Euphrates, & the water thereof dried up, that the waye of the

king of the East might be prepared.

And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.

For they are the spirits of deuils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God almighty.

And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.

For they are the spirits of deuils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God almighty.

(*Beholde, I come as a thefe. Blessed is he that watcheth & kepeth his garments, lest he walke naked, and men se his shames)

And they gathered them together into a place called in Hebrew Anna-gedon.

And the seventh Angel powred out his vial into the ayre: and there came a loude voyce out of the Temple of heaven from the throne, saying, It is done.

And there were voyces, and thundring, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

And the great citie was diuided into thre partes, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenes of his wrath.

And euerie yle fled away, & the mountaines were not founde.

And there fel a great haile, like talents, out of heaven vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

CHAP. XVII.

The description of the great whore. 1 Her sinnes & punishment. 14 The vision of the Lambe.

Then there came one of the seven Angels, which had the seven vials, and talked with me, saying vnto me, Come: I wil shewe thee the damnation of the great whore that sitteth vpon many waters.

With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

So he caried me away into the wilderness in the Spirit, and I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemie, which had seven heads.

And the woman was arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls.

And in her right hand she held a golden cup, full of the wrath of God, and she said, Drink thou of this, thou whore.

And she said, I will sing the song of the Mynners, and I will sing the song of the Mynners.

ments, and fardeluncraft, and wine, and
ole, and fine flour, and wheat, and beaſts,
and ſhepe, and horſes, and charrets, and ſer-
uents, and ſoules of men.

14 (And the apples that thy ſoule luſted
after are departed from thee, and all things
which were fat and excellent, are departed
from thee, & thou ſhalt finde the no more)

15 The marchants of theſe things which
were waxed riche, ſhall ſtand a farte of from
her for feare of her torment, weping and
wailing.

16 And ſaying, Alas, alas, the great chie, that
was clothed in fine linnen and purple, and
ſcarlet, & guilded with golde, & precious
ſtone, and pearles.

17 For in one houre ſo great riches are co-
me to deſolation. And every ſhippe maſter,
and all the people that occupie ſhippes, and
ſhipmen, and whoſoeuer traile on the ſea,
ſhall ſtande a farte of.

18 And crye when they ſee the ſmoke of her
burning, ſaying, What [ſitie was] like vnto
this great cite.

19 And they ſhall caſt duſt on their heads,
& crye weping, & wailing, & ſay, Alas, alas,
the great cite wherein were made riche all
that had ſhippes on the ſea by her traffike,
for in one houre ſhe is made deſolate.

20 O heaues, reioyce of her, and ye holie
Apoſtles and Prophets: for God hath gi-
uen your iudgement on her.

21 The mightie Angel toke vp a ſtone like
a great millſtone, & caſt it into the ſea, ſay-
ing, With ſuch violence ſhall the great cite
Babylon be caſt, and ſhall be founde no
more.

22 And the voyce of harpers, and muſicians,
and of pipers, & trumpeters ſhall be heard
no more in thee, & no craftes mā, of what-
ſoeuer craft he be ſhall be founde any more
in thee: and the ſounde of a millſtone ſhall
be heard no more in thee.

23 And the light of a candle ſhall ſhine no
more in thee: and the voyce of the bride-
grome & of the bride ſhall be heard no mo-
re in thee: for thy machats were the great
men of the earth: and with thine inchan-
tements were deceiued all nations.

24 And in her was founde the blood of the
Prophetes, & of the ſaintes, and of all that
were ſlaine vpon the earth.

CHAP. XIX

1 Praiſes are giuen vnto God for makinge the whore, & for
ſending the blood of his ſaintes. 2 The Angel ſay-
eth that he will not be worſhipped. 3 The ſoule and bodies are called
to the flammes.

1 And after theſe things I heard a great
voice of a great multitude in heauen,
ſaying, Halleluiah, almighty God, and
honour, and power be to thee for ever

God.
For thou art righteous, & true, & thy
for he hath condeſcended, & the great
which did corrupt the earth with her
cacion, and hath aduanced the ſaintes
ſeruants, ſlaid by her hand.

3 And againe they ſaid, Halleluiah: & the
ſmoke roſe vp for ever more.

4 And the ſoure and twentie Elders, & the
four beaſts fell downie, and worſhipped
God that ſate on the throne, ſaying, Amen,
Halleluiah.

5 Then a voyce came out of the throne,
ſaying, Praise our God, al ye his ſeruants, &
ye that feare him, bothe ſmale and great.

6 And I heard like a voyce of a great multi-
tude, and as the voyce of many waters, and
as the voyce of ſtrong thundering, ſaying,
Halleluiah: for [our] Lord God almighty
hath reigned.

7 Let vs be glad and reioyce, and giue glo-
rie to him: for the marriage of the Lamb
is come, and his wife hath made her ſelfe
readie.

8 And to her was grated, that ſhe ſhould be
araied with pure fine linnen, and ſhining, for
the fine linnen is righteouſnes of ſaintes.

9 Then he ſaid vnto me, Write, Bleſſed
[are] they which are called vnto the ſupper.
And he ſaid vnto me, Theſe wordes
of God are true.

10 And I fell before his ſeruiants, to worſhip
him: but he ſaid vnto me, Se thou do not:
I am thy fellowe ſeruant, & one of thy bre-
thren, which haue the teſtimonie of Ieſus.
Worſhip God: for the teſtimonie of Ieſus
is the ſpirit of prophecie.

11 And I ſawe heauen open, and behold
white horſe, and he that ſate vpon him
was called Faithfull and true, & he
goeth and fighteth righteouſly.

12 And his eyes were as a ſunne, & vpon
his head [were] many crownes: & he
had a name, which no man knoweth
but him ſelfe.

13 And he was clothed with ſcarlet, &
in blood, and his name is called
THE WORD OF GOD.

14 And the ſeuen waters were ſeuen
followed him vpon white horſe, &
fine linnen white and pure.

15 And out of his mouth went a ſword,
ſharp & glittering with ſharpe edges:
ſo that he will ſlay his enemies.

16 When he ſitteth on the white horſe, he
will treade vpon the ſea & vpon the earth.

17 And he will treade vpon the ſea & vpon
the earth, & he will treade vpon the
ſea & vpon the earth, & he will treade
vpon the ſea & vpon the earth.

18 And he will treade vpon the ſea & vpon
the earth, & he will treade vpon the
ſea & vpon the earth, & he will treade
vpon the ſea & vpon the earth.

15, 8.
17, 17.
occasions
proves that
taken away:
they shall
perpetuate.

43, 19.
5, 17.

ap. 1, 8.
13.

that am the
life, will
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worlds.

3 And I heard a great voyce out of heane, saying, Beholde, the Tabernacle of God [is] with men, and he wil dwel with them: and they shalbe his people, and God him self shalbe their God with them.

4 * And God shal wipe away al teares from their eyes: & there shalbe no more death, nether sorowe, nether crying, nether shall there be anie more paine: for first things are passed.

5 And he that sate vpon the throne, said, Beholde, I make all things new: & he said vnto me, Write: for these wordes are faithfull and true.

6 And he said vnto me, * It is done, I am a and a, the beginning and the end. I will giue to him that is a thirst, of the well of the water of life frely.

7 He that ouercometh, shal inherite al things, & I wil be his God, & he shalbe my sonne.

8 But the fearful and vnbeleuing, and the abominable, & murderers, & whoremongers, and sorcerers, and idolaters, and all liars shall haue their parte in the lake, w burneth with fyre and brimstone, which is the seconde death.

9 And there came vnto me one of the seue Angels, which had the seuen vials ful of seuen last plagues, and talked with me, saying, Come: I will shewe thee the bride, the Lambes wife.

10 And he caryed me away in the spirit to a great and an hie mountaine, & he shewed me the great cite, holie Ierusalem, descending out of heauen from God,

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, as a Iasper stone cleare as cristall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Isriell.

13 On the East partes [there were] the gates, [and] on the Northside thre gates, on the Southside thre gates, [and] on the Westside thre gates.

14 And the wall of the cite had twelue fundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me, had a goldē rede to measure the cite with all, and the gates thereof, and the wall thereof.

16 And the cite lay foure square, and the length is a large, is the bredth out, and he measured the cite with the rede, twelue thousand along: and the length, and bredth, and the height of it are equal.

17 And he measured the wall thereof, an hundredthortie & foure cubites, by measure of man, that is, of the Angel.

18 And the building of the wall was Iasper: and the citie was pure golde, as cleare glasse.

19 And the fundations of the wall of the citie were garnished w all manner of precious stones: the first foundation [was] Iasper: the second of Saphire: the third of Chalcedonie: the fourth of an Emme: the fifth of a Sardonyx: the sixth of a Chrysolite: the seventh of a Chrysolite: the eighth of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleventh of a Iacynth: the twelfth of an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate [is] of one pearle, and the strete of the cite [is] pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lord God almightie and the Lamb are the Temple of it.

23 * And the cite hath no neede of the sunne, nether of the moone to shine in it: for the glorie of God did light it: & the Lamb is the light of it.

24 * And the people which are shued, shall walke in the light of it, and the Kings of the earth shall bring their glorie, and shalbe vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glorie, and honour of the Gentiles shalbe brought vnto it.

27 And there shal entre into it none vncleane thing, nether whatsoeuer woeketh abomination or lies: but they which are written in the Lambes Booke of life.

CHAP. XXII.

1 The river of the water of life. 2 The fountain of light of the cite of God. 3 The Lord God almightie warning of things to come. 4 The Lord God almightie be worshipped. 5 To the world which they shall be added, not diminished therefrom.

1 And he shewed me a pure water of life, cleare as cristall, proceeding out of the throne of God, and of the Lamb.

2 In the middes of the strete of it, and of either side of the river, was the tree of life, which bare twelue manner of frutes, & gave frute euery moneth: and the leaues of the tree [serued] to heale the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lamb shalbe in it, and his seruants shal serue him.

4 And they shal see his face, and his name shalbe in their foreheades.

5 * And there shalbe no night there, and they neede no candle, nether light of the sunne: for the Lord God giveth the light, and they shal reigne for euermore.

6 And he said vnto me, These wordes are faithful.

1. This is the river of life. 2. The fountain of light of the cite of God. 3. The Lord God almightie warning of things to come. 4. The Lord God almightie be worshipped. 5. To the world which they shall be added, not diminished therefrom.

pre names which are chiefly founde in the old
testament, wherein the first number signi-
fith the Chapter, the seconde
the Verse.

WHereas the blindness of time, and the blindness of the carnall eye haue bene such that all things aboue haue bene abused and corrupted: so that the very right names of diuinitie of the holie men named in Scriptures haue bene forgotten, and now these things vnto vs, and the names of infants that shoulde euen haue bene the godlie aduancements in them, are made to be mercurials and markes of the children of God, rescued into his brotherhood, haue bene hereby also changed, and in many signes and badges of idollarie and heathenish impietie. We haue now therefore this table of the names that be moost vnto the olde Testament with their interpretation, as the same impoerteth, partly to call back children now named after such as they had knowen the true names of the godlie fathers, and what they signifie: that thus in all their doings had eyes set before their eyes, and that they be bounde by their names to sette God fast that is their father, and haue occasion to praise him for his workes wrought in them, and in their fathers: but chiefly to reduce the names to their integritie, whereby at the places of the Scriptures and secret mysteries of the holie Ghost, hal bene be understood. Vnto haue medled rarely with the Greke names, because their interpretation is very strange, and manie of the same corrupted from their originall, as we may see in these Hebrew names set in the margin of this table, which haue bene corrupted by Christians. Now for the other Hebrew names that are not here interpreted, let not the different reader be careful, for as he standeth in places moost conuentionall among the annotations: at least to make, as we may thus to make further additions, and vnderstanding of the Scriptures.

Aron, a teacher, Exod. 7. 14.
Abdi, a seruante. 1. King. chap. 1. ver. 6.
Abdi, a seruante of God, Ierem. 2.
Abdimy, 1. Chron. 6. 57.
Abdiah, a seruante of the Lord, 1. King. 18. 3.
Abel, the first borne of the twelve Prophetes.
Abel, a seruante, 1. Chron. 5. 15.
Abel, a seruante of the Lord, Da. 1. 44.
Abel, a seruante, the name of a city, but Habel the name of a man, doeth signifie vanitie. Gen. 4. 2.
Abigail, a father, the one who prese
Abiah, the will of the Lord, 2. Chron. 29. 1.
Abiam, father of the Lord, 1. Chron. 1. 1.
Abisaph, a gathering father, 1. Chron. 6. 33.
Abiathar, father of the remnant, or excellent father, 1. King. 1. 21.
Abida, father of knowledge, Gen. 35. 4.
Abidan, father of judgement, Numb. 1. 11.
Abiel, my father is God, 1. King. 1. 11.
Abiezer, the fathers helper, 1. Chron. 11. 7.
Abigail, the fathers ioye, 1. King. 1. 5.
Abihail, the father of strength, 1. Chron. 3. 35.
Abihú, he is a father, Exod. 6. 23.
Abihúd, the father of praise, 1. Chron. 3. 3.
Abilene, lamentable, Luke 1. 3.
Abimael, a father from God, Gen. 10. 5.
Abimelech, the kings father, or a father of counsel, or the chief King, Gen. 20. 3.
Abinadab, a father of a vow, or a free minde, or prince, 1. King. 16. 5.
Abinoam, father of beautie, Iud. 4. 6.
Abiram, an his father, 1. King. 16. 34.
Abishai, the fathers ignorance, 1. King. 1. 3.
Abishai, the fathers reward, 1. King. 16. 6.

Abihalom, the father of peace, or the peace
of the father, 1. King. 15. 2.
Abihua, the father of Ishatio, 1. Sam. 2.
Abihur, the father of a song, or of a
of righteousness, 1. Chron. 2. 20.
Abital, the father of the dew, 1. Sam. 2.
Abirób, the father of goodness, 1. Q.
Abner, the fathers candle, 1. Sam. 3.
Abram, an high father, Gen. 14. 31.
Abraham, a father of a great multi-
name was changed, Gen. 17. 5.
Abihalom, a father of peace, or the
peace or reward, 2. Sam. 3. 3.
Achan, troubling, Josh. 7. 1. who is ca-
Achar, 1. Chron. 2. 7.
Adadézer, read Adátzer, beautiful hel,
Adaiáh, 7 wives of the Lord, 1. Qum. 6. 4.
Adaliah, potters, Ester 9. 8.
Adam, man, earthly, read Gen. 2. 15.
Adiel, the witness of God, 1. Chron. 4. 30.
Adoniah, the Lord is the ruler, 1. Sam. 3. 3.
Adonibézek, the Lords thunder, 1. Sam. 13.
Adonikam, the Lord is risen, Neh. 2. 13.
Adoniram, the high Lord, 1. King. 4. 6.
Adonizédek, the Lords justice, 1. Q. 10. 1.
Agabus, a grasshopper, Act. 11. 28.
Agar, 1 stranger, Gen. 16. 1.
Ahaz, taking or possessing, 1. King. 16. 1.
Ahazibros, a prince or chief, Dan. 2. 2.
Ahban, a brother of understanding, 1. Chron. 2. 20.
Ahiah, brother of the Lord, 1. Chron. 2. 26.
Ahimaz, brother of counsel, 1. Sam. 24. 1.
Ahimn, brother of the right hand, Neh. 13. 21.
Ahimelech, a kings brother, 1. Sam. 21. 1.
Ahinoah, a brother of faith, 1. Chron. 2. 20.
Ahinoam, 1 brother of faith, 1. Sam. 2. 1.
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 Ichoahaz, the sonne of Iehu the
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 Ichoachin succedeth Ichoiakim his
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 Ichoiada, the hie Priest, 2. king. 11, 4
 Ichoiakim seruant to the king of ba-
 bel, 2. king. 24, 1
 Ichoiada the sonne of rechab, 2.
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 Ioram the king of iudah, and his
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 Iora the sonne of ahab, 2. king. 3, 1
 Ioshaphat king of Iudah, 1. king. 15
 4, 2. king. 3, 1
 Ioshua the sonne of Iehozadak,
 2. king. 1, 1
 Ioshua prophet, 1. king. 16, 7
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 Ioua destroyed, iosh. 2 & 6. buyt
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 Ioua of Ieroboam dried vp, 1.
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 Ioua baptized in moyses, 1. cor.
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 10, 1
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The children of Israel were deliv-

todayes.

Let not this booke of the Law departe out of thy mouth, but meditate therein daie and night, that thou mayest obserue and do according to all that is written therein: so shalt thou make thy waie prosperous, and then shalt thou haue good successe.

The order of the yeres from Pauls conuerſion ſhewing the time of his peregrination, and of his Epistles written to the Churches.

The yeres
of the
nati-
uities of Je-
ſus Chriſt

The yeres
of the con-
uerſion of
S. Paul.

The yeres
of the
ſyn-
axis of the
Empire

| | | | |
|----|----|---|---------|
| 35 | 1 | Paul a perſecuter, Act. 7, 8, 9. was conuerted as he went towarde Damafcus, Act. 9. | 20 |
| 36 | 2 | From Damafcus he went into Arabia to preache the Goſpel: after he returned to | 21 |
| 37 | 3 | Damafcus where they wolde haue taken him, but he eſcaped by the meanes of the | 22 |
| 38 | 4 | faithfull, whiche did let him downe in a baſket through the walles. Act. 9. Gal. 1. | |
| 39 | 5 | From thence he came to Ieruſalem to ſee Peter. Gal. 1. Act. 9. 2. Cor. 12. | 23 |
| 40 | 6 | The Iewes wolde haue put him to death, but he was led to Ceſarea, and from thence | of Cal |
| 41 | 7 | ſent into Syria and to Tarſus of Cilicia. Act. 9. Gal. 1. | 2 |
| 42 | 8 | After he was brought to Antiochia by Barnabas, where the diſciples were firſt named | 3 |
| 43 | 9 | Chriſtians. | 4 |
| 44 | 10 | The famine was propheſied by Agabus vnder C. Ceſar. Act. 11. | of Cla |
| 45 | 11 | S. Iames was ſlaine by Herode. Act. 12. | 2 |
| 46 | 12 | Paul the gouernour of Cyprus was conuerted by S. Paul. Act. 13. | 3 |
| 47 | 13 | Paul preached the Goſpel in Antiochia of Piſidia, which is a parte of Galatia. | 4 |
| 48 | 14 | Act. 14. | 5 |
| 49 | 15 | Thence he went to Iconium where he remained for a time. Act. 13, 14. | 6 |
| 50 | 16 | He healed a lame man at Lyſtri, and there was ſtoned. Act. 14. | 7 |
| 51 | 17 | When he had appointed the Elders in the Church, he viſited all Piſidia and Pamphilia, | 8 |
| 52 | 18 | and returned to Antiochia. | 9 |
| 53 | 19 | At this time was the Council of the Apoſtles holden at Ieruſalem where ſaint Paul | 10 |
| 54 | 20 | appeared, and he returned to Antiochia, whether Peter alſo came, and Paul reſiſted | 11 |
| | | him openly. Act. 15. Galat. 2. | |
| 55 | 21 | Paul went into Syria and Cilicia with Siluanus to conſirme the Churches, and after | 12 |
| 56 | 22 | ward to Derbe and Lyſtri, where he taketh Timotheus vnto him: thence he goeth | |
| | | to Macedonia, and teacheth in a citie called Philippi. Act. 15, 16. | |
| 57 | 23 | Paul preacheth at Athens. Act. 17. and from thence writeth to the Theſſalonians. | 13 |
| 58 | 24 | He remaineth at Corinthus xviii. moneths, Act. 18. And from thence writeth to the Ro- | 14 |
| 59 | 25 | maines. | |
| 60 | 26 | He returneth to Ephesus, and from thence to Ceſarea: afterwarde to Ieruſalem, and | of Nero |
| 61 | 27 | ſo to Antiochia: afterwarde he viſiteth the Churches of Galacia and Phrygia. Act. 18. | 2 |
| 62 | 28 | He cometh to Ephesus, where he preacheth two yeres, and there leaueth Timotheus. | 3 |
| 63 | 29 | Act. 19. 1. Tim. 1. | |
| 64 | 30 | He writeth from Ephesus the firſt to the Corinthians. 1. Cor. 16. | 4 |
| 65 | 31 | After the tumult that was in Ephesus; he came to Troas, and from thence to Macedo- | 5 |
| 66 | 32 | nia, and being at Philippi he wrote the ſeconde to the Corinthians by Titus & Luke. | |
| 67 | 33 | 2. Cor. 2 and 13. Act. 20. | |
| 68 | 34 | Thence he came into Achaia and to Corinthus as he had promiſed. 1. Cor. 16. and 2. Co- | 6 |
| 69 | 35 | rinth. 12. & becauſe certaine laid waite for him, he returned by Macedonia vnto Troas | |
| 70 | 36 | towarde Ariſtarchus and Timotheus, which were gone before him. Act. 20. | |
| | | From Troas he came to Aſſos, to Mytilene called Leſbos, vnto Samos, and fro thence | 7 |
| | | to Miletum, where he toke leaue of the Ephesians. Act. 20. Thence he came to Rhodes, | 8 |
| | | to Patara, to Tyrus, to Ptolomais, to Ceſarea, and laſt of all to Ieruſalem, where he was | |
| | | taken. Act. 21 & 22. | |
| | | When he was priſoner, he was led to Ceſarea before the gouernour Felix. Act. 23. | 9 |
| | | where he remained two yeres. Act. 24. | |
| | | Afterwarde he was ſent priſoner to Rome. Act. 27. | 10 |
| | | And being in priſon there, he wrote to the Galatians, to the Ephesians, and to the Phi- | 11 |
| | | lippians. | |
| | | Alſo to the Coloſſians, and to Philimon. | 12 |
| | | The ſeconde to Timotheus. | 13 |
| | | Finally he was beheaded at the commandement of Nero. | 14 |